

## Contents:

Triumphal Chariot of Antimony  
Glory of the World  
Frehers Process in the Philosopher's Work  
Hortulanus Commentary on the Emerald Tablets  
Stone of the Philosophers  
Mary the Prophetes  
An Alchemical Mass  
The Mirror of Alchemy  
Philadelphian Gold  
Tract on the Tincture and Oil of Antimony  
Turba Phiosophorum

# Triumphal Chariot of Antimony by Basil Valentine

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## BASIL VALENTINE HIS TRIUMPHANT CHARIOT OF ANTIMONY with Annotations of Theodore Kirkringus (1678)

Since, *Basil Valentine*, by Religious Vows am bound according to the Order of St. Benedict, and that requires another manner of Spirit of Holiness, then the common State of Mortals exercised in the prophane business of this World; I thought it my duty before all things, in the beginning of this little Book, to declare what is necessary to be known to the pious *Spagyrist*, inflamed with an ardent desire of this *Art*; as, what he ought to do, and whereunto to direct his aim, that he may lay such Foundations of the whole matter, as may be stable; lest his Building shaken with Winds, happen to fail, and the whole Edifice to be involved in shameful Ruine, which otherwise, being founded on more firm and solid Principles, might have continued for a long series of time. Which Admonition I judged was, is, and always will be a necessary part of my Religious Office; especially, since we must all die, and no one of us, which now are, whether high or low, shall long be seen among the number of Men. For it concerns me to commend these Meditations of Mortality and Posterity, leaving them behind me, not only that honour may be given to the Divine Majesty, but also that Men may obey him sincerely in all things.

In this Meditation I found that there were five principal Heads, chiefly to be considered by the wise and prudent Spectators of our Wisdom and Art. This first of which is, *Invocation* of GOD. the second, *Contemplation of Nature*. The third, *True Preparation*. The fourth, *The Way of Using*. The fifth, *Utility* and *Fruit*. For he, who regards not these, shall never obtain place among true *Chymists*, or fill up the number of perfect *Spagyrist*s. Therefore touching these five Heads we shall here following treat, and so far declare them, as that the general Work may be brought to light and perfected by an intent and studious Operation.

### 1. [GOD TO BE FIRST INVOKED]

Invocation of GOD must be made with a certain Heavenly Intention, drawn from the bottom of a pure and sincere Heart, and Conscience, free from all Ambition, Hypocrisy, and all other Vices, which have any affinity with these, as Arrogance, Boldness, Pride, Luxury, Mundane Petulancy, Oppression of the Poor,

and other dependent evils, all which are to be eradicated out of the Heart; that when a Man desires to prostrate himself before the Throne of Grace, for obtaining bodily health, he may do that with a Conscience free from all unprofitable Weeds, that his Body may be transmuted into an Holy Temple of GOD, and be purged from every uncleanness. For GOD will not be mocked (which I earnestly admonish) as Worldly Men, pleasing and flattering themselves with their own Wisdom, think: GOD, I say, will not be mocked, but the Creator of all things will be invoked with reverential fear, and acknowledged with due Obedience. And for this there is great Reason. For what hath Man, that he must not own to be recieved from this his Omnipotent Creator, whether you have respect to the Body, or to the Soul, which operates the Body? Hath not he, for sustention of this, out of his meer Mercy communicated to us his Eternal WORD, and also promised Eternal *Salvation*? Hath not he also provided food and cloathing for the Body, and all those things without which the Body cannot subsist? All these, by humble Prayer a Man obtains of that most excellent Father, who created Heaven and Earth, together with things Visible and Invisible, as the Firmament, Elements, Vegetables, and Animals. Which is so very true, that I am certainly assured, no Impious Man shall ever be partaker of true Medicine, much less of the Eternal Heavenly Bread. Therefore place your whole Intention and Trust in GOD, call upon him and pray, that he may impart his blessing to you: let this be the beginning of your work, that by the same you may obtain your desired end, and at length effect what you intended.

*For the Fear of the Lord is the Beginning of Wisdom.*

Whosoever purposeth in himself to seek after that, which is the greatest of Terrene things, especially the knowledge of every good thing, that is in the Creatures, and *GOD* hath liberally imparted to Men, and implanted (as to their effective power) in *Stones, Herbs, Roots, Seeds, Animals, Plants, Minerals, Metals*, yea and indeed in all things; let him cast away all Earthly thoughts, reject all that depends on them, and hope for freeness of Heart, and pray unto *GOD* with great lowlyness of mind: So doing, his hope of freeness may at length be turned into freedom. Which no Man will doubt, who knows, that he alone is *GOD*, who delivered *Israel* from all his Enemies; which deliverance he did in very deed effect, not only for *Israel*, but also for all Men making humble supplications to him, and praying with brokenness of Heart. Therefore let Prayer be the first point of our Admonition, which also is, and by us is called *Invocation of GOD*, which if made, not with Hypocrisy and a feigned Heart, but with such Faith and Trust, as that, with which the *Centurion* in *Capernaum* prayed; with such lowliness of mind, and confession of Sins, as the *Woman* of *Canaan* was endued with; with such Charity as the *Samaritan* shewed to the Man wounded in the way to *Jericho*, pouring Wine and Oyl into his wounds, paying his Charges in the Inn, and giving order he should be very carefully looked to; Lastly, if a Man's Christian Charity extends itself so far, as if he obtain what he prays for, he would willingly communicate of the same to his Neighbour, then he shall unobtainably obtain Riches and Health, the of his *Prayer*.\*

*\*What the Author hath premised here at large, and elsewhere often inserted touching Piety, the worship of GOD, and Invocation of his Name, I purpose neither to praise nor dispraise; Let them be judged by signs of his own earnest Piety, Arguments of his sincerity and signate Impresses of his fervent zeal (by so many Tautologies and Reiterations) often boiling up. Every Man, according to the Opinion of his mind, and the persuasion, in which he was educated from his Childhood, will more or less esteem of this. It was my business to translate the Authors writings into Latin, in such a Method and Order, as I thought would in no wise give any distaste to the delicate Palat of the Reader; also to indicate that, which seems pertinent to the business of every Chymist and true Spagyrist, and not to neglect the other. For since Piety is available for all things, as divine Oracles teach, and the principal exercise of Piety is Prayer; by which Celestial Gifts are obtained of GOD the giver of all good things; our Author wills, that unto him the mind be lifted up, even in the midst of the Operations of Chymistry full of labour and toil. If prayer effected no other thing, it certainly collects the mind (called away from all other things) into it self and renders it apt for that which is in hand; whence it comes to pass, that it reflects upon many things, and considers them, which otherwise would not enter the mind, if it set about its Work perfunctorily, and distracted with various Conceptions: And so by the help of Prayer we receive many things, which we (if not ungrateful) must needs acknowledge we have obtained from GOD. How often this is found to be of use in Spagyric Works every Man knows, that hath any time entirely devoted himself to this business; viz. how often those things which he long sought and could not find, have been imparted to him in a moment, and as it were infused from above, or dictated by soem good Genius. That also is of use in dissolving all Riddles, or Enigmatical Writings: For if you burn with a great desire of knowing them, that is Prayer; and when you incline your mind to this or that, variously discussing and meditating many things, this is Cooperation; that your Prayer may not be idle, or tempting GOD: yet this your endeavour is in vain, until you find the Solution. Nevertheless if you despair*

*not, but instantly persist in desir, and cease not from labour, at length in a moment the Solution will fall in; this is Revelation, which you cannot receive unless you pray with great desire and labour, using your utmost endeavour; and yet you cannot perceive, how from all those things (of which you thought) which were not the Solution of the Enigma, the Solution it self arose. This unfolding of the Riddle opens to you the mystery of all great things, and shews how available Prayer is for the obtainment of things Spiritual and Eternal, as well as Corporal and perishing goods: and when Prayer is made with a Heart not feigned, but sincere; you will see that there is nothing more fit for the acquiring of what you desire. Let these suffice to be spoken of Prayer, which Basilius and all Philosophers with him do not vainly require, as an Introduction to Chymistry. For Piety is profitable for all Works, especially for Great Undertakings.*

**2.** Next in order after *Prayer* is *Contemplation*, by which I understand an accurate attention to the business it self, under which fall these considerations first to be noted. As, what are the *Circumstances* of any thing, what the *Matter*, what the *Form*, whence its operations proceed, whence it is infused and implanted, how generated by the *Stars*, conformed by the *Elements*, produced and perfected by the three *Principles*. Also how the body of every thing may be dissolved, that is, resolved into the first *Matter*, or first *Essence* (of which I have already made mention in other of my writings) viz. how the last *Matter* may be changed into the first, and the first into the last.\*

*\*What are here set down, touching the true Theory of Philosophy, are compendiums of those things, which Philosophers have in os many Books (writ about the same business) revealed, shall I say, or concealed. Attend to the words of the Author, and you will see, that he perfectly knew that Spirit penetrating all things, which presides or bears rule in all things, yet is involved and absconded matter and defilements on every side; from which if once freed, it returns to the purity of its own substance, in which it produceth all things, and is all in all. To comment upon this, would be a work no less than the producing of all Books of Philosophers, compiled with such accurate study, and contending with so great contention about the Theory.*

This *Contemplation*, which absolves the second part of our Admonition, is Celestial, and to be understood with Spiritual Reason; for the circumstances and depth of every thing cannot be perceived any other way, then by the Spiritual Cogitation of Man: and this *Contemplation* is twofold. One is called possible, the other impossible. The later consists of copious cogitations, which never proceed to effects, nor exhibit any form of a matter, which falls under the Touch. As if any one should endeavour to comprehend the Eternity of the Most High, which is vain and impossible, yea a Sin against the Holy Spirit, so arrogantly to pry into the *Divinity* itself, which is Immense, Infinite, and Eternal; and to subject the incomprehensive Counsel of the Secrets of GOD, to humane Inquisition. The other part of *Contemplation*, which is possible, is called the *Theory*. This contemplates that, which is perceived by Touch and Sight, and hath a formed *Nature* in time: this considers, how that nature may be helped and perfected by Resolution of it self; how every body may give forth from it self, the good or evil, Venome or Medicine latent in it; how Destruction and Confraction are to be handled, whereby under a just Title, without Sophistical deceits, the pure may be severed and seperated from the impure. This *Seperation* is instituted and made by divers manual operations, and various ways; Some of which are vulgarly known by experience, others remote from vulgar experience. These are, *Calcination, Sublimation, Reverberation, Circulation, Putrefaction, Digestion, Distillation, Cohobation, Fixation*, and the like of these; all degrees of which are found in operating, learned, perceived and manifest by the same. Whence clearly appears what is moveable, what is fixed, what is white, red, black, blew, or green, viz. when the operation is rightly Instituted by the Artificer, for possibly the Operator may err, and turn aside from the right way; but that *Nature* should err, when rightly handled, is not possible. Therefore if you shall err, so that *Nature* cannot be altogether free, and released from the Body, in which it is help Captive, return again into your way, learn the *Theory* more perfectly, and enquire more accurately in the method of operating, that you may find the foundation and certainty in *Seperation* of all things. Which is a matter of great concern. And this is the second foundation of Philosophy, which follows the *Prayer*: for in that the sum of the matter lies, and is contained in these words. Seek first the *Kingdom of GOD*, and his *Justice* by *Prayer*, and all other things, which Man seeks in these Temporals, and he hath need of, either for the sustentation or health of his body, shall be added to you.

**3.** Next to the *Theory*, which researcheth out the inmost properties of things, follows *Preparation*, which is performed by Operations of the hands, that some real work may be produced. From *Preparation* ariseth Knowledge, viz. Such, as opens all the fundamentals of Medicine. Operation of the Hands requires a diligent application of it self, but the praise of Science consists in experience, but the difference of these *Anatomy* distinguisheth, \*Operation shews how all things may be brought to light, and exposed to sight visibly: but knowledge shews the practice; and that, whence the true Practitioner is, and is no other then

confirmation: because the operation of the hands manifests something that is good, and draws the latent and hidden nature outwards, and brings it to light for good. For, as in Spirituall, the way of the Lord is to be prepared; so also in these things, the way is to be opened and prepared; so also in these things, the way is to be opened and prepared, that no error be from the right path, and the Process may be made, without devious errors, in the direct way to health.

*\*Manual Operation is chiefly required in this third Part, without which, every Operation, like a Ship wanting Ballast, floats and is uncertain. It is difficult to express this with a Pen; for more is learned by once seeing the work done, then can be taught by the writing of many Pages; yet if it be no offence to you, to peruse these Commentaries together with Basilius (in this so necessary part) will not a little help.*

**4.** After Preparation, and especially after separation of the good from the evil, we are to proceed to the *\*Use* of the weight or dose, that neither more, nor less then is fit, may be given. For above all things, the Physician ought well to know, whether his Medicament will be weak or strong, also whether it will do good, or hurt, unless he resolve to fatten the church yard, and with the loss of his fame, and hazard of his own soul.

*\*By Use, the Authour understands what others call Dose; for what will a good Medicine profit you, if you know not in what quantity to administer it; that the same may rather heal, then hurt or kill. By experience only to learn this, is a work full of perilous casualty, yet the Discipline or knowledge of Doses was found out this way first, and afterward easily taught by Words. Where a living Voice is wanting, it is safer to be too timerous, then in any wise bold or adventurous, although of Antimony I can affirm, that being duly prepared it is as harmless a medicine as Cassia or Manna. The whole caution is chiefly about its use, after the first preparations; because it may still retain much of its own crude Venom.*

**5.** After the Medicament is taken into the body, and hath diffused it self through all the Members, that it may search out those defects against which it was administered, the *Utility* comes to be considered; for it is possible that a Medicament diligently prepared, and exhibited in due weight, may do more hurt then good in some Diseases, and seem to be Venom rather then Medicine. Hence an accurate reflexion is to be made to those things, which profit or help; and they are diligently to be noted, that we may be mindful to observe the same in other cases.

Yet both in the *\*Use* and *Utility*, this one thing is necessary to be considered, *viz.* whether the Disease be an external and open wound, or only an internal and latent evil: for as the difference of these is great, so the way of curation is not the same. Therefore the bottom of every Disease is to be known, that it may be understood, whether the same may be cured by external remedies only, or must from within be driven outwards.

*\*That Indication is to be taken from things helping and hurting, is known even to Tyro's. But what the Authour subjoyns touching internal and external curation, are not so rude, as not to deserve good Attention: And also those things which he permixeth with his own Satyricall Reprehension, if the Reader be so wise as to believe that Basilius intermixed them to deter the unworthy deriders of Chymistry from approaching to his sacred Arcanums, he will be wise for himself. For whilst others rail and swell with indignation, he gathers the fruit of the Authors Axioms, which as another Agent he scattered among these Thorns. Whilst you, O lover of Chymistry, peruse these, so long will I keep silence.*

For if the Center of the Disease be within, such a Medicine must be given, as can search out, apprehend and restore that Center; otherwise the Physicians labour will be fruitless and in vain.

Moreover, if there be an internal Disease, which ariseth, and is fed from an internal Original, it must never be driven inward by external remedies; for great discommodity will thence ensue, and at length Death itself. Which may be understood by the similitude of a Tree; for if any one, whilst it germinates or flowers, repels the Humours to the Interiours, whence they proceeded to the nutriment of the earth; that Tree will be so far from bringing forth the desired Fruit by the flower, that a suffocation of the same ariseth from the violent conjunction of humours not finding any out-let. Therefore there is great difference between fresh wounds inflicted by Prick, Cut, or any other way, and the old which derive their Original from within. For the fresh wounds may be perfectly cured by external remedies only; but in those, which are nourished from within, an external application of Oyls, Balsoms, Unguents, and Plaisters profits little, unless the Internal Fountain be stopped, whence the humours flow to the external parts. When the Fountain shall be stopped, the Flux will cease, and the evil may easily be cured with Diet only. It is no great point of Art to heal any fresh wound; for this every Country-man can easily effect with crude Lard: but to remove all Symptomes which happen in wounds, and to dry up the Fountain of the evil, this is the work, and this the labour of the Artist.

[DOCTORS REPREHENDED]

Now come hither, you physicians, how many so ever there be of you, that arrogate to your selves the Title of Doctor of either Medicine, *viz.* of internal and external Diseases; understand ye the Title of your honour, and consult your own Conscience, and see, whether you recieved that from *GOD*, that is, possess it in verity, or whether you usurp it as a form, for honour sake. For, as much as Heaven is distant from the Earth, so vastly different is the Art of healing internal Diseases, from the Sanation of external wounds. If the Title be given to you by *GOD*, the same *GOD* will give a Blessing, Felicity, Health and happy events; but if your Title be vain, and only devised and assumed for ambition, all things will evilly succeed to you: your honour will fail, and you will prepare for your self Hell-fire, which can no more be extinguished, then it can be expressed by words. For Christ said to his Disciples; *You call me Lord and Master, and ye do well*, Therefore whosoever assumes a Title of Honour, let him see, whether he do well, and whether he ascribes not more to himself, than he knows and hath learned, which is the real abuse of this Title. For he, who will write himself Doctor of either Medicine, ought to understand, know, and be well skilled in both, *viz.* the Internal and External Medicine. Nor should he be ignorant of Anatomy, that he may be able to shew the Constitution of the Body, and discover from what Member every Disease proceeds, together with its Fountain and cause. Also remedies, with which he may cure the Disease, and circumstances of external Wounds, are to be understood by him. Good *GOD!* where will the Title be found, what will become of the Master, when an exact Trial shall be made, for discovering the ignorance of these *Doctors* of either *Medicine?*

In times past, long before my days, the Doctors of Medicine did themselves cure External wounds, and judged that a part of their Office; but in these times, they take Servants, whom they employ in these things, and this way the noblest of Arts is become a Mechanick Operation; and some of those who exercise it, are indeed so very rude, as they know not Letters, and scarcely know how (according to the Proverb) to drive an Ass out of the Corn. These, I say, profess, themselves Masters in curing wounds, and Doctors of Doctors; and to speak the truth as it is, they may by a better right glory in this Title, they thou magnificent Doctor, umbratical Chyrugion, and most ignorant Boaster of Titles, why do you style yourself Doctor of either medicine? What more now Master Doctor, what say you, most expert Chyrurgion? I pray be not offended at this, or take it amiss; for you your self will quickly confess, if you do but seriously consider wounds made by Prick or Cut, that you have as much knowledge in the cure of them, as is in the Brain of a dunghill Cock, which Children learning their A.B.C. are wont to set in the Frontispiece of their Primer.

[TRUE DOCTRINE, WHEREIN IT CONSISTS]

Therefore I persuade all Men, of what state or condition soever, who are desirous of Learning, from your Masters to search out the true Doctrine, which consists in *Preparation*, and afterward in the *Use*; [OPERATIONS AND UTILITY GIVE EXPERIENCE] so they, or you, shall possess the Title assumed with honour, and Men will undoubtedly have confidence in you, and you will in very deed do them good, then will you to the Eternal Creator give thanks cordially without feigning. But let every Man seriously think with himself, what it is he ought to do, and what he is to omit, and whether he doth justly or unjustly use the Title assumed. For he, who assumes any Title, ought especially to understand the condition of that Title, and why he assumed it, or what the true foundation is. It is not sufficient, if anyone iwth the vulgar say (saving your reverence, let the more delicate Men pardon us, if we intending to speak to the purpose, make mention of putrefaction) this is egregious dung, it hath a strong and grievous ill savour, and know not how it comes to pass, that a Man, who perhaps eats food of a most grateful taste and odour, and well accommodated to his natural Appetite, thence makes excrement endued with qualities so contrary, and yielding an odour so very ungrateful, and repugnant to Nature: of which there is no other reason, then natural putrefaction and corruption. The same happens in all Aromatical well smelling things. It is the Philosophers part to enquire, what odour is, and whence it receives its virtues, and in what the virtue of it may be made manifest to true profit. For the Earth is nourished and fattened by stinking dung, and noble Fruit is produced of it. Of this matter there is not one cause only, but our Book would swell to an huge Volume, if we should but briefly hint at all natural Generations and mutations; yet *Digestion* and *Putrefaction* are the principal keys of them. For the *Fire* and *Air* make a certain *Maturation*, by which a Transmutation of the *Earth* and *Water* may follow; and this is also a certain mutation, by which of evil smelling Dung a most fragrant Balsam may be produced; and on the contrary, of most grateful Balsam ill favoured Dung. But perhaps you will say, why do I produce examples of so very rude and absurd? I do confess the example is taken from a Cottage, rather then a Royal Court; yet a prudent considerer of things, more accurately diving into the matter, will easily understand, what such examples intimate to him, *viz.* that of the highest things the lowest are made, and the lowest the highest, so that, of a Medicament is produced

of Venome, and of Venome Medicine; of the sweet, bitter, acid, and corrosive; and on the contrary of the corrosive, another thing more profitable.

[NATURE ABSCONDED FROM MEN]

O good *GOD*, how much is Nature absconded from Men, so that she seems to disdain to be wholly seen by us? But since thou hast ordained so very short a time of our Life, and thou the Judge of all, reservest many things to thy self in the Creatures, which thou hast left to be admired, not known, by us, and of which thou alone wilt be the beholder and Judge, grant unto me, that unto my Life's end I may keep thee and my Saviour in my Heart, that besides health and necessaries of the body, which though hast liberally bestowed, I may also acquire the health of my Soul and Spiritual Riches; of which inestimable good I am freed from all doubt by that thy mercy, in which, for my soul, for me a miserable sinner, thou didst (on the Tree of the Cross) shed Sulphur and Balsom; which is indeed a mortiferous Venom to the Devil, but to us Sinners, a most present remedy. I do certainly heal my Brethren, as far as concerns the Soul, by Prayer, and in relation to the body, with apt Remedies; therefore I hope they will on their parts use their endeavour, that they with me, and I with them, may at length inhabit the Tabernacle of the Most High, and in him our *GOD* enjoy Eternity.

[SPIRIT VIVIFICATIVE, AND OPERATIVE] But to return to my Philosophy of *Antimony*, I would have the Reader, before all other things, to understand, that all things contain in themselves operative and vivificative Spirits; which inhabiting in the Body feed and nourish themselves, and are sustained by the Body. Elements themselves want not these Spirits, which (the living *GOD* permitting that) whether they be good or evil, have their Habitation in them. Men and Animals have in them a living operating Spirit, which receding from them, nothing but a Carkass remains. In Herbs, and all things bearing Fruit, a Spirit of Sanity exists; otherwise they could not, by any Preparation, be reduced to Medicinal use. Metals and all Minerals, are endued and possessed with their own incomprehensible Spirit, in which, the power and virtue of all their possible effects, consists. For whatsoever is without Spirit, wants Life, and contains in itself no vivifying Virtue. Therefore, you are to know, that in *Antimony* also there is a Spirit, which effects whatsoever in it, or can proceed from it, in an invisible way and manner, no otherwise, than as in the *Magnet* is absconded a certain invisible power, as we shall more largely treat in its own place, where we speak of the *Magnet*.

[SPIRITS OF VARIOUS KINDS]

But there are various kinds of Spirits;\* visible to the Intellect, and endued with Spiritual knowledge, which notwithstanding cannot (when they will) be touched or apprehended, as Natural Men are touched;

[SPIRITS OF THE ELEMENTS] especially they, who have their fixed Residence in Elements, as are the Spirits of Fire, Lights and other Objects formally darting out Light from themselves: such are *Airy* Spirits, who inhabit the Air; *Aqueous* Spirits living in Waters; and *Terrene* Spirits living in the Earth, which we Men call *Earthly* Men, which are chiefly found in wealthy mines of the Earth, where they shew and discover themselves to us.

*\*What follow, seem somewhat confused, according to the Sentiments of certain Theologicians, who have held various opinions of Spirits residing in the Fire, Air, and other Elements; adjudging them to the Eternal Fire of Hell. All which with Basilius, we leave as unknown, to the Judgement of the Divine Knowledge. But what he himself subjoyns, touching the wonderful virtue and power of Antimonial and all other Chymical Spirits; which we our selves with so great admiration have often seen, we understand only of material Spirits; which certainly are endued with as great virtues, and effect things no less wonderful then those Spirits, which Phantastick persons (oppressed with Melancholy) affirm they see and talk with; yea I cannot remember that I ever found written or declared (by such, as taking a liberty of lying, endeavour to please or terrify others) any greater or more wonderful virtues then these Spirits have.*

[SPIRITS WANTING SPEECH]

These Spirits are endued with Senses and Understanding, know Arts, and can change themselves into divers Forms, until the time of their Judgement; but whether a defintory sentence ought to be pronounced against them as yet, or no, that I leave to the Providence of the Divine Majesty, from whom nothing is hid. There are other Spirits, wanting speech, which cannot shew themselves visibly in the very act; and they are those which live in Animals, as in Men and the like, in Plants also and in Minerals; nevertheless they have in themselves an occult and operative Life, and manifest and discover themselves by their efficacious power of operating, which they contain in and bear about themselves, and most apparently give testimony of their virtue of healing, whensoever that (by help of the Art) is extracted from them, being accurately seperated from their body. After the same manner, the efficacious Spirit, and operative power of *Antimony*, manifests its gifts, and distributes them among Men, being first loosed from its own body, and freed from

all its bonds, so, that it is able to penetrate, and render fit to be applied to those Uses, which the Artificer proposed to himself in Preparation.

[ARTIST AND VULCAN OUGHT TO AGREE]

But the Artist and *Vulcan* ought to agree: [FIRE MAKES SEPERATION] the Fire gives seperation for an operative power, and the Artificer forms the matter. [EXAMPLE, OF A BLACKSMITH] As a Black-smith useth one sort of Fire, also Iron only is his matter, which he intends for forming divers Instruments. For some times of it he makes a Spit, at another time Horse-shoes, another time a Saw, and at length innumerable other things, every of which serves for that Use, unto which the Smith intended it, although the matter is but one, which he prepares for so many divers uses. So of *Antimony* various works may be made for different uses: in which the Artist is the Smith that forms; [VULCAN, THE KEY] *Vulcan* is as it were the key which opens; and Operations and Utility give experience, and knowledge of the Use. O! if foolish and vain Men had but Ears to hear, and true eyes with understanding, not only for hearing what I write, but for understanding the *Arcanum* and knowledge of the use; assuredly they would not suck in those insalubrious and turbid Potions, but hasten to these limped Fountains, and drink of the Well of Life.

[DOCTORS REPREHENDED]

Therefore let the World know, that I shall prove those pretended Doctors, who seem to be wise, to be mere Fools and Idiots, and cause many unlearned Men (but such as are studious Disciples of my Doctrine) to become true Doctors in very deed. Wherefore I here solemnly cite and invite all Men, who earnestly aspire to knowledge, with a chearful mind, good Conscience, and certain hope, to embrace and become Spectators of our Doctrine, and accurately to peruse my Writings and Informations; for so, at length, they (being possessors of what they sought) will extol and commend me after death, rendering my mortal name immortal, with their perpetual remembrance of my praises, as long as the World endures. But if when I am dead, any one be pleased to institute a disputation in the Schools against me, my writings will fully answer all his Objections, and I am assured my Disciples will never forget the benefit received from me, by which they will obtain the Empire of Truth, which ever was to me, and always will be to them, sufficient to suppress a Lie to the Worlds end.

[ANTIMONY OF 2 KINDS]

Also let the well meaning and sincere observer of Art know, that there are two kinds of Antimony very different from each other: one is fair, pure, and of a golden property, and that contains very much *Mercury*, but the other which hath much *Sulphur* is not so friendly to gold as the first, and is distinguished by fair long and white shining streaks. Therefore one is more fit for Medicine and *Alchemy*, then the other: as when the Flesh of Fishes is compared with the Flesh of other Animals, although both these are, and are called Flesh, yet each of these very much differs from the Flesh of the other; even so of *Antimony* the difference is the same. Many do indeed write of the Interior virtue of *Antimony*, but few of them ever taught the true Foundation of the virtues with which it is endued, or found out which way, or in what manner it receives them; So that their Doctrine is founded upon words only, exists without any true foundation, and they themselves lose the fruit they hopes to receive by such Writings. For to write truly of *Antimony* is a work that requires profound Meditations, a mind largely unfolding itself, and knowledge of its manifold *Preparation*, and of the true *Soul* of it, in which all the Utility is cited, and which being known you may be able to give an indubitate Judgement, of what evil or good, Venom or Medicine is latent therein. It is not a matter of small moment by a true *Examen* to search into *Antimony*, and thereby to penetrate fundamentally into its Essence, and through earnest study to attain the final knowledge thereof, that the Venenosity of the same (against which unskilful Men ignorantly exclaim) may be taken away, and it be changed and prepared into a better State, becoming a Medicine fit for use and void of Venom.

[ARTISTS VEX, WREST AND TORMENT ANTIMONY]

Many Artists intending to Anatomize *Antimony*, have divers ways vexed, wrested and tormented the same, in such wise as it cannot be well described in Words, much less believed; yet, the matter being truly examined, they effected nothing. For they sought not its true Soul, and therefore could not find the feigned Soul of it, which themselves sought. By the black Colours a mist was cast before their Eyes, so that they could neither observe the true Soul itself, nor know it. [ANTIMONY COMPARED TO A CIRCLE] For *Antimony* like unto *Mercury*, may fitly be compared to a round Circle, of which there is no end; in which the more diligently any Man seeks, the more he finds, if Process be made by him in a right way and due order. Yet the Life of no one Man is sufficient for him to learn all the mysteries thereof. It is Venom and a most swift poison, also it is void of Venom and a most excellent Medicine; whether it be used outwardly or inwardly. Which is a thing hid from most Men by reason of their own blindness; and they judge it an incredible, foolish and vain work, because (through their ignorance) it is unknown to them, who can no

otherwise be excused, then that they deserve the name of Stupidity: yet that is not to be suffered in them, because they desire not to learn or be better informed, either here, or elsewhere.

[ANTIMONY ENDUED WITH THE 4 FIRST QUALITIES]

*Antimony* is endued with all the four first qualities; it is cold and humid, and against it is hot and dry, and accommodates it self to the four Seasons of the year, also it is volatile and fixed. The volatile part of it is not void of Venom, but the fixed is free from all venenosity; which is so very strange, as it may be reputed one of the seven Wonders of the World, of which so many Writers have discoursed, not knowing themselves what they writ. [ANTIMONY'S VIRTUES INEXHAUSTIBLE] There hath been no \*Man before me, and at this day there is none found, who hath so thoroughly learned the power, virtue, strength, operations, and efficacy of *Antimony*, or so profoundly penetrated into all the *Energy* thereof, as nothing more is latent in it unfound out, or which cannot be brought to light by experience. If such a Man could be found he would be worthy to be carried about in a *Triumphal Chariot*, as in times past was granted to Monarchs and potent Heroes, after they had happily fought Battles, and were returned with Victory. But I fear, that many of our Doctors will be constrained to provide a Chariot for themselves.

*\*Here the Author speaks largely in commendation of Antimony. Read, read (I say) O Lover of Chymistry, and you will find nothing Hyperbolical, nor anything Thrasnick. Basilius in speaking as he doth, hath not exhausted the Praises of Antimony; because no Man unto this day could ever experience all its Virtues. We have seen many of its Effects, and many new Effects are daily found by curious Searchers, yet many more remain unknown. So that, as in Fire is an inexhaustible Fountain; (for the more you take from it, the more it gives) so in Antimony is an inestimable Treasure of new Virtues. For if from it you extract its Acetum a thousand times, it will a thousand times, yield new Acetum. Nature seems to have made choice of this Mineral, therein to hide all her Treasures. Therefore not without reason hath Basilius made for it a Triumphant Chariot, which is daily enriched with Spoils taken from the Camps of Ignorance.*

For the Masters of this terrene World are so intangled with their own Thoughts, that they seek nothing from *Antimony* but Riches, and forget to search its utility for medicine, and the Health of the Body, which notwithstanding ought above all things to be sought, that (being brought to Light) the wonderful Works of our *GOD* may be made manifest, and the Glory given to him, with great thankfulness. It is not to be denied, but that more of Riches and Health may be found in it than either you all, or I myself, can believe: for I profess my self no other than a Disciple in the Knowledge of *Antimony*, although in it I have seen, experienced and learned more than you, and all such as you are (who arrogate to yourselves great skill therein) either have learned, or ever can learn. Yet no Man should therefore be troubled, or despair of Benefits; but because the World, indulging their own Ingratitude, have neither esteemed, nor with due Reverence acknowledged the Munificence of the Most High, but have preferred Riches before Health, *GOD* hath spread as it were a Spider's Webb before their Eyes, that being blind they might not know the Secrets of Nature absconded in the Form of this Mineral.

[RICHES REQUIRED BY ALL]

All men cry out Rich, Rich we would be. I confess you all aspire to Riches, and with the Epicure say, *The Body must first be provided for, the Soul may at length also find somewhat*; and with *Midas* (as in the Fable) you desire that all things whatsoever you touch may be turned into Gold. Hence it is, that so many seek their desired Riches in *Anatomy*: But because they accept not that Gift of the Creator with a grateful Heart, which before all Things should be procured, and cast the Love of their Neighbour behind their back, therefore they in vain look the Horse in the Mouth; for they know his Age and Strength no more than the Guests at the Marriage-Feast in *Cana of Galilee* knew the wonderful Work, which *Christ* there wrought, when he turned Water into Wine. They knew, that Wine was Water, and that the Water was turned into Wine, they perceived by the Taste; but how that Transmutation happened was hid from them. For the Lord *JESUS*, our Saviour, reserved the Supernatural Work to himself, as a Testimony of his Omnipotency. Wherefore I say, it is every Man's duty, to search out the Mysteries and *Arcanums*, which the Creator hath insited in all Creatures; for although (as we said) it is not Credible, that we Men can thoroughly learn and penetrate all Things; yet we are not forbid to inquire into them, since by Study and Diligence so much may be effected, as although through some defect a Man may be hindered in such wise, as he cannot attain to the desired Riches and perfect Sanity, yet he may acquire enough to occasion him not to repent of his Labour, but rather to minister unto him matter of Joy and Rejoycing, that he sees himself so far an *Adeptist*, as he stands always obliged to render thanks to his *Creator*.

[SOLUTION WHEN NECESSARY]

Therefore, whosoever desires to become a perfect Anatomist of *Antimony*, the first thing to be considered by him is Solution of the Body; and in order to this, he must take it in a convenient place, and propose to



himself the right way, that he be not seduced into devious Paths. Secondly he must observe the Governance of the Fire, taking Care that it be neither too much, nor too little, or too hot, or too cold. For the summ of all is sited in an exact Governance of the Fire; by which the vivifying *Spirits* of *Antimony* are extracted, and loosed from their bonds, and so rendered capable to manifest their Effects operatively. Also he must take great Care, that this Operative Virtue be not mortified and persih Adustion. [DOSE, OBSERVABLE] Thirdly the Use or Dose is to be observed by him, that he may administer it in due manner, knowing the Measure, as I above mentioned, when I spake of the five principal Heads requisite in the Exercise and Practise of Chymistry; but here I only hint at it cursorily by way of a parable.

By *Resolution* the sum of the Matter is proposed, but by Fire it is prepared to profit. For a Butcher cuts out an Ox, and divides it into parts, but no Man can profitably enjoy this Flesh, unless he first boyl it by Fire, by which Operation the Red substance of the Flesh is changed and prepared into white Aliment. If a Man constrained by hunger, should eat that Raw and Red flesh, it would be Venom to him rather than Medicine; because the natural Heat of the Stomach is too weak to concoct and digest that crude Body. Hence, my dear Friend, you may conclude, that since *Antimony* hath greater Venom, and a more gross Mineral Body than Animal Flesh (as by the above recited common Example I have already shewed) it will also prove more perillous, if used Crude, without remain Venom, which will suddenly kill the Sick. [VINEGAR, NOT TRANSMUTABLE INTO WINE] Therefore the Venosity of *Antimony* is so to be taken away, as it may never against be converted into Venom, after the same manner, as Wine, which being once, by putrefaction and corruption turned into Vinegar, never afterward yields any Spirit of Wine, but always is and remains Vinegar. but on the Contrary, if the Spirit only of the Wine be seperated, and the Aquosity left by itself, and the same Spirit afterward exalted, it will never in any wise be changed into Vinegar, although it should be kept an hundred Years; but will always remain Spirit of Wine, no otherwise, then as Vinegar remains Vinegar.

[WINE, TRANSMUTABLE INTO VINEGAR, HOW]

This Transmutation of Wine into Vinegar is a wonderful Thing; because somewhat is produced from Wine, which was not before in its vegetable Essence. In which it is also to be noted, that in distillation of Wine the Spirit first comes forth; but (on the contrary) in distilling Vinegar the Phlegm first comes, afterward the Spirit, as I have shewed above in its own place, where I also made mention of this Example. [SPIRIT OF WINE, VOLATILZE] Therefore Spirit of Wine makes Bodies volatile, because itself is volatile; [SPIRIT OF VINEGAR, FIX] but Spirit of Vinegar fixeth all Medicaments, as well of Minerals as Vegetables, and renders them solid, so that they apprehend things fixed, and expel fixed Diseases.

[ANTIMONY CONTAINS ITS OWN VINEGAR]

\*Consider and observe these things diligently; for this principal Key is of great concern. Therefore *Antimony*, which contains in itself its own Vinegar, ought to be so prepared, as all its Venosity may be taken away, and he, who useth it, conceives no Venom thereby, but rather drives away and casts out all Poison from himself, by the use thereof.

*\*Beleive not only Basilius, but me also, with the same Faith and sincerity affirming to you; this is the first Key, this is the principla part of the whole Art, this opens to you the first Gate, this will also unlock the last, which leads to the Palace of the King. But as I said, not only beleive, but also consider and observe. Here you stand in the Entrance, if you miss the Door, all your Course will be Error, all your Hast Ruine, and all your Wisdom Foolishness. He who obtains this Key, and knows the Method (which is called Manual Operation) by which to use it, and has strength to turn the same, will acquire Riches, and an open Passage unto the Mysteries of Chymistry.*

Therefore Preparation of Antimony consists in the Key of Alchimy, by which it is dissolved, opened, divided and seperated; as in *Calcination, Reverberation, Sublimation, etc.* as we declared above it. Also in extracting its Essence, and in vivifying its Mercury; which Mercury must afterward be precipited into a fixed powder. Likewise by Arts and due Method, of it may be made an Oyl, which is effectual wholly to consume that new and unknown Disease, which the *French*, in their Warlike Expeditions, brought into our Regions. The same is visible in other Preparations, derived from the *Spagyrick* Arts and Alchimy; as for Example: [EXAMPLE, OF BEER] If anyone would make Beer of Barley, Wheat, or other Corn, all these degress must be most perfectly known to him, before he can from those Grains extract their most subtil Essence and virtue, and reduce the same into a most efficacious Drink. First, the Grains must be so long steeped in Water, as until they be able sufficiently, to open and resolve themselves (as I, when I was a Young Man, travelling into *England* and *Holland*, diligently observed to be done in those places) this is called *Putrefaction* and *Corruption*. This Key being used, the Water is drawn off from the Grain, and the macerated Corn is laid on Heaps close together, and left so for a due time, until it spontaneously conceive

heat, and by the same heat, germinating, the Grains adhere each to other: this is *Digestion*. This being finished, the Grains which adhered in their Germination, are separated, and dried, either in the Air, or by Heat of Fire, and so hardened. This is *Reverberation*, and *Coagulation*. [CALCINATION, VEGETABLE, WHAT] When the Corn is thus prepared, it is carried to the Mill, that it may be broak and ground small; this is *Vegetable Calcination*. Afterward, by heat of Fire cocting these Grains, the more noble Spirit of them is extracted, and the Water is imbibed with the same; which without the aforesaid Preparation could not have been. This way the crude Water is converted into Beer, and this Operation (though I speak but rudely) is and is called *Distillation*. [HOPS, THE VEGETABLE SALT OF BEER] The *Hops*, when added to the Beer, is the *Vegetable Salt* thereof, which conserves and preserves from all Contraries, endeavouring to corrupt the same. This way of boyling Water into Drink, by extraction of the Spirits from the Grains, the *Spaniards* and *Italians* know not, and in my native soil of *Germany* about the *Rhine*, few are found skilled in this Art.

After all these works are performed, a new *Seperation* is made by *Clarification*, viz. of the Drink, in this manner: a little *Yeast* or *Ferment* is added, which excites an internal motion and Heat in the Beer, so that it is elevated in it self, and (by the help of time) *Separation* of the dense from the rare, and of the pure from the impure is made; and by this means the Beer acquires a constant virtue in Operating, so that it penetrates and effects all those *Ends*, for which it was made and brought into use: which before could not have been; because the Spirit, the Operator was hindered, by its own Impurity, from effecting its proper Work. In Wine also doth not Experience teach the same? That cannot, before the time come, in which the Impuritys may be separated from it, so very perfectly and efficaciously perform its own Work, as after Separation of the pure from the impure: which by Drunkenness is manifest; for Beer or Wine unsettled, and not purified, give not forth from themselves so much Spirit for inebriating, as after Clarification. But of this no more. After all the aforesaid, a new Operation may be instituted, by Vegetable sublimation, for separation of the spirit of the Wine or Beer, and for preparing it by Distillation into another Drink of *Burning Wine*, which may also be made of the Lees or Dregs of Wine and Beer. When this is done, the Operative Virtue is separated from its own Body, and the Spirit being extracted by Fire, forsakes its own unprofitable dead Habitation, in which it was commodiously hospited before. Now, if this *Burning Wine*, or Spirit of Wine, be rectified, an Exaltation is made by often distilling it, and by a certain method of Operating, the pure part (free from all Phlegm and Aquosity) may be so concentrated, and as it were condensed, as one Measure of it may effect more, then twenty or more could have done before. For it sooner inebriates, and is swift, volatile and subtil for penetrating and operating.

\*Here I admonish you, whosoever you are, who desire to be taught by my Writings, and hope to obtain Riches and a true Medicine from *Antimony*, that you would not carelessly peruse my Intention, in which is no letter writ in vain, and which hath not a certain singular signification for your Instruction.

\**Come hither you Traveller, stay your Journey here. Contemn not or flighty pass over this tautological, but not impertinent, Admonition; often in your mind have recourse to this Description of Beer, search, contemplate, and weigh all Things, perhaps in this turbid and famous Gulf, you will find the Fish you look not for. If in this Light you yet be blind, I know not any Collyrium will profit you: if with so certain a manuduction you cannot pass on to the work itself, I know not who will lend you a Staff, or what Demonstration can direct the Journey of a Stupid Man. Believe, read, meditate, labour, and spare the use of so many Chymical Books, which distract you with the Error of various ways, this one tells you all things.* Yea, I here solemnly affirm, that there are many words dispersed here and there in my Writings, to which if the Reader give heed as he ought, and know in what Fundamentals the principal Heads of the matter are sited, and as it were buried, he will have no Cause to repent his often turning over the same Leaves, but will esteem every word as much, as a piece of Gold coin. For you know, that although the Examples by me proposed, sound harsh, as delivered in a rude manner, yet they contain in them somewhat that is excellent and of great Moment. Yet I am not here ambitious to procure Authority or praise to my Writings, which is not my Business, nor would it become me: for when the Operation of them shall be brought to Light, they will acquire praise enough to themselves. [EXAMPLES OF BEER, WHY PRODUCED] I purposely and willingly produce Examples so rude and common, because the power of *Antimony* and the true Virtue thereof, deeply and profoundly absconded in its inmost parts, is to be searched out. I was willing, by these gross Examples to lead you by the hand, and shew you the way, that by them you might attain to the Thing itself, and not at the very first err from the Gate; for so doing you would long wander, and never bring your Operation to the desired End. [ANTIMONY COMPARED TO A BIRD IN THE AIR] For *Antimony* is like a Bird, which is carried through the *Air* and as the Wind drives it, so it turns itself which way that wills: here, in this Case, Man acts the Part of the *Air* or Wind and can drive and move *Antimony*, at his pleasure,

and repose it in such a place, as himself chooseth: he can imbibe it, with a yellow, red, white or black Colour, according as he desires it should be, and as he rules and governs the Fire; because in *Antimony* (as in *Mercury*) all Colours are found, which no Man should wonder at, considering how many Things *Nature* bears absconded in her Bosom, which neither you nor I are able to comprehend in many days.

[ANTIMONY COMPARED TO A BOOK] If a book happen to be given to a Man, that is unlearned, he knows not what is signified by that Writing, or what that Scripture intends; for it is hid from his Eyes, and he stands amazed, as a Cow at the sight of a new Door. But if unto that unlearned Man, anyone suggest the Explication of the Book, and teach him not only the matter contained therein, but also the use of the same, the Man no more admires it, as an Art; but by this means it becomes to him a Common Thing, the Reason and Operation of which he understands, and by his own Study can learn, conceive, and comprehend the Utility so perfectly, as now none of those Things, which were contained in the Book, are hid from him; because he hath learned both to read and understand what is written therein. Such a Book is *Antimony* to those, who know not of the Art of Reading; therefore I faithfully admonish all, who desire to be partakers of its Utilities, to bend their mind to know and pronounce the letters thereof, that so they may acquire the Art of Reading that Book; and in such a manner, that (as in a School) they may be removed from Form to Form, when he who hath rightly gained Experience, shall preside as *Rector*, and judge of that, which in Trial is most worthy: for One is worthy to be preferred before another, in the Possession of that.

[DOCTORS REPREHENDED] But here, what comes into my mind, and ought in no wise to be passed over in Silence, I think good to mention; *viz:* that at this Day many are found who exclaim, and rashly pronounce *Crucifige*, *Crucifige*, against all those, who prepare Venoms into Medicaments, by which (as they say) many Mortals perish, or, if they escape with Life, live miserably; such are *Mercury*, *Arsenick*, *Antimony*, *etc.* and this Clamour is chiefly made by those, who (if it please the GODS) are called *Doctors*\* of Medicine, yet indeed understand not what the difference is, between Venom, and Medicine, but are wholly ignorant how Venom may be prepared, so as to pass into a salutary Medicament; and instead of its malignity, put on a better Nature.

*\*Basilus somewhat indulgeth his own Genius, inveighing against False-Physicians, whose ignorance (in his time) was so very greate, as they contemned every sublime Preparation of Medicine, which he himself, and Chymists with him did profess; proscribing the same as unprofitable, perillous, and hurtful: against whome, it is not strange, if the Chymists (on the other hand) rose up with some small vehemency, and endeavour courageously, by assistance of their Knowledge, and Conscience, to break through that rout of unskilful Men; but the best Things are not allways the most prosperous. Chymists overcame by the Justice of their Cause, but were overcome by Number: yet, having verity and goodness on their side, thy fought with so great Confidence, as they were certainly assured they should bear away the Victory; which our Author here shews, and Paracelsus (prophesying of the Coming of Elias the Artist) did presage would be. And certainly unto me (seriously considering how greatly chymists have in these times improved their Knowledge) the Dawning of that Day hath opened itself, since I behold so many Rays of the approaching Sun.*

[VENOM PREPARED RESISTS POISON] Against these I do in a special manner exclaim and protest, against these, I say, who (ignorance of *Preparation*) exhibit *Poison* to Men: for *Mercury*, *Auripigment*, *Antimony*, and such like, are venoms in their Substance, and unless rightly prepared remain Venoms. Yet after a Legitimate Preparation, all their Venosity is broke, extinguished and expelled, so that no part of them remains, but what is *Medicine*, which resists all internal Venoms, although most deeply rooted, and radically destroys the same. For *Venom*, being in such a manner prepared, as it can no longer hurt, resists all *Poison*, which is not as yet prepared, and so very well prepares and subjugates it, as it is compelled with the same to put off its own venomous Nature.

[DOCTORS REPREHENDED]

Here I shall raise a great Contention among the Learned; for I know they will doubt what these my Words should signify, as whether what I affirm and write be possible to be done or no; and they will be divided into several Opinions there-about. Some will judge it is in no wise possible, that from those Things, of which we treat, the venosity should be wholly taken away; nor do I wonder, that they persist in that Opinion, since the Doctrine of like Preparations is absolutely unknown to them, who have not the least thought of that, which leads to the Knowledge of these more profound Mysteries. Yet a small part of these Men will with me be constrained to acknowledge, it is possible a vile Thing may be changed into a Better. For you (you *Doctors* I mean) must confess to me, that your purpose is to reduce that Evil, from which the Disease had its Original, into a better State. Go to then; will you not also grant, that if any Evil be in those Things, of which *Medicine* is to be made, the same Evil must be converted into a better State, that it may so

much the better perform its operation, and more powerfully and profitably act, without any notable peril? But since unto very few as yet is known, or by Experience found, the Way, by which a Man ought to proceed in these Preparations, a very small part of these will assume and contend for the Opinion I here affirm, and publicly profess: for very many will be carryed away with the greater Rout, crying, *Venom, Venom!* which Voices, whilst I hear them, put me in mind of those wild Clamours, by which the *Jews* required the *Saviour* and *Redeemer* of the World, that he might suffer the Punishment of the *Cross*, often crying out *Crucify him, Crucify him*, whom they proclaimed to be the highest, most present, most pernicious, and cursed *Venom*, when as indeed he was the noblest, supreme, most glorious and most profitable *Medicine* of our *Souls*, which was to deliver us from the Death of *Sinners*, from the *Devil, Hell*, and all *Misfortunes*. Although those proud *Pharisees* and Lawyers neither could nor would understand this, nevertheless he both then was, and will be to the end of the *World*, and after it to all *Eternity*, the same superexcellent *Medicine*: and neither the *Devil*, nor Death, nor the very *Gates of Hell*, nor any *Creature*, how powerful, or perverse soever, can effect anything at all, whereby to overthrow this Truth.

[KINGS, AND PRINCES, MISINFORMED BY DOCTORS]

So I hope, yea doubt not (although all vagabond and circumforaneous *Medicasters*, all *Physicians* resident in *Cities*, and how many soever there be, that profess themselves *Masters* of any part of *Medicine*, do all together contrive what they can, and exclaim against *Antimony*) but that the same *Antimony* will triumph over the ingratitude of all those unskilful Men (for true *Physicians* and such as are always ready to learn, I touch not here) and by its own power and virtue acquired after due preparation, will overcome and tread under foot all its Enemies. But, on the contrary, those ignorant false Judges, and pertinacious contemners of *Antimony*, because they know not the Truth, together with the proud and blood-thirsty *Jews*, shall perish, and be cast into the Abyss of Hell. How ridiculous those magnificent, and to themselves only wise *Doctors*, seem to me, who deterr *Emperors, Kings, Princes* and all other *Great Men*, and seriously admonish them not so much as to touch such *Medicines* with their Lips, because they are noxious, venomous, and every way perillous, I will not here declare, since I see them only to judge according to their own Opinion, without entertaining any Observations of other things, the Knowledge of which they have not before acquired by their own Contemplation, and therefore cannot judge of any thing else, or otherwise than they have learned. Therefore to these I say, if there be any Man, that hath taken so strong a *Poison*, as present Death is necessarily expected to follow, I will (provided the Man be left wholly to my Care) give him an *Antidote* by me prepared which shall continually resist that *Venom*, and quickly expel it out of the Body. But I little care, whether you Mr. *Doctor*, who do neither know this Thing, nor ever would apply your mind to know it, do slight the same, and repute it as a ridiculous, and altogether false tale; it is sufficient for me, that I am able (but if praise worthy, let praise be given to *GOD*) to prove and defend the Truth thereof. For I myself have experienced it, I have made, I have prepared, I have prescribed this *Medicine*, and there wants not a sufficient number of Witnesses to confirm it under Hand and Seal.

[DOCTORS REPREHENDED]

And whensoever I shall have occasion to contend in the School with such a Doctor, who knows not how himself to prepare his own Medicines, but commits that Business to another, I am sure I shall obtain the Palm from him: for indeed that good Man knows not what Medicines he prescribes to the Sick; whether the Colour of them be white, black, grey or blue, he cannot tell; nor doth this wretched man know, he only knows, that he found it so written in his Books, and thence pretends Possession (or as it were Possession) by Prescription of a very long time: yet he desires no further Information. Here again let it be lawful to exclaim, good *GOD*, to what a state is the matter brought! what goodness of mind is in these men! what care do they take of the Sick! Wo, wo to them! in the day of Judgement they will find the fruit of their ignorance and rashness; they they will see him whom they pierced, when they neglected their Neighbour, sough after Money and nothing else; whereas were they cordial in their Profession, they would spend Nights and Days in Labour, that they might become more learned in their Art, whence more certain health would accrew to the Sick Labour is tedious to them, they commit the matter to Chance, and being secure of their Honour and content with their Fame, they (like Brawlers) defend themselves with a certain Garrulity, without any respect had to Conscience or Truth; Coals seem wonderful strange, and as out-landish Wares to them, therefore they spare the Money, that should be bestowed in them, as if they intended to lay it out to a better use. *Vulcan* himself, viz. the Preparer of Medicaments, is not found among them; for their Fornaces stand in the Apothecaries Shop, to which they seldom or never come. A Paper Scrol in which their usual *Recipe* is written, serves their purpose to the full, which Bill being by some Apothecaries Boy or Servant recieved, he with great noise thumps out of his Mortar every *Medicine*, and all the Health of the Sick.

[AUTHORS PRAYER]

My *GOD*, change, change these times, and put an end to this arrogant Pride, overturn those Trees, lest they swell up to Heaven, throw down those Giants lest they accumulate all Mountains; and defend those, who seriously managing their Business, faithfully serve thee, that they may be able to stand against these their Persecutors. I seriously admonish all those in our Monastery, bound by the same Vows with me, that they would with my self Night and Day pray unto *GOD*, that he would so illuminate these Enemies of true Medicine, as they may execrate their own Error, and acknowledge the Glory of *GOD*, and his Power insited in the Creatures, and perceive the Clearness latent in them, by Preparation and Anatomy (as it were speaking in their Ears) which otherwise surrounded and covered over with external Impurities, would deeply be concealed, and never brought to Light. But I trust the *Creator* of all Things, (both of those which fall under our Sense, and of those that are remote from our Senses) will benignly hear our Prayers; that, if not whilst I and my Brethren live, yet after our Death, such a Conversion of Things and Men (*GOD* answer these desires) may follow, as that thick and obscure Veil may be taken away from the Eyes of our Enemies, and they by true and infallible Illumination, obtain a clear sight, that they may find their lost Groat: which *GOD*, the eternal Governour of Time and Things of his Grace and Mercy grant.

But it is fit, that I, who intended to publish a certain Discourse of Antimony, in all its Numbers Absolute, should begin with the \*Name itself.

*\*Poets do often posit in the midst of their Poems, Histories or Fables of Princes, that by a continued Series of Things, they may the more easily attain their End, which is to delight their Readers: Chymists for another end use the same Medium. For since their purpose is to teach the Readers so, as they may only be understood by those, who wholly devote themselves with a fervent desire to the Study of that Science, they keep not that Order, which proceeds from the beginning to the End by Mediums. Therefore our Author, at length coming to treat of the name of Antimony, whence it took beginning, acts as another Man addicted to some Scholastic Order: but by and by turning from this Discourse, he answers an Objection, before it is made by Interrogation; viz. whether from Antimony all its Venom may be taken away, the possibility of which he proves by very profitable and significant Examples.*

The *Arabians*, to whom in times past this Mineral was known, did in their Language call it *Astinat*; but the *Chaldeans* called it *Stibium*; among the *Latines* at this day the name of *Antimony* is used, by which name they first of all signified it. We *Germans* in our Language have given it a Name, which seems to express a certain property of its Nature, for since it is seen to consist of a certain streaked Matter, and of it may easily be made Glass endued with various Colours, which proceed therefrom, we have called it *Spies-glass*, as if we should say streaked Glass. From which Variety of the Name, by a prudent Judgment a singular Collection may be made, viz. that *Antimony* was known, and greatly esteemed, and its virtue and Utility observed and brought into use by the *Arabians*, *Chaldeans*, *Latins*, and our *Germans*: but afterward, the Heresies of various Opinions arising, the use was vitiated, and its Virtue and Glory first obscured, and afterward wholly extinguished. Of which there is no Reason to Doubt; for nothing is more probable, than that Truth should suffer Damage and Shipwreck by the Oppression of Enemies. For who knows not the Malice of the Devil, which by Reason of our Sins and Blindness is very often permitted by *GOD*. The Devil is the perpetual Enemy of Mankind, who employs all his Strength, and all his Deceits, and omits nothing, which in himself is, to prevent the Knowledge of the profit of true Medicine, and to exterminate its use; knowing well enough, that by that means the power and glory of *GOD* is obscured, and those Sacrifices of the praises of men are impeded, by which they gave thanks to *GOD*, because he hath insited as it were the Rays of his Goodness in the Creatures, whence they may obtain Health by a natural auxiliary. But since to discourse of the name of *Antimony*, is not to our purpose, we will desist from this Matter. For all the Praise of *Antimony* consists in the Preparation thereof, which is made for perfecting the Virtues infused in it from Nature by the *Author of Nature*. Therefore my discourse shall be of this, handling it and its known Virtue, and I will endeavour to make my Name immortal. Yet before I come to declare the Virtue of *Antimony*, since I above confessed, that it is meer Venom, I would have you know and diligently note, that Venom is able to draw Venom to itself, because like itself, much sooner and much more than any other Thing of another Nature.

[VIRTUE OF UNICORNS-HORN PROVED]

Now let any Reader consider, and observe it as a Thing worthy of Note, that the true *Unicorns-horn*, sophisticated by no fallacy, repels all Venom from itself, nor can it assume or draw to itself anything of Venom, as is manifest by Experience. Let a living Spider be put in a Circle made of *Unicorns-horn*, and out of this Circle it cannot go, or pass over the *Unicorns-horn*, for it shuns whatsoever is adverse to Venom. But if the Circle be made of venomous Matter, it is not to be doubted, but that the Spider will go out of it, and pass over that Venom like it self. Note this Experiment, make a piece of Silver hollow, and put it in

Water, that it may float like a Boat, and put Venom into it, then hold a piece of true Unicorns-Horn, as nigh to it as you can, but so as you may not touch it, that Unicorns-Horn by its spiritual Virtue will drive the Silver from it, so that it will flie away like a Duck, which swimming on the Water flies, when it perceives the Snares of the Fowler ready to entangle it. But on the contrary, Nature in a wonderful manner loves and follows its own like, as appears by this Example. Put a piece of pure and fine Bread in a dish full of Water, so as the Bread may swim upon the Water, hold a piece of true Unicorns-Horn close to it, yet so as it touch it not; and if you leisurely move the Unicorns-Horn the little piece of Bread will follow it. Nature so much loves its own like, and so much hates what is unlike itself, as this flies and that follows. Therefore let our *Doctors* consider, that Venom by a certain Magnetick Power Attracts Venom, and those things which are void of Venom, do in like manner draw to themselves things pure, and wanting a Venomous quality. [VENOM TAKEN AWAY TWO WAYS]

Therefore Venom may be taken away two ways; first, by its Contrary, which resists Venom, as already is related of the Unicorns-Horn. Secondly, by Like, when Venom by a certain Magnetick power draws Venom to itself. But the Venom which must heal Venom like itself, ought first to be so prepared, as its Venom may pass into Medicine, and by its own attractive virtue, assume the other to and expel it with itself.

[EXAMPLE OF SOAP] Of which thing you have a most clear Example of *Soap*: That is compounded of Oil and other fat ingredient Matters, which seem to be, and in very deed are, more apt to foul, than cleanse Linen; but because in the Boiling of Soap, especially by the help of Salt, a certain Separation and Preparation is made, the Soap is rendered most apt to draw to itself and wash out all foulness and filth from Linen and other things: so indeed may Venom in a certain manner, by Antecedent Preparation be accommodated so, as to be no more Venom, but a Medicament, it draws to itself all other Poison, casts it out, and restores the man to his pristine Purity and Health.

Now since our Discourse hath led us so far, and we have begun to open Nature so much; that the truly Studious of Medicine (though hitherto ignorant of this) may clearly know, what Good or Evil is latent in Nature, what is Venom and what is harmless; which is a thing hath not as yet been found out by Doctors, by reason of their own supine negligence; and that the Truth thereof may be demonstrated and also confirmed, it will not be amiss to produce certain Experimental Examples, which may discover the Truth, and refute the false Opinions of others. [EXAMPLE OF AN EGG] Put an Egg, which in the Winter is congealed with Cold, into very cold Water, there let it lie for a due space of time, and the Ice will externally adhere to the Egg-shell, but the Cold be extracted from the Egg itself, and restored to its pristine vigour and intireness. [EXAMPLE OF A MEMBER BENUMMED] Again, if any Member be benumbed with Cold, let not the Patient neglect himself, but apply cold Snowwater round about, so one Cold attracts the other, and the Member is restored. [EXAMPLE OF A MEMBER INFLAMED] On the contrary, if any one have a Member inflamed, let him apply to that Inflammation an hot Matter; as for example, Spirit of Wine, which is mere Fire, or the Quintessence of Sulphur, and he will in very deed find, that Heat is attracted by Heat, in a certain Magnetick manner, and like to rejoice in like, and not only to asswage the pain and heat of the inflamed Member, but absolutely to restore the same to its pristine strength.

[EXAMPLE OF FROGSPAWN] Yet lest this our purpose should not be fully enough confirmed by Examples, I will also add another, by way of Supplement. Take Frog-Spawn in the Month of March, and laying it on a Board dry it in the Sun, when dry reduce it to Powder, and strew of this Powder, upon wounds made by Venomous Vipers or Serpents; by this means such Wounds will be so prepared, as they may be perfectly healed by other Medicaments applied thereunto. Or otherwise, if Linen cloths be often moistened in Frog-Spawn, and as often dried, and that Linen cut into small pieces and applied to Wounds, they effect the same, as the aforesaid Powder would have done. [EXAMPLE OF A TOAD] But that the very foundation of this Truth may more clearly be declared; take a venomous Toad, dry him in the Sun, shut him up in an Earth closed Pot, and by burning reduce him to Ashes; then having taken out the Ashes, and reduced the same to Powder apply of that Powder to a Wound made by Venom, and this Poison attracts the other Poison, and joins it with itself. Why so, I pray? Because by this Burning, which is the Calcination of the Toad, its interior Virtue is made manifest, and efficacious for operating; so, that Like can attract like, and especially Venom, to itself. Therefore firmly perswade yourself, that this Truth is infallible and immuable, which I have here proposed to you and others by Example. If anyone afflicted with the Pest, do diligently observe this, he will find the Truth of those things I have here above mentioned: the *Astrum* of *Sol*, from which (as from an operative and all vivifying Sun) all things in their kinds universally arise; therefore I determine that in the potency of Gold, more than in all other Things, is an Operating Nature; that is, in its own *Astrum*, whence both itself, and all Metals and Minerals, in the Beginning, received their first

Nativity and Propagation of Generation. Touching which more may be said, when I shall manifest to you the *Astrum of Sol*, and commend the same most religiously to your Conscience.

[ANTIMONY, ITS ASTRUM]

After the same manner process is to be made with *Antimony*, which hath the same Operations with corporal Gold; yet of the *Astrum* thereof I now speak not. [ANTIMONY SPEAKS OF ITSELF] For I know (saith *Antimony*) it behoves me, before that, to fear and tremble; although in many principal *Arcanums* of Medicine, I far excel it; yet universally I am able to effect none of those Things, which the *Astrum of Sol* (confirmed by the Testimony of Celestial Verity) is able to produce. The *Astrum of Mercury* I omit, because I my self have my descent from the same Original with it: but as to a Celestial penetrating power of Operating, I give the first place of Dominion to the *Astrum of Sol*.

[VULCAN, A MASTER IN HIS OWN ELEMENTS]

My Writings and Books, composed by Experience, properly follow and answer each to other; as one metal (as to its virtue) is observed and esteemed by another, and must by Fire be proved of what value it is. So these my Sayings, or Writings, or Medicaments, ought to be brought into the Schools, as tending to one Scope and End. Into the Schools, I say, where Riches obtain to themselves (as it were) an Hereditary place, and instead of that take away all the Honour, which is due to *Vulcan* only, who can boast himself to be a Master in his own Element of Fire. Which may be shewed by Example, and a true and manifest *Proof*.

[EXAMPLE OF STEEL AND A FLINT] When most hard Steel is struck with an hard and solid Flint, Fire excites Fire by vehement Commotion, and accension, drawing forth the occult Sulphur, or the occult Fire is manifested by that vehement Commotion, and enkindled by the Air so, as it truly and efficaciously burns; but the *Salt* remains in the Ashes, and the *Mercury* thence takes its flight together with the burning Sulphur.\*

*\*You, who read this most simple Comparison of Steel and a Flint, slack the Reins of your Admiration, and seriously ask yourself, whether there can be found out anyway or Method, by which from this Stone and Cold Iron may be extracted, a Substance, of which one only Grain (but why do I speak of a Grain?) of which the hundred part of a Grain can in a very short time Convert a great Mass of some rude Matter, into the most splendid and most pretious of all Things; yea, into fire most profitable for Mankind? This is possible, and is dayly done, when the fixed is made Volatile, and the Volatile again fixed. He that hath understanding, let him understand, and cease to defame the admirable virtues of Chymical Works.*

[MEDICINE, INEFFECTUAL IF NOT SEPARATED FROM ITS IMPURITY]

So here also understand, that *Antimony* ought in a certain Method so to be handled, as its *Mercury* may be separated from the Sulphur thereof, in a Natural Manner. Now as Fire, which lies absconded in Matter, unless it be made manifest, and can be demonstrated, is profitable for nothing, is not (as I may say) tangible by the Hands, nor can it effect any thing to purpose; so Medicine can effect nothing that is excellent, unless it be first separated from its Grossness, rectified and so discharged of Impurities, clarified and brought to Light by due Preparation, as is manifest in all Things: for when Separation of the pure from the impure is made, and all that is mountainour or terrestrial is segregated from the pure Metal, then the desired Harvest is to be expected. Hence it is manifest, that Fire can effect nothing, before it is in a certain manner opened and set at Liberty, that before it is in a certain manner opened and set at Liberty, that it may operate. Therefore, to comprehend much in few Words, I say, this is the Condition of *Antimony*. Whatsoever is occult and absconded from the Knowledge of the Vulgar, that injoys the Name and Honour of Art, *viz.* as long as it lies hid; but so soon as it is discovered and made manifest, Art hath end, and it becomes a Mechanick Work; as I have than once declared in other of my Books.

[EXAMPLE OF BEES]

A Bee sucks Honey from Flowers, with such Art as the Almighty hath insited in it, in which Honey is latent a Virtue, Juice, and Corroborative Power, of which a Medicine is made, as is obvious to the Eyes of all Men. [EXAMPLE OF A CORROSIVE VENOM OF HONEY] Now, from that *Honey*, of a sweet and most pleasant Taste, a violent Corrosive and present Venom may be prepared; which perhaps no man, unless he who hath learned it, will believe; no man certainly considers this, unless he be a diligent Observer. Yet for this Cause Honey is not to be condemned, nor is it to be said, that although it hath a most grateful Sweetness, yet it is a Corrupt Medicine; because a Corrosive may be made of it: but it should rather be said, that Corruption proceeds from the Physicians ignorance, who knew not how duely to prepare it. Here I am willing to teach the ignorant Physician, to free him from the last Judgement. [HONEY, HOW PREPARED] For Honey is prepared of the Superfluities of Brute Animals, by which the Grounds and Fields are fattened; in those Grounds arise Flowers, Herbs, Fruit-trees of various kinds, from which the Bees suck a most noble Quintessence: by this is made the Alteration and Generation of one Thing into another, *viz.* into Aliment of

another Form and Taste, which in no wise agrees with the former, and that is called Honey. Of such Honey is prepared a Food most grateful, pleasant and fit for man, and for many Things most profitable. Of the same may be prepared a Poison most hurtful to Man and Beast.

[NATURE TO BE FOLLOWED]

Therefore, do you Searcher of Nature, of what Age, Sex, Fortune, or Condition soever, follow me and Nature. I will shew you the Truth, without any Mixture of falsity, drawn from the very Foundation. I will make you understand, who proceeds rightly, and who unadvisedly. I will teach you to separate the Good from the Evil, the Highest from the Lowest. For of *Antimony*, if its Venom be first changed into Remedy, is made a Medicine, which eradicates, and like Fire penetrates, prepares and by cocting consumes all Diseases. [QUINTESSENCE OF ANTIMONY, WHAT] Wherefore *Antimony* is first to be prepared into a true *Stone*, which is the Quintessence thereof; and because, in its Operation it is altogether like unto Fire, (when reduced to its Coagulation) it shall by me be named the *Stone of Fire*. when this *Stone of Fire* is rightly prepared, as in the End of this Treatise I will further show, its Medicinal Virtue consumes all noxious Humours, purifies the blood in the highest Degree, and performs all that may be effected by *Aurum Potabile*.

[DOCTORS REPREHENDED]

Therefore, I pray you, my unexperienced Doctor, who have neither learned my Preparation, nor conceived the Use, not to judge from a false suspicion, and your own ignorant Thoughts; but set about the Work itself, and learn how the Preparation of *Antimony* ought to be made, how you should further proceed with it, how its Venom is expelled and separated, and Salutary Medicine posited in the place of it, and exalted. When I say\* you shall have performed This, then at length will you be able to judge of the difference, and understand those things, which before were very far remote from your Knowledge.

*\*Here again the Author waxeth hot against false Physicians; but do you read on, and after this Heat he will give you a profitable Doctrine, which you may soon find in Aqua Fortis and Spirit of Wine.*

[DOCTORS REPREHENDED]

O you wretched and to be pitied *Medicasters*, who painted with a *Fucus*, breath out I know not what *Thrasonick* Brags, and pass over Mountains wanting Foundation, walking through Clouds in your own Thoughts, and know not where at length you shall rest your Foot: you, I say, I admonish to consider what you will answer, in the Extreme Judgement of the Son of *GOD*. *Seek*, and when you have found, convert what you find to use, and so performing your Office commit the Rest to *GOD*, who will give success, and never leave you destitute of help. But you infamous men, more mad than *Bacchanalian* Fools, who will neither learn, nor foul your Hands with Coals, judge not lest you procure Judgement to be pronounced against you, which your Childrens Children may write down to your shame in an undeleble Character. Every Physician ought above all Things to take Care, that he do neither less nor more, than procure the Restitution of Health lost, not instituting his Curation contrary to Nature, or deviating from her direct Intention. [EXAMPLE OF SPIRIT OF WINE AND AQUA FORTIS] When Spirit of Wine is poured upon *Aqua Fortis* a vehement Ebullition is made, and these two Natures will not easily permit themselves to be together; but he, that knows how by Distillation to conjoin them and unite them, according to the true Intention of the Philosophers, he may use them in many things for good. [EXAMPLE OF OIL OF TARTAR AND VINEGAR] After the same maner, Oil or Liquor of Tartar, and Vinegar made of Rich Wine, act each upon other, for they hate and fly from each other, as Fire and Water, although they proceeded from one and the same Matter. Therefore the Physician ought in a special manner to be mindful, to understand all Circumstances from the Sick very exactly, and consider the same being understood that in Curing he may use such Means, as are fit to remove the Disease, lest the Patient be injured by the Medicine. As for Example, when Iron is dissolved in *Aqua Fortis*, if you suddenly pour Oil of Tartar upon that Solution, you shall difficultly preserve Glass from breaking; for the contrary Natures, like unto Gunpowder, take Fire, and break the Glass. Of all these Things, our Gown Doctors know nothing at all; therefore they have no other Defence for their Ignorance, than Silence only.

[DOCTORS AND APOTHECARIES REPREHENDED]

You titular Doctors, you I speak to, who write long Scroles of Receipts: you Apothecaries, who with your Decoctions fill Pots, no less than Those (in Prince Courst) in which Meat is boiled for the sustentation of some hundreds of men: you, I say, who hitherto have been blind, suffer a *Collyrium* to be poured into your Eyes, and permit them to be anointed with Balsom, that the most thick skin of Blindness may fall from your Sight, and you behold the Truth, as in a most clear Glass. [AUTHORS PRAYER] *GOD* grant you Grace, that you may know his wonderful Works, and the Love of your Neighbour be rooted in you, that you may search out true Medicine, which the Ruler of the Heavens hath, by his own omnipotent hand, and his



ineffable and eternal Wisdom, from above infused in, impressed on, and communicated to his Noble Creatures, for the Good of Mankind; whence man may find help in his greatest Necessity, and Counsel for Health in his Diseases. Why do you, miserable Worm of the Earth, and food of Worms, look so intently on the Rind or Shell, and neglect the Kernel, being unmindful of your *Creator*, who formed you according to his Image; when as you ought to give thanks to him, and with diligent Study to search out his Works, exceeding Nature herself? Return and look into your self, there behold the Image of your own ingratitude, that you may be ashamed of yourself, especially because you have not search out those things, which the most wise *GOD*, for the good of Mortals; hath infused in his Creatures; by knowing which, you might have offered unto him the most acceptable Sacrifice of Praise and Gratitude.

But I will put an end to this Discourse, lest my Tears (which I can scarcely keep in, from continually falling from mine Eyes) should blot this my Writing, and whilst I deplore the Blindness of the World, I blemish this Lamentation, which I would have known to all men. I am a man Religious, incorporated in a most holy Order, in which I will persevere, as long as it shall please the Omnipotent *GOD*, to animate this miserable Body with Vital Spirit: therefore I must not write other things, or otherwise, than is agreeable to this State. But had I the Office of a Secular Judge, I would lift up my Voice, and sound a Trumpet in their Ears, that those deaf men may hear, who hitherto would not acknowledge the Truth, but out of Ignorance, without Cause, falsely and slanderously persecute, calumniate, condemn, disparage, and meditate how they may totally suppress the same.

But thou, O Lord *GOD*, who dwellest in the Highest, who art called and truly art the *GOD* of Rest, who sitting in the Supreme Throne of Majesty, governest Heaven and Earth, which thou hast created, who conservest the Stars, and ordainest the Course of the Firmament in its Motion according to thy Command, before whom all Creatures tremble, which are found in the Earth, or in Heaven, and the Infernal Spirits are astonished with unexpressable dread, be pleased, I pray to look down upon the Transactions of this most ungrateful World, and teach them inwardly to know those Things, which thou hast outwardly and visibly proposed to the Sons of Men, that thou mayest be praised in thy Throne, known in thy Verity, and adored in thy immense Majesty. As for myself, I am unworthy and miserable man, give thanks unto thee, for thy great and infinite Gifts and Benefits of Riches and health bestowed on me, and laud thy Majesty for ever for the same. More, O my Father and Lord, I neither can, nor am able to desire in this perishing World.

[ANTIMONY, ITS ORIGINAL AND ROOT]

Now, that we may write of *Antimony*, and begin our Discourse from the very Foundation, whence *Antimony* acquires its Empire, Triumph and Glory, by which it is exalted to perfect Operation, we must before all Things discover the certain Original of its Root: how it is generated in the Earth, to the Dominion of what Stars it is subjected, and what Elements have throughly digested it, and which they be, that have brought it to Maturity. *Antimony* is no other than a Fume, or (as I may otherwise call it) a Mineral Vapour, which is genited from above by the Stars, and afterward by the Elements deduced and digested to formal Coagulation and Maturity. Here it is to be noted, that *Antimony* hath acquired its Essence, Virtue, Power, Operation and Quality, from the same Principle, Root and Essence, whence Vulgar Mercury is produced; yet with more firm Coagulation, so that it is brought to an harder Essence, than the living or running Mercury of the Vulgar hath. The Reason of this is, because it hath assumed from the three Principles, a little more of the Substance of Salt, than Common Mercury. For although of all the three Principles, it hath the least part of Salt, yet it hath assumed more of the Essence of Salt, than common Mercury, whence unto it hath happened such a Coagulation. Hardness in everything is from Salt, which vulgar Mercury hath not. For it hath a very small part of Salt, but in it, in a spiritual manner, is insited a certain more hot *Spirit of Sulphur*; therefore it always flows, and cannot be brought to Coagulation, unless by the help of other Metallick Spirits, which endued with a very great Virtues, are chiefly found in the *Matrix of Saturn*, without which it cannot be fixed, unless by him, who possesseth the *Stone of Philosophers*, by which its three Principles may be brought to a concordant Equality, and then it acquires such a Body, as will melt, flow, and abide the Hammer, like all other Metals: other wise Mercury is and will be fluid Mercury, until its volatility be this way taken away. [MERCURY, NOT FIXED BY ANIMALS AND VEGETABLES] Hence it is known, that all Animals and all Vegetables are too weak to fix Mercury into a malleable Substance (as many have in vain endeavoured) because all these have not a Metallick Nature. [MERCURY, WITHIN AND WITHOUT MERE FIRE] *Mercury*, within and without, is no other than meer Fire; therefore it is not combustibile by any Fire, no Fire can apprehend it so, as to alter its Essence, but it suddenly flies and resolves itself into a incombustible Oil Spiritually; [MERCURY UNVARIABLE AFTER FIXATION] or after its fixation it remains so invariable, as no strength or power of men is sufficient again to alter it. And whatsoever can now be made of Gold may then also be made of it by Art;

because after Coagulation it is altogether like Gold: for it with Gold hath one and the same Root, Stock, or Production originally.

But since I purpose not in this place to discourse more largely of *Mercury*, and intend only simply (yet truly) to describe the very Foundation of *Antimony*, from true and certain Principles, I will cease to speak of *Mercury*, and proceed to a further Declaration of *Antimony*. Yet, whatsoever I have proposed by way of Similitude touching *Mercury*\*, for an Introduction and further Consideration, is not written in vain, or to no purpose; but to the end, that the very Beginning of *Antimony* may be more clearly understood, which (as I before shewed) received its original, as it were Mercurially, with it.

*\*Which so miserably perplexeth all the Students of this Art: what our Mercury is, which is the Matter of the Stone, which is found every where and in all Things, is here briefly and clearly manifested. Therefore our Author Basilus doth not in Vain invite your Attention. All the Light I am able to add to this Clearness, would rather obscure, than illustrate the same: therefore, with him, I admonish you to attend.*

[MATTER, OF ALL METALS AND MINERALS, ONE]

Wherefore most diligently think on this; often bear in mind, observe and understand, that all Minerals and Metals together, in the same Time, and after the same manner, and of one and the same principal Matter, are produced and genited. That Matter is no other, than a meer Vapour, which is extracted from the Elementary Earth by the Superior *Stars*, as by a Sidereal Distillation of the Macrocosm: which Sidereal hot infusion, with any Airy-Sulphureous Property descending upon Inferiors, so acts and operates, as in those Metals and Minerals is implanted spiritually and invisibly a certain Power and Virtue, which Fume afterward resolves itself in the Earth, into a certain Water, from which Mineral Water all Metals are thenceforth generated and ripened to their Perfection; and thence proceeds this or that Metal or Mineral, according as one of the three Principles acquires Dominion, and they have much or little of Sulphur and Salt, or an unequal Mixture of the weight of them, whence some Metals are fixed; that is, some constant and stable, some volatile and easily mutable, as is seen in *Gold, Silver, Copper, Iron, Tin* and *Lead*. Besides these Metals, other Minerals also are generated of the three Principles, according to the Communication and Participation of the unequal weight of them: as are *Vitriol, Antimony*, and many other Marchasites, or other Electrums, and Minerals, which for brevity sake we here omit.

But Gold, in its *Astrum* and Beginning was imbibed with a much more perfect *Sulphur*, and a much more perfect *Mercury*, than all other Metals and Minerals, and therefore its operative Virtue is much more potent and more efficacious, that the *Astrums* of other Metals: Yea, all Virtues whatsoever are dispersed in other Metals, and many more than them, are found in the *Astrum* of Gold only. Moreover I say, when that one thing is brought to further Maturity by Fire, it contains more Perfection, than all Metals and Minerals together. There is one only Mineral, of which I have often made mention already, in which is found a Sulphur of *Sol*, equally as strong and powerful, yea more potent and more strong, than in Gold itself: so also, there are two kinds of Metals found, in which this Predominancy powerfully Triumphs, of which at this time I have neither will nor disposition to write; but I am willing to keep within the Bounds I have set myself in treating of the Essence of *Antimony*, touching which I purpose now to speak.

[ANTIMONY, ITS 3 FUNDAMENTAL PRINCIPLES]

Therefore *Antimony* is a Mineral made of the Vapour of the Earth changed into Water, which Spiritual Sidereal Transmutation is the true *Astrum* of *Antimony*; which Water, by the Stars first, afterward by the Element of Fire, which resides in the Element of Air, is extracted from the Elementary Earth, and by Coagulation formally changed into a tangible Essence, in which tangible Essence, (*viz.* whence *Antimony* is formally made) is found very much of *Sulphur* predominant, of *Mercury* not so much, and of *Salt* the least of all three; yet it assumes so much *Salt*, as it thence acquires an hard and immalleable Mass.

[ANTIMONY, ITS PRINCIPLE QUALITIES] The principal Quality of it is dry and hot, or rather burning, of Cold and Humidity it hath very little in it, as there is in Common Mercury; in Corporal Gold also is more Heat than Cold. These may suffice to be spoken of the Matter, and three Fundamental Principles of *Antimony*, how by the *Archeus* in the Element of Earth it is brought to perfection.

Yet the Lovers of *Chymistry* should not think this Philosophick Reason by me alleged of absolute necessity to them, nor need they be solicitous to know, in what center the *Astrum* of *Antimony* rests, or from what root it flows; but should rather desire to learn the Utility and use thereof; *viz.* which way it ought to be prepared and reduced to its State, that they may know its Virtue, Power, and Operation, touching which in times past so many Things have been written, and to this Day are mentioned, and spoken of by all men of all States and Conditions. For the Learned, as well as the Unlearned hope to have their ardent and insatiable Desire satisfied by This; therefore I will not detain the Reader with ambiguous Discourses, or tedious Delays, but simply teach every Thing, which I by great Study and Diligence (which I have often employed

about *Antimony*) could find out touching the Essence of *Antimony*. For no man, by reason of the shortness of Life, can know or search out all its *Arcanum*'s: because in Preparation of *Antimony*, one new Wonder follows another perpetually; one Degree succeeds a former Degree, Colour follows Colour, and one Virtue, Power or Operation always manifests it self greater than another.

And, to begin here I say, *Antimony* is meer Venom, not of the kind of the least Venoms, but such, as by which you may destroy Men and Beasts, so venomous a power is diffused through the whole Substance of this Mineral. Hence ariseth the common Exclamation of all men. [KINGS, AND PRINCES, MISINFORMED BY DOCTORS] For the People, unskilful Doctors, and all Those, to whom the ground of true Medicine is unknown, do with one mouth proclaim it *Venom, Venom!* Poison, say they (as I myself above confessed) lies in *Antimony*. For this Cause let us dissuade all men from its use; for it endangers the Health and Life. Therefore *Doctors* resident in Princes Courts, admonish Monarchs, Princes, and other Potentates not to use *Antimony*. Other Scholasticks cry out, Beware, you in no wise admit *Antimony* into Medicinal Use; for it's meer Poison: these the Inhabitants of Cities and Villages follow. And this far spread Clamour so moves the greatest part of Mortals, as *Antimony* in these our Days is very ill spoken of, and no man dares put confidence in the Medicine thereof, which in it is found so various and unexpressible. [MEDICINE, NONE GREATER THAN IN ANTIMONY] For truly and holily I affirm (as truly as *GOD* is the Creator of all things visible, which are contained in Heaven or Earth, which either have come, or in time to come shall come unto our knowledge) that under Heaven, or by the Rays of the Sun, with the Guidance of Experience, can be found or demonstrated no greater Medicine, than is in this Mineral; yea, there is no Subject, in which so fluently and abundantly can be found such most certain Remedies for Health, as shall be declared (by sure and undeniable Experiments) to be in *Antimony*.

Son, attend to this my Discourse, and do thou Reader give heed to my Writings, and do you wise men of the World diligently observe my Declaration of *Antimony* founded on Experience. For my *Theory* ariseth from Nature, and my *Practice* proceeds from certain Experience, which shews its manifold Utility, and infinite Ways produceth the same, not without the incredible Admiration of all men. But I assent to you, and confess (as I have before acknowledged in my Writings) that *Antimony* at first is meer Venom, and before Preparation hath nothing in or with itself, but Poison; and that I affirm to be true. [DOCTORS REPREHENDED] But you, whosoever you are, insignized or not insignized with the Degree of *Doctor, Master, or Bachelor*, whether skilful in Art, or by some other privelage promoted; you, I say, who so inconsiderately and so arrogantly without Truth exclaim, and prate against me, pause a while, and forget not your own Argument, hear what I have to say. *Antimony* is Venom, therefore every One must beware he use it not. No, that doth not follow Mr. *Doctor, Bachelor, or, Master*; it doth not follow, I say, Mr *Doctor*, although you be proud of your Red Hat. *Treacle* is made of the most perillous Venom of a *Viper*, which is called 'animal', whence also it had its Name; therefore no man must use it, for there is poison in it. Doth this Consequence please you? How doth this my Doctrine like you? [NO GOOD IN ANTIMONY FOR THE HUMAN BODY, WITHOUT PREPARATION] You hear, that after Preparation, no Venosity is found in *Antimony*; for by the Spagyric Art *Antimony* is converted from Venom into Medicine, no otherwise than as of the Venom of a *Viper* is said, which is converted into *Treacle*; but without Preparation you shall find no Good in it, nor anything of Medicinal Help, but much loss and detriment.

[VULCAN, MASTER AND REVEALER OF ALL SECRETS]

Now, whosoever desires to become a Disciple of *Antimony*, he must, after Prayer, and an earnest Invocation of *GOD*, betake himself to the School of *Vulcan*; for he is the Master and Revealer of all Secrets. [VULCAN, CONDEMNED BY WHOM] This Master is condemned by the Wise Men of the World, set very light by and derided; because they, by reason of their own Negligence and Malignity, have learned nothing of him; and all Revelation, through their own Sloath, is impeded: [MEDICINE, NOT PREPARED WITHOUT VULCAN] for no Medicine was ever prepared without *Vulcan*, whatsoever those senseless mad men shall babble and affirm to the Contrary.

[ANTIMONY, ITS WONDERFUL VIRTUES]

But I will proceed to the Proceed and Preparation of *Antimony*; for I little value the Clamours of arrogant and self applauding men: let them make and bring to light any Work that can excel *Antimony*. It is well known to me, that of *Antimony* may be made Medicines equal to Those, which are in gold and vulgar Mercury (I except the *Astrum of Sol*) for of this may be prepared *Aurum Potabile* against the Leprosie, of this may be made Spirit of Mercury, the highest Remedy against the French *POX*, of this other infinite Remedies may be prepared. If those Condemners cannot perceive and understand this, what wonder is it? None, because they have not learned it. No man can give a sound Judgement of that, which he never learned. [DESPISERS OF ANTIMONY COMPARED TO AN ASS] Let the Ass, an *Animal* like them in

stupidity be their Example, who cannot teach a Shepherd how to handle his Pipe, so as to play an Harmonious Tune; because he hath not learned. So, right Judgement, with a solid Foundation cannot be given by a man, who before hath not bent his Studies that way, that from Writings he may be able to discern what, in such a Business, is just or unjust. [DOCTORS REPREHENDED] After the same manner in this Faculty, what can be attributed to any of the *Doctors*, before he hath from Writings, and by his own proper labour acquired Knowledge?

[VENOM, WHENCE IT ARISETH] Yet before I pass to the Process itself, some One may perhaps interrupt and ask me, which way both Minerals and other Things receive their Venenosity? What Venom is? Whence the Poison of every Thing hath its Original? How it may be taken away, also how such a Mineral may without peril securely be used for Health after evacuation of that Venom? To these Questions I will briefly and clearly answer. The Infusion of Venom falls under a twofold Consideration, *viz.* Natural and Supernatural.

[GODS END IN PROPOSING VENOMS]

The First Reason, why *GOD* the Supreme Lord of the Stars, and the maker of Heaven and Earth, hath proposed to us open Venom, especially in Minerals, is, that by this his Ordination he might show to us his Wonders and powerful Works, for distinction of Good and Evil, as in the Law he prescribed to us the Knowledge of That, which lies as a Duty on us to do, *viz.* to Choose the Good and Eschew the Evil. So also the Tree of Life in Paradise was proposed; its right use tended to Good, but its abuse brought the Fall to Evil; for by that *GOD's* Command was broke, whence proceeded Destruction and all Evil. This is the first Reason.

A Second Reason is, that by this we might comprehend and understand the Distinction between Evil and Good, and at length learn to exterminate Malice and reposit Goodness in its place. For *GOD* wills not, that man should perish and be destroyed, but that he should depart from Evil, and come to amendment of Life, that Destruction may be driven far away from his Soul. So, to Us his Creatures, with wonderful Conveniency hath he proposed Good and Evil, which is found both in the Precept of the Word, and in the Work of the Creature, that we may choose what is profitable and good for Health, and shun what is evil and pernicious.

Thirdly, Venom is also made by the Stars, when contrary Oppositions and Conjunctions of them happen, by which the Elements are Infected so, as they become the Cause of Pestilences, and other Venomous Diseases in this World: which also is to be understood of *Comets*.

Fourthly, Venom is made from Things repugnant each to other, as when any One inkindles a deadly Poison in himself, by Anger or Sadness; also when a man drinks being above measure hot.

Fifthly, among Venoms may be numbered Weapons, with which any One is slain; then the Abuse of Arms is Venom to that man. But when any One useth Arms, for the just and unblamable defence of his Body, to which end they were invented, then they may be accounted a certain kind of Medicine.

Lastly, the Cause of Venom may be demonstrated by Nature, in this manner: whatsoever Nature resists is Venom, and that because it fights against Nature. As when any one eats such Food, as his *Stomach* cannot bear, then that Food is Venom to him; for it is repugnant to Nature; on the contrary, if any One eat such Food, as is Friendly to his *Stomach*, to him that Food is Medicine.

But Venom is principally attracted to Bodies in the Earth, whilst they are a certain Mercurial Essence (now I speak of the Venom of Minerals) which yet is in an immature, crude, and not well digested Form, which is repugnant to Nature, and difficultly digested; because such a Mercurial Essence is not yet perfect, well digested to Maturity, therefore it passeth through the whole Body, as a crude, immature, undigestible Mineral. As if crude corn should be eaten by men, that would be so difficult to be digested by the *Stomach*, as a notable debility of the Body would follow. For the natural Heat is too weak to deduce that to a due Concoction and Perfection. Corn, which receives its Maturity from the Fire of the Great World, must afterward be thoroughly cocted by the Minor Fire, that it may be digested by the Microcosm.

[CATHARTICKS, ALL VENOMOUS] As before we said, touching the boiling of Flesh to Maturity; so here the same is to be understood of *Antimony*, which being yet crude, and not thoroughly cocted in the Earth to fixedness, the stomach of Man (as I may so speak) is too weak to bear it, or retain the same, as by certain Experience is manifested, *viz.* that all *Catharticks*, whether Minerals, Animals or Vegetables, are venomous, because of a certain Mercurial volatile Matter still predominant in them; which volatile Spirit is the Cause why other things, which are in man, are expelled: [REMEDIES FIXED PURGE NOT] not that by this Means the Root itself of Diseases is laid hold on, which only is effected by the fixedness of every medicine. [ROOT OF DISEASES, HOW EXPELLED] For every Medicine throughly fixed, searcheth out fixed Diseases, and eradicates them; which Purgers not fixed cannot do, but they do only as it were carry

away some Spoil of Diseases; or they may be compared to Water, which driven by force through a Street Penetrates not the Earth itself. [PURGING BY THE INFERIOR PARTS, NOT THE WAY TO EXPEL FIXED DISEASES] Fixed Remedies purge not by the Inferior Parts, because that is not the familiar way of Expelling fixed Venoms, and that way they would not touch the Kernel (as I may call it) or Center of the Disease; but by expelling Sweat, and otherways they strike at the very inmost Root of the Diseases, not contented with a certain superficial Expulsion of Filths. Therefore we often admonish all and every One, that all venomous Impurity is totally to be taken away from *Antimony*, before it can either be, or be called such a Medicine, as may safely be given. For this Cause, the Good must be separated from the Evil, the Fixed from the not fixed, and the Medicine from the Venom with accurate diligence, if we hope by the Use of *Antimony* to obtain true Honour, and true Utility; but Fire only can effect that. For *Vulcan* is the sole and only Master of all These. Whatsoever the *Vulcan* in the Greater Orbe leaves crude and perfects not, that in the Lesser World must be amended by a certain other *Vulcan*, ripening the Immature, and cocting the Crude by Heat, and separating the Pure from the Impure. That this is possible no man doubts; for daily Experience teacheth the same, and it is very apparent in the Corporal Aspect of Colours, which proceed from the Fire. [FIRE, THE SEPARATOR OF VENOMS] For by Separation and Fire, which perfect Fixation, Venosity is taken away, and a Change is made of the Evil into Good, as we have already said. Therefore Fire is the Separator of Venom from Medicine, and of Good from Evil; which is a thing, that None of the *Physicians* either dares or can truly and fundamentally own, or demonstrate to me, unless he who hath firmly contracted Friendship with *Vulcan*, and instituted the fiery Bath full of Love, by which the Spouse, being throughly purged from all Defilement, may legitimately lie down iwth her Bridegroom in the Marriage Bed.

Fie upon the Acuteness of the Worldly Wit of those, who neither understand, nor are willing to endeavour to understand these my Writings. if you did know, what is called fixed, and what not fixed, and what it signifies to separate the Pure from the Impure, assuredly you would purposely forget many Things, and omitting other vain Works, would follow me only. [ANTIMONY, SPEAKS OF ITSELF] For in me (*Antimony* speaks of himself) you will find *Mercury*, *Sulphur* and *Salt*, then which Nothing is more Conducibile for the Health of men. [MERCURY, SULPHUR, AND SALT IN ANTIMONY] *Mercury* is in the *Regulus*, *Sulphur* in the Red Colour, and *Salt* in the remaining black Earth. He that can separate these, and again unite them in a due manner, according to Art, so as Fixation may bear Rule, without Venom, he may rejoice with Honour and Truth; because he hath obtained the *Stone of Fire*, which may be prepared of *Antimony* for the Health of Mortals, and for Temporal Sustentation with particular profit. [ANTIMONY, CONTAINS ALL COLOURS] For in *Antimony* you may find all Colours, Black, White, Red, Green, Blue, Yellow, and more other mixt Colours, than can be believed, all which may be separated apart, and known particularly, and singularly applied to use; according as the Artist intends, such an Ordination is to be instituted.

[ANTIMONY, ITS WONDERFUL VIRTUES] Therefore now will I distinctly declare, how Medicine is to be prepared, Venom to be expelled, Fixation to be set about, and a true Separation to be made, by which the Evil may be subdued and depressed, and the Good triumph and be taken into use. In the meanwhile, let the Lover of Art consider, that every of the other Metals may be compared to every of the Precious Stones; but this only contains universally the Virtue of all Stones; which those Colours, which it gives forth and exhibits to the Sight from itself in the Fire, do sufficiently demonstrate. Its Transparent Redness is assigned to the Carbuncle, Ruby and Coral; its Whiteness, to the Diamond and Crystal; its Blue Colour, to the Sapphire; Green, to the Emerald; Yellow, to the Jacinth; its Black, to the Granate, which Stone contains in itself a certain Blackness occultly absconded. But as to Metals, the Black is assigned to Saturn, the Red to Iron, the Yellow to Gold, the Green to Copper, the Blue to Silver, the White to Mercury, and its mixture of various Colours is attributed to Jupiter. [ANTIMONY, CONTAINS ALL COLOURS] But as all the colours of all Metals and Precious Stones are clearly found in *Antimony*; so also all the powers and Virtues of Medicine are no less showed in it, than the Colours aforesaid: but to educe from it all these Colours is not the Labour of one man. For our Life is circumscribed with Limits more straight, than will permit one man by his Labour throughly to learn whatsoever Nature keeps concealed and absconded in her bosom, in one certain way of Preparation, from *Antimony* by distillations is drawn forth an Humour acid and sharp, like true perfect Vinegar. Another way is prepared a shining Red Colour, sweet and savoury, as purified Honey or Sugar. Another way, a Wormwood like Bitterness proceeds therefrom; otherwise, a certain Acrimony, like some Salt-Oil: thus always one Nature follows another. Against, but Sublimation it is driven to the Olympic Mountains, like a flying Eagle, red, yellow and white. Also forced down by Descent, it yields diverse Colours and Preparations: also by Reverberation, of it is made a Metal, like common Lead.

Likewise a transparent Glass, red, yellow, white, black, and endowed with other Colours: all which notwithstanding, are not safe to be used in Medicine, unless they be first proved by another *Examen*. Also it is resolved into rare and wonderful Oils, which are various and manifold, some of which are made perfect with Addition, others without mixtion of any other things; some likewise are taken inwardly, others only outwardly applied to common Ulcers, and Wounds. It supplies us with so many several Extractions, varied with so many Colours, as it would tire a *Delphian Apollo* to describe them all; but indeed, all the Mutations of its Nature, which are discovered through the Gate of Fire, it by its own Oracles will best unfold.

[MERCURY, MADE OF ANTIMONY] Of it is made living Mercury, and Sulphur which burns like common Sulphur, so that of that Gunpowder might be made. Of it is made a true and natural *Salt*; and many other things are prepared of the same.

Therefore we begin to speak of the Preparations thereof, as of its *Essence, Magistery, Arcanum, Elixir*, and particular *Tincture*, in which you must employ all diligence and Care; especially when I shall in my Writings declare to you the Stone of Fire, and its Preparation, together with other various Secrets and Arcanums, which indeed are scarcely at all known to the World; and which have been little regarded, since the *Egyptians, Arabians* and *Chaldeans* died, who professed these Arts: of which notwithstanding the use is very great, for searching out the very Fountain of true Medicine, and all other Works pertinent thereunto.

Now diligently mind, and with profound Meditation consider all the following Preparations, one succeeding another, as I shall reveal them. For there is no One inserted, which hath not its singular Utility, but every of them is useful, according as ordained as its State. A fixed Medicine of *Antimony*, expels fixed Diseases and eradicates them; but *Antimony* is not fixed, as when it is crude and not prepared, opens and purgeth the Stomach only, but toucheth not the Root of the Disease. Therefore I will set about the Preparation of all, that appertains to *Antimony*, and discover all the Keys of its Preparation, which now (as by a New Nativity) are brought to Light, and revealed by Fire, in the same state to which they were ordained by *GOD* their *Creator*. This unlocking and preparing of Mineral *Antimony* is performed by diverse Methods and Ways, by the disposure and governance of the Fire, with manifold labour of the Hands, whence proceeds the Operation, Virtue, Power and Colour of the Medicine itself. And since *Antimony* to the Aspect presents a crude black Colour, mixed with a little whiteness, I will first speak of its destructive alteration, which consists in *Calcination* and *Incineration*, and that is thus made.

[CALCINATION OF ANTIMONY]

Take Hungarian or other *Antimony*, the best you can get, grind it, if possible, to an Impalpable Powder; this Powder spread Thin all over the bottom of a Calcining Pan, round or square, which hath a Rim round about, the height of two Fingers thickness; set this Pan into a Calcining Furnace, and administer to it at first a very moderate Fire of Coals, which afterward increase gradually: when you see a Fume beginning to arise from the *Antimony*, stir it continually with an Iron *Spatula*, without ceasing, as long as it will give forth from itself any Fume. If in *Calcining*, the *Antimony* melt, or concrete into Clots, then remove it from the Fire, and when cold again reduce it to a subtle Powder, and as before calcine it, continually stirring as we said, until no more Fume will ascend. If need be repeat this Operation so often and so long, as until that *Antimony* put into the Fire, will neither fume, nor concrete into Clots, but in Colour resemble White and pure Ashes: Then is the calcination of *Antimony* rightly made.

[GLASS OF ANTIMONY, SIMPLE]

Put this *Antimony* thus calcined into a Goldsmiths Crucible set in a Furnace, and urge the Fire with Bellows, or put it into a Wine-Furnace, administering such Fire, as the *Antimony* may flow, like clear and pure Water. Then, that you may certainly and infallibly prove, whether the Glass made thereof be sufficiently cocted, and hath acquired a transparent Colour, put a long rod of Iron cold into the Crucible, and part of the glass will stick to the Iron, which with a hammer strike off, and hold up against the Light, to see whether it be clear, clean and transparent; if so, it is well, and perfectly mature.

Here let my Reader, unlearned and but a Beginner in Art, know (for I write not to men skilled in this Art, who have often experienced the powers of the fire, but to Candidates, *Tyro's\**, and the studious Disciples of the *Spagyrick* Science; because to make Glass of *Antimony* is a thing common, and well known to many) know, I say, that every Glass, whether made of Metals, Minerals, or any other Matter, must be thoroughly cocted in Fire to due Maturity, that it may have a clear and transparent Colour, and be apt for further Preparation to Medicinal use: which translucent and pure Maturity *Vulcan* only effects in his secret and hidden Nature. Therefore, let every man know, consider and retain this.

*\*Rightly doth Basilus say, he writes to the Tyro's of this Art, because he begins with the Glass of Antimony, that is, from the very Rudiments of Chymistry, and so accurately teacheth to make that, as no man how ignorant soever can be deceived therein: yet the Ancients have not seldom experienced, how often*

they have erred in the Praxis, for such I have written these Commentaries. For me, let every One please himself in his own Writings: surely I think I have offered somewhat, which Posterity will always thankfully accept. For although I did for several years most diligently read Basilius and other Masters of the Art of Arts, and in Labouring following them, as exactly as possibly I could, yet I committed so many Errors (the remembrance of which fills me with Horror) lost so much Money, and was so often constrained to amend those Errors with labour, as I have compassion of all Those, who would enter into this way, incited thereunto by their earnest desire to help their Neighbours: for I have no respect to Others, who aim at nothing but Riches, and would make so noble an Art subservient to Avarice, the worst of all Vices; let them sustain the damage they deserve to suffer. But do you, who are endued with a more noble Spirit, First seek the Kingdom of GOD, which is either constituted or propagated by Charity to your Neighbour, and all other Things, which other men so impiously seek, shall spontaneously (which is the bounty of GOD) be added to you. I need to use no great Arguments to persuade any man to read those Commentaries; for every One's own Business will sufficiently admonish him, when he shall see me often with one word, and a most simple Animadversion to save him so great Charges, which he hath too frequently bestowed in labouring without success. I do here candidly profess to thee, studious Reader, had the Manual Operations been as sincerely showed to me, as I here open them, I should have saved a great Sum of Money; for I very often erred, when I would over eagerly prosecute certain Processes of others, and by that vain endeavour, lost some Thousands of Florens. Yet I seldom twice repeated any of those Operations, which our Author (most sincerely and openly, of all that I know) hath in this Book inserted. I shall not here institute a Tyrocinium of Chymistry, as other Authors, well known to young Beginners, have already done; but I am willing, by Admonition to help those, who long since could loose this Subject from its Bonds, and with most fervent desire design to arrive to the Goal exposed to their Eyes and Mind, least either slippery Blood in the Way, or Entellus now lying prostrate, should hinder them from gaining the proposed Reward, which is Riches and Health.

When in the Method we have taught, you Antimony is converted into Glass, take a Platter or Dish made of Copper, which is smooth and broad, heat it hot at the Fire, otherwise your Matter will flie out; then pour in the fluid Matter as thin as you can, and you will have pure, yellow, transparent Glass of Antimony. This is the best way of preparing Glass of Antimony *per se*, without addition; and this Glass, above all others, is endued with the greatest Virtue and Power, which it manifests after its further Preparation. This is by me called *Pure Glass of Antimony*.\*

\*This is now the Common, and well known way of making Glass of Antimony, which is profitable in many Operations: but to administer it so to the Sick without Distinction, is a Work full of danger and peril. It indeed succeeds happily, but this casual or accidental health of some, is not of so great moment, as therefore to expose the Life of one man to Peril. For I have seen a Sick man, who after he had taken but half an ounce of the Infusion, vomited and purged above measure, and soon after died. [DOCTORS REPREHENDED] hence are those Tears, hence those Clamours arise against Chymists, as if the impious rashness of some false Chymists were to be imputed to the Art, which PseudoChymists care not how many Houses they fill with Funerals, provided one or two that are healed will blaze their Fame, and they can hear themselves called Doctors, and rob the simple of their money. The reason of this great danger is, because all the Emetick force of Antimony contained in the fixed Salt thereof, in which resides all its Venosity, which weak Natures cannot overcome, and therefore receive not so much good from the Salutiferous virtue thereof, as hurt from its Venom. But this thing should not deter sound men from the use of Antimony, since they see it, even then when mixed with Venom, often to produce salutary Effects. They should rather thus reason; if that salutiferous Virtue be freed from the Noxious faculty, what Good would it not do, or what Diseases would it not heal? Therefore, behold I here offer to you such Glass of Antimony, as I myself use often, and may be used by every man, without any danger of a mortal Catastrophe. Take pure Glass of Antimony, made as Basilius here teacheth, melt it in a Crucible, and keep it in flux so long, as until a third part be consumed. Then let it cool, and grind the same to an Impalpable Powder, upon which pour Spirit of Wine highly rectified, until it stand three fingers above the Powder; close the Vessel firmly, and circulate the Matter for three Months; then by Distillation abstract the Spirit of Wine, or if it be tinged with Redness, (which always will be, if you have rightly operated) only pour it off, and keep it apart; for it is an excellent Medicine. The remaining Body put into a Crucible, permit it to flow, and then cast it into what Forms you will. For it can assume whatsoever Shapes you will have it, which may be set in Rings, and worn on the Hand. But its Medicinal use is thus.

Put this Glass for one Night in two ounces of Cold Wine, and in the Morning let the Sick drink that Wine, and you will find very good success, for it purgeth kindly, and if Nature incline to bring the Matter upward,

*it performs that action moderately, causing gentle Vomits. Only Note this: the prescribed Dose must be diminished, according to the Strength, Age and Constitution of the Sick. Here, Reader, candidly accept of this my first Admonition offer to thy self, and expect to find more, if you willingly and intently peruse the after following.*

[GLASS OF ANTIMONY WITH BORAX]

For there are other Glasses prepared of *Antimony*, by Addition of *Borax* and other things, in this manner. Take of Crude *Antimony* one part, of *Venetian Borax* two parts; put these together into a Crucible, which setting the Vessel in a Wind-Furnace, or urging the Fire with Bellows, cause to flow, that they may be well and perfectly mixed together, afterward pour out the Mixture into a Pan, or Dish of Copper made hot, as thin as is possible, as before was said in the Superior Preparation, and you will find you *Antimony* fair and transparently clear, \*like a *Pyropus* or Ruby, provided you observe the due and accurate Method, Operating as you ought, in the Governing Fire.

*\*The Caution, to which our Author here ascribes the Success, is that you use a most strong Fire, such as is required for melting Gold: for without this you cannot acquire the Redness of a Pyropus.*

The Redness may be abstracted from this Red Glass, with Spirit of Wine\*, and by long continued Circulation in Fire, be perfected, and rendered a most excellent, profitable and efficacious Medicine.

*\*Not with common Spirit of Wine, but with Philosophic Spirit, which for extracting this Tincture, I thus prepare. Take of Sal-Armoniac thrice sublimed four ounces Spirit of Wine, distilled upon Salt of Tartar so, as it may be perfectly dephlegmated: put them together in a Phial, which place in heat of Digestion the Spirit may fully imbibe Sulphur or Fire of the Sal- Armoniac; then distil the mixture by Alembic thrice, and you will have a true Menstruum, wherewith to Extract that Redness from the Glass of Antimony. Also the Tincture of this Glass is extracted with its proper Vinegar, and by a further Operation is perfected, and becomes a most excellent Medicament.*

But a transparent white Glass of *Antimony*, after commixtion thereof, is prepared in this manner.

[ANOTHER GLASS OF ANTIMONY WITH BORAX] Take *Antimony* beat or ground small one part, *Venetian Borax* very pure four parts: put these, well mixed together, into a Crucible, and cause the Mixture to flow well. At first indeed it will be yellow, but if it stand longer in Fire, the yellowness vanisheth, the Matter receives a white Colour, and thenceforth becomes a fair and white Glass. Whether this colour be brought to perfect Maturity, you may prove with a cold Iron, as above is said. Many other ways, of *Antimony* may be formed Glasses\* consisting almost of infinite Forms.

*\*Let him who desires to prepare more Glasses of Antimony, consult Beguinus, Hartman, Crollius, and other Authors; we here acquiesce in these proposed by Basilius.*

But since my purpose here was not to describe other Glasses, then I myself had experienced, and which manifest happy success in Healing, I judged it unnecessary to waste Paper in describing them, or by a tedious discourse to weary the Reader; especially since, unto you is already in part proposed the principal Colour (*viz.* the Red) which is found in Glass made of *Antimony*. The black Colour, which *Antimony* had before Preparation, is now in a Spiritual manner flown up the Chimney; because in such a Spiritual manner, very much of the Venomous Substance had left it before, through the Expulsive force of the Fire, as by Calcination. Yet because in this Preparation all the whole Venom is not taken away from the Glass of *Antimony*, but it still retains very much thereof; I am willing (now I have begun) further to reveal to you, which way the Venom may wholly be removed from this Glass, and another Separation of the Pure from the Impure, of the Venom from the Medicine, be instituted; by which the Tongue of the *Orator* will be loosed, and occasion given to him of largely expressing my Praises, and publishing the same, as with a great Sound, through all Parts of this Inferiour Orb: which will be a necessary Consequence of the Gratitude of my Disciples, when they shall see with their Eyes, touch with their Hands, and with their Understanding comprehend, that I do their great profit, have declared to them the very Truth, without Deceit, and made them the Heirs of a memorable Testament.

Therefore the first Separation of the Sulphur from its Body, and the Extraction of the Tincture from its Salt, is performed in this manner. Take pure Glass of *Antimony*, as I taught you to make it, without the adjunction of any other Thing, Grind it to subtle Powder\* impalpable as Flower;

*\*What I here shall advise is short, but very profitable, without which what the Author appoints cannot be done, nor by beating or by grinding in a Mortar can you ever bring the Body to a requisite fineness, much less upon a Porphyry Stone can you grind the same. Therefore first beat it in a Mortar, afterward mix it with distilled Vinegar, that it may have the Consistency of a soft Paplike matter, and so grind it upon a Porphyry Stone, as Painters grind their Colours, and undoubtedly you will obtain your desire.*



Which powder put into a Glass with a Plain flat bottom, called a Cucurbit, and there pour upon it strong Vinegar well rectified: then set the Vessel in a Digestive fire, or if it be Summer, expose it to the Sun, stirring it twice or thrice\* a Day, and so long digest it in that temperate heat, as until the vinegar contract a Yellow Colour inclining to Redness, like the colour of most clean and well purified Gold.

*\*Thou art happy, if thou canst be wise by my Dammage, O Love of Art. I exactly followed this short Admonition, stirring the Cucurbit twice or thrice a Day, but the Matter was always coagulated like a Stone, and stuck so firmly to the bottom, as it could by no force be removed thence; but afterward, being more wary, from the first I began to stir the Matter with a Wooden Spatula five or six times a Day, or oftner; you may imitate the same, if you be wise, not only here, but also in the Superior Preparation of Antimony, and in every Extraction of Tincture from Antimony.*

Then pour off this clear and pure Extraction, and pour on fresh Vinegar, and repeat the Operation, as long as the Vinegar is tinged, and until no more Tincture can be extracted. Filter all these Extractions mix'd together, and put them into a Glass Body, with its Head annexed, and by *B.M.* distill off the Vinegar; until in the Bottom remain a Yellow Powder, inclining to Redness. Upon this Powder pour distill Rain-water often times, and as often distill it off again, still pouring on fresh distilled Rain-water. Repeat this labour so long, as until the Powder remain Sweet and \*grateful.

*\*Our most sincere Author here deceives you not, but conceals a certain manual Operation, which if you attend to me clearly discovering the same, the Work itself will never fail to Answer your desire. If you have much Tincture, you must have a great Cucurbit; if Little, a less will serve. For if you take a greater Vessel, than your Tincture requires, the vinegar must necessarily have a great fire to cause it to ascend, by reason of the height it must unavoidably rise, or it cannot be distilled; and in sustaining so forcible a Fire, there is great danger of Corrupting the Tincture itself. Here also is required another Caution; viz. this, after two thirds are distilled off, you must change your Vessel and put the remaining Matter into a less Glass body, and thence distill off the Vinegar, until the Remanency acquire the just thickness of a Poultis. Also take heed, as Basilius seems to intimate, that you distil not off the Vinegar unto dryness, lest the Tincture by Adustion be wholly corrupted.*

*Notwithstanding all This my own Precaution now given, I could not choose, but labour a whole year to little purpose, often repeating this Tincture with a vain endeavour, whence I was almost as often weary of Chymistry through desperation; for my Tincture was of no efficacy in Medicine; because a meer Caput-Mortuum only, unsavoury and of no value. Hence consider how little any Process profits, whether set down in Writing, or received from a Friend by word of mouth, unless you set to your hand, and practically learn every particular of the Work fit to be observed in operating. Also see, how liberally I deal with you, in revealing that, the ignorance of which hath put me into great trouble and charge. The manual Operation, which is requisite for edulcorating this Pap-like Matter remaining in the bottom, is this. Upon this Matter pour distilled Water, and gently abstract the same by Balneo. When you have repeated this a third time, you will find the Water to come off sweet; which time must be observed and with very great diligence. For if you be deceived in that, your work is at an end, all your labour lost, and you shall get nothing, but a Caput Mortuum. For as soon as twenty, or at most thirty drops of sweet water come forth, an Acidity appears again and distils forth, which the unwary judging to be an Acidity of the Vinegar formerly added, proceed in distilling, expecting the Water to come forth sweet; but this being the Acidity of Antimony, which (the Vinegar being extracted) immediately follows the Sweet Water, that persisting to distil destroys the whole Virtue of the Antimony, and leaves nothing remaining but an unsavoury Caput-Mortuum. Therefoer be thou more wary, and as soon as this Sweet Water comes forth, cease to distil, and take out the Pap-like Matter residing in the Bottom, and putting that into another Glass, permit it to dry at the Solar-Heat; or else evaporate all its Moisture with most gentle Fire, that it may remain a dry Powder: and when you have avoided this danger, then go on.*

#### [TINCTURE OF ANTIMONY, FROM ITS GLASS]

This Powder grind upon a Marble or Glass, first made hot; then put it in a Glass Body, and pour upon it of the best rectified *Spirit of Wine*, so much as will stand above it three Fingers thickness: then set it in a Digestive heat, as above, for extracting the *Tincture of Antimony*, which will be high coloured and pleasantly red to amazement; and it will deposit a certain Earth, or feculency in the bottom.

This *Extraction* is sweet, grateful, and so very efficacious in *Medicine*, as no man, that hath not experienced the same, will give credit thereunto. The *Feces* in the bottom retain the Venosity, but the *Extraction* Medicine only, which Experience hath taught to be profitable Remedy for men and Beasts. For if three or four Granes of this Medicine be taken, it expels the *Leprosie* and *Gallick Lues*, purifies the *Blood*, drives away *Melancholy*, and resists all *Venom*: and whosoever labours with *Shortness of Breath*, Difficulty of

Breathing, or Pricking of the Sides, he may be cured by the Use of this Medicine: \*which effects many wonderful Things, if rightly administered, and in due time.

*\*These Medicaments, which perform their Operations, not by sensible force, as Catharticks, Emeticks, Diaphoreticks, and the like are wont to operate, but insensibly uniting their own more pure Universal Spirit unto our Spirits, amend Nature and restore it to health, are not to be used, unless where the Body hath first been cleansed from the impurities of peccant Humours, otherwise you cast these Peals into a Dunghill, where (overwhelmed with Filths) they cannot shine and manifest their Virtues. For although, by reason of their manifold Virtues, they may be called Universals, yet they are to be numbered with Topicks, before which Generals are to be used, according to the opinion of Galen, and all Physicians.*

*The Tincture here spoken of, performs all those Cures, which Basilius mentions, if the use of it be continued for some time. For where that Saying is of force, Medicines used help, continued heal, it must certainly be applied to those especially, which insensibly operate.*

That Yellow Powder, of which mention is made above before it is extracted with Spirit of Wine, may be ground upon a hot Stone, and then put into Eggs\* boiled hard, in place of the Yolk, which is to be taken out: set these Eggs in a moist Place, or Cellar, and the Powder will resolve into a yellow Liquor.

*\*Indeed soft Eggs, according to the Saying; are always warily and softly to be handled; but in these hard Eggs also, I have somewhat to advise you of; for if after you have taken out the Yolk, you be not mindful to break that Pellicle, which divides it from the wHite, you will wonder to see how your Balsom will intrude itself within the White, and deprive you of a great part thereof.*

This admirable *Liquor* heals all green Wounds, if soon after a Wound is made, it be put therein with a soft Feather, and the Wound well covered with a Styptick, or other Preservative Playster. All fresh Wounds inflicted either by Prick or Cut, are healed by this Liquor, without Putrefaction, Inflammation, or any superfluity of Filth, so perfectly; as unto him, who created Heaven and Earth, and in them insited such a Medicine, due Thanks and Praise deservedly ought to be given. In all old, malignant, and corrosive Wounds, use this *Extraction* or *Balsom* of *Antimony*, and it will never fail Thee in thy necessity. And thou thy self, after me wilt write an *Encomium* of its Praises and publish the Virtues thereof, by which extrenally applied miserable Mortals may be made happy: for the Wolf and \*Cancer yeild to it; Rottenness in the Bones, malignant Ulcers corroded and perforate with Worms fly from it, and it restores to pristine Health, and provides Entertainment for that with itself, when its fixedness shall be duly used inwardly, and other Convenient Means duly applied outwardly.

*\*If Chirurgions would here give credit to our Author, with how great Care would they prepare this Balsom for themselves, and with how great Fruit, and how frequently might they use the same? For I interposing my Judgement must say, that Basilius here comes far short, in expressing its due Praises; for it performs more, than he declares of it. [HISTORY OF THE VIRTUES OF BALSOM OF ANTIMONY] One short History, drawn from the Centuries of my Medicinal Observations, will confirm the truth of what I have said. A certain Woman, about forty Years of Age, for seven years together suffered great dolours in her left Breast, which were accompanied with a Tumor and Hardness. Those Chirurgeons and Physicians, who she advised with, did all with one Consent judge her Disease to be a Cancer; and she was also judged to labour with a Cancer, by the Censure of that famous Practitioner, who at Orscotus (a Village about the Dukes-Wood) very laudably and happily practised Chirurgery, and drew to himself a vast number of People: for after he had, for three Month together, in vain endeavoured to heal this Disease, he severely pronounced her Breast was to be cut off, or the Disease could not be extirpated. The woman, resolving rather to suffer all Dolours of the Disease, then to sustain so cruel and inhumane a Remedie, came to me. I, beholding her Breast, found it wholly inflamed, and twice as big as the other, and an abundance of thin Humours flowing to the Wound. I purposed to try all I could do, rather than suffer this miserable Woman to perish; and thinking of this Balsom resolved to try, whether That, which in other Diseases had fulfilled the promises of its Author, would fail me here. Therefore, to the Diseased Woman waiting my Answer, I said; in eight days time I would resolve her, whether, there was an hopes of Cure or not, without Cutting off; and thereupon gave her this Remedy to anoint her Breast therewith: and which is very strange, in the Space of two Days the Matter came to Ripeness, and a just Consistency. Therefore, I then filled with good hope, adjoined inward and outward Remedies, which seemed convenient for the purpose, and in two Months Space the Womans Breast was perfectly healed. Upon this I, not without a perculiar Joy, blessed and praised the Lord, that had conferred so great virtue on this Balsom.*

[OIL OF ANTIMONY, FROM ITS GLASS BY DISTILLATION]

Also Glass of *Antimony* is by me two ways reduced to an Oil, in distillation (as they call it) by Alembeck.

Take Glass of *Antimony*; as it is made of the *Minera* of *Antimony*, subtly pulverized, and extract its Tincture with distilled Vinegar; afterward abstract the Vinegar thence and edulcorate the remaining Powder. Then pour on Spirit of Wine, with which extract the Tincture, and circulate it in a Pelican well closed, for an entire Month. Afterward, distil it per se, without any Addition, with a certain singular \*Dexterity; and you will thence receive a wonderful grateful and sweet Medicine, in the form of a Red Oil, of which after may be formed the Stone of Fire.

*\*This is the Work, this is the Labour, very few true Sons of Art (whom Apollo loves) could extract this Tincture by Alembeck. There is need (as Basilius saith) of a certain peculiar manual Operation. This Tincture I sought many years, and at length (GOD favouring me) found the same. [OIL OF ANTIMONY, ITS PREPARATION ENIGMATICALLY DESCRIBED] Wilt thou have me discover it to Thee by an Enigma? I see thou desirest I should, therefore take this Mystery, thus. Alcivates, painting a Dolphin wreathed about an Anchor, write these words: Make not too much hast. Esteem of this Admonition, not only in all your Life, but also in this very matter, as very profitable to you: for the hasty Bitch (as the Saying is) brings forth blind Whelps. Therefore I again and again admonish you, to cause Wings to be prepared for your Matter, by Juno, Bacchus and Vulcan; but as you love your Life, permit it not suddenly to flie, rather deliver it to Mercury to be instructed by him gradually to accustom itself to flying; yea, bind it with a Cord, lest (as a Bird got out of a Cage, and past your Reach) it through Ignorance approach too near the Sun, and with Icarus, having its Feathers burnt fall headlong into the Sea. But after you have detained it for its due time, loose its bonds, that it may fly, and come to those fortunate Islands, unto which all Sons of Arts direct their Sight, and where unto all Adeptists aim to arrive, as unto their desired and long sought Harbour. Here, O Lover of Art, you should not be offended, or angry with me, as if I deluded you (desirous of the Knowledge of this Secret) by a Tantalick Apple shown. What should I do? I in this Case give you advice. Would you have me cast Pearls before Swine? and unto all men expose the Mystery, which the Ancient kept so holily, and might not reveal it, unless to the worthy Sons of Art only? Thou thy self wouldest bewail nothing more, and wouldest even execrate me, for doing so. They, who understand me, understand Art: and unto such as are Chymists, have I opened the way, which if they diligently travel in, they may arrive, where they desire to be. No man did ever so clearly reveal this to me; but by reading the Writings of Authors, strenuously labouring, and trusting in GOD without fainting or desperation (which is a most efficacious kind of Prayer) I at length attained to what I have. Do thou study, and be diligent, that thou mayest comprehend: for he, who, knows how to render Tinctures volatile, is already admitted into the very Penetrable, and Conclave of the Chymical Art; because of all other Mysteries the Method is the same. Peruse the Fables, search into the Riddles, and consider the Parables of all wise men; they all tend hither, and all say the same. Compare the Parables of others, with this my Enigma, and this with them, that you may understand how much Light I have added in all, and how Easy I have made the way to those serene Temples of Wisdom.*

[QUINTESENCE OF ANTIMONY, WHAT]

This Oil is the *Quintessence*, and the highest, that can be written of *Antimony*; as you may find in my former Writings, wherein I have made a short Declaration of *Antimony*, and in which I showed also, that there are four *Instruments* required for its *Preparation*, and the fifth is that, in which *Vulcan* hath fixed his Residence. Understand thus: four *Preparations* must be made before it can be perfected; and the fifth is the Utility, and effect of the Work in the Body of man. The first Labour is *Calcination* and *Liquefaction* into Glass. The second is *Digestion*, by which *Extraction* is performed. The third is *Coagulation*. The fourth is *Distillation* into Oil, and after that Separation follows *Fixation*, by the ultimate *Coagulation*, through which the Matter is deduced to a perlucid *Fiery Stone*; which that it may operate upon Metals, must be fermented, for acquiring its penetrative Property; but not so much, as that Ancient Stone of the Philosophers, because it is not Universal; but only tingeth particularly. Touching which, about the End of this Book, more shall be spoken when we treat of the Stone of Fire.

This distilled Oil\* of which we have now spoken, effects all things, that are necessary to be known by a *Physician*, and which he hath need of, in his *Cures*.

*\*Had I not known Basilius, I should have thought him, in this place to have dealt like a Deceiver, or Vagabond Medicaster with you: but the Matter itself unto me, so often speaks for him, as I religiously scruple even in the least to doubt his Promises. For whatsoever I have experienced (but there are very few Processes contained in this Book, which I have not tried: for He, from the very first, was my Teacher, Friend and Patron) I have found so very efficacious beyond the Authors Promises, that it seems to me, he hath been sparing in declaring the virtues of his Medicaments, least in praising them, he should be thought too much to commend himself. Yet I shall not here in his stead, undertake comment much on their laudable*

*Virtues. Let him who believes not, make trial, that he may know. Whosoever shall by his own incredulity be deterred from experiencing the Truth hereof, he will suffer punishment enough for his Offence, by the Want of the fruit of the same. For this Oil, if rightly used in its time, is a Medicine truly Universal. Consider, I pray, what I say, if rightly used in its time, that is, the Body being firsted purged from gross and crude Humours, and general Medicines used (as you may remember I did before admonish) this Oil is an Universal Medicine, for healing all Diseases Curable. For Chymists are not so mad, or conceited, by reason of the Goodness and Virtue of their Medicaments, as not to judge some Diseases to be Unsanable. Who can restore any of the Prncipal Members absumed by putridness? yet I would not have all Diseases judged unsanable, by these our Chymical Remedies, which are everywhere vulgarly condemned as such. As for Example, how often have I restored the Crystalline Humour taken away; which who judgeth not impossible to be reduced? But, of these and the like, another place will be more fit to write. Only of this Medicament I say, that it heals Feavers of every kind; yea, even the Quartan itself (that ancient Reproach of Physicians) and in Chronical Distempers manifests wonderful Effects. Here among many of my Observations I will give you one only Experiment. [HISTORY OF DROPSY CURED] In the Year 1665. A young Maid, aged twenty one Years, swollen to an enormous grossness with the Dropsie, came to me for help. I took this only for her Medicine. For I gave her no other thing, then this very Medicament twice a Day, to which I daily added a Clister: and in twenty days she had sweat so much, as her Body was lessened half. Within that space of twenty Days, as I said, she also voided of Urine (provoked by the same Medicament) not a little, but her Sweat was wonderful.*

*Note: me Friend, and Lover of Art, that this Oil, whether you prepare it yourself, or receive it from antoher prepared by him, doth not imitate other Diaphoreticks in operating, which being used, will in their first Dose provoke Sweats. For if this be given to a Patient whose Body is obstructed with Humours, the first Dose acts nothing, but gently opens the Passages, that Sweats may be procured; the next day it causeth a gentle and kindly breathing of Sweats only; the third Day it Sweats moderately; but the fourth Day, and thence forward, it causeth such an abundance of Sweat, as the Waters proceeding thence run through the Bed upon the Floor. here is need of a true Physician; Hercules Club will profit little, if not in the Hand of Hercules himself.*

#### [THE QUINTESSENCE OF ANTIMONY, ITS WONDERFUL VIRTUES]

The Dose of it before Coagulation is eight Grains taken in Wine. It makes a man very young again, delivers him from all Melancholy, and whatsoever in the Body of man grows and increaseth, as the Hairs and Nails, fall off, and the whole man is renewed as a *Phoenix* (if such a feigned Bird, which is only here for Example sake named by me, can anywhere be found upon Earth) is renewed by Fire. And this Medicine can no more be burned by the Fire, than the Feathers of that unknown *Salamander*: for it consumes all Symptoms in the Body, like consuming Fire, to which it is deservedly likened; it drives away every Evil, and expels all That, which *Aurum-Potabile* is capable to expel. The *\*Astrum of Sol* only exceeds every Medicine of the World when rightly prepared to perfect Fixation: for the *Astrum of Sol*, and the *Astrum of Mercury* arise almost from the very same Blood of their Mother, and from one original of vivifick Sanity.

*\*Let no man here prodigally or rashly wast his own Gold, now he hears of the Astrum of Sol, nor expose himself to so great Hazard, as to enter a perillous Combat with vulgar Mercury. In the Chymical World another Sol shines, and another Mercury attends on Jupiter. Yet the Chymical Sol, or Mercury here, is not Gold, but more excellent than all Gold; yea, more potent than every Mercury, although fabulous, and feigned to be capable to restore the Dead to Life: it is the Gold, and Argent-Vive of Philosophers, which Basilius here hints at. But we have treated, and must treat of Antimony only.*

Now, no man hath cause to fear, that this Oil of *Antimony* Extracted first with distilled Vinegar, and afterward with most pure and subtle Spirit of Wine, and then further exalted (as highly as possible) by *Vulcan*, will in any wise purge, or excite frequent Stools, or make any Alterations: for it effects nothing of all this, but by Sweat, Urine, and Spittle, expels the very Root of the Disease to amazement, and restores whatsoever is corrupted by any Symptom.

But Common Glass of *Antimony*, being ground to Powder, put into a little Wine (*viz.* six Grains or more of the Glass, according to the strength of Nature) and that mixture set in heat for one Night, and in the Morning the Wine\* poured off clear from the remaining Powder, and so drunk by the Patient, purgeth downward exciting several Stools, and oftentimes also provokes Vomiting, by reason of the Mercurial immature Property, which is yet inherent in the Glass, as every intelligent Physician will easily judge, and indeed he ought to further to Examine how this Glass, when he would purge with it, ought to be provoked, and administed in a due Dose.

*\*This is a Common Vomitory, or Emetick Wine, well known, which all wandering Empiricks now use in all Places, sometimes with a prosperous, sometimes with Contrary, always ambiguous Success; which proceeds partly from the Physician and partly from the Medicine. [HISTORY OF GEORGE CASTRIOT] This is a Thing to be bewayled; for as histories relate, that George Castriot King of the Epirots, when the Emperour of the Turks had often asked him, how his Sword, which he had sent, when Peace was made, according to his agreement with the Turk, could perpetrate such wonders as he spake of, saying he saw not anything singular in it, made this Answer: I did indeed send the Sword of Scanderbeg, but not Scanderbeg's Arm, with which that Sword was managed, so as to perform so great Miracles: so, very many Chymical Medicines, are either dead, or (which is more to be deplored) oftentimes the Causes of Death, when not managed by the hand of a skilful Doctor. Which unhappy Success of this Medicine is caused from the Mercurial Properties, with which it is too much impregnated (as Basilius well notes in this Place) and which I am wont to correct in this manner.*

*Take Glass of Antimony, more pure, four ounces. Venetian Borax one-half ounce. Melt them together. This being artificially done, you will have a Green Glass transparent as Emerald. Grind this to a subtle Powder, upon which pour French wine, and permit the mixture to stand for several days in Moderate Heat.*

*Of this Wine give to the Sick, from one drachma to two ounces, according to the Age, Habit of Body, Strength, and other Things either Natural, or not Natural, which the Prudence of the Physician (when he sits as Judge, whether the Life of any One is likely to be continued or not) ought always well to consider. That is Emetick Wine may be given to the Sick without peril, Experience the most certain Mistress of Physicians hath taught me, and yet more than this: for when the Wine poured in the Powder shall be all exhausted, if you pour on more French Wine, that will also be imbibed with the same Virtues. For here Antimony discovers in itself to be somewhat, that is of all wonderful Things the most admirable: because it contains in itself inexhaustable Treasures, and although you take from it, yet you diminish not the Virtues thereof. A like stupendous Miracle also is in extracting the Vinegar of the same, and in other Works fit to be kept under the seal of Harpocrates.*

Many men are required for the Searching out the Powers and Virtues of this Subject. For I alone, by reason of the shortness of my Time, could not dive into and search out all things, do you thy self set about the Work, and after me, yea with me, thou wilt praise me and I thee: if you find out anymore; I praise you by these my Writings, and shall commend you out of the Sepulcher to which I am destined, although in Body thou art to me unknown, nor ever had I any discourse with thee, because perhaps not yet born.

[OIL OF ANTIMONY MADE ANOTHER WAY]

Common Glass of *Antimony* is also by Addition distilled into a laudable and salutary oil, which may be used without peril, with very great profit in the *Epilepsie*; as here following I shall teach.

Grind the Glass of *Antimony* to as subtle a Powder as possibly you can, then put it into a Glass-Vessel with a flat Bottom, and pour upon the Powder the *Juice of unripe Grapes*, then having well luted the Vessel digest it for certain Days. This being done abstract all the Juice; afterward, grind it well moistened with Spirit of Vinegar, and a double Weight of clarified Sugar. Then, having put it into a Retort, in the Name of the Most High begin to distil, and at last administer a vehement Fire, and you will acquire a most Red Oil; which must be clarified unto Transparency with \*Spirit of Wine.

*\*When the Author saith, it must be clarified with Spirit of Wine unto Transparency; the Admonition is short indeed, but of great weight. For he wills, that this Oil should be driven over by Alembeck, the signification and manual Operation of which, I have already above taught.*

The Use of this, given in a small Quantity, is found to be most profitable. With this Oil Spirit of Salt may be joined, and the Mixture poured upon a subtle prepared Calx of Gold, (which how it should be made I have already taught in other of my writings) which hath before, together with its Water, passed by Alembeck. If this be done, this *Menstruum* take to itself the Tincture\* of Gold only, and leaves the Body untouched.

*\*Do you think, O Lover of Chymistry, you understand what you read? You cannot understand, unless either divinely Philip, or humanely Oedipus, appear to you, and clearly teach you the way of preparing this Tincture. The difficulty of the Enigma consists in this; viz. that all Menstruums, with which Tinctures are extracted, must necessarily be void of Colour; otherwise how can you know: whether you obtain the Tincture you would extract, or only retract the same you poured on? I will not detain you with a tedious Discourse full of ambiguities, but lead you as it were by the hand, showing you how I instituted this Process in the Year 1665. If you thence, by your attention, and comparing the precedent with the present, and these with thosoe that follow, reap any profit, open the Bosom of your Heart, that no part of this may fall to Earth.*

*I took that Red Oil, thus far prepared as is already showed, and rectified it by Retort; and then acquired a White Oil, of an acid but grateful Taste. Upon this I poured half so much Spirit of Salt: the Mixture I digested in a Phial for a full Month, that these two Spirits might be well conjoined; afterward, for the better conjunction of them, I distilled them thrice by Retort. Then I poured them upon the Calx of Gold (the Method of preparing which you will find in other Writings of Basilius) and set them together in Digestion for a Month; which being elapsed, the Menstruum was tinged with a deep Yellow Colour inclining to redness. I leisurely poured off the Tincture, and having put it into a Retort, with gentle Fire abstracted the Humidity, that a red Powder might remain in the Bottom. This Powder I edulcorated with distilled Water, and again extracted the Tincture with Spirit of Wine; then I rendered this Dragon volatile, and gave him his own Tail to be devoured for six whole Months, and obtained a Tincture most pleasant and grateful; ten or twelve Grains of which given to the Sick, provoke Sweat, comfort the Natural Powers, and (not to amuse the Intelligent words) in all Diseases both of Humane and other bodies, it is an universal Medicine. Since it hath happened to me here to make mention of the most excellent of all Tinctures, I will once teach the Chymist what will be of use to him for the future. That is to say, it is of great concern to know, with what Menstruum every Tincture should be extracted, For it is not sufficient (according to the erroneous Opinion of many) that Menstruums be sweet and void of Corrosion; but it also behoofful, that there be in them a peculiar Amity and Conveniency with the Mercury of the Body, on which they are poured, that from the same they may extract its true and sincere Sulphur. By Example, I shall teach you somewhat more clearly. Distilled Water extracts the Tincture from Sulphur, made of the Glass of Antimony by distilled Vinegar. But if in this Operation you persuade yourself you have separated the Pure from the Impure, you will be deceived: for this Water imbibes a certain Salt, which infects the Tincture; but Spirit of Wine rectified is its proper Menstruum: because That only assumes the volatile Sulphur thereof, and hath no Commerce with the Salt.*

*The same happens in Tincture of Corals, which is extracted with Spirit of Wine distilled upon Orange Pills: for here you obtain not the sincere Tincture of Corals; because, by this Menstruum, the pure Sulphur is not separated from the Body of the Corals. The like Error to be committed in many other Things, I have observed by Experience, which should be esteemed the best Mistress, unless we take it for granted that chargeable and fruitless Processes are necessarily required in this Art. But that I may conclude with the Tincture, whence all this Discourse hath proceeded; I would have no man to think this to be the Aurum Potabile of Philosophers: for this would be a very great Error in Philosophy, and give occasion to Sophisters (as their manner is) to prefer their Sophisms before the Truth itself. Though this Tincture is most precious, and a Tincture of Gold, yet it hath only assumed the Colour of Gold: but the weight thereof, which is proper to Aurum Potabile, adheres not thereunto.*

*Touching the potable Medicine here is not place of speaking, unless I would transgress the limits, which I have at this time prescribed myself, of Commenting upon the Triumphant Chariot of Antimony, which our Basil Valentine hath made for it is so truly magnificent. Otherwise, I should declare, how sol might be prepared by Venus and Vulcan, so as in the space of two hours to resolve itself into Mercury united with Bacchus, leaving very few feces; which Mercurial Menstruum may again be separated from the resolved Gold; and so you might acquire a most grateful Liquor very ponderous, which can never afterward be reduced to its former Consistence. This very Operation I have showed to some Curious Lovers of Chymistry. But of these elsewhere another Occasion of Writing will be given.*

[LABOUR, NECESSARILY REQUIRED]

When the Fermentation is made, I shall have need of a vast Quantity of Paper to declare all the Arcanum's of Nature, which by this Medicine are effected beyond the Opinion of all men. I urge this so much the more earnestly to the Physician, that he may consider those things which I propose Philosophically, betake himself to labour, perform this Preparation of Antimony, and deduce it to Use; then, he himself will dayly find more Praise, and learn from it more Operations than any of the other Physicians could have prescribed him.

When you shall have brought Antimony so far, and duely perfected your Work, in which you are to act prudently, and the matter is to be largely and profoundly weighed, that by Labour you may acquire Experience; then may you boast that you have obtained the Magistry, which is known or communicated to few. This Magistry mix'd with a solution or Tincture of Corals, and exhibited with Cordial Water effects Wonders in Diseases, that are to be cured by purifying the Blood. And whatsoever Distemper is offered to you, in which the Blood is corrupted by any Accident, this Magistry heals it, exhilarates the Heart, promotes Chastity and Honesty, and renders man apt and fit for everything he takes in hand.

For all these Benefits to the *Creator* and *Conserver* of all Things, thanks is always to be given from the bottom of our Heart; because he hath with so great Compassion respected his *Creatures*, Infirm both in body and Mind, and supplied us with Means, by which the Diseases of either may be healed, and we in every necessity obtain solace, assistance and perfect Help.

Now my Intention is to proceed, and speak somewhat of the *Arcanum* of *Antimony*, but with very great Brevity.

Take of *Antimony* most subtly pulverized One Part, of *Sal Armoniack*\*, so called, which is brought from *Armenia*,

*\*Of Antimony and Sal-Armoniack equal parts are to be taken, which Basilus seems to intend, but I know not how he forgot to mention it.*

also pulverized; mix these, and putting them into a Retort distill them together,\*

*\*That with one and the same labour, the Sal-Armoniack together with the Antimony, may be distilled and sublimed, such an instrument, as this I here show you, describing all its Parts, may be made.*

*A. is the Furnace. B. the Retort. C. the Recipient. D. the Aperture with a Pipe of a Moderate bigness, on which may be set the Alembick E. The other Furnace is F, which containing a Moderate Fire, sublimes what falls into the receiving Vessel up into the Alembick E. And so the Matter which is distilled from Retort B, by the Fire of the Furnace F, is presently sublimed; Which may not only be useful in this Case, but also in every Sublimation of other Matters.*

and upon that which comes forth in the Distillation pour common distilled Rain-water, but let it first be made hot, and so by edulcorating remove all the *Salt*, that no *Acrimony* may remain, and the *Antimony* will appear like pure, white shining Feathers. Dry them with subtle Heat, and having put them in a Glass circulatory or Pelican, pour on them good and perfectly rectified *Spirit of Vitriol*, and Circulate the Mixture till both be well conjoined\* and united, then distill the whole, and pour on Spirit of Wine, circulate again; then let separated be made, and remove the *Feces* settling to the Bottom, but keep the *Arcanum* which remains mixt with the *Spirit of Wine* and *Vitriol*.

*\*This Union must be so firm, as in distilling one may not be separated from the other; otherwise you will lose your Labour and Cost. Of how great moment this Union is in Chymistry, they best know, who only by confounding two things together, think they shall effect wonders; but afterwards (their Experience failing them) they learn how great difference there is between Union and Confusion: for Things confounded receive no Virtue, that was not in them before; but by Union, I know not what Spirit is ingested, which performs such things as the Mind of man could never perceive to have their being thence.*

*Hence consider in the Generations of Animals (who would believe it!) how from the Union of Elements is generated Sight, Taste, Touching, and so many Powers of Animals, which are insited in none of the Elements, and yet arise from them united. Whensoever it happens, that any Tincture seems to have united itself with its Menstruum, and afterward may be separated therefrom, that therefore is because Matrimony is not legitimately Celebrated, nor the union in a due manner perfect; which you shall more than once see to happen in the Tincture of Sol and Antimony.*

*The Instrument, by which conjoin my Tinctures, and am wont to copulate them in an undissolvable Copulation, you shall find described hereafter in this very Book. That in Spirit of Wine is to be noted, which happens not in other Menstruums; because it is most easily united to Things, and again with a slight artifice separated from the same.*

Now when you again rectify this *Arcanum*, one drop of it exhibited with Rose water, is more available than a Pot full of the Decoction of Herbs; for it causeth a good Appetite, corrects the Stomach, and concocts all malignity in it, drives away Sadness and Melancholy, makes good Blood and a good Digestion; in the Suffocation of the Matrix and Cholick Passion (both which it wonderfully appeaseth) it is instead of a Treasure of inestimable Price and deserves Commendation, not easily expressible by Words.

[ELIXIR OF ANTIMONY]

After the *Arcanum* of *Antimony* next in order follows the *Elixir*\* of the same, which you may prepare in this manner.

*\*This Process as it is easy to perform, so it may by us be easily passed over, lest we should seem to take Pen in hand, rather from an itching desire of Writing, then for illuminating Things obscure.*

Take, in the name of the Lord, good *Minera* of *Antimony*, grind it subtly, and sublime it with half so much *Sal-Armoniack*. Whatsoever shall be sublimed put into a Glass retort, and thrice distill it, separating the *Feces* everytime. Afterward remove from it the *Sal-Armoniack* by edulcoration, and reverberate the Matter of *Antimony* in a Vessel well closed, with moderate Fire (not forcing too much) until it become like the Earth of *Cinnabar*. This being done, pour on it strong distilled Wine Vinegar, and extract its Redness;

afterward abstract the Vinegar, until a Powder remain. This abstraction must be made in *Balneo*. Then, extract this Powder with Spirit of Wine, that the *Feces* may be separated, and you will have a pure and clear Extraction. Having finished this Operation, put this Spirit of Wine together with the Extraction into a *Cucurbit*, and add thereto a little of the Tincture of Corals, and of the Quintessence of Rubarb, and then administer the Dose of three or four Grains.

It causeth gentle Stools, and purgeth without Gripings of the Belly; and indeed if you have proceeded well in preparing, it renders the Blood agile, and is a Medicine apt for those who desire Gentle Purgations. Here perhaps some *Physician* may wonder, how 'tis possible, that this Medicine should cause moderate and easy Purgations, when as *Antimony* is a Matter vehement and forcible, and to it is joined Rubarb, which of itself also hath a Purging Property. But let him cease his admiration, and know that the venomous purging power of *Antimony* is by this Preparation so mortified, as it can apprehend or expel nothing; but as soon as some purging Simple is adjoined to it, it then according to the powers of its own Nature performs the Office of opening and purging. But *Antimony* prepared hath no action upon the \*Stomach, thence to expel its impurities; but by the purging Medicine, its adjunct, acquires a more open Field, and therein can operate without Impediment any other way, and discern, yea search out the way of Effecting that better, to which it was ordained and prepared, without hindrance.

*\*[CARTHARTICKS EXPEL BUT CORRECT NOT] Note here very seriously, that Galenick Catharticks have power of expelling, but not of Correction Humours; but Chymical Purgers are endued with either Faculty; and certainly it should not be minded how much is expelled, but how much is healed, which the occult power of Medicaments prepared Chymically doth much better effect, than that common and publick violence of purging forcibly.*

#### 59. [ELIXIR OF ANTIMONY, ITS VIRTUES]

I would have all men to credit these words, since I have no necessity to write other than the Truth. This *Elixir* in such manner prepared, as I have taught, penetrates and purgeth the Body, as *Antimony* purgeth Gold, and frees it from all Impurity: So that if I would at large commemorate all the powers and virtues thereof, I must put up my Supplications to the *GOD* of Heaven, and intreat him to vouchsafe me a longer Life, that I might laud his wonderful Works, and search out further, and according to Verity communicate to others what I have found, that they with me excited to admiration, may publicly render thanks to their *Creator*, for his so great Blessings.

But to proceed in my purpose, having once begun, I here describe the Virtues of *Antimony*, as far as I have experienced them; yet what is hid from my knowledge, I ought to pass over in silence. For it becomes me not to give my Judgement of things unknown, and which I have not with myself experimented, but I leave them, commending the same to other Judges, who with study and labour in this Subject, have made some good progress. No one man can be so expert in knowing the Virtues of *Antimony*, as nothing shall remain unknown by him, not only by reason of the shortness of his Life (as I before said) but also, and chiefly because some new thing is daily found in it.

#### [ANTIMONY YET CRUDE IT FATTENS SWINE, HOW]

Therefore, let men know, that *Antimony* not only purgeth Gold, cleanseth and frees it from every peregrine Matter, and from all other Metals, but also (by a power innate in itself) effects the same in Men and Beasts. If a Farmer purpose in himself to keep up and fatten any of his Cattle, as for Example an Hog; two or three days before, let him give to the Swine a convenient Dose of crude *Antimony*, about half a dram mix'd with his Food, that by it he may be purged; through which Purgation he will not only acquire an Appetite to his Meat, but the sooner increase and be fattened. And if any Swine labour with a Disease about his Liver or other Parts, or else be Leprous, *Antimony* causeth the Leprosie to be dried up and expelled.

#### [WHY AUTHOR INDUCED RUDE EXAMPLES]

This Example seems indeed to sound somewhat gross and rustical, to the Ears of Great men especially; but my purpose in proposing it was only to the end, that private Men and *Laicks*, whose Brains were not by Nature fabricated to the most subtle Philosophy of the Learned, may see the Truth hereof, in the very Operation itself, with their own Eyes; also that by this rude Proposal, they might give greater credit to my other Writings, in which I have spoken a little more subtley of these Things. Yet I would have no man, following me as his Author, to give a Medicine of Crude *Antimony* to men; for mute Animals can in their Stomach concoct much more hard Foods, than the tender Complexion of Men is able to digest. Wherefore, he who would rightly and with profit use *Antimony*, he must learn the Preparation thereof first, and afterward know the Dose, as what is convenient for the Young, and what for the Old; how much may be given to robust Bodies, and how much to the weak, in which no small Mystery of this Art consists, the ignorance of which will do more hurt than an imprudent *Physician* can do good.



[ANTIMONY DIVERSELY PREPARED HATH DIVERSE EFFECTS]

Should I confirm all things by Examples, that would be the Cause of a very Prolix Writing; therefore I will break off this Discourse, and pass on to another Preparation of *Antimony*, and describe its fixedness; which acts like Wine, from which its Spirit is substracted and separated from its Body. [WINE HEATS, VINEGAR COOLS] This Spirit heals the Body internally, and if externally applied, draws to itself all the Heat of a part inflamed: but, on the contrary, when of the Wine, Vinegar is made, it cools, either inwardly or outwardly applied; although the Wine and Vinegar have their Original from the same Root, and proceed from the same Stock. The Reason of this diversity is, because Vinegar is made through digestion only, by which Putrefaction of the Wine follows, together with a Vegetable Fixation: but on the contrary, Spirit of Wine is made with Separation by distilling, or vegetable subliming, which renders the Spirit volatile. By like reason *Antimony* is prepared, and according to its diverse Preparations hath diverse Effects, and diversely communicates its Gifts to us, which are scarcely comprehensible by the humane Intellect. But the fixedness thereof, touching which I here treat, is thus prepared.

[POWDER OF ANTIMONY, FIXED]

Take of *Antimony* as much as you will, grind it to a subtle Powder, which put into a *Cucurbit*, and pour on it of *Aqua Fortis* so much as will stand above it the breadth of six Fingers; and having well and firmly closed the Vessel, place it in a subtle heat for ten Days, that the Matter may be extracted. Decant off this Extraction pure and clear, and filter it, that it may be free from all feculencies and Impurities; then put this Extraction into a Glass-Body, and abstract all the *Aqua Fortis* by Distillation in Ashes or Sand, and in the bottom the Powder of *Antimony* will remain yellow and dry. Upon this pour distilled Rain-water, and put it in a like Glass in moderate heat, and you will have a Red Extraction. This again filter, and gently distil off the Rain-water by B.M. and the Powder will remain red in the Bottom. Upon this red Powder pour strong distilled Vinegar: this Vinegar will in some time draw to itself the Colour red as Blood, and put down *Feces*. Afterward distil off the Vinegar, and there will again remain a red Powder. This Powder reverberate continually for three days together without ceasing in an open Fire; This being done, abstract the Tincture from it by Spirit of Wine, and separate the *Feces* remaining from the Tincture. All these Works being with so great labour performed, again separate the Spirit of Wine by distillation in *Balneo*, and a fixed \*Red Powder will remain, which operates wonderfully.

*\*Diaphoretick Antimony is sold in Shops, but what here the Author shews us, by the name of Fixed Powder of Antimony, is not to be bought for Silver or Gold; the Virtues of which so far exceed all that, of which the Common sort are Partakers: In vain with so great attention and study (of which in preparing this Powder, there is very great need) did our Philosopher intend this Work, if these Mysteries of so great Effects must come to the handling of the Vulgar, or be publickly sold for Money. Let him who attains to this fixed Powder use it in Chronical Diseases, especially where Sweats are to be excited, and he will see Effects causing him to rejoice, if he use it in himself; and by which he will be glorified, if he use it in others. Half a dram of this being taken thrice a day, viz. Morning, Noon, and Night, or oftner, hurts no man; for it expels all clotted Blood out of the Body, and being long taken securely opens all perillous Imposthums, and expels them; radically cures the French Disease, causeth new Hairs to grow, and notably renovates the whole man.*

[FLOWERS OF ANTIMONY]

Now, since I have taught to make a fixed Powder of *Antimony*, and the Extraction thereof very commodious for Use, leaving this Discourse, I purpose briefly to treat of the Flowers of *Antimony*, which may be many ways prepared. But the greatest part\* of men neither can discourse of, nor answer to these; because they have not learned the Processes of such Operations: but the least part, viz. the Disciples, Apostles, and Followers of the *Spagyrick Art*, will more esteem my Writings, more diligently read them, and more prudently give Judgement of the same.

*\*How much Chymistry was impeached by Calumnies, in the times of Basilius, is manifest by the very many Reliques of Writers, with which some Theologicians, imprudently judging what they understood not, and Politicians (not much more prudent than them) have defamed their own Books; and in the mean while also given occasion to Others, more throughly searching into the matter, of judging those very Authors, with not greater circumspection to have likewise bespattered other innocent Persons with their Censure. I do not here speak of those Writers, who sharply reprehend certain Vagabond Sophisters, that covering their own Wickedness, under the Pretext of a most noble Art, do by a great Name impose great Frauds upon the People. For this kind of men are not only worthy of severe Reprehension, but also of due Punishment. But, what Evil do they deserve, if under their Denomination the Good be abused? Why is the most certain and so salutary and profitable an Art proscribed? Because there are men found, which use not the Art itself, but*

*the Name and Shadow of this Art. Yet I am unwilling to prolong this Apology, lest Envy, which hath been the greatest cause of Calumny, fall upon me in this manner lamenting, whilst I hear Basilius encouraging his, and have reason to applaud our own Times, in which some part of that most thick Cloud, which cast out so many Thunders, is already vanished. [CHYMICAL MEDICINES SOLD IN SHOPS] In Shops they now sell Medicaments, Chymically prepared (as they say) and those very Persons, who are willing mostly to be esteemed Hippocratick Disciples, scarcely dare to condemn Chymistry, and since they call into use what are made by the Chymical Art, they cannot deny it. Are not those Times at hand, in which Elias the Artist, the Revealer of greater Mysteries is to come? Of whose coming Paracelsus so clearly prophesied in carious places in his Writings? Perhaps it will be worth our while, for the Solace of the oppressed Disciples of Basilius, to quote certain places, in which he predicts the coming of Elias not then born: which is any One commodiously interpret, as all other Sayings of that man are to be taken, he will find nothing of absurdity in them, unless he resolve to discover his own absurd Stupidity, or wicked Envy. In the Book of Minerals, Chap 8. Paracelsus thus writes: what is the most vile, GOD suffers to be discovered, but whwat is of greater moment is yet hid from the Vulgar, until the coming of Elias the Artist; others read, until the Art of Elias, when he comes. And again, in his Book of Minerals, Treatise the first. It is indeed true (saith he) that many things lie hid in the Earth, which I, as well as others am ignorant of. For this I Know, GOD, in time to come will manifest his Wonders, and bring to light many more of them, then unto this Day have been known by us. Also this is true; there is nothing absconded, which shall not be revealed; therefore there cometh One, whose Magnale lives not yet, who shall reveal many Things.*

*Therefore be comforted, be comforted, O Lover of Chymistry, and prepare the way of that Elias, who brings happy times, and will reveal more Secrets than our Ancestors, by reason of Envy, and the Iniquity of their Days durst discover. Whosoever thou art, conversing in this Art, confer some small matter to this felicity; and let us give the World that Medicine, which by reason of evil Humors predominant, it cannot take all at once, by degrees, that it may gradually recover of its Disease, and the Time of Elias come (for Arts also, as well as is understood of other things, have their Elias, saith Theophrastus) where it will be lawful for us to speak freely of these things, and openly to do good to our Neighbours, without persecution of the Impious. Read, understand, and comfort yourself with these.*

But, my Disciple and Follower, if you will imitate me, my advise is, that you take up your Cross, at first, and suffer as I have suffered; learn to bear Persecution, as I have already born it, labour, as all our Predecessors with me have done; with continual Prayers seek unto the Lord GOD, and be thou patient, and laborious without weariness, and then the *Most High*, who hath mercifully heard me, will not forsake Thee: for this Cause I every hour give thanks to GOD, as my Eyes are filled with Tears can and do witness.

Now, to proceed in my Instruction, touching the *Flowers of Antimony*, it is to be understood, that the true *Flores of Antimony*, may be prepared, not one, but various ways, as is known to every *Spagyrist*. There are some who drive them, mix'd with *Sal-Armoniack*, over by Retort; then they edulcorate them, by washing away the *Sal-Armoniack*, and these they greatly esteem; for these Flowers are of a fair and white Colour. Others have perculiar Instruments for this Work, prepared with windy Caverns, through which the *Antimony* may receive the Air, and be sublimed. Others, setting three Alembecks one upon another sublime them with strong Fire, and with one and the same labour make white, yellow, and Red *Flores*; all which ways I have tried, and found no Error in them: but the Process, by which I make Flowers of *Antimony*, most profitable for Medicine, and more efficacious in their Operations is this.

I mixed the red Flowers of *Antimony* with Colcothar of Vitriol, and sublimed them together thrice. So, the Essence of Vitriol ascends with them, and the *Flores* are more strong: which being done, I extract the same Flowers with Spirit of Wine. The *Feces* settle to the bottom, and separate themselves from the Spirit. These the Artificer lays asie, and distils off the Spirit of Wine in *B.M.* until the Powder remains dry.

#### [FLOWERS OF ANTIMONY, THEIR VIRTUE]

These are my prepared Flowers of *Antimony*, which I administered to my Brethren, and others, who in there Necessities, required help of me, for their Souls spiritual, in respect of my Ecclesiastical State, and for their Bodies temporal, by reason of the Trust they reposed in my Art. These *Flores* purge gently, without frequent, or excessive Stools, and have cured many *Tertian* and *Quartan Fevers*, also very many other Diseases; so that I purposed, by the help of our Saviour Jesus, and his most Holy Mother *Mary*, to ordain in my Testament a perpetual Monument upon my Altar, of all the Cures which I have performed by his grace; that I might so doing, not only give thanks to GOD, but also make my Gratitude known to Posterity, that they likewise may acknowledge the wonderful works of the Most High, which I (by my diligence) have extracted from the Bowels of Nature, and which he himself had hid and absconde in her profound and most secret Recesses.

But touching the Sublimations of *Antimony*, which are afterwar called Flowers; let the Reader further observe, *viz.* that they are like Waters, which break out in high Mountains. Now, of the difference of waters, which arise in the highest Mountains, yea in higher than they, if such can be foun; for even unto them woul the waters ascend; since it is known, that in the tops of the highest Mountains, Springs do very often issue it; an of other waters which are foun by digging deep in the Earth, and by following their Springs must be searched out: [MATRIX PERCULIAR TO EVERY ELEMENT] any man may judge that the *Matrix* of waters in the Earth, is on one part more abundantly replenishe with the Riches of waters, then on another; since every Element hath a peculiar *Matrix*, either strong or weak, according as it is produced by the *Sydu*s, whence Elements derive their Original an have being. Now, when such a *Matrix* is strong and potent in the Earth, it can drive forth its Seed strongly and efficaciously from itself, by a vehement Pressure, even up to the Snowy Mountains of the *Alps*, or to the very top of the *Babylonish*\* Tower. \**This Parable is of very great moment, but so very clear to those, from whose Eyes the Cataract is taken away, as to explain it to them, would be to hold a Candle to the Light of the Sun: to others, from whose sight the Cataract is not took off, this place gives no occasion of detracting the same. Therefore, read, peruse, and meditate; Day is an Instructor to the Day; the later Reading explains the former, and the former the later.*

If any fatuate man hear this my Discourse, he will say, I am either mad or drunk with Wine; but this will be no other than a Reproach, like to that, which was cast upon the Disciples of our Saviour. Of Sublimation, the Reason is the same; for as Waters, which are many times found in the highest Mountains, are more salubrious, and more cool than those, which by digging deep into the Earth are found in Plains: so, if the Matter by pressure & force of fire be driven upwards to the Mountains of the Ancient Wise Men, who died long before my time, the Earth, which for the most part is unprofitable, remains until its Salt shall be extracted from it for its proper use. Thus is made Separation, by which the Evil may be distinguished from the Good, the Pure from the Impure, the thick from the thin, the subtle from that which is not subtle, and the Venom from the Medicament. We miserable Mortals, by Death which we have deserved for our Sins are put into the Earth, until we putrefie by time, and be reduced to filths; and afterward by the Heavenly Fire and Heat raised, clarified, and exalted to a Celestial Sublimation, where all our *Feces*, all Sins, and every Impurity shall be separated, and we made the Sons of *GOD*, and of Eternal Life, unto which the Lord of his Mercy and Goodness bring me with you. But I hope no man will take amiss this Comparison of the Mundane with the Spiritual, *viz.* the Heavenly Exaltation with the Earthly Sublimation. For no man should suppose what I have done, to be done without Reason, but rather know, that I am not ignorant what is white or black, how much the tenebrous and dismal Air differs from the serene and clear Heaven. Therefore let us break off this Discourse, and produce another Preparation of *Antimony*.

Let the Disciple, Apostle, and faithful Imitator of Art, understand this Instruction, and according to the true Philosophick Doctrine faithfully consider, that every Extraction from *Antimony* (as also from all other Things) hath great difference in Operation, which neither consists in the Matter, nor is known by the Matter, from which it is drawn; but consists and remains in the Preparation, and in the Addition, by which the Virtue is extracted from the Matter, as is known by Experience; as for Example. Whatsoever is Extracted from *Antimony*, or any other thing with Spirit of Wine, hath a far other virtue of Operating, than those, which are extracted with good and sharp Vinegar. The Causes of this I have already hinted in my other Writings; but the principal Cause have is, because all Extractions made with Spirit of Wine, from *Antimony*, or any purging Herbs, Roots, or Seeds (understand of the first Extraction) powerfully expel by Seidge: but on the contrary, whatsoever is extracted with Vinegar, purgeth not downward but rather prevents that, and retains in a certain peculiar manner, by which the Volatile is changed into fixed. This is a singular Secret, and an *Arcanum* of great price; but there are none, or very few found, who mind such things; because many things are hidden, and lie deeply buried in this *Arcanum*, which no One, either Master or Servant, nor any Wise man of this World hath unto this Day observed or considered.

[EXTRACT OF ANTIMONY] Therefore the Extraction of *Antimony* is made two ways, *viz.* with Vinegar, and with Spirit of Wine. Vinegar obstructs, and Spirit of Wine, of itself powerfully expels and causeth Urine, as also Stools; as elsewhere in another manner is shewed, and especially where I speak of my Twelve Keys, as namely, that the Extraction of Glass of *Antimony* moderately purgeth; but on the contrary the Extraction of the same Glass, which is made with Vinegar purgeth not: which is true and not permixt with any falsity. But this Experience gives occasion of thinking and reflecting, by which way of Reasoning, Nature gives promotion and production to a true Philosopher. But it is a thing much to be admired, that every Subject, which is first of all extracted with Spirit of Wine, should have a Purging Property. Yet when Glass of *Antimony* is from the beginning extracted with distilled Vinegar, and that Vinegar again

abstracted, and then the *Antimony* extracted with Spirit of Wine, all its venomous purging virtue passeth away, and no sign thereof remains, nor assumes it to itself any power of provoking Stools; but it performs its Operations by Sweat, and other ways, chiefly by Salivation and Ejection by the Mouth; it searcheth out all hurtful Evils in the Body, purgeth the Blood, heals the Diseases of the Lungs, and profits those who are strait-breasted, and troubled with a frequent Cough. In a word it Cures very many Disease, also asswageth a Malignant Cough, and whatsoever is of that Disposition, and is a Medicine very admirable.

Moreover, there is another Extraction of *Antimony* made in this manner. Grind crude *Antimony* to powder, and pour upon it strong Vinegar, not of Wine, but made of its proper *Minera*, and expose the Mixture in a Vessel well closed to the *Solar* heat; then, after some time the Vinegar will be tinged with a Blood-like Colour, pour off this Extraction clear, filter it, and distil by Alembick in Sant: then again, in distilling, it shews admirable Colours, pleasant to the Sight, and wonderful in Aspect. This Oil\* at length becomes Red as Blood and leaves many *Feces* and prevails against many Infirmities: [EXTRACT OF ANTIMONY, ITS VIRTUES AND USE] for its singular Virtue and Use is commanded in the Leprosy; the New Disease lately risen amongst the Soldiers is by it consumed and dried up, and indeed it effects Wonders.

*\*Here thy Sincerity, Valentine, is suspected. Who can by this thy Prescription make this Quintessence, which Petrus the Spaniard, in his Book of the Quintessence of all Things, deservedly extols, as the greatest Secret of Philosophy? What shall I say? Malice makes thee, not a perverse, but timerous man, fearing, lest if Arcanum's should be communicated openly to the wicked, they would do more hurt with them then good. This Process seems to me to be purposely described obscurely by this Religious Man (why else should he not have written otherwise!) because he knew the Sons of Art would understand it by his Prescript. But that you, Reader, may understand, you have not in vain spent your Money in buying, or time in reading these Commentaries, I will clearly and nakedly discover to you, how I myself have oftentimes performed this very Work: do you give good heed to all Things, that you may not at all be deficient; for the Operations are so concatenated, or co-linked together, as one being omitted, or negligently performed, all the other are spoiled, and your Labour cannot answer your Desires.*

*Take the best Minera of Antimony, which is friable (for if you take crude Antimony, as Basilius seems to indicated, you can effect nothing; because it hath already lost its most subtle Sulphur in the first Distillation) grind it to so subtle a Powder, as it may pass through a Tiffany Seive: put it into a Cucurbit, and pour upon it Vinegar, which according to Art is distilled from its proper Minera. Set it in Digestion for forty Days, and (if you have exactly observed all things, which are here unto required) your Vinegar will be tinged with a Colour red as Blood. This red Tincture poured off by Inclination, put into a Retort, and gently abstract the Vinegar. The Powder remaining extract with Spirit of Wine, that it also may contract a blood-like Colour. Put this Extraction into a Circulatory Vessel, like to this, the Figure of which I here expose; because I never found any more apt to render the Spirits volatile: Then place this double vessel in B.M. to be digested so long, as until you see the Tincture raise itself upwards and pass over volatile by Alembick; seeing this, cool your Vessel, and put all the Matter into a Cucurbit, and distil the Spirit according to Art, which will pass over the Helm as red as Blood. Then again abstract the Spirit, and you will have a most ponderous, thick Oil.*

*How this Oil should after this be joined with its own Salt, and united, we elsewhere speak; the use of which in amending Metals is very great. Here we have described it, and brought is so far, as it becomes a most excellent Medicine in grievous Diseases, which are in all places accounted incurable. It performs its whole Operation by Sweats. And since there is no Disease, which it helps not; what need is there to name any? It is better to be altogether Silent, then to detract from its praises, by reciting a few. There is no man who hath made any Progress in Chymistry, that knows not what the Quintessence of Antimony is.*

The Physician before all Things, should diligently contemplate its use, according to his own Experience and Knowledge; but especially completing its Preparation in a due manner, without being weary of his labour, or forgetting any of those Things which are prescribed to be performed.

[LIVER OF ANTIMONY]

Again, another Extraction of *Antimony* is thus instituted. Take, in the Name of the Lord, of *Antimony* and crude *Tartar*, of each equal parts; put these well mixed together in Powders, into a strong Crucible, which will not suffer the Spirits to penetrate it, and burn this Matter in the Fire, until the *Tartar* be wholly combust: this work must be done in a Wind-furnace. Grind this burnt Matter to a subtle Powder, and pour on that Common Water first made hot, and so edulcorate the Matter by Lixiviating. And so it becomes a *Liver*\*, so called by many of our Ancestors, who lived long before us.

*\*The Liver is a Cause of much Discourse in Banquets, and the Liver of Antimony will be to us no small Occasion of the like in Chymical Operations. But in the first place consider, that instead of Crude Tartar, it*

is better to take Salt of Tartar, not only for accelerating the Operation (for otherwise it must be melted so long, as until the Tartar be changed into Salt) but chiefly, that you may have Glass of a far better Colour. Also Basilus forgot, or for some Reason did omit, to appoint the Glass first to be poured into a Platter made hot, and then beaten to Powder in an hot Mortar: otherwise the Glass, by reason of the Salt of Tartar, as soon as it takes the cold Air is changed into a certain Pulse or Pap. Besides, he omitted to determine the Quantity of Water, in which this Powder should be dissolved, that we may have a more fair and deep Colour; in which Exaltation of Colour very much is sited. Also the Precipitation of the Liver from the Water, which must be made with Vinegar, be involved in Silence; although this, and the above mentioned, are necessary in this Operation.

Here I am unwilling to forbear to admonish, that not only in this, but in every Melting of Antimony, the Artist ought to observe the Face of Heaven, and begin his Work when the same is clear and serene. If you do otherwise, you will in vain deplore the Obscurity of the Colour in your Liver of Antimony. For if you laugh at me, attributing much Virtue to the Influences of the Stars, I shall deride you, deploring the unluckie Success of many Processes. But I would not digress so far, as to take on me to prove the Virtues of Celestial Influences, against men, either knowing so little, as they cannot understand, or having experienced somewhat do not discern; but in the meanwhile are so obstinate, as they will not believe those things which they see, have tried, and in very deed found to be so. I would no more urge Reasons against these men, then against these, who deny even the Mutation of Metals by the Stone of Philosophers. We judge such men more worthy of Contempt than Refutation, who say that is not possible, which they have beheld with their Eyes, and done with their hands: for it is very rude to say, I deny, I deny, who proves? These perverse men by their thus acting, do sometimes provoke the patience of good ingenious Artists, judging that they, with a certain Zeal of confirming what they assert, will proceed so far, as to discover to them their Experiment of so excellent an Art. But I do not think that any of them, who have obtained the Mystery will be so imprudent, as unadvisedly to cast Pearls before Swine, and to discover to the unworthy, what GOD hath revealed to him; or give them of the Bread he Eats, which is not to be cast to Dogs. Therefore, returning to the Matter from whence I digressed, I affirm, that there are some times of the year, in which if Liver of Antimony be made, and precipitated with a due Menstruum, it will be imbued with altogether another Colour, and be endued with other Virtues than that, which is made at another time; and that, both for Metals, and for healing the Infirmities of men, as I my self have experienced in many grievous Diseases, and Symptoms of Diseases. I will also add this: from the Liver of Antimony may be extracted a Redness with Spirit of Wine, which Redness is made volatile, and passeth over the Helm, which also may be exhibited to all without danger. Nor is there any great need of that Caution of Basilus (even before the Redness is volatilized) that it must be given in a small Quantity. For being given from thirty to forty, or fifty Drops, it sweats moderately, and doth not Purge or Vomit: but it effects wonders in purging the Blood, extirpating the Roots of a Disease, and rendring the Patient vigorous, by insensible Expiration, and its occult Virtues. This Vendible Wine needs not the Bush of Eloquence to commend it to the Sick; who once having experienced its Virtues, know what it can do, and that it as much answers their Desires, as they esteem their Money.

Put this Liver dried into a Cucurbit, pour thereon most pure Spirit of Wine; abstract the Spirit by distilling in B.M. so that a third part only may remain. But before Distillation, the Spirit of Wine together with the Extraction must be filtered through Paper. This Extraction may indeed be profitably used; but in a small Dose, and with great Caution. What happens in this Operation is very admirable. For the Spirit of Wine abstracted, can no more be united with the red Extraction, whence it was distilled; but one floats above the other, as Water and Oyl, which cannot be mixed. But if the abstracted Spirit of Wine be poured upon other Liver of Antimony, it again attracts the Colour to itself; yet this, although poured upon the former Extraction, cannot be mixed therewith. Which is a Thing so strange, as it may be numbered among Wonders. But who can declare the Wonders of GOD? or who will worthily esteem the Gifts of the Creator, which he hath implanted in his Creatures? by us scarcely perscrutable with deep Meditation.

I before made mention of the Extraction of Antimony, from its Glass\* by Vinegar, and also by Spirit of Wine: but I now say, when such an Extraction is made by Vinegar, and the Vinegar is again abstracted by B.M. and the Powder which remains is resolved in a moist place, into Oyl or Liquor of a Yellow Colour; it effects such Wonders in Wounds, new and old, as I neither can, nor dare to commit them all to writing.

\*Here our Author acts as a Teacher careful, and full of Affection, who not satisfied once to mention, doth often inculcate the principal Precepts of his Doctrine. But, what it is, that specially moves him to repeat the Virtues of the Sulphur of Antimony, I see not: he saith, he repeats nothing in vain; therefore do thou, Reader, if thou judgest it of Concern, more attently consider, whether you may not here find somewhat that

*is not mentioned, or the Reason why it is again spoken of. I, who profess myself to write to the Intelligent, reiterate nothing here. He that comprehends, let him comprehend; he that hath not there understood, I fear will not here understand.*

[LIVER OF ANTIMONY, ITS VIRTUES]

For it represseth all Symptoms of what kind so ever, suffereth none to take Root, and admits no Putrefaction in fresh Wounds. Also the Extraction of this Powder, before Solution is made by Spirit of Wine, effects the same, and yields not us inferior to other Medicaments, which are administered against internal Affects.

I have often made mention of this Preparation in other of my Writings, also in this Treatise of *Antimony*, very largely; because I know how great benefits and how great Secrets are latent in it. Therefore I hope, no Disciple will be affected with tediousness, by Reason of Repetitions in my Writings, which I faithfully open and bring to Light. For whatsoever I write is not without Reason; and my words are Short, but require much Consideration, although often repeated. To the Ignorant my Discourses contribute little understanding, to Children and the unexperienced little Profit; but to my Disciples and Apostles, much health and prosperity.

[EXTRACT OF ANTIMONY, BY A CAUSTICK WATER]

There remains another Extraction by a Caustick Water, which Experience hath taught me in this manner. Take of Vitriol and Common Salt, equal parts; from these by Retort distil a Water\*, which being forced out by vehement fire, comes forth a matter like thin Butter, or the Sediment of Oil Olive, which keep apart for use.

*\*Here I will teach you the Manual Operation, O Lover of Chymistry, which undoubtedly you will greatly esteem of, when you shall find the great commodity thereof in operating. Lest, as it often happens, when you distil the Spirits of Metals, your Vessels should be broken. Of your Earth Retort A. open the upper hole B. into which put your matter by Parts, lest all together sending the heat, should act all to forcibly; and presently Close the Hole with its proper Cover. To the Spirits received in the Vessel C. exit is given by the hole D. into the other opposit Receiver E. to which again is applied the other Receiver F. So, the more subtle Spirits ascending through the Hole D. settle in the Recipient F. But the more gross remain in the bottom G. of the Reciever C. This Instrument will be most apt for your use here; not only, as I said, lest a most strong Spirit passing out break the Glasses, but also for other Works, as by an easy Speculation you will hence gather.*

Subtly grind the Caput-mortuum, and in a Cellar permit it to resolve into Water, this Water keep and filter it through Paper. Afterward take *Hungarian Antimony*, grind it to a fine Powder, and having put it in a *Cucurbit* with a flat bottom, pour this Water thereon, and set the Vessel in Heat. When it hath stood there for a due time, the Matter will be like an *Amethyst*, with a blackish Violet-Colour. Then augment the Fire much, and you will have a transparent Colour, like unto a blue *Saphire*. From this Colour precipitate a white Powder, by pouring on Common Water. [EXTRACT OF ANTIMONY, ITS VIRTUES, AND USE] This Powder taken, hath the same Operation, as the red Extraction of Glass of *Antimony*, by Seidge, and it also excites Vomiting. [MARS TRANSMUTES INTO VENUS] In that Solution made from the *Caput-Mortuum*, and kept in a Cellar, if thin Plates of Iron be digested, *Mars* will be truly transmuted into *Venus*, as Experience will teach.

Now further consider. Take that distilled Oil or Water, as is spoken of above in this process and pour it upon *Crocus Martis*, with *Sulphur* reverberated to a Redness; set the Mixture in Heat, and you will have an extracted Tincture of *Mars*, red as Blood. Take of this Extraction one part; of the Red Extraction of *Antimony*, which is prepared with fixed Salt Nitre and Spirit of Wine, three Parts; of the Water of *Mercury*\* leisurely injected through a long Pipe; one Part;

*\*[WATER OF MERCURY, HOW MADE] Chymists, that they may with the Ingenuities of their Readers; and more, lest any but the true Students of Art should penetrate into their Secrets, deliver not all Things in one place, but scatter their Documents, that by the Diligent Collection of them, they may judge of their Aptness, as the Eagle proves her Young, exposing them to the Solar Rays: so you see Basilius here proposeth the use of Water of Mercury, which he taught to be made in his Treatise, which is called a Supplement, or rather gave a rude Draught of that Process. For neither there, nor here doth he make mention of an hole, that must be open, in the superior part of the Retort, and thereinto a long Pipe fitted through which the Mercury may be put in, in very small Parcels. For if you include a very small part of Mercury in a Retort, first made very hot with a vehement Fire, as this must be, if you would extract the Spirit, that Mercury, with its own vehement and untamable violence, would not only burst the Retort, but overthrow the Furnace also; unless you give it a larger space, and greater liberty of Flying; so that, after it*

*hath visited many Retorts, it may rest, and being as it were tired, settle. But since it is well known to all true Chymists, of how great Virtue this Mercury is, in the Resolution of Metals, I will here make no further mention thereof.*

and of the Calx of Gold dissolved in this Caustick Water, half a part. Mix all these together, and after they are canted off clear, distil the Mixture with a Moderate Fire in Sand. All will not pass over by Distillation, but a fair clear Solution remains fixed \* in the Bottom; which we may use in old open Wounds, wherein it laies a Foundation for Healing to Amazement.

*\*This Solution is not yet fixed, but if you be not already wearied with labour, by a further Operation you may fix it. The principal Use of this is, in the Emendation of Metals, which Basilius doth not so much as mention. Now the Genius of all Chymists will understand me, here candidly discovering this Secret to all. Do thou, Lover of Chymistry, in mind and though swiftly follow me expounding the Oracle; but the Operation cannot be so swiftly performed.*

*This Powder must first be Extracted with strong Vinegar, which afterward abstract, and what remains in the bottom edulcorate with distilled Water: again Extract it with Spirit of Wine, and abstract the Spirit, and in the bottom will remain a Red Powder. Join this with the fixed Salt, which is made of the Feces, which remained after the Vinegar was used for Extraction. And deliver it to Vulcan for three Months space, that it may no more fly from the Fire, but most pleasingly sport with and in the same. If you perform this, you have Two conjoynd in an inseperable Matrimony: and you have separated the pure from the impure, have rendered the Volatile fixed, and fixed the Volatile, and are not far from that Felicity, which will answer all your Desires.*

The *Caput-Mortuum* which is left, being resolved in an Humid place, yields a Liquor so sharp, as no *Aqua Fortis* may be compared with it in sharpness. But of these enough at this time. For I must now speak of a White Powder, which may also be prepared of *Antimony* in this manner.

[POWDER OF ANTIMONY, WHITE AND FIXED] Take pure *Antimony*, which is brought from *Hungaria*, or found in like Mountainous Places; grind it to a subtle Powder: take also the same measure of pure *Salnitre*, which hath been the third time diligently cleansed. This Composition burn in a new glazed Pot (which was never infected with Fatness) in a Circulatory Fire; not all together, but by parts, and at divers time. This way of Operating, Ancient *Spagyrist* called *Detonation*, a Term of Art to be learned by the Disciple of Art, as being not Common to every Rustick, in his Artifice and Experience.

This Operation being performe,d grind the hard Matter, which remained in the Pot, to a fine Powder, and upon it in another Glazed Pot pour common Water warm; which when the Matter is settled again repeat the pouring on of Water several times, until all the *Salnitre* be extracted: Lastly, dry the remaining Matter, and with fresh *Salnitre*\* as much as its own weight is, burn it again, and repeat the same Operation the third time.

*\*[POWDER OF RULAND] Basilius doth not misguide or delude you, O Lover of Chymistry, whilst he so candidly discovers most Secret Mysteries, and so sincerely and faithfull present their wonderful Effects. As by this very Operation you have an Example: For after the first Detonation with Nitre, and so soon as you shall have separated the Salnitre from the Powder with pure Water, you have the Powder of Ruland, with which that man effected so many Medicinal wonders, whereby he got to himself so great a Name, and so much Wealth. Which, if you prepare under a certain Constitution of Heaven (as I advised, in preparing the Liver of Antimony) you will have so much the better, by how much the more Red: for the Colour is the Soul thereof, the Effect of which in Medicine, Ruland proved and commended; but he, neither exhausted its praises, nor did he persuade the Unexperienced, that so great Virtues were latent in this Medicament. This Crocus of Metals (for so it is called) is not that, which is publicly sold in Shops, upon eight Grains of which they pour two ounces of Wine, and although the Sick only drink that wine, without any other Powder, it oftentimes works so forcibly, upwards and downwards, as either way, sometimes both ways, the life itself issues out. But the use of this is thus. Take eight, nine, ten, or eleven Grains of this our Authors preparing the first Time, according to the strength of the Sick, and all other Things co-indicating; pour on them three or four ounces of Wine; for it matter not much, whether you take more or less of the Wine. Set the Mixture in B.M. for the space of four or five hours, and so extract a most Red Tincture from this Crocus of Metals (which in an infusion of the Crocus of the Shops cannot be extracted) this Wine, no impregnated with the Sulphur of the Crocus, together with the more subtle part of the Powder, which in canting off comes out, I give to the Sick, and it purgeth kindly upwards and downwards without molestation. Nor doth this Medicament only expel Humours, but (as is proper to Antimonials rightly prepared) it strikes at the very Root of the Disease, and whatsoever in the Body is corrupted and declined from its due state, that it amends and restores. What wonderful Effects, this only Tincture hath discovered to me, I forbear to*

mention, lest I should be compelled to bring their Credit in Question, who have experienced them. In this only believe me, whosoever thou art, that woulest use Chymical Medicaments, always be sure to take the true Tinctures of Things, in which their Volatile Sulphur is absconded; if you neglect this, you neglect your own Fame and Gain, and the Health of the Sick.

What remains after this third Operation grind to a subtle Powder, and on that pour the best Spirit of Wine; circulate the Mixture for one Month, in a Cucurbit or Circulatory diligently nine or ten times, so often pouring on fresh Spirit. This being done, dry the Powder with gentle heat, and for one whole Day keep it red hot in a Crucible, such as Goldsmiths use to melt their Metals in. Afterward resolve this Powder (in a moist Place, upon a Stone or Glass Table, or in Eggs boiled to an hardness) into a Liquor, which set in heat, again dry, and reduce to Powder. This Powder effects many egregious and wonderful Things, which cannot easily be believed by Those, who have not proved the same.\*

*\*If you have believed, or experienced the virtues of this Powder once detonated, you will not be a Thomas in this third Detonation. Set to your hand, touch and use this, and it will perform the same, which true Diaphoretick Antimony can, but with greater Security and Efficacy.*

But it operates not suddenly, it must have time to exercise its Powers, and shew its own Virtue, by the Testimony of Experience, very admirable.

[POWDER OF ANTIMONY, WHITE AND FIXED. ITS VIRTUES]

Whosoever labours with internal Imposthumes, let him take of this white fixed Powder of *Antimony* in the Spirit of Wine, or any other rich Wine, the fourth part of a Dram, five or six times a Day, and he will find his internal Imposthume opened, and all the Coagulated Blood to be expelled by degrees, without any peril of Life or Health. He, who is afflicted in his Body with the New Disease of Souldiers, if he use this Powder in the aforesaid manner, will also find this Evil consumed throughout the whole Body, and by the same expelled. Moreover, it produceth new Hairs, and renovates a man to the admiration of all men; it gives new, sound, and pure Blood, and is the Effector of so much Good, as ever the least part of it (although Equity seems to require this) cannot by me be described or declared. [NO MAN MADE DOCTOR WITHOUT LABOUR] It is not fit that I should here manifest all things clearly, and in such manner, as any man, without Labour and Toyl, by reading my Writings, may become a perfect *Doctor*; no more than it is fit, that a *Young Country Man*\* should be fed with the whitest and best baked Bread, which he hath not prepared with his own Labour, or the Corn of which himself thrashed not out.

*\*Valentine hath so clearly detected all Things, as no man, either before or after him, hath done it more clearly. All that came after him seem to have conspired, and agreed together to spread Clouds over that Light, which he brought into the World. Hence it is, that they do not Publicly extol his Praises, according to the high Esteem every man Privately hath of him; nor have they translated his Books into other Tongues, although He, of all Authors, is the most worthy, Who speaks in the Languages of all Nations, that he may be a comfort to the Lovers of Chymistry, erring in the Labyrinths of others, and always produce a new Offspring of Philosophers. But no man should think, that he could so clearly speak, as every man, handling Chymistry (according to the saying) with unwashed Hands, might presently understand him; that is, as himself saith, not possible to be done, nor is it expedient that the Son of a vile Clown should eat of the finest Flower, in preparing which he took no Pains; yet (as below he confesseth) our Author hath used plain, simple and clear Words.*

[AUTHORS APOLOGY]

But I make too large a Progress in this open Field of Doctrine, in which Ancient Hunters take their Larks, and the Young Ones presently follow them with their Nets. For my Style (as all my Writings witness) hath a certain singular purposed Method, like that of all Philosophers before me. If anyone think it strange, that I here propose certain singular Processes, in which my Philosophy differs from other, let him be answered with this, that Philosophic Speech much differs from the Method of other mens Discourses, who nakedly and sincerely declare some Process, without any Ambiguities or Cloudings of Enigmas. Therefore, consider the difference, and accuse not me, as if I had deviated from Order, in my Style of Philosophy, and of Preparations and Processes. For in a Philosophic Discourse, it is not behooful to learn and judge of what appertains to the Theory, but the Practice teacheth you the Instruction of Processes; therefore in them, true, simple, clear and well grounded Words are to be used.

[BALSOM OF ANTIMONY] Also, of *Antimony* is made a *Balsom*, against grievous Diseases very profitable; yet not Crude *Antimony*, but of the *Regulus* thereof, whence may be made living *Mercury*, in the following manner.

Take of the best *Hungarian Antimony*, and crude *\*Tartar* equal parts, and of *Salnitre* half a part; grind them well together, and afterwards flux them in a Wind-furnace; pour out the flowing Matter into a Cone, and



there let it cool; then you will find the *Regulus*, which thrice or oftner purge by Fire, with Tartar and Nitre, and it will be bright and white, shining like Cupellate Silver, which hath fulminated and overcome all its Lead.

*\*What I advised to in the Preparation of Liver of Antimony is here to be repeated; instead of Crude Tartar take Salt of Tartar, by which the Operation will sooner and better proceed. Salnitre here is unprofitable. Therefore, take Antimony and Salt of Tartar, of each equal parts, melt them and make a Regulus, according to the Rule here given by Basilius. If you cast away the Glass (as all men for the most part do) you will do ill. [TINCTURE OF ANTIMONY, FROM ITS GLASS, ANOTHER] For I, of that prepare a very profitable Medicament in this manner. I grind this Glass in an hot Mortar, taking heed to contract no Humidity from the Air, which may easily be prevented, and having put it in a Phial, pour Alcohol of Wine thereon, and thence extract a most beautiful Tincture, in Colour red like Blood. This Tincture is a most excellent Cordial, if thirty, forty, or fifty Drops of it be taken in convenient Liquor, and that, if you will, twice or thrice a day; for it is taken with safety, and recreates the whole Man.*

Grind this *Regulus* to a subtle Powder, and having put it into a Glass, pour it on Oil of Juniper, or Spirit of Turpentine, which comes forth in the first Distillation, and is pure as Fountain Water; keep the Vessel well closed, in a subtle heat of *B.M.* and the Oil of Juniper, or Spirit of Turpentine, will become red as Blood, which pour off, and rectify with Spirit of Wine. [BALSOM OF ANTIMONY, ITS VIRTUES] This is endued with the same Virtues, as Balsom of Sulphur, as I shall then show, when I write of Sulphur, because they require one and the same Preparation.

Of this Balsom only three or four Drops, taken thrice in a Week with hot Wine, heal the Diseases of the Lungs, cure the frequent Cough, and *Asthma*, also they are conducent in the *Vertigo*, prickings of the Sides and in diuturnal Coughs.

[OIL OF ANTIMONY PER SE] Also many Oils may be prepared of *Antimony*, some *per se* and without Addition, and many others by Addition. Yet they are not endued with the same Virtues, but each enjoys its own, according to the Diversity of its Preparation. Of which I now give you this Similitude. There are many kinds of Animals, which live only in the Earth, as are many Creeping Things, Worms and Serpents; also others, some of which are new kinds, which before were not, and also these proceed from Putrefaction of the Earth. Some inhabit the Waters, as all kinds of Fishes; others fly through the Air, as every Kind of Flying Things, and Birds; some also are nourished in the Fire, as the Salamander. And besides these, in the more hot Regions and Islands, are found many other Animals, which to these Nations are unknown, which prolong their Life by the Solar Heat, and which die so soon as brought into another Air. So *Antimony*, when prepared by the Addition of Water, assumes another nature and Complexion for operating, then when prepared by Fire only. And although every Preparation of it ought to be made by Fire, without which the Virtue of it cannot be manifested: yet consider, that the Addition of Earth gives it wholly another Nature, than the Addition of Water. So also when *Antimony* is sublimed in Fire through the Air, and further prepared, another Virtue, other Powers, and another Operation follow, than in the Preparations already described. Therefore the Oil of *Antimony*, *per se*, without addition, and the true Sulphur thereof are prepared after this Method.

[TRUE SULPHUR OF ANTIMONY]

Take crude *Hungarian Antimony*, put that ground to a subtle Powder, into a Glass *Cucurbit* with a flat bottom: pour thereon the true Vinegar of Philosophers rendered more acid with its own Salt. Then set the *Cucurbit* firmly closed in Horse-dung, or *B.M.* to putrefy the Matter for forty Days, in which time the body resolves itself, and the Vinegar contracts a Colour red as Blood. Pour off the Vinegar, and pour on fresh, and do this so often, as until the Vinegar can no more be tinged. This being done, filter all the Vinegar through Paper, and again set it, put into a cleare Glass firmly closed in Horse-dung, or *B.M.* as before, that it may putrefy for forty Days; in which time the Body again resolves itself, and the Matter in the Glass becomes as black as *Calcanthum*, or Shoemakers Ink. When you have this Sign, then true Solution is made, by which the further Separation of Elements is procured. Put this black matter into another *Cucurbit*, to which apply an Alembick, and distil off the Vinegar with Moderate Fire; then the Vinegar passeth out clear, and in the bottom a sordid matter remains; grind that to a subtle Powder, and edulcorate it with distilled Rain Water, then dry it with gentle heat, and put it in a Circulatory with a long Neck (the Circulatory must have three Cavities or Bellies, as if three Globes were set one above another, yet distinct or apart each from other, as Sublimatories, with their Aludel [or Head] are wont to be made, and it must have a long Neck like a Phial, (or Bolthead) and pour on it Spirit of Wine highly rectified, til it riseth three Fingers above the Matter, and having well closed the Vessel, set it in a moderate Heat for two Months. Then follows another new Extraction, and the Spirit of Wine becomes transparently red as a Ruby, or as was the first Extraction

of the Vinegar, yea more fair. Pour off the Spirit of wine thus tinged, filter it through Paper, and put it into a Cucurbit (the black Matter which remains set aside, and separate from this Work; for it is not profitable therein) to which apply an Head and Receiver, and having firmly closed all Junctures, begin to distil in Ashes with moderate Fire: [GOLDEN COLOUR FROM ANTIMONY] then the Spirit of wine carries over the Tincture of *Antimony* with it self, the Elements separate themselves each from other, and the Alembeck and Recipient seem to resemble the form of pure Gold transparent in Aspect. In the end some few Feces remain, and the Golden Colour in the Glass altogether fails. The red Matter, which in distilling passed over into the Receiver, put into a Circulatory for ten Days, and as many Nights. By that Circulation Separation is made; for the Oil thereby acquires Gravity, and separates itself to the bottom from the Spirit of Wine; and the Spirit of Wine is again Clear, as it was at first, and swims upon the Oil. Which admirable Separation is like a Miracle in Nature: Separate this Oil\* from the Spirit of Wine by a Separatory.

*Here you have not only whatsoever can be made of Antimony, but also almost all that can be promised by a Chymist. This is that with which all the Books of all Chymists are filled, which is involved in so many fables, complicated in so many Riddles, and explicate with so many obscure Commentaries, that is, which in all the World is desired by Fools, sought by the Sons of Art, and found by the Wise. This Basilius reveals, this he repeats, this he inculcates; this is his Triumphant Chariot, which he as it were carries about, and often shows in the various Parts of his Writings. Before in this Treatise, he presents it under the Name of an Extraction of Crude Antimony, here it is Oil of Antimony, soon after it is converted into a Stone, which is called the Stone of Fire. Thus this Proteus often offers itself, always various, yet always the same in Substance. Compare all these Processes, which are so often diversely propounded, which these my Commentaries made upon the Extraction of Crude Antimony, and you will have the Work complete in all its Numbers; you will have a Treasure, in which, if you know not what you have, I remit you to Aesop's Dunghil-Cock, who found a Gem in the Dunghil, but knew not what he had. Consider diligently, O Lover of Chymistry, and you will find that no man hath dealt more clearly and sincerely with Thee, than Basilius, and me after him, who show thee there the Hare lies, which so many Others have hunted in vain. If now you be not here wise, you will not be healed with three Anticrya's. Therefore I will add nothing, lest I make Fools mad, who now indeed are wise.*

This Oil is of a singular and incredible Sweetness, with which no other thing may be compared, it is grateful in the Use, and all Corrosiveness is separated from it. No man can by Cogitation judge, by Understanding comprehend, what incredible Effects, potent Powers, and profitable Virtues are in this Royal Oil. Therefore this *Sulphur* of *Antimony*, I have given no other Name, than my Balsom of Life; because it effects very much, by the Grace of *GOD*, in those, in whom was no help to be hoped for, but by the mercy of *GOD*, and nothing remained by a most certain expectation of changing Life with Death; as my Brethren can witness hath been often done. It refresheth a man so, as if he were new born; it purifies the Blood; mixt and exhibited with the Tincture of Corals, it cleanseth Leprosy, and expels every Scab, which through impurity of the Blood takes Root in man. It drives away Melancholy and sadness of Heart, it confirms the Junctures, and above all strengthens the Heart, when given with the Magistry of Pearls. Also it helps the Memory, and in Swouning a more noble Medicine is not found, if six drops of it mixt with equal parts of Oil of Cinnamon be put upon the Tongue, and the Nostrils and Arteries be anointed with a little of the Essence of Saffron.

Ah Good *GOD*, what moves me to speak, write, and invent many Things! For I suppose I shall find few among the *Doctors*, who will give absolute Credit to these my Writings, which I have declared faithfully, instead of a Testament, to my Disciples, Apostles, and Followers; but Others, who before knew these wonderful Effects, and have often in Truth experienced these Virtues, will more accurately attend, and more easily believe, and for this bounty of mine (*viz.* because I have opened, by the permission of *GOD*, the Powers and Virtues which are infused in the Creatures, and have as it were freed them from Prison, brought them to Light, and unto free Operation) give me thanks, and speak honourably of me, after I am reduced to Dust in the Grave.

[ANOTHER TINCTURE OF ANTIMONY]

Another way to drive *Antimony*, without Addition, over by Alembeck is this.

Make a *Regulus* of *Antimony*, by *Tartar* and *Salnitre*, as I have above taught, grind this subtly, put it in a great round Glass, and place it in a moderate heat of Sand. This way the *Antimony* will be sublimed: whatsoever shall be sublimed, that dayly put down with a Feather, that at length it may remain in the Bottom, and there persist until nothing more of it can be sublimed, but the whole remains fixed in the Bottom. Then is your *Regulus* fixed, and precipitated *per se*. But consider, here is required a sufficient time, and repetition of the Labour often, before you can obtain that. This Red Precipitate take out, grind it to

a subtle Powder, which spread upon a flat and clean Stone, set in a cold moist Place and there let it remain for six Months; at length the Precipitate begins to resolve it self into a red and pure Liquor, and the Feces or Earth is separated from it. [TRUE SALT OF ANTIMONY] The Salt of *Antimony*, I say, only resolves itself into Liquor, which filter, and put into a *Cucurbit*, that it may be condensed by extraction of the phlegm; and again set it in moist Place, then will yield you fair Crystals. Separate these from their Phlegm, and they will be pellucid, mixt with a red Colour; but when again purified become white. Then is made the true Salt\* of *Antimony*, as I have often prepared it.

*\*Like with like, is a Proverb among the Greeks, and is here manifest in our Chymical Work. For this Salt acuates all Menstruums, for their more easie extraction of Metals; but those Extractions most, which are made of Antimony, as of a Mineral to it of affinity and like.*

[SALT OF ANTIMONY, AND ITS USE, WHEN REDUCED TO OIL OR SPIRIT]

This Salt dry, and mix with it *Venetian Earth* (which is called *Tripel*) three Parts, and in strong Fire distil it. First a white Spirit comes off, afterward a red Spirit, which also resolves itself into white. Rectify this Spirit gently and subtly in a dry or moist *Balneo*, and so you will have another white Oil distilled from the Salt of *Antimony*. This Oil, but why do I call it Oil? this Spirit, I should rather say, since the Salt is distilled in a Spiritual Manner, in Quartans and other feavers often manifests its Virtues, and is very conduent in breaking the Stone of the Bladder; it provokes Urine, and is profitable in the Gout. Outwardly applied to old corrosive Wounds, which have their Operation from *Mars*, it purifies them. Also this Spirit of the Salt of *Antimony* purifies the whole Blood, as the Salt of Gold doth. And although, in healing very many other Diseases it may be profitably applied, yet it is not so perfect, as the above described red Oil of *Antimony*, in which its Sulphur is deduced to the highest, purified and separated, as I said; therefore I forbear to speak more of this.

Now, since I have treated of the Sulphur and Salt of *Antimony*, and shewed how they may be reduced into Oil and Spirit, to be subservient to Medicine; I here treating further, purpose to speak of its *Mercury* also, and to manifest what Medicine lies absconded, and as it were buried in it.

[MERCURY LIVING EXTRACTED FROM ANTIMONY]

Take the *Regulus* of *Antimony*, made in such manner, as I above taught, eight Parts. Salt of Humane Urine clarified and sublimed, one Part. Sal-Armoniack one Part: and one Part of Salt of Tartar. Mix all the Salts together in a Glass, and having poured on strong Wine- Vinegar, lute it with the Luting of Sapience, and digest the Salts with the Vinegar for an entire Month in convenient Heat; afterward put all into a *Cucurbit*, and in Ashes distill off the Vinegar, that the Salts may remain dry. These dry Salts mix with three Parts of *Venetian Earth*, and by Retort distil the Mixture with strong Fire, and you will have a wonderful Spirit. This Spirit pour upon the aforesaid *Regulus* of *Antimony* reduced to a Powder, and set the whole in putrefaction for two Months. Then gently distil the Vinegar from it, and with what remains mix a fourfold weight of the filings of Steel, and with violent Fire distil by Retort: then the Spirit of Salt, which passeth out, carries over with itself the *Mercury* of *Antimony* in the Species of Fume. Wherefore in this Operation you must apply a great Recipient with a large quantity of Water in it, so doing, the Spirit of Salt will be mixed with the Water, but the Mercury collected in the Bottom of the Glass into true living *Mercury*.\*

*\*What were Arcanum's in the times of Basilus, are now in our times but vulgar Chymical Works. How often shall we find any One, who numbers himself among true Chymists, that is ignorant of the way of making Mercury of Antimony? either in this manner, as Basilus teacheth, or in another. For various Artificers have now invented various Methods, and every One useth that, he best approves of.*

Behold, O Lover of Art, I have showed you, how of *Antimony* may be made running *Mercury*, which very many have so long, and in so many Parts of the World sought; and how we may use this *Mercury* with praise in Medicine, I will here discover and set down in Writing.

[MERCURY OF ANTIMONY, ITS MEDICINAL PREPARATION AND USE] Take in the Name of the Lord, of this *Mercury* one Part, express it through a Skin, and pour on it of red Oil of Vitriol highly rectified, four Parts. Extract the Oyl, and the Spirits of the Oyl will remain with the *Mercury*: Force it with vehement Fire, and somewhat will be sublimed. Thus Sublimate again put down upon the Earth in the Bottom. Then pour on other Oil, of the same weight as before, and repeat this labour a third time. The fourth time, put the Sublimate which ascends with the Earth, and grind both together, and the whole will be clear and pure, like a *Speculum* or Crystal. Put this into a Circulatory, and pour on it a like weight of Oil of Vitriol, and thrice so much Spirit of Wine. Circulate until Separation be made, and at length the *Mercury* resolve itself into Oyl, and float about like Oil Olive. When you see this, separate this Oil from the other Liquor, and put it into a Circulatory, and there pour on strong distilled Vinegar, and permit it so to rest foro

about twenty Days. Then this Oil again acquires its own Gravity, and settles to the Bottom; and whatsoever Veneosity was in it, remains in the Vinegar, which will be tenebrous and altogether confused.\*

*\*There is no need of Torches at Noon Day, nor or of Commentaries in so perspicuous a Description, by which Basilius teacheth to make the Mercury of Antimony. Begin leisurely, give heed to all particulars, and your Work shall never deceive you. Lest I should darken the Author, I desist from Commenting; but add, that I doubt not, but that this Mercury will manifest wonderful Effects in the Humane Body: Yet I have not experienced its Virtues for the health of Animals, therefore my Commentaries must not exceed my Experience.*

*But in the Emendation of Metals, it shows itself to be endued with singular Virtues. For I say, and clearly affirm, he that can bring this Oil here described by Basilius, to the state of a fixed Stone, may glory that he hath a fixed Tincture, only inferior to the one only King of Kings, the Great Stone of Philosophers. When thou hast proceeded thus far, O Lover of Chymistry, go not back, nor take off thy hand from the Plough: but go on cheerfully, perhaps in so great a Grove.*

*The Golden Branch, with Leaves and Twigs of Gold  
Will shew itself to Thee.*

#### [OIL OF THE MERCURY OF ANTIMONY]

This is a great *Arcanum*, and seems repugnant to Nature, that this Oil should first swim, and afterward being rendered more ponderous, settle to the Bottom. But consider, the Oil of Vitriol is also heavy, yet when the *Mercury* in its Separation is not altogether pure, it stands above it; but when the impure Lightness is taken from it by Vinegar, because the Vinegar assumes that, then the Oil receives its just weight, becomes compact, and settles to the Bottom. This is the Oil of the *Mercury of Antimony*, which is the fourth Column of Medicine.

Now come hither you Lepers! where be you? I will supply you with means for Health. This Oil is profitable against the Apoplexy, comforts the Brain, makes a man industrious, and cherisheth the vital Spirits of the Head. If anyone hath laboured long with grievous Diseases, and will for some time daily use this Oil, his Hairs and Nails will fall off, and he will be renovated, as a man newborn. All the Blood in the Humane Body is by it so purified, as every Evil is taken off from it, and expelled. This heals the *French Disease*, which we have lately inherited; for by this Medicine it is radically extirpated. And, to comprehend much in few words, the praise of this Oil is greater in Medicine, than can be expressed in Speech or Writing.

Why do we, miserable Mortals, taken from the Earth, and ready to return into Earth, stick here? Why do we not hasten to give Thanks to *God our Creator*, for this Medicine so mercifully granted to Us? You *Doctors* (if it please the Gods) of either Medicine, come to me a religious man and Servant of *GOD*, I will manifest to you what your Eyes never saw, and will show you the way of Health and Sanity, which before you never knew. Yet if any one be found among you, who understands my Processes, and the way of Preparation, better than I; let him, I pray, not be silent, or set a Seal to his Lips: for here I stand ready to learn, nor am I ashamed further to inquire, and desire that Light, which before I knew not. For I have often said, that this our Life is circumscribed with more strait Limits, than that one man should be able to search out all Things, which Nature bears absconded in her Bosom. [IDLENESS, CONDEMNED] But on the contrary, I being the Author, let them be silent, who have experienced less than the Author, let them be silent, who have experienced less than I, and if they have not attained to a solid Understanding of my Writings, let them not attempt to amend them, or (like Brawlers) with inconsiderate Words reprehend, what they never learned in the Schools, and the Processes of which they never received from men skilled in the Law. For my Terms otherwise sound, and signify other than theirs, who oppose themselves against me, and who are shamed of the Labour of Planting Trees, and of Grafting fruitful Sprouts thereon; therefore they always abide among dry and withered Wild Trees, and can never attain to any Branch of green, sappy, and well manured Fruit Trees.

#### [FISHES DIE NOT OF COLD]

Hasten not, I say, O man experienced in our Art, to pass your Sentence of Judging, and be not willing to condemn, what you have not yet yourself acquired by Thoughts, or gained by Discipline. Many imprudent men frequently say, Fishes are frozen in Waters; but these discover their own imprudence and want of Knowledge. for it will never be proved, that a Fish, even in the bitterest Winter will ever be frozen in Waters, as long as the Ice of those Waters is daily broken by the diligence of Mortals. [WHY THEY DIE IN FROZEN WATERS] But the reason why Fishes die, is because, when the Ice is not opened, their respiration is hindered, and they thence are suffocated. For it may easily be proved, that no Animal can live, when to it the Use of air is denied. Whence it may well be concluded, that those Fishes, which are found dead under the Water, in an extreme Cold Season, die not of Cold (as men of little understanding think) but

because they are deprived of Air. By like Reason (that we may apply this Example) I say; since *Antimony*, is to produce such admirable Fruits, it is to be taken out of the Mountains; but first, by the Care of the Miners spiracles, or breathing places, are to made for it, and afterward it must be prepared with Water, Air and Fire, as with auxiliary Mediums, lest its fruitlessness be suffocated in the Earth. But with many and laborious Preparations of Artifice, it must be manifested and brought to Light, for the expected Sanation of Diseases, by reason of which it hath been so long sought into.

[ADVICE AFTER REPREHENSION] Where now, O wretch! who contemnest *Antimony*, and among all men accusest it as mere Venom, where is thy Rhetorick, or Dialect, wherewith to defend thyself? But since thou understandest neither White, nor Black, nor Green, nor Red, nor Yellow; nor knowest which way to go about to justify *Antimony*, its Virtue, Power and Utility, being unknown to thee, thou doest well, if thou keepest Silence, and permittest this Reprehension of thy Ignorance, as a Wave driven with vehement wind to fly over thy Head; fearing, that if those Winds and Waves should be predominant, thy own weak and frail Bark would be sunk and submerged. To avoid this peril, seasonably call upon thy Sleeping Master, as the Disciples of our *Saviour Jesus Christ* did, when they feared they should perish. Yet this must not be done with a dissembled and feigned, but with a true and pure Heart, without all Hypocrisy; then your Redemption and Help will undoubtedly follow, so that in all Verity you will see and find the Winds and the Sea to obey you, and all Things be brought to the desired End.

I wish man were but so disposed, as he would study to obtain somewhat with labour and Diligence, then certainly the gods, the Presidents of Prosperity and Art would give Success, by which such a Disciple and Follower of Art might be assured, that in the wished School of Art, and desired Domicile of Grace, Felicity and Health should not be denied him, but that he himself should certainly see and find the Foundation of the Corner Stone, upon which he might commodiously build up all the other Orders of Stones. Then would cease the so many evilly founded Impertinencies of Bablers, which in the Schools stun the Ears of Disciples, and in Houses the Ears of the Sick; and the Matter itself would speak, as it were with open Mouth, and by certain Experience confirm, that a Castle or Palace of Stone cannot so easily be set on Fire and burnt, as a Pidgeon-House, or the old Nest of a Stork composed of rotten Wood, and dayly dried more and more by the Sun.

[CENTER OF ART, NOT KNOWN BY EXTERNAL ASPECT]

But my Auditor and Disciple, do thou with sharp Judgement weigh this my sincere Information, and with fervent desire strive to penetrate the inmost Center of Art, which by the external Face can be known to no man; prosecute and press after the Virtue and Power thereof, no otherwise, than as a Hunter pursues a Wild Beast; search out its Footsteps through the Snow, that you may rightly distinguish, and not take an Hart instead of an Hind, or an Hare instead of a Fox, or give a false estimate thereof, by erring from its Footsteps. Well, cast out your Nets, and take a multitude of Fishes, according to your own Wish or Desire. Place your Threads as is behoofful, and dispose of the Birds, which allure others to their place, and by this way of Fowling you will fulfil your desire with profit. That by these, to every Searcher I may briefly propose my Admonition and Advice, I say: My Friend the Hunter, dispose rightly your Nets and Instruments for Hunting as behoveth; and you Mariner, who Night and Day sail through the vast Seas, and are often driven hither and thither by the Winds, give heed to the Point of your Compass, and undoubtedly you will reap profit, and not bring home your Ship, swiftly returning, without great Gain of Merchandize. But why do I treat of many things, or spend time unprofitably (as tatling Sophisters are wont to do) in beating out the empty Chaff? I am deceived; [WORDS OF THE AUTHOR ALL OF USE] I do not unprofitably spend my time; for all the Words in my Writings are of use, and in them are found few empty Letters, which contain not some Utility together with a profitable Instruction, so that the time I spend in Writing will rather be a Recreation, than a Burthen to me. Therefore now, after the manner of Fencers, I will step back one pace, and into the Chymical Laboratory infer a new Doctrine of External Things; [ANTIMONY IS A PRESENT HELP AGAINST WOUNDS] viz. Show, that *Antimony* is of such a Nature, as may be prepared so, as to yield present help in Medicine pertinent to External Wounds, which manifoldly offer themselves to us, and are delcared by Chirurgy. therefore I will begin and briefly explain my Processes, viz. how that is to be used in Medicine, and how it may profitably be prepared. Whosoever thou art, among Junior Students, that desirest to search out the Occult things of Nature, and to bring her hidden Secrets to Light, attend to what I say, that thou mayest be able to distinguish Day from Night, and what is clear from the Obscure.

[ARCANUM OF ANTIMONY]

Take of *Hungarian Antimony* one part, Common Salt half a part, and six parts of *Argilla* not burnt, grind all together, and distil vehemently with a continual Fire without Intermission and at length an Oil will come

forth: from this abstract its Phlegm by Distillation, that a red dry Powder may remain in the bottom of the *Cucurbit*. This Powder grind subtilly, and resolve it into a Liquor, upon a Marble Stone; and you will have a red shining Balsom for Wounds, which far excels very many other Balsoms. [ITS USE AND VIRTUES] Its Use\* is principally in Wounds, which have been a long time open, and in the Cure of which the *Doctors* with their Plaisters, Unguents, Oils and Ligaments could effect nothing: but with very great Disgrace they at length take off the Horse's Bridle and Saddle, and return him to the Stable, whence they had him.

*\*A wise General of an Army so disposeth his Soldiers in time of Fighting, that in the beginning of the Battle, the good and strong Soldiers fight, and in the End of the same the best and most strong come to deal with the Enemy; but such as are not powerful enough, for the first and last Encounter, in Arms or strength, are by him placed in the midst, that they may take Example of fighting from the Former, and hope of help and Victory from the Later. The Emperor is imitated by the Orator, in placing his Arguments so, as he may overcome the minds of men. Basilius imitates the Orator, in disposing his Processes so, as he may lead his Disciples to Sapience, and the Fruit of Wisdom. We have already had famous Processes, and in explaining them have used our Endeavour, and contributed some Light. Now follow those, that are in themselves clear enough, and not of so great moment as the former; therefore we shall not insist upon them.*

[WHY THE AUTHOR SPEAKS SIMPLY]

My Form of Speaking Savours of Simplicity; for I am a man Religious, to whom the Method of Secular Men is unknown; therefore cannot so clearly detect and describe all Things, as the Matter itself seems to require. Such a man as I, as to the Terms, because he cannot so formally use them, desires to be pardoned in this, and if he neglect anything therein, he craves the candid Acceptation of all men, and in respect of his State offers himself willing and ready to serve all *Christians* Day and Night, and by his Prayers to *GOD*, to recompence this their Benevolence.

[BALSOM FOR WOUNDS, ITS USE]

This Oil is salutary in many grievous Accidents, and especially in old wounds, so that few Medicines are found, which must not give place to this. Only that Oil, which is prepared with the Vulgar Sublimate of Apothecaries, is equal unto it in Effects, and is oftentimes by Experience found to be better, especially in the *Wolf* and *Cancer*, and in the *Noli me tangere*. But in ordinary *Fistula's*, and the *Herpes* the superior Oyl effects wonders, which were they not confirmed by Experience, could not be believed, and all which I recite not, lest someone or other should judge me to do it from Ambition, or that thence I hunt after Fame, which was never by me either sought or desired; nor at this time, as I can holily affirm, is it aimed at by me.

[ANOTHER OIL OF ANTIMONY]

Now I will give you the Preparation of another Oil.

Take *Mercury* mortified (which is sublimed to clearness and Splendor, and sold by Apothecaries) and *Antimony*, of each equal parts. Grind them together, and distil them by such a Retort, as will retain the Spirits thrice, and afterward rectify this Oil with Spirit of Wine. Then the Operation is absolved, and the Oil becomes red as Blood; but at first it is White, and like Ice or congealed Butter. This Oil effects wonders in many Affects, where Nature gave no hope of Amendment, and it always mostly shows its force, virtue, power, and efficacy, in the perfect Emendation of Evil into Good.

By Addition may be prepared another Oil very profitable in external Wounds.

Take of *Antimony* one part, *Sulphur* one part, *Sal-Armoniack*, or Salt of Urine purified half a part, and *Calx-vive* two parts. Expel the Oil strongly: whatsoever is sublimed, that grind with the *Caput-Mortuum*, and thereon again pour the Oil distilled off, and thrice distil it; then the Oil is prepared.

When old Wounds can in no wise be healed, then use this Oil. For it is strong, potent and penetrative: and lays a good Ground (even as Oil of Vitriol doth) for future Sanation.

[BALSOM OF ANTIMONY, AND OTHER INGREDIENTS]

An admirable Balsom of divers Ingredients (among which is *Antimony*) very useful in old Wounds is thus prepared.

Take of *Sulphur*, four ounces, set it over a moderate Fire to melt, and put into it half a pound of *Mercury*, and stir the Mixture so long together, as until both become one Mass. [CINNABAR, HOW MADE] This Mass grind to Powder (for it is made as *Cinnabar* is wont to be prepared) then grind with it four ounces of *Antimony*, of red *Arsenick* four ounces, of *Crocus Martis* two ounces and of Powder of Tiles eight ounces. Put all these into a Glass *Cucurbit*, and sublime them, as such things are wont to be sublimed; [RUBIES OF ANTIMONY] and in this Sublimation you will have Rubies in Colour not inferiour to the Oriental, but they are not fixed; for they are volatile, and fly from the Fire. Let the Artificer separate these Rubies from the *Cinnabar*, which ascends in the Sublimation, grind them to Powder and extract them with strong Vinegar. This being done, let him abstract the Vinegar leisurely in *B.M.* and a Powder will remain; this Powder grind

small as before, and having put it into another glass, extract its Tincture with Spirit of Wine, and separate the remaining Feces. This Extraction with Spirit of Wine digest in *B.M.* well closed for one Month. Then abstract the Spirit of Wine, as you abstracted the Vinegar, and put the remaining Powder into a flat Glass Dish, and set that dish in a Cellar into a Pail full of Water, that it may Swim upon the Water, as a Boat. So doing, the Powder which is in the Glass will in a few days resolve it self into a clear and perlucid Liquor. This Liquor is salutary in old open Wounds, and is a vulnerary Balsom in like Accidents, if put into them, and they covered round with a common Stiptick Plaister. In diuturnal open Wounds, it leaves no man destitute of help, although such, as in the Cure of which all otehr Remedies have been tried in vain. Of open Ulcers, which have their Original from within, I speak not here; for they cannot perfectly be healed without internal Remedies, [ROOTS OF DISEASES MINDED BY FEW] which dry up all Fluxions, and radically extirpate the Disease: although at this time few are found, who bend their thoughts this way, or take any Course to touch the Root itself of those Diseases, of which I now treat.

If Men would in their Minds well consider the Calamities of Life, into which the Fall of our first Parents precipited us, and seriously weigh that Original Sin, and the great troop of Evills thence issuing, *viz:* of Sadness, Anguish, Diseases and Miseries, they certainly would spend their time better, and employ more labour to search out the health of their neighbours, so strictly commended to them by the Supreme Ruler of Heaven, and by him commanded as their proper Duty. [SUCH AS SHUN LABOUR DO NOT WHAT THEY OUGHT] But how many (with grief be it spoken!) shunning labour, consume their time unprofitably, and do not what was to be done by them, but what they formerly have done, and still ahve a lust to do, being afraid to do so much, as will soil their Fingers Ends; as if they did envy the Tradesman, who perhaps gets a small Gain by selling Soap, which they would not willingly buy, to wash their delicate hands. Are not all we miserable Mortals, that live here, Strangers in the Earth, possessing nothing, that we can call ours? [GOODS OF GOD LENT, ONLY FOR TIME OF LIFE] Are not all Things we here use, the Goods of our *Lord*, lent to us, whilst we live and no longer? Therefore we ought so to behave our selves in using them, taht supported with a good Conscience we may be able to stand in that Day, in which an Account is to be given for them; and be not for our Ingratitude cast into Prison, and utter Darkness where shall be weeping and gnashing Teeth. If this were the Meditation, and this the Intention of every Man, he would be like a Monster, if he should think of admitting Sin in himself, or of neglecting his Office; and all Men would, with a certain Emulation strive to pleasure their Neighbours, with the Gifts received from *GOD*. But these things are remote from the thoughts of the World, and Wordly Men; *Money, Money*, is the Scope of all their Intentions; this the Potent seek directly or indirectly, and for this the Poor are subservient to them, that they also may participate of the Mamon of Iniquity.

Yet take heed, I advise you to take heed, lest the Bones of that Flesh, sticking in your Throat, suffocate you, or the Back-bones of Fishes pierce your Heart. But what doth Admonition help which the World little esteemes of and derides? Hear, I pray you an History; or learn a Parable. [AUTHORS PILGRIMAGE] When I, according to my vow, undertook a Pilgrimage to *St. James*, to visit that holy Place as a Stranger, I prayed to *GOD*, and bound myself with a Vow, that if he granted me an happy Return to my Monastery, I would render him due Praise. He granted my Request, and I daily return Thanks to him. But I thought many more would have rejoiced with me, and have given thanks to the same *GOD*, for the famous Reliques, which at that time I brought with me to our Monastery, (for Consolation of the Poor, and many Others) that it might procure to it self a Name, in this perishing Valley of Tears, that could not be wiped out by any Oblivion. Yet hence few were rendered either better, or more grateful to *GOD*, for so great a benefit; but persevered in Derision and Contempt of that, which *GOD* will vindicate in the last Day.

But of these enough at this time, let us proceed in our Instruction of *Antimony*, whence yet another Medicine may be prepared, which I myself have experience to be very salutary; and effectual in every kind of Feavers, and in the Pestilence.

[ANOTHER OIL OF ANTIMONY PER SE]

Grind *Antimony* subtly, put it inot a Glass Retort, and distil it with a strong fire, without any Addition, 3 or 4 times, and always with a large Receiving Vessel; at length of it is made a Red Powder, which extract with Vinegar, and circulate the Extraction with a gentle fire for ten whole Days; abstract the Vinegar by Distilling, and that which remains, by a singular\* Artifice in distilling will be changed into an Oil. Let this Oil be further Circulated until all Humidity be drawn off therefrom, and it again be reduced to Powder, as it was; when the Vinegar is abstracted and separated by Distillation, then gather the Oil in a new Receiver.

\*This Extraction may be rendered volatile with Spirit of Wine, after the same manner, as I taught you in former Operations.

[QUARTAN, QUOTIDIAN, AND TERTIAN FEVERS CURED]

Four Grains of this Oil taken with water of *Carduus Benedictus*, if the Sick be well covered and Sweated, heal *Quotidian, Tertian and Quartan* Fevers. The same Dose is very available for expelling the Pest, either given with Spirit of Wine, or with distilled Vinegar, according as the *Paroxysm* of the Pest first invades, either with Heat, or with Cold. [HISTORY OF 3 OF THE AUTHORS BRETHREN CURED OF THE PLAGUE] Which is witnessed by three Brethren in our Monastery, who recovered of the Plague by this Arcanum, when they expected no other but Death, and had made their Wills. This so reconciled their Minds to this my Art, as they helped me, with greater Zeal then before, both by their Prayers and Labour, and spent the leisure time they had exempt from Religious Duties, in serving me daily; and in a short time attained to so great Experience, that by their own Industry, and the Industry of their Brethren, they gained more true Knowledge in searching out the Arcanums of Nature, then they could before obtain in a longer *series* of time. Therefore, for these Men, I give them thanks, even unto my very old Age, and in very deed I return them thanks, because they deserved so well of me, and of others, by their so faithful Labour; but they finished their Course of this Life before me, and entred the way of all Flesh, wherefore I recommend their Reward to the Supreme Physitian, who dwells in the highest Heavens, and there will refresh them with sufficient Joy, and make up in Heaven that Just Recompence, which here on Earth was denyed them by ignorant, and ungrateful Men.

[ANOTHER OIL OF ANTIMONY PER SE]

Another Oil of *Antimony* for wounds, is prepared with Addition in the following manner.

[OIL OF SULPHUR PER CAMPAN. HOW MADE] Take of *Antimony, Sulphur, Salnitre*, of each equal parts; Fulminate those under a Bell, as Oil of *Sulphur per Campan.* is made; which way of preparing hath long since been known to the Ancients. But Consider, you will have a better way, if instead of a Bell, you take an Alebeck\*, and apply to it a Recipient; so you will obtain more Oil, which will indeed be of the same Colour, as that which is made of Common Sulphur, but in powers and virtues not a little more excellent, then it.

*\*I now, O Lover of Chymistry, Speak to you by Pictures, not in words onely that by a Compendium of Speech, you may also have this Compendium of Labour, and Charge. Behold this Instrument, and provide for yourself such an One, that you may follow Basilius, in making Oil of Sulphur per Campan. For this way one ounce will yield you as much Oil, as a Pound will make in the Common Method. From Sixteen ounces of Sulphur you may extract half an Ounce of Oyl, which others, in their way, do scarcely expect from Sixteen Pounds.*

We use 3 or 4 Drops of this inwardly taken with Spirit of Wine against the Phthisick of the Lungs; but outwardly, if it first be anointed, and a Stiptick Playster applyed, against all Wounds stinking, and tending to putrefaction, and so you will find it to be the most certain Remedy of all Wounds.

[ANOTHER OIL OF ANTIMONY PER SE]

Again another Oil of *Antimony* against all corroding Wounds very profitable, is this way made.

Take of *Antimony*, one pound, Common Salt dried, one-half pound, Tiles broken; five pounds. Grind all together, and put them into a Retort, whence distil a Yellow Oil. When all the Spirits are come forth, put the Matter in another glass. and from it extract the Phlegm, and a powder will remain; which in an humid place spread upon a stone, and you will have an Humid Balsom, which is a singular Remedy in all Verminant Wounds, and in the Cancer, which hath being chiefly in the Face of a Man, and in the Breasts of a Woman. Much more might be written of this Balsom, did I not fear, that every unskillful Man, and the Rabble of Sophisters would fall foul on me, and say I speak too largely, and commit more to writing, then Experience hath taught me; and so that I boast only of Speculations, and mere Imaginations.

[ANOTHER OIL OF ANTIMONY PER SE]

Moreover, another Oil is made in this manner.

Sublime one part of *Antimony*, with a fourth part of Sal Armoniack, with subtile Fire. The Salt carries up the Sulphur of *Antimony*, red as Blood. Grind this Sublimate to a fine Powder, and if you took at first one pound of *Antimony*, grind with it again five ounces of Sal Armoniack, and Sublime as before. The Sublimate dissolve in a moist place. Or otherwise, take the Sublimate, and edulcorate it from the Salt added, gently dry it, and you will have Sulphur, which burns like Common Sulphur, which is sold at the Apothecaries. From this Sulphur extract its Tincture with distilled Vinegar, and when you have abstracted the Vinegar by gentle Heat of B.M. and by a subtile Operation again distilled the remaining Powder, you will have (if in this Operation you erre not) a most Excellent\* Oil, grateful, Sweet, and pleasant in its use, without any Corrosiveness or peril.

*\*This is another Repetition of the Process, by which the Balsom of Antimony is made, as our Author calls it in this Treatise, or the Quintessence of Antimony, of which often above. Yet in the process there is this*



*difference, that here the Sulphur is separated by the Sal Armoniack from the Antimony, and then extracted from the Vinegar; whereas in the other Process, the Sulphur is extracted by the Vinegar, whilst it is yet united with the Antimony. But these are not things of so great a Moment, as to frustrate the Effect of Operations. Therefore this Variety gives the greater Liberty to the Operator, that he may not be Scrupulous in these Things, in which he understands the Reason of what he doth, and of the Method by which he acts.* It heals the Phthisick, remedies the Prickings of the Sides; and if any One labours with difficulty of Breathing, let him take two Grains in the morning, and as many at Night going to Bed. In the Elixir or Spirit of Wine, and he shall be healed, For it dilates the Passages of the Breast, expells all Impurities, and Phlegmes out of the Breast; and to me it hath often produced many unlooked for Effects. But since in other Preparations of *Antimony*, I have described such Virtues, as with this are common to them, I Judge it needless to repeat them all, lest in the Sectators of Art I should create tediousness through multiplicity of Words, or alien thoughts by an impertinent Tautology.

In the mean while, the Liquor, which, as I above said, was resolved in an Humid Place, is an external Medicine, and very profitable; for it cleanseth the Impurities of the Skin, and if a little Oil of Tartar be mixed therewith, it heals the Phagedena of the Fingers; and it often anointed therewith, it purifies the Skin and cures Scrophulaes.

#### [TRUE SULPHUR OF ANTIMONY, OTHERWISE PREPARED]

Also, Sulphur of *Antimony* is prepared in another Manner.

Grind *Antimony* to a fine Powder, which boil for two hours or a little longer, in a sharp Lixivium made of the ashes of Beechwood. When boiled, filter the *Antimony* clear, and pour Vinegar upon the filtered Liquor, and then the Sulphur will settle to the bottom wholly red. Pour off the Phlegm and gently dry the Powder. Distil this Powder with Vinegar of Wine; extract the Tincture, and do as you did with the former Sulphur. To reduce the same into an Oil by Distilling, is worth your while: Although the Oil above mentioned hath greater Virtues, because its Body, by the Sal Armoniack, in the beginning of the Sublimation was better dissolved and opened.

There yet remain many things to be written of *Antimony*, and especially Three, necessary to be known by the *Spagyrick* Physician and Philosopher, *viz.* the Preparation of Vinegar, which is made of its Minera; and then the Philosophick Signate Star, which is not to be omitted; and lastly the Lead of Philosophers, of which we shall speak somewhat; touching which Many have imagined Great Things, and though (in their way of Reasoning, and Speculation) to prepare the true and sincere Mercury of Philosophers of it; which indeed cannot be done, since so great Efficacy is not from above insited in *Antimony*, as that in it can exist that Mercury, or of it be prepared. That Mercury is the first *Ens*, or first Water of Metals, which is perfect, otherwise the Great Stone of the ancient Wise Men could not be made of it. That first *Ens*, I say, and the Seeds thereof, are found in another Mineral, in which the Operation (according to the Genius Metals) is Particular, and most profitable Operation; and besides in it you may find whatsoever appertains to internal and external Medicine. For it is the *Column* of every Shop of Apothecaries, if duely prepared, as I often admonish; nor is anything wanting in it, provided the Artist hath learned well to distinguish the Disposition of Metals and Minerals, and diligently observes both the Preparation and Use of *Antimony*; because then, and not before, follows a perfect Judgement of it. Therefore I will stand to my Promise and comfort my Disciples, according to their Wish, by satisfying and instructing them, which way the Separation of Good from Evil may be known to them, and giving Information touching the Vinegar of Philosophers, which is made of *Antimony*.

#### [VINEGAR OF ANTIMONY]

Melt the Minera of *Antimony*, and purify it, grind it to a Subtile Powder, this Matter put into a Round Glass, which is called a Phial, having a long Neck, pour upon it distilled Water, that the Vessel may be half full. Then having well closed the Vessel, set it to putrefy in Horse-dung, until the Mineral begins to wax hot, and cast out a Froath to the Superficies: then 'tis time to take it out; for that is a Sign the Body is opened. This digested Matter put into Cucurbit, which well close, and extract the Water, which will have an acid Taste. When all the Water is come off, intend the Fire, and a Sublimate will ascend; this again grind with the *Feces*, and again pour on the same Water, and a second time abstract it, then it will be more Sharp. This Operation must be repeated, until the Water be made as Acid, as any other Sharp distilled Vinegar of Wine. But the Sublimate, the oftner the Operation is repeated, the more it is diminished. When you have obtained this Acid Vinegar, take fresh Minera as before and pour this Vinegar on it, so as it may stand above it three Fingers; put it into a Pelican, and digest it two days in Heat, then the Vinegar becomes red, and much more sharp then before. Cant this clean off, and distil it without Addition in B.M. The Vinegar comes off white, and the Redness remains in the bottom, which extract with Spirit of Wine is an excellent Medicine. Again

rectify the Vinegar in *B.M.* that it may be freed from its Phlegm; lastly dissolve in its proper Salt, *viz.* in four ounces of it, one ounce of the Salt, and force it strongly by Ashes; then the \*Vinegar becomes more sharp, and acquires greater Strength, and virtue.

*\*This Vinegar also is numbered among the chief of those things, which are prepared of Antimony, therefore I thought it worthwhile to illustrate this with some Commentaries. For although it may be made in the way Basilius prescribes, yet there are still some things wanting to render the Work both more easy and more perfect, which I here subjoin; For six pounds of Antimony are required sixteen pounds of Distilled Water, and when (after Digestion) we would distil it, a certain manual Operation must be observed, on which depends the Success of the whole Work almost. For the Alembick must be so placed, as his Pipe or Beak may be covered with Water, which either must be put into the Recipient, or pass out by distilling into the same; otherwise the Spirit's of the Antimony will be lost, and more then half part of the same perish, or the Work require much more time for its perfection. I have expressed this by a Figure here placed, that if any by hearing do not sufficiently perceive this, they may be seeing understand. When the whole Water hath passed over by Alembick, the Fire (as the Author admonisheth) is to be increased, and three Days, and as many Nights continued without intermission. Then let all cool, and the Sublimate, as he teaches, must again be mixed with the Antimony; this Labour for three Days and Nights must be re-assumed, and afterwards repeated to the third time. [AUTHOR BALSOM OF LIFE, WHAT.] Then your Water will be acid, as common Vinegar. If you tinge this Vinegar with new Minera of Antimony, you will have a Tincture, which Basilius names his Balsome of Life, so often described, but never sufficiently commended. O, did Mortals know what Mysteries lie absconded in this Tincture, I question whether they would be desirous to set about any other Preparation of Antimony. All things are in this One. I have spoken, O Lover of Chymistry, do thou act.*

#### [VINEGAR OF ANTIMONY, ITS PROPERTY]

This Vinegar Cools vehemently, not as common Vinegar, but with great Admiration, and certain Experience, especially for assuaging the Gangreane, produced from Gunpowder; also it heals other enraged Wounds and Members, when joined with the Soul of Saturn, wrought up into an Unguent, and applied outwardly. And mixt with Water of Endive, to which Salt *prunella* is added, it consumes the Squinancy, and extinguisheth its great Heat: besides, it assuageth the Motion of the Blood inflamed. In time of the Pestilence, taken inwardly, the Dose of one Spoonful, several times, and outwardly applied to the Swellings by Linen Clothes moistened therein, extracts the Venom, and most excellently cools: but consider, when you would use it in this manner outwardly, it must be mixed with a third part of Water distilled from Frogspawn.

Many highly esteem the Signate Star of *Antimony*, and very many have endeavoured to prepare it, sparing no labour to attain the same. Which some have acquired with good success, others have lost all their labour and Cost, Many have assumed an Opinion, that this Star is the true Matter, whence the Stone of Philosophers may be made, induced hereunto, by this thought or Imagination, *viz.* because Nature herself hath signed it into a Star, therefore they could not choose but esteem of it, and by these Cogitations were led into the Way of Error, But I sincerely denounce, that it is nothing so. For these kind of Searchers erre from the Kings high-way, and kill themselves in clambering up Rocks and Cliffs, in which wild Goats inhabit, and Birds of Prey build their nests. It is not given to this Star to contain in itself so great Potency, or from itself to form so precious a Stone. Yet I affirm, that in it lies *absconded* a famous Medicine, which may be made of it. The Star is thus made.

#### [SIGNATE STAR OF PHILOSOPHERS]

Take of *Hungarian Antimony* 3. parts. of Steel 1 part. melt these together with 4. parts of burnt Tartar, when melted pour out the whole into a cone, when cold take out the Regulus, and separate it from all impurity, and the Scoria. Grind this Regulus to Powder and weigh it, then add thereto thrice so much of burnt *Tartar*, and pour it out as before. Repeat this labour the third time; then the Regulus purgeth itself, and becomes pure and clear. Note, when you have rightly completed the Fusion, and have used a manual Operation, as is fit (which is of principal concern in this Work) you will obtain a fair Star\* bring and shining like Cupellate Silver, no less artificially formed, then if some Painter had with Compasses diligently divided the same.

*\*Here it is to be noted. In the third fusion of the Regulus, the Fire must be vehemently heightened, that if any Impurity remain with the Regulus, it may by that intense heat be taken away. By this means you will have a Regulus in beauty and Whiteness comparable to Silver, but in Virtue and Price far Superior.*

This Star with Sal Armoniack is reduced to red \*Sublimate; for the Tincture of *Mars* ascends. Such a Sublimate may be resolved in a moist place into a Liquor, which discovers wonderful Virtues in Chirurgy.

*\*This Sublimate, before it is set in a Cellar to be there resolved, should be purged from the Sal Armoniack with distilled Water. They are few Things which I admonish, but by the ignorance of these or those, great Errors are committed, and the Work with all its Costs and Charges perisheth, or at least yeilds not sufficient to pay what the Materials cost.*

[ANOTHER OIL OF ANTIMONY MADE OF REGULUS]

This Regulus, or Signate Star, melted often with the Stone *Serpent*, is brought to such a state, as at length it consumes itself in it, and wholly unites itself with the Serpent.\* This being done, the *Sectator* of Art hath a Matter altogether hot and fiery in which very much of Art is *latent*. This prepared Matter resolves itself into an Oil; this very Oil ought to be brought over the Helm by Distillation, and then rectified, that it may be pure and clear,

*\*Of a Snake or Serpent the Nature is such, if you slacken your hold he riseth up, if you gripe him hard he bursts, the same I fear here: Therefore the Author calls that a Serpent, which he mixeth with this Regulus. But it is the Serpent of a Stone, or a Stony-Serpent; because the Salt, as a Snake willing licks a Stone.*

This Oil may commodiously and securely be taken inwardly; but with great Prudence and Caution, and not oftner then twice or thrice in a Week, and no more at one time, then three Drops in two ounces of Wine, or other Water distilled from Herbs, according to the Exigency of the Disease. For this Reason, it is the Physicians part to know the Causes of Diseases, together with the Complexion of the Sick, that he may the more securely use his Remedies.

[SOME ARTS WHY SUPPRESSED]

This is a famous *Acrimony*\* containing in itself many *Arcanums*; but there is no need to reveal all things together and at once to unskillful men. Some Arts are to be suppressed, that some Secrets and *Arcanums* may remain proper to the Philosopher, who in searching them out hath daily sustained grievous Toil.

*\*They, who understand of how great Utility it is to extract the Essences from Metals, are not ignorant of the Virtues of this sharp Oil. For this is the only Menstruum for this purpose. How many are they who have spent their whole Life in Chymical Operations, and never could arrive to the knowledge of a true Menstruum? To thee it is here revealed, if Health be your aim, you may safely use it in the Body; if you attempt somewhat more sublime, and have already conceived good hope you shall compound it, this is the principal help of all, for ascending to the Throne of the Chymical Kingdom.*

But let him, who resolves to tread in my Footsteps not be weary of Searching; but what I have done, let him do, and what I have so often desired, and what with so earnest Wishes I have sought, let him seek. These Principles, which I have prescribed you, are sufficient for to search out the End by. Many have failed, yea many have been cut off by Death, before they could in their Learning attain to the Principles only; that is, they are deprived of Life, before they could acquire the Magistry of Art. Therefore, I at first set forth a Book of Rudiments, that the Studious follower of Art (who in his first Experiences had need of so much time) might the sooner attain his desired end, and wished Scope, and next unto *GOD* give me thanks.

[ANOTHER OIL OF ANTIMONY MADE OF REGULUS, ITS EFFECTS]

Moreover, in this Oil a wonderful Effect is latent. For if this Oil be circulated with Crystals for sometime, *viz.* for three Days and Nights (the Crystals being first Calcined) it from them extracts a Salt: which being done, the Oil may again be distilled off by Retort. Thus you will have a Medicine, which admirably breaks the Stone in the Bladder, and expels it, and there also effects many other Things, by a certain famous virtue in it.

[LEAD OF PHILOSOPHERS]

But that we may also say something of the Lead of Philosophers, let the curious searchers of Nature know, that between *Antimony* and common Lead, there is a certain near affinity, and they hold a strict friendship each with other. As a Tree casts out of its side it's superfluous Rosin, which is the Sulphur of that Tree; as the Cherry-tree, and other Trees, which give forth such Gums: there are other kinds of Trees also, which by reason of their abundance of *Mercury*, produce and cast forth from themselves a certain Excrescency, which neither in Form, nor Virtue is in any wise like to their Fruit; but hath wholly other properties, as in Oaks and Apple-trees is apparent, which produce like bastard Fruits, or Monsters: So the Earth also hath like abortive Fruits, which in Separation from the pure Metals, are severed and cast out.

Now although there is so strict an affinity between *Antimony*, and *Saturn*; yet by reason of the too much *Sulphur*, which *Antimony* hath in itself, it is cast out from it: because its viscous Body (in it's Nativity) could not come to perfection; and therefore it was constrained necessarily to consist among Minerals: because it's abundance of hot *Sulphur* was the Cause, that hindred it's *Mercury*, that through defect of Cold it could neither come to Coagulation, nor into a Malleable Body. Moreover, I say, the Lead in *Antimony* is no other, then its Regulus, which hath not as yet obtained Malleableness. And, as above I said, when the

Regulus and Steel by Liquefaction are united, and deduced to a Star, there are many, who would thence make the ancient stone of Philosophers; which I before denied to be possible. Yet what Medicines may be prepared of it, you have already briefly heard; therefore touching them, I shall not add a Word more.

[WHY THE REGULUS IS CALLED LEAD]

But the Reason, why the Regulus is called and accounted Lead, is this. When that Regulus is taken, which *Antimony* gives forth from itself in making glass, and put into a Crucible well closed, which can resist the fire, with the Salt of Saturn (having been first Cemented with the Salt for three hours) and these permitted to melt together, in a Wind Furnace, the \*Regulus, when taken out, is found to be rendered soft, and more ponderous, then it was before. For it receives it's ponderosity from the Spirit of the Salt, which also gave it softness, so that it's Body now is compact and heavy.

*\*I not enviously, as many Chymists do, but affectionately deal with Chirurgeons: wishing that they would in their mind, as according to their faculty they may and ought, endeavour to prepare such helps, for their miserably afflicted Patients, and such Compendiums of Sanity, as may be prepared of this Regulus. Would you have me discover to you the Mystery? Hear with pleasure, and use it. This Regulus, by the Salt of Saturn rendered Malleable, must be mixed with equal parts of Mercury condensed by Saturn, and in a vehement fire fluxed, and so well mixed. The Matter comes forth, in it's external Face like unto Silver, but in its internal Virtues is more noble, and more precious than any Silver. But you Chyrurgeon, studious of your own Art, and by Art covetous of Glory, deduce that into thin plates, and externally apply it to Wounds, and Malignant Fistula's. So doing, you will be amazed, when you shall see Nature, helped by this Art, to perform more, in a very short time, then you could have hoped for in a longer time, by so many Unguents and Plaisters. The Rusticks (to use the Words of Basilius) will no more deride and upbraid you, saying, they can effect more with a piece of crude and stinking Lard, then you are able to do with the laborious Process of your whole Chirurgick Art.*

Therefore I say, there is not much difference between the Stignate Star, and Lead of *Antimony*; which notwithstanding are every where distinguished as two diverse things. For either of them is made of the Glass of *Antimony*, and prepared into one and the same Medicine, as is already by me sufficiently declared. Here therefore I break off my Discourse, that I may explain what the stone of fire is, after I shall have declared the Appendix which follows.

*O GOD grant thy Grace, and open the Hearts and Ears of Men unwilling to hear, and to them impart thy Blessing, that they may acknowledge Thee in thy Omnipotency, and wonderful Works of Nature, to thy Praise, Honor and Glory, and for the Health, Solace, and Confirmation of the Strength of their Neighbour, and also for Restoring the Sick to their Pristine Health. Amen.*

## THE APPENDIX

For a Conclusion you are further to know, that *Antimony* may be applied to many other Uses, then as above expressed, as to Scripture or Printing, for which Printers use it. Also under a certain Constellation and Concourse of the Planets, a Mixture of Metals is made with *Antimony*, of which Artists form Signatures and Characters endued with singular Virtues. Of the same Mixture also are made Speculums, of many and wonderful Aspects and Properties. Also Bells and other Instruments may be made thereof, of admirable sound. Likewise Images of Men, and many other Things\*.

[ANTIMONY ITS WONDERFUL VIRTUES, THE HUNDREDTH PART OF THEM NOT KNOWN]

*\*The virtues and powers of Antimony which the Author here in this Appendix so lightly toucheth, and passeth over, are so many and so various, as indeed the hundredth part of them is not yet known to Men. Which Ignorance undoubtedly redounds to the Reproach and Ignominy of our kind; because we Men, among so many other Animals, only endued with Reason, and a Faculty of Discoursing, are hurried with so great impetuosity, to that wicked and abominable Desire of Gain, as scarcely any Man hath leisure to search out the Wonders, which the Author of Nature hath insited in his Creatures. But I am unwilling to repeat this Reprehension so often spoken of by Valentine; I do only call it to mind. This Mineral, in which lies hid so admirable Spirit, that by Exhausting it cannot be exhausted, hath also Virtues, which by no man studying can be sufficiently known. What I have tried, out of the way of Chymistry and Medicine are few; yet Experience hath taught me so much, as I judge Antimony in other things will show itself no less admirable, then in Chymistry and Medicine.*

*Yet what I think of Characters and Signatures, which the Author saith may be made under a Concourse of certain Constellations, I shall not here discover. It sufficeth me, that I can say, that among all Metals and Minerals, there is not any Substance known, which contains so much of a Celestial Spirit, and hath so great*

*Sympathy with the Stars, as Antimony. Weigh this, with all that I have before said of Antimony, but not negligently, and Hasten to the Stone, which is called the Stone of Fire.*

But since these things concern not Medicine, nor appertain to my Order, Rule, and Calling, I rest well satisfied in my Vocation, and commend them to the Handling of Others, who know them better.

OF THE  
TRIUMPHANT CHARIOT  
OF  
ANTIMONY  
AND  
What the STONE of FIRE is.

[AUTHORS PARABLE]

When, at a certain time an abundance of Thoughts (which my internal and fervent Prayer to *GOD* suggested) had set me loose and wholly free from all terrene Businesses, I purposed in my self to attend to Spiritual Inspirations, of which we have need, for the more accurate scrutiny of Nature. Therefore I resolved to make myself Wings, that I might ascend on high, and inspect the stars\* themselves, as *Icarus*, and his Father *Daedalus* in times past did, if credit may be given to the Ancient Writings of Poets.

*\*This Leave is to be given to all, who treat of Sacred Things, viz. to declare those things, which they are willing to discover (not to the unlearned ignorant Deriders, but only to Men, worthy, and to such as sincerely desire, and aspire to the knowledge of the same) in a certain singular and Parabolical kind of Writing. In which our Author is the more to be excused, because when he comes to the greatest of Mysteries, which he intended to explain in this Book, he betakes himself to certain hiding Places of Parables, and with the Heaven of Piety, which is wont to cover all things (yea even the most wicked) he so veils his Secrets, as None but Pious and sincere Disciples of Art can with the acuteness of their sight penetrate these Clouds. Do thou therefore, with a certain intellectual Luxury sport with him, he will not delude thee.*

But when I soared to near the Sun, my Feathers with it's vehement heat were consumed, and burnt, I fell headlong into the depth of the Sea: yet to me, in this my extreme Necessity invoking *GOD*, help was sent from Heaven, which freed me from all peril and the present Destruction. For an Angel hastened to my assistance, who commanded the Waters they should be still, and instantly, in that deep Abyss appeared a most high Mountain, upon which at length I ascended, [INFLUENCE OF SUPERIORS ON INFERIORS] that I might thereon examine, whether (as Men had affirmed) there was any Friendship\* and Familiarity between Superiors and Inferiors, and whether the Superior Stars have acquired power from *GOD*, their Creator, to produce any one Thing like themselves in the Earth.

*\*There hath been no Man, who had darted his sight but as it were through a Lattice, into the Penetrals of Chymistry, who did ever deny this Influence of Superiors upon Inferiors. Therefore let Basilus so holily affirming, and so often openly declaring it to Men, be credited by those, who, the true Light being not yet risen upon them, do by feign without sight practice Chymistry.*

And having searched into Things, I found, that whatsoever the Ancient Masters had so many Ages since committed to Writing, and delivered to their Disciples, who earnestly desired to be the true Imitators of them, was (as I may say) more true than Truth itself. Wherefore, as is fit, I give praise and thanks to my Lord and Heavenly Father, for his incomprehensible Works.

[MINERALS HOW MADE] In very deed (that I may expound the matter in few Words) I found all Things, which are generated in the Bowels of Mountains, to be infused from the Superior Stars, and take their beginning from them, in the form of an *aqueour* Cloud, Fume or Vapour, which for a very long time fed and nourished by the Stars, is at length educted to a tangible form by the Elements. Moreover, this Vapor is dried, that the Wateriness may lose its Dominion, and the Fire next, by help of the Air, retain the Ruling Power. Of Water Fire, and of Fire and Air Earth is produce: which notwithstanding are found in all things consisting of Body, before the Separation of them. Therefore this, *viz.* Water is the first Matter\* of all things, which by the Dryness of Fire and Air is formed into Earth.

*\*This is an Old Song, this is the Sum of Art; from this Imitation of Nature is found the lesser Stone of Fire, from this it is made, whensoever it is prepared, from the Same also the great Philosophick Stone derives its*

*Original. [WATER OF ANAXAGORAS, WHAT] This is the water of Anaxagoras, the Fire of Empedocles, and Aristotle's first Matter, of which all things have been, and to this Day are made. Which is clearly evident in the Nutrition of Man, the Growth of a Tree, and in the Generation of Metals, for that, which constitutes Flesh, Woods, and Metals, is not taken from Food, Rain or Earth, but is infused into them from elsewhere. [ALIMENT, WHICH NOURISHETH ALL THINGS, WHAT] That very Thing is the Aliment, which nourisheth all things, but that it may be so variously specificate, it must be separated from that Body, in which it dwells, and by joined to another, which by the Chymical Art is performed.*

But now since my Intention is to describe the Stone of Fire, how it is made of *Antimony*, together with the Process of its Preparation, which not only heals Men, but Metals also particularly; it will be necessary before all Things, to speak somewhat of these following Heads. What properly the Stone of Fire is; what is its *Minera*; whether a Stone can be made without Matter or no; what is the extreme difference of Stones, and how many Species of them are found, and lastly of their use.

[AUTHORS PRAYER] *In this my purpose, I pray, O spirit of Heaven illuminate me, that I may give a true and sincere Instruction, viz. according as is fit for me, and the matter itself permits. Indeed I have hopes of Eternal Absolution from this my Supreme confessor, who from Eternity possesseth the Throne of Mercy, and will give Testimony of all things, when the Decretory Sentence shall be pronounced upon all Men, in the Last Judgement, without any appeal.*

[TRUE TINCTURE OF ANTIMONY NOT MADE OF CRUDE AND MELTED ANTIMONY]

Therefore first know and consider, that the True Tincture of *Antimony*, which is the Medicine of Men and Metals, is not made of crude and melted *Antimony*, as it is sold by Merchants and Apothecaries; but extracted from the *Minera*, as it is taken out of the Mountains, and before it is formed into Glass. But how that Extraction should be made, is the principal Work in which the whole Art consists: Health and Riches attend him, who rightly attains to that. [TRUE TINCTURE OF ANTIMONY NAMED THE STONE OF FIRE] But, my Reader, you must diligently mind this, *viz.* that the Tincture of *Antimony* prepared fixed and solid, or the Stone of Fire (as I name it) is a certain pure, penetrative spiritual and fiery Essence, which is reduced into a coagulated Matter, like the Salamander, which in Fire is not consumed, but purified and conserved.

Yet the Stone of Fire tingeth not universally, as the Stone\* of Philosophers, which is made of the Essence of Gold itself. To this no such power is given, as that it should perform such things, but it tingeth particularly; *viz.* Silver into Gold, Tin also and Lead; but *Mars* and *Venus* it toucheth not, nor do they yield more, then from them by Separation may be effected.

[THE DIFFERENCE BETWEEN THE STONE OF FIRE AND THE STONE OF PHILOSOPHERS] *As much as Heaven is elevated above the Earth, so much doth the true Stone of the Philosophers differ from this Stone of Fire. I myself do candidly confess, that although I have found this, yet I am very far distant from the other. And this, whatsoever it is, I own to be received from the Wisdom of Basilius. Do you take heed you be not deluded by your own Fantasy, and that others deceive you not.*

Moreover, one part of it can tinge no more, then five parts of Metal, so as to persist in the Trial of *Saturn* and *Antimony*; whereas, on the contrary, the Great Stone of Philosophers can transmute to infinity. Also in augmentation it cannot be so far exalted; yet the gold is pure and solid.

[EARTH OF ANTIMONY] The *Minera*, out of which this Stone or Tincture is made, is no other then (as I above mentioned) the very Earth of *Antimony*; from which, I say, it is made: but how or with what virtue, force, and power it is endued, you shall hear anon.

[POWDERS FIXED, WHY CALLED STONES] Let the Reader consider, that there are many kinds of Stones found, which tinge particularly; but all fixed Powders, which tinge, I here signify by the name of Stones; yet one tingeth more highly then another, as especially the Stone of Philosophers, which obtains the principal place; [TINCTURES, THEIR DIFFERENCE] the next is the Tincture of *Sol*; and of *Luna*. For the White: after these, the Tincture of *Vitriol* or *Venus*; likewise the Tincture of *Mars*; either of which hath in it self the Tincture of *Sol*, when reduced to Fixation. Next to these follow the Tinctures of *Jupiter* and *Saturn* for Coagulation of *Mercury*; and lastly, the Tincture of *Mercury* itself. This is the difference and multiplicity of Stones and Tinctures, all which notwithstanding are generated from Seed, and from one original *Matrix*, from which the true Universal Stone proceeds, but out of these no other Metallic Tincture is to be found. But all other Things, by what name soever called, all Stones (whether precious or common) I touch not now, nor have I any Intention to write or speak anything of them at this time; because they contain in themselves no other Virtues, then what appertain to Medicine. Nor shall I here make mention of *Animal* or *Vegetable* Stones; because they are only conducent to Medicine; but for Metallic Works

unprofitable and void of all Virtue. Yet all the Virtues of all Things, *Mineral, Animal, and Vegetable*, collected into one, are found in the Stone of the Philosophers.

[SALTS, ENDUED WITH NO TINGING VIRTUE] Salts are endued with no tinging Virtue, but are only Keys\* for the Preparation of Stones; otherwise of themselves they effect nothing.

[SALTS ARE KEYS] *\*Salts, as here is rightly said, are Keys; they open the Chest wherein the Treasure lies. But you must be sure to take the true Key; otherwise you may spoil the Lock, and not open the Chest. It is not safe in this Case to take Quid for Quo, as Apothecaries are wont. You must have a Philosophic Key, and proper Salts fit for opening must be taken. Nor condemn this Distinction, which is intimated, between Salts opening, which the Author here calls (as they are) Kleys, and Salts fixing, which enter the Treasure itself; as is sufficiently manifest by the Text.*

[FIXATION, WHENCE] Yet, as for Metallic Salts (I now speak to the purpose if you rightly understand, what distinction I put between Mineral Salts) they are not to be slightly esteemed, nor to be rejected in Tinctures, since we can in no wise be without them, in their Composition, For in them lyes that most precious Treasure, from which every Fixation derives its Original.

[A STONE, WHETHER MADE WITHOUT MATTER] Here some may ask, and indeed very properly; whether such a Stone can be made without matter? I answer, No. For every Thing must have its own Matter; but not without Distinction. *Animals* require their Matter, *Vegetables* theirs, and *Minerals* theirs. Only consider and before all things observe this; [FERMENTATION, NECESSARY, WHY] *viz.* that no Body can be profitable for any Stone, without Fermentation, which I find in the end of the Work (I mean as to the Preparation of the Great Stone) cannot be omitted, if I would convert Metals with gain; for although in tangible is taken; yet from that formal Body must be extracted a certain Spiritual and Celestial Entity (shall I call it) or Apparency; for I find no other more fit name to give it: which Entity was by the Stars, before infused into that Body, and by the Elements concocted and made perfect. Yet this Spiritual Entity must again by a lesser Fire, and by the *Regimen* and Direction of the Microcosm, be reduced to a tangible, fixed, Solid and inconsumptible Matter.

But what do I, or what do I speak? I act as if I were deprived of my Reason\*, in uttering words so openly. For if I had either Reason or Judgement, I should not discover so great Things with my Tongue, or command my hand to proceed in writing them.

*\*Art thou well in thy Wits, Basiliius, who doest thus prostitute the Arcanum of the Stone, which hath unto this day been so diligently absconded by all Philosophers? Surely, if thou hadst not laboured with I know not what Intemperance of Mind, thou wouldst have closed thy Lips, and not have so clearly opened, what it is to separate the Pure from the Impure, what to render the fixed volatile, and again to fix that; how the Inferior becomes Superior, and that again plunged into the Deep Abyss, from which it had ascended. To discover so many Mysteries, in so few Words, as here thou doest, assuredly if it be not Madness, it is a certain very great benevolence to Posterity. This is that which moved him. Valentine seems to have burned with this Affection, and could not overcome that Inclination of Well-doing to many, by the Obligation (imposed on all Philosophers) of concealing the Secret Mystery of Nature, which by the Author thereof, that is, by Nature naturating with Intellectual Revelation, is communicated only to the Sons of Art worthy and chosen. The Secret of Secrets hath fallen from Basiliius, do thou Reader attend, if you find the Pearl, be not like Aesop's Cock.*

All Tinctures of Metals ought to be separated, as that they may be moved with a certain principal Love and Affection to Metals, and have a propensity and desire of uniting themselves with them, and of reducing them to a better State. Will you have an Emblem, or Example? [EXAMPLE OF MAN AND WOMAN] Behold here it is of Man and Woman. If they two be inflamed with Mutual Love, neither Delay, nor Rest is admitted, until they be united, and their Desire satisfied: after this Union they rest, and are multiplied, according to the good pleasure of *GOD*, and the promise of his Blessing.

Man lives obnoxious to many and perillous Diseases, some of which debilitate and consume the powers of Nature so, as the Man can by no Remedies be perfectly restored to Health and his former Strength [LOVE, A DISEASE] But Love is a disease, with which no other Disease may be compared, which is not healed unless by Production of its own like, which either Sex desireth, and that Desire is not satisfied, unless by fulfilling his will of the enkindled affection. How many Testimonies of this violence, which is in Love, are daily found? for it not only inflames the Younger Sort, but it so exagitates some Persons far gone in years, as through the burning Heat thereof, they are almost mad. Natural Diseases are for the most part governed by the Complexion of Man, and therefore invade some more fiercely, others more gently; but Love, without distinction of poor or rich, young or old, seizeth All, and having seized so blinds them, as forgetting all Rules of Reason, they neither see or fear any Snare. Peculiar Members are infected with the Singular

Symptoms of other Diseases, all the other parts remaining sound and free from that Dolour. Whom Love infects, it invades all over, penetrates the Body and its whole Substance, Form, and Essence, and leaving nothing unoffended. For taking place in the Heart there it kindles a Fire, the burning heat of which is diffused through the Veins, Arteries, and all the Members of the body, and in a word I say, where Love once hath fixed its Root, the man is so deprived of all sense, reason and understanding, as he forgets all things, seriously minds nothing; he is unmindful of *GOD* and his Law, his promises and threats he little regards; the torments of Hell and rewards of Eternal Life he condemns. I speak of inordinate and unlawful Love, to which, if a man be once addicted, he adheres so pertinaciously, as nothing can reclaim, nothing can restrain him; he forgets his Duty, Calling and Condition; derides all admonition, despiseth the Counsels of Parents, Superiors, and others who wish him well; briefly I say, he is so blind with Love as he cannot see his own Misery; so deaf, as he cannot hear those, who by their faithful advice, endeavour to turn and avert from him, the damage and evil, which would befall him. Love leaves nothing entire, or sound in the Man; it impedes his Sleep, he cannot rest either Night or Day; it takes off his Appetite, that he hath no disposition either to Meat or Drink, by reason of the continual Torments of his Heart and Mind. It deprives him of all Providence; hence he neglects his Affairs, Vocation, and Business; he minds neither Labour, Study nor Prayer; casts away all thoughts of any Thing but the Body beloved; this is his study, this his most vain Occupation. If to Lovers the Success be not answerable to their Wish, or so soon and prosperously as they desire, how many Melancholies hence arise, with griefs and sadnesses, with which they pine away and wax so lean, as they have scarcely any flesh cleaving to the Bones; yea, at length they lose the Life itself, as may be many Examples! [LOVES SAD EFFECTS] For such Men (which is an horrible thing to think of) slight and neglect all perils and detriments, both of the Body and Life, and of the Soul and Eternal Salvation.

[AUTHORS CONTINENCY] But of these enough; for it becomes not a Religious Man to insist too long upon these Cogitations, or to give place to such a flame in his heart. Hitherto (without Boasting I speak it) I have throughout the whole course of my Life kept myself safe and free from it, and I pray and invoke *GOD* to vouchsafe me his Grace, that I may keep holy and inviolate the Faith, which I have Sworn, and live contented with my Spiritual Spouse, the Holy Catholic Church. [TINCTURE OF ANTIMONY OUGHT TO HAVE LOVE TO METALS] For no other reason have I alleged these, then that I might express the Love, with which all Tinctures ought to be moved toward Metals, if ever they be admitted by them into true Friendship, and by Love, which penetrates the inmost parts, be converted into a better State.

Now let us proceed to the Preparation of the Stone, and leave its use to the Close of this Discourse. This Stone is of a penetrable and fiery Nature, is cocted and brought to Maturity by fire, no otherwise, then all other Things, which are found in this Orb; which notwithstanding as they are of a diverse Nature, so they in diverse manners obtain that, according as the Nature of Things supplies with Diverse Fires.

[DIVERSE FIRES] The first Fire is *Celestial*, by *GOD* kindled in our Hearts, by which being inflamed we are moved with Love and a certain confidence in and of *GOD* our creator, of the Most Holy and incomprehensible *Trinity*, and of the Mercy, Grave of our Saviour *JESUS CHRIST*; which Confidence kindled is Us by Love, never fails, never deserts us in our Necessities, but will most certainly deliver our Souls from everlasting destruction. The second Fire is Elemental, produced by the Sun, and tends to the Ripening of all things in the Macrocosm. The third Fire is corporal, with which all Foods and Medicines are cocted and prepared, without which Men can neither obtain Health of Body, nor sustentation of Life. Of a fourth Fire mention is made in the Sacred Scriptures, *viz.* that, which before the Supreme Judgement of *GOD* shall consume this visible World: but what Fire is, and how it shall operate, that (if we be wise) we must leave to be judged of by his own Supreme Majesty. A fifth Fire is also spoken of in Holy-Writ, *viz.* Eternal Fire, in which never to have end, the Devils shall never be set at liberty from their Infernal Prison, and wicked Men, their Companions, adjudged to those Eternal Fires, shall be vexed, punished and miserably tormented forever: from which I pray the Omnipotent and merciful Lord to preserve us. Here I would admonish all and every Creature endued with Reason, by their Prayers to beg that Grace and Mercy from the Omnipotent, that they may so conform their Life to the Divine Precepts, and their own Duty, as that they may escape this Fire, and its Eternal Torments.

Our stone of Fire (which is to be noted) must be cocted ripened with Corporal Fire in the Microcosm, as all other Medicines and foods are prepared by the same. For where the great Fire of the Macrocosm ceaseth from it's Operation, there the Microcosm begins to produce a new Generation; therefore this Concoction should seem strange to no Man. [EXAMPLE OF CORN] Corn is augmented and ripened by the Elementary Fire of the Macrocosm; but by the Corporal Fire of the Microcosm a new Coction and



maturation is effected, that man may use and enjoy that Divine Gift for his sustentation, and by the same perfect the Last and the Least, which is produced of the first and the Greatest.

The true Oil of *Antimony*, of which the said stone of Fire is made, is above measure sweet, and from it's earth is in such wise purged and separated, as if a Glass full of it be exposed to the Sun, its casts forth various and wonderful Rays (as if many fiery *Speculums* were there present) resembling a Ruby and other Colours. Now attent O lover of Art and Truth, and hear what I shall teach.

[ITS PREPARATION] Take in the Name of the Lord, of the *Minera* of *Antimony*, which grew after the Rising of the Sun, and Salt Nitre, of each equal Parts; grind them subtly and mix them; burn them together with a moderate Fire very artificially and warily; for in this the principal Part of the Work consists. Then you will have a matter inclining to Blackness. Of this matter make Glass, grind that Glass to a subtile Powder, and extract from it an high red Tincture with sharp distilled Vinegar, which is made of it's proper *Minera*. Abstract the Vinegar in B.M. and a Powder\* will remain, which again extract with Spirit of Wine highly rectified, then some feces will be put down, and you will have a fair, red, sweet Extraction, which is of great Use in Medicine. This is the pure Sulphur of *Antimony*, which must be separated as exactly as is possible.

*\*Take heed, take heed, O Lover of Chymistry, lest by this Fire, you burn the Wings of your Bird, which hath now raised itself to the top of Mountains. Few words are sufficient to the Intelligent, there is no need to inculcate the same things often, our careful Father Basilus doth that often enough.*

If of this Extraction you have one pound two ounces take of the Salt of *Antimony*, as I taught you to prepare it, four ounces and on them pour the Extraction, and circulate them, for a whole Month at least, in a Vessel well closed, and the Salt will unite itself with the Extracted *Sulphur*. If *Feces* be put down, separate them, and again abstract the Spirit of Wine by B.M. The Powder which remains urge with vehement Fire, and not without admiration will come forth a varicoloured sweet Oil, grateful, pellucid and red. Rectify this Oil again in B.M. So that a fourth part of it may be distilled, and then it is prepared.

This Operation being completed, take living *\*Mercury* of *Antimony*, which I taught you how you should make, and pour

*\*This word, our Mercury, which hath so often rendred Thee ambiguous, is also here to be understood: for if you take not the true Mercury of Philosophers, you do nothing. Whosoever he be, that shall candidly tell you this, he will be to you Pylades, and you to him Orestes, and nothing will be more pleasant to me in Life, then to join myself to you, as a third Sociate in Friendship.*

upon it red Oil of Vitriol made upon Iron, and highly rectified. By Distillation in Sand remove the Phlegm from the *Mercury*; then you will have a precious Precipitate, in Colour such, as never was any more grateful to the Sight; and in Chronical Diseases and open Wounds, it may profitably be used for recovering the *Pristine Sanity*. For it vehemently dries up all Symptomatical Humors, whence Martial-Diseases proceed; in which the Spirit of the Oil, which remains with the *Mercury*, and conjoins and unites itself thereto, powerfully helps.

Take this precipitate, and of the Superior Sweet Oil of *Antimony*, equal parts, pour these together into a Phial, which well closed set in convenient heat, and the Precipitate will in time resolve and fix itself in the Oil. Also the Phlegm by the Fire will be consumed, and what remains become a Red, dry, fixed and fluid\* Powder which will not in the least give forth from itself any Fume.

*\*Far hence, far hence ye Prophane, and you that are initiated in the Sacred Mysteries of Chymistry keep silence. Let the King enter into his Bed-Chamber, that he may consummate his Marriage.*

O tua te quantis attollet Gloria rebus,  
Connubio tali!

*Yet make not too much hast to enter, or disturb this Matrimonial Conjunction, let them for many Months delight themselves with their mutual Embraces, and not go forth, until from their mutual Love they be changed into an Hermaphroditic Body, and have produced that Son desired by all, if not a King of Kings, yet at least a Regulus or Ruler, which delivers his Subjects from Diseases and Necessity.*

Now my Follower, and Disciple of Arcanums, I will speak after a Prophetic manner. When you have brought your Philosophic Studies (in the Method by me prescribed) to this end, you have the Medicine of Men and Metals; which is grateful and Sweet in use, without all peril, it is penetrative, yet causeth not Stools, it induceth Emendation, and expells Evil. Use it as is fit, and it will yield you many Commodities, both for health and temporal necessity; by which means you will be freed from want in this World; which is a thing of so great Moment, as no Sacrifice of Gratitude can be found sufficient to answer this favour of *GOD* showed to you.

Here, O my *GOD*, I as a Religious Man am troubled in Mind; and know not whether I do well or ill, whether in \* speaking I have exceeded or not reached the due Bounds; whilst I propose, and show to everyone, as it were, his proper House. Do thou, that art a young Follower of Art, inquire, search and try, as I have done; if you attain your End, give greatest thanks to *GOD*, and after him to me your Master. But if you turn aside into devious and by-paths, blame yourself, not me; for I am not guilty of your Error.

*\*Our Author judgeth himself to have spoken too much, if you also think the same, you will rejoice in his Sadness. Yet it is strange, that no Man can contribute a little Light to this Philosophy, but he presently repents.*

Now I have said enough, and writ enough, and taught so clearly and openly, and plainly, as more manifestly or clearly cannot be done by Writing, unless some lost and rash Man, knowing and willingly would cast himself into Hell, to be there Submerged and Perish: Because, by the Creator of all Things we are most severely prohibited further to unlock these Mysteries, or to eat of the Tree which was planted in the midst of Paradise. Therefore here I will desist, until Others show, what is here to be done by Me, and what they judge is to be omitted, and say no more of this, but pass to its Use.

[ITS USE, DOSE, ETC]

Therefore know, that the Use consists in Observation of the Person and his Complexion, with relation to what appertains to Humane Health, that Nature be not overpowered with too great a Quantity, or not helped by too small. Yet too much is not so Religiously to be feared; for it will not readily hurt; because it helps to recover the pristine Sanity, and fights against Venom, if any be in the Body. This I only add, three or four grains of it, given in one only Dose, are sufficient for expelling every Evil, if taken in Spirit of Wine. For this Stone or Tincture passeth through all the Members of the body, and contains in itself the Virtues of many *Arcanums*. It remedies the Giddiness of the Head, and all Diseases, which have their Original from the Lungs. It cures difficulty of Breathing, and the Cough; the Leprosy and *French Disease* are amended by it, in a wonderful manner. The Pest, Jaundices, Dropsies and all kinds of Fevers, are often cured by it, Likewise it expels Venom taken. It profits those, who have drunk a *Philtrum* or Love-potion: it confirms all the Members, Brain, Head, and all things depending thereon. It helps the Stomach and Liver; heals all Diseases, which proceed from the Reins; cleanseth the impurity of the Blood. Also this Tincture of *Antimony*, breaks the Stone of the Bladder to Powder; and expells it; it provokes Urine, when stopped by *Flatus's*. It restores the vital Spirits, cures Suffocation of the Matrix, makes the Menstrues flow if stopped and stays them if inordinate. It causeth Fruitfulness, and makes the Seed sound, and available for Generation, both in Women and in Men. Lastly, this Stone of Fire inwardly taken (convenient Plaisters being also outwardly applied) heals the Cancer, Fistula's, Rotteness in the Bones, and all corroding Ulcers, and whatsoever takes beginning from the Impurity of the Blood, also the Disease itself called *Noli me tangere*. And that I may comprehend all in few Words, this Stone, like a Particular Tincture, is a \* Remedy against all Symptoms, which can happen to the Humane Body. All which Experience will very clearly demonstrate to you, and open the way further to you, if you be a Physician, called by *GOD* to that Office.

*\*Here the Medicinal Virtues are spoken of at large. For Basilus supposeth Thee not to be defiled with the Filths of Avarice, but splendid in the Light of Charity, and burning with a Desire of helping thy Neighbour, following him discovering these Secrets. Now farewell, O Lover of Chymistry, and if thou, hast gained any Light, either from the Interpretation of Basilus, or my Commentaries, enjoy it, and communicate the same to the Sons of Art, that Philosophy oppressed for so many Years with the intollerable Yoak of Avarice, may at length be revived, and a return be of those times of Egyptians, in which Trismegistus and so many wise Magi, Philosophized not with empty denominations, but with wonderful Works.*

In these, I think I have done my part, and writ more then sufficiently of *Antimony*. If any One follows me, he may add his own Experiences to these, that (with the singular favour of *GOD*) before the consummation of the World, the Mysteries of the most High may be revealed, to his Glory and honour, and the Conservation of health. Having finished this Discourse, I intend for a time to be silent and return to my Monastery, there to learn Philosophy further, that I may be able to comment of other Thigns and as I have already promised, I shall (*GOD* willing) write of Vitriol, common Sulphur, and the Loadstone, and open their Principle, Powers, Operations, and Virtues.

*Let GOD the Lord of Heaven and Earth grant to us temporal Health here, and hereafter Eternal Salvation for the Refreshment of our Souls, in the Seas of Joy and Gladness, never to be limited within any Bounds of time. Amen.*

Thus I conclude this Treatise of *Antimony*, and all whatsoever I have written of the Red Oil of *Antimony*, which is made of its Sulphur highly purified, and of the Spirit, which is prepared of its Salt. Incline your Mind to those, and with them compare these last, which I have prescribed you touching the Stone of Fire. If

you acutely consider them, you may easily find their Union unto the End, by this Comparation. For the Foundation is the same, the Reason the same, the Friendship the same, by which Health is required, and the Stag long sought taken with a pleasant Hunting.

FINIS.

## Glory of the World

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### The Emerald Table

It is true, without any error, and it is the sum of truth; that which is above is also that which is below, for the performance of the wonders of a certain one thing, and as all things arise from one Stone, so also they were generated from one common Substance, which includes the four elements created by God. And among other miracles the said Stone is born of the First Matter. The Sun is its Father, the Moon its Mother, the wind bears it in its womb, and it is nursed by the earth. Itself is the Father of the whole earth, and the whole potency thereof. If it be transmuted into earth, then the earth separates from the fire that which is most subtle from that which is hard, operating gently and with great artifice. Then the Stone ascends from earth to heaven, and again descends from heaven to earth, and receives the choicest influences of both heaven and earth. If you can perform this you have the glory of the world, and are able to put to flight all diseases, and to transmute all metals. It overcomes Mercury, which is subtle, and penetrates all hard and solid bodies. Hence it is compared with the world. Hence I am called Hermes, having the three parts of the whole world of philosophy.

### Explanation of the Emerald Table of Hermes.

Hermes is right in saying that our Art is true, and has been rightly handed down by the Sages; all doubts concerning it have arisen through false interpretation of the mystic language of the philosophers. But, since they are loth to confess their own ignorance, their readers prefer to say that the words of the Sages are imposture and falsehood. The fault really lies with the ignorant reader, who does not understand the style of the Philosophers. If, in the interpretation of our books, they would suffer themselves to be guided by the teaching of Nature, rather than by their own foolish notions, they would not miss the mark so hopelessly. By the words which follow: "That which is above is also that which is below," he describes the Matter of our Art, which, though *one*, is divided into two things, the volatile water which rises upward, and the earth which lies at the bottom, and becomes fixed. But when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished, for then that which rises upward and that which descends downward become one body. Therefore the Sage says that that which is above is that which is below, meaning that, after having been separated into two substances (from being one substance), they are again joined together into one substance, i.e., an union which can never be dissolved, and possesses such virtue and efficacy that it can do in one moment what the Sun cannot accomplish in a thousand years. And this miracle is wrought by a thing which is despised and rejected by the multitude. Again, the Sage tells us that all things were created, and are still generated, from one first substance and consist of the same elementary material; and in this first substance God has appointed the four elements, which represent a common material into which it might perhaps be possible to resolve all things. Its development is brought about by the distillation of the Sun and Moon. For it is operated upon by the natural heat of the Sun Moon, which stirs up its internal action, and multiplies each thing after its kind, imparting to the substance a specific form. The soul, or nutritive principle, is the earth which receives the rays of the Sun and Moon, and therewith feeds her children as with mother's milk. Thus the Sun is the father, the Moon is the mother, the earth the nurse -- and in this substance is that which we require. He who can take it and prepare it is truly to be envied. It is separated by the Sun and Moon in the form of a vapour, and collected in the place where it is found. When Hermes adds that "the air bears it in its womb, the earth is its nurse, the whole world its Father," he means that when the substance of our Stone is dissolved, then the wind bears it in its womb, i.e., the air bears up the substance in the form of water, in which is hid fire, the soul of the Stone, and fire is the Father of the whole world. Thus, the volatile substance rises upward, while that which remains at the bottom, is the "whole world" (seeing that our Art is compared to a "small world"). Hence Hermes calls fire the father of the whole world, because it is the Sun

of our Art, and air, Moon, and water ascend from it; the earth is the nurse of the Stone, i.e., when the earth receives the rays of the Sun and Moon, a new body is born, like a new foetus in the mother's womb. The earth receives and digests the light of Sun and Moon, and imparts food to its foetus day by day, till it becomes great and strong, and puts off its blackness and defilement, and is changed to a different colour.

This, "child," which is called "our daughter," represents our Stone, which is born anew of the Sun and Moon, as you may easily see, when the spirit, or the water that ascended, is gradually transmuted into the body, and the body is born anew, and grows and increases in size like the foetus in the mother's womb. Thus the Stone is generated from the first substance, which contains the four elements; it is brought forth by two things, the body and the spirit; the wind bears it in its womb, for it carries the Stone upward from earth to heaven, and down again from heaven to earth. Thus the Stone receives increase from above and from below, and is born a second time, just as every other foetus is generated in the maternal womb; as all created things bring forth their young, even so does the air, or wind, bring forth our Stone. When Hermes adds, "Its power, or virtue, is entire, when it is transmuted into earth," he means that when the spirit is transmuted into the body, it receives its full strength and virtue. For as yet the spirit is volatile, and not fixed, or permanent. If it is to be fixed, we must proceed as the baker does in baking bread. We must impart only a little of the spirit to the body at a time, just as the baker only puts a little leaven to his meal, and with it leavens the whole lump. The spirit, which is our leaven, in like fashion transmutes the whole body into its own substance. Therefore the body must be leavened again and again, until the whole lump is thoroughly pervaded with the power of the leaven. In our Art the body leavens the spirit, and transmutes it into one body, and the spirit leavens the body, and transmutes it into one spirit. And the two, when they have become one, receive power to leaven all things, into which they are injected, with their own virtue.

The Sage continues: "If you gently separate the earth from the water, the subtle from the hard, the Stone ascends from earth to heaven, and again descends from heaven to earth, and receives its virtue from above and from below. By this process you obtain the glory and brightness of the whole world. With it you can put to flight poverty, disease, and weariness; for it overcomes the subtle mercury, and penetrates all hard and firm bodies." He means that all who would accomplish this task must separate the moist from the dry, the water from the earth. The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs. Such is the preparation of the substance, which is worth the whole world, whence it is also called a "little world." The possession of the Stone will yield you the greatest delight, and unspeakably precious comfort. It will also set forth to you in a typical form the creation of the world. It will enable you to cast out all disease from the human body, to drive away poverty, and to have a good understanding of the secrets of Nature. The Stone has virtue to transmute mercury into gold and silver, and to penetrate all hard and firm bodies, such as precious stones and metals. You cannot ask a better gift of God than this gift, which is greater than all other gifts. Hence Hermes may justly call himself by the proud title of "Hermes Trismegistus, who holds the three parts of the whole world of wisdom."

## Freher's Process in the Philosophical Work

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The Process in the Philosophical Work considered as thoroughly analogical with that in Man's Redemption through Jesus Christ; and represented by positions given thereof, as to its principal points in Behmen's *Signatura Rerum*, chapters, vii, x, xi, xii.

1. Adam's primeval state in Paradise, and the manner of his spoiling himself, his whole created being, by his lustful imagination after the knowledge of good and evil, is rightly by this author, not only spoken of in the first beginning of his description, but also frequently repeated and variously expressed throughout his whole discourse. For if Man understandeth not his own corrupted nature, and that curse which he himself

lieth under, how can he be imagined to be able for an understanding of the nature and curse of the Earth? Or upon what ground can he presume to deliver such or such a particular thing from that curse; or to be instrumental in this deliverance? which is the true Artist's chiefest, nay only business.

2. As long as Adam stood in a pure paradisaical innocency, the Eternal Word and power of life (called by the author the Heavenly Mercury), was his leader, and had pre-dominance in him. His life, which was a clear flaming fire, burned in and was nourished by that pure spiritual oil of the Divine substantiality; which, together with the holy water of eternal life, is generated in the angelical world: and this, therefore, could not but give forth a glorious bright shining light.

3. Through the power of his imagination, or lust after the knowledge of good and evil, that which then was still kept under in him, and was so hidden from him, viz., the outward watery property, came to be manifest in his holy oil, and got predominance therein. This oil therefore, now overpowered thereby, could no more be such an agreeable food, and well-doing to his fire, as it could and did before. And so his fire not only lost its shining light, but came also to be spoiled itself, for it was obscured, and made all impotent. And his Mercury, which before in his holy oil, had caused and raised up paradisaical joy and triumph, according to his moving and stirring property, was now made a stinging anguishing poison, according to his own natural constitution, which he doth and must stand in, when before or without the light.

4. Nothing of the Divine substantiality was hereby spoiled, poisoned, or turned into evil: though sometimes this or that expression, which must be made use of with respect to Man, may seem in outward appearance, to say something the like. For that which was in Man of the Divine substantiality, faded disappeared, or died indeed, but only with respect to Man; seeing that this disappearing, was but an entering into its own secret original, and so but a returning unto God the giver thereof. When contrariwise the creatural Mercury, that is, Man's own life, went forth with its will, desire and lust, out of eternity into time: so that the former union was broken, and upon this breach, its own natural property and propriety could not but be made manifest immediately: and because of this manifestation, which never should have been made, according to the will of God, it is now rightly called spoiled, poisoned, and turned into evil; when yet all this doth not reach the Divine substantiality, nor the holy life of God, but only that of Man.

5. This is the sum and substance of what Behmen largely and more circumstantially declareth concerning Man's paradisaical state, and falling away from it under the curse. Where he brings in also for a clearer illustration hereof, not only the fall of Lucifer, saying of him, that his desire was to try the fiery Mercury, like as Man desired to try the watery; but also the serpent with its poison, saying, that in the strongest and most poisonous Mercury, the highest tincture lieth, yet not in its own natural property, etc. All which he represents as a most proper, and pertinent introduction to this discourse of the Philosophical Work.

6. Immediately after the fall of Man, God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed: her seed shall bruise thy head, and thou shalt bruise his heel. And herein the philosopher's stone or tincture lieth implicitly. For though this primarily concerneth Man, yet secondarily it concerneth the whole Creation also; and this bruising of the serpent's head is done both spiritually and corporeally, and both in time and in eternity, and though in different degrees, yet in a parallel process or method, both here and there.

7. The serpent's sting points at the Wrath-fire, and the woman's seed at the Light and Love-fire. These two are in every thing: and in the curse that former came to be predominant in outward Nature. This latter must now be raised up again, and, by its shining through the Wrath, it must subdue and keep it under, and take away from it its predominant power, so that it may keep and exercise only its true natural office, as a servant in and to the light. And that these two may no more stand in contrariety and opposition to each other, but be one only thing, reharmonized by Light and Love, and reintroduced into Paradise. And when now thus the dark poisoned Mercury is tinctured, his anguishing death is turned into triumphing life and joy, and his former dark desire into a new Light and Love-desire; which of itself is now able to make in itself a pure Love and Light substantiality, viz., a heavenly body out of an earthly.

8. The whole work consists summarily therein, that two things must be reduced back into one, even into such a one as they were from the beginning before they came to be two. A heavenly thing and an earthly one are to be joined. That former must be admitted or received into itself by this latter, and must change it into its own heavenly quality. Earth must be turned in, and Heaven out, etc. Which the Mercury, that is therein, doth all himself; the Artist is not to do it, neither can he do it: he is only to join together those ingredients that are requisite, and to leave the work to be done by that workman, which is therein already. Yet nevertheless Understanding and Faith is in him required; and by this latter especially he is to co-operate, if his design shall take effect. For his design is nothing less than to fetch out a body from the curse,

and to raise it up from the dead; which never can be done by him, that is still dead himself, both in his understanding, and as to his internal life.

9. With all this, the process in the regeneration of Man runs parallel exactly. Consider only with thyself the heavenly humanity of the Regenerator, and the earthly of poor fallen Man, that is to be regenerated. Consider, that the former must be received or taken in by the latter, and that this must suffer itself to be subdued, changed, kept under, and turned in by that. Consider that faith in Man is absolutely required, by which he must in a sense co-operate indeed, but that for all this he cannot make himself a Child of God; but must suffer himself to be made so by the eternal speaking Word, which in the philosophical process is called by Behmen, the Heavenly Mercury. Which also at the end of time, as in the completest period of the regeneration, will raise up his body again, which then shall no more be earthly, but heavenly, and conformable to his own glorified body. Consider, I say, all this in its true coherence, and dependence upon the only love and free grace of God: and you will certainly find, that all the description of this process, is nothing else but a sound, true and solid paraphrase and explanation of these words of St. John, saying: "As many as received him, to them gave he power to become the Sons of God, even to them that believe in his name."

10. In these words also lieth plainly, the possibility for obtaining the perfection in the Philosophical Work; which is rightly and firmly grounded hereupon by Behmen. For if God gave us, out of his infinite love, that which is the greatest and the highest, how could he have withheld from us, that which is much lesser and lower? If Man, in this divine power, bestowed upon him by free grace, can verily rule and triumph again over sin, death, devil, and hell, whom he made himself subject unto by his lust, Why should he not also be enabled thereby, to rule and triumph again over the curse in the Earth, he brought into it by the same lust, when this latter is but a natural consequence of that former; nay an inconsiderable one in comparison to that? Truly it is inseparable therefrom, if that former be really attained unto, and provided that all the qualities that are requisite thereto, be verily found in the Artist or philosopher.

11. All these qualities are, as in their principal sum and substance, concentrated in this, that the Artist first must have the curse in himself transmuted into the Heavenly Blessing, through the holy tincturing blood of Jesus Christ. Which Behmen sometimes also thus expresses, "He must first be, and have really that same in himself, which he will make or introduce into metals without himself". And this he frequently presseth home unto every one, warning earnestly and calling Heaven and Earth to witnesses, that none shall presume to meddle with the curse in the Earth, before he be really delivered, as to his inward Man, from that curse in himself; or else he may expect to earn nothing else but curse instead of blessing. Before this his own internal deliverance, he may have indeed so many fine notions of this work in his brain; but the real process cannot be manifest in him, and so not understood by him, in that experimental fullness and exactness which is required.

12. The same he offers also to the serious consideration of such a one, under these and the like philosophical terms - He is to know that his Mercury is kindled in the fiery Mars, and burns in the eternal Saturn, in the terrible impression of darkness; his Venus is captivated, his water dried up, his Jupiter is become a fool, his Sun is darkened, and his Moon turned into a black night. And now there is no other remedy but to take Venus (the eternal love of God) and to introduce that into his poisoned Mercury and Mars, that they may be tinctured thereby, and then his Sun will shine again and Jupiter rejoice, etc. Which he further illustrates, by plain intelligible words, all representing most excellently his own way, practice and experience.

13. Yet all this, though really attained unto, will not be yet fully sufficient. For there is not only such a sufficient ability for this work, and a sufficient understanding of its process required, which I doubt not but Behmen had; but there is also required an especial calling thereunto, which he had not. Without this calling the Artist goes but in his own will; though his meaning and intent, as to his thinking were never so good and pure. And this call he must be able to discern, by his own internal character, which it carrieth along with and in itself, from his own natural impulse. Which easily may delude him, under the specious appearance of a divine call; and whereby the spirit of this world, which from its own internal constitution, is mightily for such an undertaking, will certainly mislead him into various dangers.

14. When now these two more general requisites viz., (1) An experimental understanding, from the Artist's process in his own regeneration, and (2) a divine call for this understanding, are truly found in him, two other more particular qualities will still be required in him, when he now is to make a beginning of his work. And these are represented by Behmen from that parable of our Lord, concerning a man which went down from Jerusalem to Jericho, and was robbed and wounded by highwaymen. Saying, "That the Artist must truly and wholly stand in the figure of the merciful Samaritan and must have both his will and eyes."

His will, that he may desire nothing else, but to heal and restore that which is wounded and broken. And his eyes, that he may be able to discern that wounded body which he is to heal, and which is not easily to be discerned, and not by every one, because of its great corruption.

15. These eyes he shall have the greatest need of in his very first beginning, when he is to choose the proper matter for this Philosophical Work. This is called by Behmen and described parabolically - "That evil child, which is run from its mother's house (from Jerusalem to Jericho) and desired to be in self, or to stand by itself upon its own bottom". And this must be sought for in Saturn; which Saturn therefore, the Artist must have sharp and piercing eyes to look into, both as to eternal and temporal nature. For the Wrath of God, by its strong astringent impression (says he further) hath shut it up into the chamber of death. Not hath it turned the same into Saturn. [Which I think is to say so much, as that it is not turned into lead.], but it keeps it imprisoned in the Saturnish death, in the first cold, hard, dark, astringent Property; which is called the great still standing death, because as yet there is no mobility of life therein.

16. When this proper matter is found in Saturn, the Artist may go to work, but so, that he do consider and follow that same process, which God observed in the redemption and restoration of mankind through Jesus Christ, (in which twofold holy Name, the general process was clearly understood by Behmen from the language of Nature), even from his conception and nativity, unto his Resurrection and Ascension. So doing, he may come to find the joyful feast of Pentecost, viz., that desirable tincture in outward Nature, which is answering unto that holy spiritual tincture, whereby St Peter, in his first public sermon, on the day of Pentecost, tintured three thousand souls at once.

17. When the human Mercury, the outspoken word of the human life, was infected and poisoned by the serpent, or manifest and predominant in its own natural quality, which it hath in itself, before and without the Light, God did not reject the humanity, so as to annihilate it wholly, and to make another new, and strange Adam, but he restored or regenerated that which thus was spoiled. And this he effected not by any such new or strange thing, as which the humanity had not had in it before; but by that self-same holy divine Mercury, which was at first breathed into Adam, for to make him an image and likeness of God. This he re-introduced into the poisoned humanity, and made thereby a good, sure and solid disposition to the new regeneration thereof. And this was done in the immaculate conception of Jesus Christ. For therein conjunction was made, between the eternal speaking, and the human outspoken Word, Mercury, or human life, now poisoned in Man, and full of self or own will.

18. This must be the first consideration of the Artist, well to be observed, that so he may be sure to act accordingly, and to bring not his subject matter to the fire, without such a previous conjunction; if he will not work in vain, and make himself ridiculous. And for an illustration hereof this may serve: in the Second Principle, of Light, the Love-desire, that is, the first property of Eternal Nature, but considered as in the fifth, makes a pure crystalline substantiality. And therein the divine Mercury is the eternal holy Word and understanding: but in the first principle, wherein the harsh astringent desire makes a dark obscure substantiality, the same Mercury is a principal part, or chief property of the Wrath of God, and an original of all mobility, and moving power. This Mercury therefore (considered as in the outspoken Word, or life of Man) after it was turned away from the second principle, of Love and Light, and was made manifest according to its own wrathful property in the first; could not have been restored or brought back again, but by that very same Mercury, which was first breathed into Man, and was not altered in the Light and Love of God, though it was altered in Man, in whom it disappeared and lost its former pre-dominion. Now the getting this lost pre-dominion again, either in Man, or in any other creature, according to its own kind, is nothing else, but that same tincturing and transmuting, which in all this discourse is spoken of; and which restored pre-dominion therefore of that Heavenly Mercury must needs reproduce again such a pure light's substantiality, as that which disappeared in Man, by his fall, and in the Earth by the curse.

19. In the relation of St. Luke, concerning what the child Jesus did with his parents, in the twelfth year of his age, a representation is seen of the inward and outward world, and of their different wills. For the inward will in Jesus broke first the natural will of his parents, when he remained in the temple, without their knowing and consent, nay said also, like as rebuking them, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" And then again, the will of this outward world in his parents, broke the inward will in Jesus, for he went down with them to Nazareth, and was subject unto them. This showeth to the Artist, that in his work he shall soon find such a two-fold will also. The will of the inward world, will not in the beginning presently condescend and be subject to his will. But if he ceaseth not to seek after it, as Mary did, and wrestleth with it all the night like Jacob, with a full resignation of his own will, which is the will of this outward world, this divine Will, will at length condescend to him, and go

down with him; for it is as it were broken or conquered by his will, according to what was said to Jacob: thou has wrestled with God and Man and hast prevailed.

20. Here the Artist, or magus is to know, that he is not to bring that will or tendency to the perfection, into his Matter from without, but that it lieth therein already before. He must only first in himself be capable of the Divine Will, and then with his renewed, or tintured will, which here is his magical faith, he must handle his subject matter; that so thereby the will towards perfection, which lieth in the matter indeed, but still and unmoveable, may be stirred up and brought into conjunction with his human tintured will, and so also with the Divine Will. And that further this Divine Will may press forward or outwards, meet with and bless that outward will, which presseth backwards or inwards from the corruption into God's Love and mercy.

21. Highly is this point unto the Artist recommended, not only for to consider and understand, but also to make it his continual practice. Because herein the Philosophical Baptism, as to the greatest or chiefest deal consisteth, and this practice is the very first beginning thereof. This only can make him able to baptize truly and rightly, for he is to baptize his matter, not only with the water of the outward, but also with that of the inward world. Of which baptism more must be said now by and by.

22. The poor fallen humanity, considered so barely as it was in and to itself, viz., as broken, spoiled, poisoned, was not cast immediately into the fiery furnace, and melted down by the Wrath of God; but, as mentioned above, a conjunction was first made between the Earthly and Heavenly humanity. Neither came the great fiery trial upon it, immediately after this conjunction; but a long and wonderful process was held, before it came to that great earnest. First, the humanity was to be baptized with water in the Jordan, and with water from above the firmament. Further it was led into the wilderness, for to be tempted by the Devil, which devil (N.B.) was not put into the humanity, but permitted to stand over against it, and to offer unto it all that the first Adam was tempted with. And all this time of forty days, no outward food was given to this new baptized humanity, but it was to live upon its own life's Mercurius, viz., the Eternal Word proceeding from the mouth of God, according to the answer the Lord Jesus gave unto the Devil. After this he came forth in public, preached, and did great wonders and miracles in all the seven Properties of Nature. And though at length even his human body was really glorified upon the Holy Mount, and seen so by three of his disciples, yet by all this, the full perfection was not yet wrought out, but the very greatest, sharpest and most severe trial was still behind, etc. Answerably to all this process, the Philosophical Work also must be carried on, and the Artist will see a continual parallelism; but at length he will find also, that all this, though it was shown him in never so glorious an appearance, is still short of perfection, and all but as it were preliminary, which now further distinctly shall appear.

23. By the Philosophical Baptism, if it be truly performed, in the dead Mercury, which lieth in impotence, and hungers only after its own Property, being of itself not capable, either of desiring after, or of admitting into it any other, the hunger after the divine or heavenly substantiality is stirred and raised up again. And by this hunger, that heavenly substantiality is drawn in, with its own peculiar will, desire, or natural inclination, which is nothing else but a readiness, or tendency to become manifest with its life in the death. And herein is the first beginning of a new body, or rather of a seed, from which a new body is to come forth in its due time.

24. What this Philosophical Baptism is, and the absolute necessity thereof, may thus be shortly represented: Every hunger is a desire after such a thing as is agreeable and conformable to that hunger: for after that which is disagreeing and contrary, or destructive to it, no hunger in anything can be. The dead corrupted Mercury then hath a hunger indeed, but only (according to its condition in the Curse), after death, wrath and poison, etc. If now to this hunger such a dead and wrathful thing is given, as it hungers after, the death therein must needs increase, and its wrathfulness cannot but be strengthened thereby. But if to this hunger the life is presented, or a loving, heavenly property is offered, the death is not at all able to receive it. Unto this death therefore, the death and Wrath of God must be given, but in this death and Wrath the heavenly substantiality. And this is the Philosophical Baptism, for this is that Earthly and Heavenly water, in the first of which is death, and in the second life: both which must be together; for the reason is now plain, why neither by this nor by that alone, this baptism can be performed. But when it is thus rightly done, this baptism, viz., that which is heavenly swalloweth up into death that which is earthly and wrathful, and exalts its own new life therein; though not immediately, like as it was also not done in Christ immediately after his baptism.

25. This Philosophical Baptism is nothing else but a conjunction, to be made between the fiery and watery Mercury. The fiery must be baptized with the watery. And this is what Behmen means by saying obscurely: "Have a care only for this, that thou baptisest the mercury with his own baptism." For this watery Mercury



is his own, viz., it is that, which before the Fall and Curse he enjoyed and rejoiced in, as his most precious treasure; whereby his fiery poisonous Wrath, was kept under, and prevented from being manifest. But when these two were separated from each other, a breach was made, which cannot be healed again, but by a renewed conjunction between them. Like as it is in animals and in fallen Man also the same thing, only in different in degrees. The conjunction of male and female, which is absolutely required, to the multiplication of every kind of living creatures (which hath in vegetables also something answering thereunto), may be a good illustration thereof.

26. And therefore it is that by Behmen this very same, which here now is called the Philosophical Baptism, is called also and compared to a matrimony or espousal, when he plainly says, not only that to the Earthly wrathful Mercury, a fair loving virgin of his own kind must be given in marriage; but also that this same giving is the Philosophical Baptism. And again says he, "The woman's (not the man's) seed shall bruise the serpent's head." The man hath in his tincture the fire-spirit, and the woman in hers the water-spirit. This latter must baptize, soften, appease and overcome that former, and so transmute its strong fiery hunger after Wrath, into a tender Love-desire; and herein lieth the baptism of Nature. In this steadfast Love-desire, these two are at last turned into one, so that they are not more male and female, fire and water in contrariety, but a masculine virgin with both tinctures in union. But before this be wholly effected, and as long as they are in the way or process thereunto, Behmen calleth them in all this discourse, the young man and the virgin, or also the Bridegroom and the Bride.

27. Immediately after the baptism of Christ, he was led by the Spirit into the wilderness, to be tempted by the devil. And a serious consideration of the whole process in this threefold temptation, is highly unto the Artist recommended; for in his Philosophical Work the same must be done also, in a total answerableness to the three particulars therein, relating to the three first properties. All which is largely by Behmen declared, and much insisted upon, but would be too long for to relate particularly. Yet the sum and substance thereof is this:-

28. The human Soul, or the whole humanity as an image of the eternal speaking Word, was now tried, after God had re-introduced into it a spark of his Eternal Love, whether it would enter again into its primeval state and place and be an instrument of God, to be played upon by his holy Spirit, in his Love; or whether it would rather continue in its own will, and suffer the Devil to play upon its instrument in the Wrath and Anger of God. And so in the Philosophical Work also, the earthly poisonous Mercury, after he is now joined again to the heavenly, is tried, whether he will go out from his own natural wrathful property, and suffer himself to be turned into his first, pure and crystalline condition, wherein he stood before the curse: or whether he will rather continue in his own awakened and now predominant quality.

29. In our Lord Jesus Christ, the human will rejected all the devil's presentations and offerings, resigned itself, and entered wholly into the first mother's womb, according to his words to Nicodemus, etc. And so in the Philosophical Work, if it goes well and right the Artist will see, that when the tempter comes on, the young man, or Mercury gives himself up wholly into the first Mother, and that this will swallow him up as into nothing. At which the Artist will be amazed and terrified, thinking that all is lost and undone, for he sees nothing, and hath lost all the appearance of heaven. But he must have patience, that which is impossible in his sight, is not so in the powers of Nature.

30. The wilderness wherein the temptation is done, is, in this Philosophical Work, the outward, earthly, dry, desolate and barren body. Wherein the Mercury or young man, is not able to stand against the devil, except he lay hold on his virgin, and be by her supported. He is therefore to unite with her, to cast his will and desire into her love, and to eat of her bread, not of his own natural quality, like as Christ our Lord, all the forty days of his temptation, did eat only of the eternal speaking Word, and would not eat of that bread, which he could have made out of the stones. All which is nothing else but that the Mercury must admit and receive into its own poisonous quality, the Heavenly Tincture, and suffer the serpent's head, the fiery wrathful property, to be bruised thereby in himself. Which if doth not, the Devil will prevail, and detain him captive in that state, wherein he is when separated from his Virgin. But if he doth the Devil must withdraw, and the Virgin takes his seed from him into her womb.

31. What the Devil is in this work, the Artist, says Behmen, will easily know, but he calls him not by any plain or distinct name: doubtless it is such another wrathful dark and poisonous matter, as may be fitly compared to the devil, and may be able to do in this process, the devil's office, because of the qualities alike in both. For this will appear afterwards, as to my thinking, plainly enough, and here also it may be seen in part, from that instruction and warning, he gives to the Artist, viz., He shall have a care, to suffer not. Thus, says he, he shall have a care, to suffer not, that his tempting devil be too furious, or too wrathful, but proportionable, etc. And again, on the other hand, that he be not too weak or impotent, for else the Mercury

should not be assaulted by him sufficiently, and might as a hungry wolf, swallow up his baptism, return to his own wrathful property, and continue still that same poisonous thing, which he was before.

32. At the end of forty days, when the Devil had ended all the temptation, he must depart from the Lord Christ, and the angels came and ministered unto him. This also the Artist is especially well to observe, for he himself stood here in the trial also, and may now perceive infallibly, whether or no, he be fit for, and accounted worthy of this work. If at the end of forty days, in answerableness to the process of Christ, the angels do not appear, he may surely think of himself, that he is not yet fit and worthy; and of his fiery masculine Mercury, that this doth not yet stand in a due internal union with the watery feminine, but that it is still that same, in its own wrathful quality, which it was before, and that the tempting devil hath prevailed. But if he seeth the sign of the Angels, he may rejoice and be sure, that the Bridegroom is in his Bride, and she in him, and that his work can prosper. What this sign of the angels is, the author doth not tell us expressly; it must be some new delightful appearance, by its own character so intelligible to the Artist, as that was intelligible to him, when before he saw nothing, and had lost the appearance of heaven.

33. Immediately after this temptation, and overcoming of the devil, the Lord Christ began his public office, not only by preaching, reproofing and instructing the people, but also, by working many great miraculous, amazing things, through all the Properties of Nature. For instance: in Saturn, he raised up the dead; in Luna, he transmuted water into wine, and fed with five loaves of bread five thousand men; in Jupiter, he made out of the simple and ignorant fishermen, the most wise and understanding apostles. In Mercury, he made the deaf hearing, the dumb speaking, and healed the lepers. In Mars he expelled devils from the possessed. In Venus, he loved his brethren and sisters, as to the humanity, and gave freely his life for them into death. Only six of the properties are here enumerated, and the seventh which is Sol, standing in the midst and uniting three and three, is here not mentioned, because this belongeth to the full perfection, which then only was attained unto, when he was risen from the dead, ascended up to heaven, and had poured out the holy Tincturing Spirit, on the day of Pentecost. But that there is a good ground for Behmen's referring distinctly to the seven Properties of Nature, all the miraculous deeds of Christ, could be made out from him sufficiently, were it needful and not too large.

34. All this now the Artist shall distinctly see, that it hath a true and exact answerableness in the Philosophical Work, when the forty days temptation with good success is ended. For instance, in Saturn, he shall see, that now the Mercury raiseth up from death that same dead substance, wherein he was shut up before. In Luna, that he feedeth and nourisheth that substance, when there is nothing outwardly wrought, which it could be fed and nourished with: and again, that the deadly water is exalted and turned into wine, by having now got (like as wine hath) an union of a fiery and watery virtue. In Jupiter, he shall see the four elements each by itself, and their colours, and the rainbow upon which Christ sitteth for judgment, in the outspoken Mercury. So that he highly shall be amazed at it, and perceive that the wisdom of God playeth and delighteth therein as in a jestful play. For the friendly Jupiter showeth forth herein his properties, after such a manner as that is, in which God will, in its time change this world and transmute it into Paradise. In Mercury, he shall see that Heaven separates itself from the Earth, and that it sinks down again into the Earth, and changeth the same into its own colour, and that Mercury purifieth the matter, etc. In Mars, he shall see, that Jupiter in the Mercury, casts out from the matter upwards a black fire smoke, which will be coagulated like as a soot in the chimney. And this is the poisonous hunger in the Mercury, rightly to be compared to the devil, because it hath, according to its own kind, the devil's qualities. What Christ did in Venus, the Artist shall see most gloriously in the Philosophical Work. For as soon as this black devil is expelled from the matter, Venus in her virginity appears, in great beauty and glory, which is a fine type or emblem of the great love of Christ.

35. Now here, when this appears, the Artist is rejoiced, and thinks reasonably his work is finished, and he hath got the treasure of the World; but soon shall he find himself extremely disappointed. For when he trieth it, he shall find, it is but Venus, still a female, and not yet a pure and perfect virgin, with both tinctures united into one. Like as in Christ, the Eternal speaking Word had indeed wrought out through his humanity, all these wondrous deeds; and yet the full perfection could not be made manifest therein, his human body could not be glorified, and much less could he have poured out the Holy Ghost, before he was passed through the great Anger of God or Death and Hell. So also in this Philosophical Work, though all these glorious things have appeared in the Properties of Nature, yet the universal Tincture is not yet fixed and manifest, but all what was seen hitherto, was only transient, and the greatest work to be done, for this fixation and manifestation, is still behind. For all the seven Properties must be made totally pure and crystalline, before they can be Paradisical, and each of them hath its own peculiar process, when it is to go out from the wrathful into the Paradisical life; wherein they must all seven have but one will, viz., that of

Love, and all their former own will, wherein each was for itself, in opposition to the others, must be utterly swallowed up. And then only they are fixed, and able to abide the fire, for then no Turba can be more therein. Which is now further effected by a process answering to that which was observed in the suffering and death of Christ.

36. As soon as the regenerator of mankind came into this World from above, and had the name of a king given unto him, the civil government thereof could not endure him; but presently he was by Herod persecuted, and at length by Pilate crucified, notwithstanding that he had plainly declared that his kingdom was not of this world. And because this newborn king came not with a royal state and splendour, nor in such an outward power, as the Jews expected and hoped for, at the coming of their Messiah, the Ecclesiastical government in the high priest and Pharisees, would not receive him. And since he owned himself to be the Son of God, and a king of truth, and said he was come to save his people from their sins and darkness, and from the Wrath to come, the Devil also could not endure him; but he was immediately a strong opposition against these three together in conjunction. So also in this Philosophical Work, as soon as Venus thus appears in her beauty, with her own natural character, and in order to perfection, there is a great alarm, opposition and insurrection against her, manifest in Saturn, Mercury and Mars. The first of which is a true figure of the civil government, the second of the Ecclesiastical state, and the third of the Devil. And as these three jointly were the same chief agents, that brought the Lord of Life and Glory unto death; so in this Philosophical Work, the three inferior wrathful Properties, Saturn, Mercury and Mars, are rightly called by Behmen the three murderers of Venus.

37. This great opposition and uproar against the Lord Christ, had, in the internal truth and reality no other ground but this, that he was from above, when all these three were from beneath. Deep, great, and many things are in these few words comprised, and the essential nature of a Principle (taken in Behmen's sense) is understood therein. If the Lord had been out of their own dark, harsh, bitter and wrathful root, and if he had appeared, for to preserve and establish the same, in its own selfish and willful qualities, they would have received him very kindly, and no opposition could have been made. But he was from another Principle, and came only for to destroy the works of the Devil in this world, and to recall its inhabitants unto Light, Love and Truth. Now all this was bad news in the ears of all these three parties, for none of them was willing to be stripped of its selfish greatness, dignity, strength and power; and therefore they all three at length agreed for his crucifixion. So also in this Philosophical Work, there is no other ground for this great opposition, but this very same, that Venus is from above, when these three are from beneath; united in one wrathful sphere, and unwilling to be deprived of their natural power and pre-dominion. Heaven stands now in Hell, upon Earth, and will transmute them both into Paradise; and Hell perceiveth its ruin is inevitable, if it receives into it this child from heaven; and therefore it swelleth up against it, and opposeth all what it can. But by this same opposition, it must and doth but promote its own destruction; as it was done also in the process of Christ.

38. Here might be objected, How can all this be consistent with what was done and declared above, viz., that the matter was purified, the devil expelled, and the sign of the angels appeared, etc? For if so, whence can now such a wrathful, hellish opposition arise? But it is easily to be answered, and the answer Behmen gives to it (though but implicitly and not so directly) is of the greatest importance, not only in this process of the Philosophical Work, but also especially in that of Man's Regeneration. When Mercury, (says he) is awakened from the death of Saturn's strong impression, and receiveth Manna (heavenly food, Light's and Love's substantiality, his own true Virgin, the Water of Life, the Philosophical Baptism) into the mouth of his poisonous Property, a joyful crack ariseth indeed; for it is like as if a light were kindled in the darkness, and a paradisaical joy and Love springeth in the midst of Wrath. When now Mercury thus gets a twinkling glimpse thereof in Mars, the wrathfulness is terrified at the Love, and falleth back or sinketh down, like as in the generation of the second Principle out of the first; and the angelical properties appear as in a glimpse. And so this is (N.B. not yet a transmutation but) like as a transmutation, but only transient not yet constant or fixed. If therefore a fixed and radical transmutation shall be done, the same process, that was in this like a transmutation, must be repeated again; but in a far higher or rather deeper degree; And the same can also be repeated again, because the harsh, bitter, wrathful hellish Properties were hitherto suppressed only in part, but not fully rooted out, and radically turned into one only will. And they therefore are now raised afresh by this appearance of Venus, nay even much more than ever before, they stand up in opposition against her, for to maintain their own natural right. So that here also, in a sense, the words of Christ are true, saying I am come to kindle a fire, and to bring upon Earth a sword, enmity, strife, persecution, war and opposition.

39. This opposition is, in this Philosophical Work, between three and three; like as it is also in the generation of Eternal Nature. Yet this is to be understood in such a sense, as the foregoing 38th position can bear, wherein there was asserted, that here nothing as yet is permanent and fixed. So it was also in the process with the Lord Christ: when he now was a going into the strong severity of the Wrath and Anger of God, in order to the full consummation of his great work, he said expressly of himself, "I am not alone, but the Father is with me." He had then with him on the one side, or as we may say, from above, the Father, and him unalterably, in one sense, though changeably in another, relating to the sensibility of his outward human person. Which may appear, by his woeful crying out on the cross, "My God, My God, why hast thou forsaken me?" For that which here by some is now objected, concerning a wrong translation of these words, is not to be regarded, because the sense wherein they are taken is not liable to such ill constructions and consequences as they put upon it. And on the other side, or as from beneath, he had with him, though in a very low and inconsiderable sense, the common ignorant people which received and accompanied him with great joy and acclamations, when he came riding upon an ass into Jerusalem. So also in this Philosophical Work, Venus is not alone; but, as it were, from above, Jupiter is with her, and from beneath Luna, which is a true figure of that vulgar, simple, ignorant crew. This Luna holds with Venus (like as also the Disciples themselves did with Christ), so long as it goes well with her, or at least tolerably; that is, so long as Saturn, Mercury, and Mars do not actually and manifestly exert their malice against her. But when these three murderers arise, and will forcibly put her to death, or swallow her up into their wrathful pit, then Luna also changeth her colour and inclination; like as the vulgar people changed their will, and instead of their former "Hosanna", cried now out, "Crucify, crucify him."

40. In the process of Christ, when it cometh to the Great Earnest, not only that which was done with him outwardly, by the Pharisees, High Priests, etc., but also that which was done within his own person, in Body, Soul and Spirit must be considered. The two Internal Worlds or two Eternal Principles, viz. the strong Fire-world with the properties of Wrath and anger, and the Holy Light-world, with the pure Love and Light's substantiality, or heavenly flesh and blood, were both manifest in him, and stood open the one against the other; And the great work of redemption could not have been performed, except they entered into one another essentially: for else no solid, permanent and fixed transmutation of the first into the second, could have been effected. This now made an inexpressible terror in the humanity of Christ, viz., in his whole person, considered in all the three Worlds or Principles. For the Love was struck with terror, and trembled at the rough, harsh and bitter death, which it was to give up itself into; so as to be swallowed up by the wrathful properties of anger, all now distinctly raised up and qualifying according to their own nature. And the Anger also was struck with terror, and trembled at the appearance of Love, wherein it was to lose its own wrathful and now predominant life. And so from hence the outward human body also, in this third Principle, was so violently struck with terror and trembling, that the sweat thereof was, as it were great drops of blood, falling down to the ground. Yet he said then, "Father, if it be possible, let this cup pass from me, nevertheless not my will, but thine be done." Which words are to be understood, as spoken by the whole person of Christ, viz., in each World and Property, according to the different condition of each. For the first Principle, or Anger said, "Let this cup of Love be removed from me, that I may keep my dominion in men, because of their transgression"; like as we may see an excellent type thereof in Moses, when the Wrath of God said unto him, "Let me alone, that I may devour this disobedient people." But Moses in the figure of Christ, and Christ in the highest operation of Love, would not let him, but replied, first indeed as it were to the same purpose, "If it be possible let this cup of Anger pass from me", but added also immediately, "Nevertheless not my will, but thine be done." Whereby now the human will of Christ as to this Third Principle resigned wholly and submitted itself to the will of the angry father, and was obedient unto him, even unto the death on the Cross, and unto all what was to be inflicted upon him outwardly also, by the instruments of God's Anger. So also in this Philosophical Work, when it cometh to this Great Earnest, the Artist shall plainly perceive a great terror and trembling therein; he shall see, that Mercury especially, which is the principal agent against Venus (like as the High Priests and Pharisees, were also the principal opposers and persecutors of Christ), trembleth at the appearance of Venus, and that Venus also not only trembleth at this opposition of the three wrathful murdering properties, but also that it is with her like as if a sweat did break out from her body: and that nevertheless she is not stirring, but quiet and patient, resigned and ready for to suffer all what they can inflict upon her, and to be wholly swallowed up by them into their wrathfulness.

41. In the process of Christ, the Devil said, or thought within himself, "I am alone the great monarch in the Fire, Saturn is my might, and Mercury my life, and I am in, and through them, a Prince and God of this world, and will therefore not suffer, that such another one as calls himself a Prince of Love, should rule

therein, but I will devour him in my Wrath, together with his Love." This he intended indeed, but being he could not effect it as by himself alone, without concurrence of the two chief principalities of this outward world, he stirred up Mercury and Saturn, the Ecclesiastical and the Civil government. And so these all three went out together, or sent their emissaries, apprehended the Lord, bound and carried him from the one unrighteous judge to the other, etc. Thus also in the Philosophical Work the Artist shall plainly see, that Venus, which is all passive and wholly resigned and ready to enter into the dragon's jaws, is surrounded on every side by Saturn, Mars and Mercury. And so as it were apprehended or captivated by these three in conjunction, nay also further that they lay hold on her, and bind her, by darting their several poisonous rays upon her; and then moreover, that they do, as it were, carry her from the one Property of wrathfulness to the other, like as to be by them tried, examined and judged.

42. In the first place, Mars bringeth Venus to Mercury, like as the devil's agents instruments in the Wrath of God, brought the Lord Christ first to the High Priest. But as this was already beforehand pre-possessed with hatred against him, and did not truly or duly try him, nor could look into his Internal will and work of Love, but looked upon him only from without, examined him superficially, and concluded, that since he stood not with them, in the same will, way and form, he was not to be tolerated among the living. But seeing that he could not bring in execution his design to kill him, he sent him to Pilate, with the character of an evil doer, that had deserved death. So also in this Philosophical Work, this very same is the true internal signature of Mercury, against Venus. He was before already before possessed with his own hateful quality, and stood in opposition against her, and is therefore not able to try, much less to approve of the loving Property of Venus, but hath only a will and ability to murder her. But seeing that there is in Venus another living Mercury, from above, he cannot destroy her by his own power, but must confederate himself with Saturn; and unto him he delivereth this Venus, for to be killed. Like as Christ was delivered to Pontius Pilate for to be crucified.

43. Pilate, a governor or Lord in the dark Saturnish impression, did little enquire after, or concern himself about the spiritual doctrine, Light, Love and Truth of Christ, but only about the government; and upon this only account of Christ's being against Caesar, and his own coveting to be accounted Caesar's friend, he sentenced him unto death. So here also in the Philosophical Work, Saturn, the dark astringent property, does not at all concern itself, with this or that internal loving quality of Venus, being not able to receive anything thereof into its own essence; but only for the pre-dominion is all this great contest. Saturn will not lose the friendship of Mars and Mercury, which both are with him in the same sphere, and jointly make up therein their own government, which needs must be overthrown, if Venus should be permitted to arise, and shine therein, with her Light and Love. And therefore he puts in execution that which is well pleasing unto them, and which they think may make for the preservation their wrathful government.

44. Pilate sent the Lord Christ unto Herod, and this mocked him, and put on him a long white garment. In this Philosophical Work, Herod the king answereth unto Sol, who is a king also in his own Principle. And this Sol puts upon Venus a simple, lunarish white colour; for it perceiveth that there lieth in Venus a solarish kingly power, and therefore it giveth unto her the white colour, from the Eternal liberty's Property, and would fain see, that she might open therein her powers from the Fire's centre, and show forth herself in a golden lustre (like as Herod would fain have seen a miracle wrought before him), which, if Venus did, she would be indeed a master and ruler over Mars and Mercury, but only in this outward world, a ruler in the Wrath, like as this Sol is also such a one. But as the Lord said unto Pilate, "My kingdom is not of this world", and would answer nothing unto Herod, nor his expectation by working any miracle before him; because in this white garment he stood only before the justice of God, and represented the poor, fallen Adam, in his false love of himself, whereof this white robe was an excellent and very significant figure, deeply by Behmen declared. So also in the Philosophical Work a breaking forth of the solarish power, in a golden lustre from the Fire's centre, and tincturing this white lunarish appearance of Venus, is all in vain expected; because the pure union, and universal tincture cannot be made manifest, except first all the dark Wrath and poison of Saturn, Mercury and Mars, be wholly drowned and swallowed up in blood and death.

45. Herod sent the Lord Christ back again to Pilate, and this, by his soldiers, stripped him, put on him a scarlet robe, scourged him, put upon his head a crown of thorns, and showed him to the multitude, which all cried out, "Crucify, crucify him", etc. So also in the Philosophical Work, Venus is delivered again unto Saturn, and he, with his strong, dark impression, lays hold on her, strips her of her fair robe, and puts on her a scarlet (purple) colour, wherein the Wrath of Mars is lodged. This colour (which will be adorned as with a glance or splendour in a flash), is from Saturn's and Mercury's Property, mixed with the fiery Mars, as the Artist shall distinctly see. When now the Lord Christ, in this royal robe, which was put upon him but in scorn and mockery, was presented to the Pharisees, Priests, and common people, they all cried out

unanimously, "Away with him, he is but a false king, we own no other king but Caesar, etc." So also, when Venus in this royal colour, appears unto Mercury, Saturn and Mars and Luna also; this later being now changed in its will, joined herself with the three chief murdering Properties, and all together, with one consent, reject her, and as it were, cry out the very same; which is as much as to say, they dart forth their malignant, poisonous, fiery rays upon, and imprint the same into her, by the sharp impression of Saturn, so that the Artist shall see distinctly, that Venus is like as scourged and full of stripes. And moreover, which is indeed the greatest wonder, he shall exactly see the crown of thorns, with its sharp, stinging prickles, is put upon her. For as the whole process, in the suffering and death of Christ, is a circumstantial representation of all what the first Adam had acted in his transgression, in a quite contrary way, which is distinctly shown and declared by Behmen: And as the condition of Man in the Fall, is the same with the Earth's condition in the Curse, only different from it in degree, which he also not only answereth, but also demonstrateth sufficiently. So also the manner and process of their restoration, cannot but be alike in both. And as the Lord Christ in all his sufferings was most profoundly humble, and only passive, opening not his mouth but enduring all things most patiently, in a full submission to the pleasure of his Father: so also, in this Philosophical Work, the Artist shall see that Venus is wholly passive, standing all quiet and unmoveable, without any moving or stirring.

Many particulars more are by this author observed, and discoursed of, and this even so, that his discourse carried along with itself a plain and perceptible testimony of solidity. But for brevities sake they shall be but mentioned in short. The three nails wherewith Christ was nailed to the cross, are referred to the three first sharp, and piercing wrathful properties.

The two figures of the Virgin Mary and St. John, standing under the cross, are referred to the young man's and the virgin's life, now appearing in distinction, which the Artist (saith he) may see, if he hath eyes and understanding..

The words of Christ spoken on the Cross, "Father, forgive them, they know not what they do", are deeply and excellently declared. (1) as to the redemption of mankind, by showing, when Jesus destroyed death and selfhood in the humanity, he did not throw away that human property, wherein the Anger of God was kindled before, but even then he took it rightly and truly unto himself, that is, he took even then rightly the outward, out-spoken kingdom of wonders into the inward. And (2) As to this Philosophical Work, by showing that the three murderers, when drowned in the lion's blood, do not pass away or are not annihilated, but they are forgiven, that is, their former hatred and wrathfulness, is turned into the highest Love-desire and they keep all their natural qualities, in their true order and office having lost nothing at all, but only their false and selfish predominion.

The two thieves, crucified with Christ, the one on the right hand, and the other on the left; the one mocking him, and the other turning unto him, and receiving the gracious promise "this day thou shalt be with me in Paradise"; are in this Philosophical Work referred to the kingdom of the Devil in the Wrath, and to the Kingdom of Love in the Light. Which two kingdoms are now separated the one from the other, etc. Thou shalt be with me in Paradise, says the Love, that is out of thy fiery, anguishing condition, thou shalt be turned and transmuted into me, etc. Here, saith Behmen, Venus in the Philosophical Work gets her Soul, for when Mars and Mercury die to the dark impression of Saturn, then Venus takes them in; then Anger and Love come to be one only being, Mars and Mercury become the Soul of Venus; all the strife ceaseth, the enmity is reconciled; Mercury is now all pure and hath no poison more in it, etc.

The words of Christ, saying to his mother, "Woman, behold thy son", and to St. John, "Behold thy mother", are excellently discoursed of by Behmen, not only with reference to the redemption of mankind, and to the universal Christian Church, but also to this Philosophical Work; wherein the Artist is to know, that he must imitate St. John, that all his work and operation is done only in or about the Mother, that is the kingdom of outward Nature, from which Christ here departeth; that his work in this world never will become totally and absolutely celestial, that he cannot manifest therein the Paradise, so as that God should appear therein face to face. But that he must abide all the time of this world, in the Mother only, though he verily obtaineth the universal Tincture in this Mother. Like as the mother of Christ also obtained it, in her being called by the angel, the Blessed among the women; notwithstanding, which she was afterwards to pass through temporal death, etc. So also the Artist obtaineth the blessing in this miserable world, so that he may tincture his corrupted earthly body, and preserve it in health, unto the terminus or end of his highest constellation, which is (N.B.) after or under Saturn. [When Saturn therefore is at his end and limit, and leaveth that life, which he hath been a leader of, no universal Tincture can prolong that life any longer.] Concerning the words of Christ, "I thirst", and the vinegar mingled with gall, which when he had tasted, he would not drink, are profoundly declared -

(1) as an outward, most significant figure of what was transacted inwardly between the holy name Jesus, and the Anger of God awakened in the human soul. The name Jesus thirsted after the salvation of men, and would fain have tasted the pure living water in the human Property; but the Anger of God in the soul, gave itself into this thirsting Love-desire, which the Love would not drink, but yielded up itself, in a full resignation and obedience thereunto. Vinegar and gall are the proper figure of the human soul, viz., of these properties wherein the human soul essentially standeth, when considered as to its own proper being, without the Light. The soul, now here given again into the Holy Light's substantiality, which was in Adam, disappeared, etc. This caused such a two-fold great crack, as in the generation of Eternal Nature was explained. The first terrible crack made the Earth to quake, and rent the rocks asunder, etc. The second joyful crack raised the dead bodies of them that had hoped and waited for the coming of the Messias, and rent also the vail in the temple, from the top to beneath, uniting now the human time with Eternity, etc.

(2) And as to the Philosophical Work, wherein Venus also thirsteth after the manifestation and pre-dominion of the Fire of love; but Mercury, in the sulphur of Mars and Saturn, presseth itself into her, with his killing Menstruum, which is the greatest poison, of the dark Wrathful source. But Venus, instead of drinking the same down, yieldeth up herself wholly thereunto, as if she did actually die. And from hence the great darkness in the Philosophical Work ariseth, so that the whole matter cometh to be so black as a raven.

When the inward sun of the Eternal Light's Principle, in the humanity, had given up itself into the dark Wrath and Anger of God, the outward sun in this third principle, which taketh all its glance and lustre from that Inward, as a representation, figure, or mirror thereof, could not shine. For if its root or deepest ground (considered as in the region of this world) was gone down into darkness, for to renew this principle into the Light, the outbirth of this root, that is the outward Sun, must needs have been darkened, contrary to the common course of Nature; And this even from the sixth hour of the day unto the ninth, which was the time of the first Adam's sleep, etc. In the Philosophical Work, as the Artist shall see, all what God hath done, in and with the humanity, when he was to redeem and bring it again into Paradise; so he shall see also in answerableness to this particular of the great supernatural darkness mentioned above, that when Venus thus yieldeth up her life, which all her glance and lustre dependeth upon, all her beauty must disappear, and darkness cometh up instead thereof. Nay, he shall see also, that not only Venus, in the three wrathful Properties, but also that these three themselves, in Venus, do lose their life altogether, and that all is now so black and dark as a coal. For here now life and death lie still and quiet together in the will of God, and to his only disposition. The whole is now reduced to the beginning, and standeth in that order, wherein it stood before the Creation. Nature's end is now attained unto, and all is fallen home unto, or into, the power of the first Fiat.

After this, the Lord cried out, "My God, why hast thou forsaken me?" The eternal, speaking Word stood now still, in the humanity, that is, it did not operate therein, so as to be sensibly felt thereby. For the heavenly humanity, which in Adam was disappeared, and in Christ quickened again, was to bruise the head of the Wrath, in the fiery soul, and to change the Soul's Fire into a clear, shining sun. That now this might be done, the humanity must be introduced into this Wrath, by the Eternal speaking Word, and by the same also, through this Wrath and death, into the solarish or paradisaical life. When now this was done, the humanity could not but feel that Wrath in the soul, and in the same instant of this feeling, it could not feel the presence and power of the Eternal speaking Word, so as it could and did before, etc. And this was the forsaking.

So also in the Philosophical Work, when the wrathful properties swallow up the life of Venus, which is to change them into Sol, and to make that all seven may be one. Venus is forsaken. And this makes her lose her colour, and to be turned into Darkness, etc.

As the Lord Christ, after all his powerful works, miracles, overcoming of the Devil in the Temptation, and Transfiguration of his human body, was to go through all these sufferings, and at length wholly to die on the Cross, whereby he frustrated in a sense and manner, the hope and expectation of all his disciples. And as he had no other way or gate, than death, through which he could have entered into his glory, and drawn after him his members: So also in this Philosophical Work, the Artist hath hitherto seen indeed many wonderful things, and very glorious appearances, which made him to have a very great hope and expectation; yet for all this, now his expectation is in a sense quite overthrown and frustrated. For now the whole nature dieth in his work, and he must see that all is changed into a dark night. All the Properties, Powers, and Virtues, must now cease to be and do, what they were and did before, and must fall into the end of Nature. All yieldeth up its former life and activity, there is no more any stirring, moving, or operating. All the Properties are in the Crown-number, scattered in thousand, and so entered into the first

Mysterium, in that state wherein they were before the Creation. The meaning is not that the outward materiality is made invisible, or quite annihilated, but only, that all the Powers therein which the outspoken Properties had from the Eternal speaking Word, and which were raised up against each other, in contrariety, each of them according to its own nature, are now at an end of their activity in self-will, and earthly inclination, and are fallen home again into the power of the Eternal speaking Word, having no other way, nor gate, but this death, through which they could enter from the curse into their primitive blessing. But when thus they are in death to themselves, and in the hand of the eternal Word, this cannot but raise them up again unto glory, as by a new Creation, and in answerableness the Resurrection of Christ.

The Lord Christ died indeed, as to the humanity from this world, but he took the same human body again in his Resurrection, and lost or left nothing thereof behind, but only the government of the four elements, wherein the Wrath, curse, and mortality lieth, etc. So in this Philosophical Work also, the first matter is not abolished or annihilated, but only the curse therein is destroyed, in the four elements, and the first life in the one Eternal Element is raised up again; and therefore it is now fix, and can abide the Fire. A glorious new body is now raised up out of the black darkness, in a fair white colour, but such a one as hath a hidden glance in it, so that the colour cannot be exactly discerned, until it resolveth itself, and the new Love-desire cometh up. And then in Saturn's centre, but in Jupiter's and Venus's Property, the Sun ariseth. This is in the Fiat, like as a new Creation, and when this is done, all the Properties cast forth unanimately their desire into Sol. And then the colour is turned into a mixture of white and red, from Fire and Light in union, that is, into yellow, which is the colour of majesty.

The appearance of love, to the wrathful properties of darkness, causeth, as mentioned above, a great crack, or terror. The wrathfulness is mightily exasperated by this appearance of Love, and presseth vehemently into her, for to swallow her up into death, which it doth also actually. But seeing that no death can be therein, the Love sinketh only down, yieldeth up herself into these murdering properties, and displayeth among them her own loving essentiality, which they must keep in them, and cannot get rid thereof. But even this is a poison unto death, and a pestilence unto Hell. For the wrathful Properties are also mightily terrified at this entering of Love into them, which is so strange and contrary to their own qualities, and which makes them all weak and impotent, so that they must lose their own will, strength, and pre-dominion, etc. So was it done in the death of Christ, and after such a manner (largely and excellently declared by Behmen). Death and curse in the humanity, was killed and destroyed, in and by the death of Christ, who, after his Resurrection, had no more the form of a male in his human body, but that of a paradisaical Virgin, as Adam had before his fall. And so also is it, in this Philosophical Work. In this terror, crack, and mutual killing (though there is properly no death, but only a transmutation, or union of two into one), when Venus yieldeth up her life to the wrathful Properties, and when these, having lost their pre-dominion, are raised up again to a new life, the Virgin giveth her pearl to the young man, for a propriety. And so the life of the anger, and the life of the Love, are no more two, but only one; no more a male and female property, but a whole Virgin, with both tinctures united into one. When then the Artist seeth the red blood of the young man rise from death, and come forth out of the black darkness, together in union with the white colour of the virgin, he may then know that he hath the great Arcanum of the world, and such a treasure as is inestimable. Several things more could be brought forth from Behmen, which would afford many excellent considerations. But these may be sufficient, to show that harmonious analogy which is between the Restoration of fallen Man, through Jesus Christ, and the Restoration of cursed Nature, in the Philosophical Work.

## **Hortulanus Commentary on the Emerald Tablet**

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

## The praier of Hortulanus.

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

## The Preface.

I Hortulanus, so called from the Gardens bordering upon the sea coast, wrapped in a Iacobin skinne, unworthy to be called a Disciple of Philosophie, moved with the love of my welbeloved, doo intend to make a true declaration of the words of *Hermes*, the Father of Philosophers, whose words, though that they be dark and obscure, yet have I truly expounded the whole operation and practise of the worke: for the obscuritie of the Philosophers in their speeches, dooth nothing prevaile, where the doctrine of the holy spirit worketh.

## Chapter I.

### That the Art of Alchimy is true and certaine.

The Philosopher saith. *It is true*, to wit, that the Arte of *Alchimie* is given unto us, *Without leasing*. This hee saith in detestation of them that affirme this Art to bee lying, that is, false. *It is certaine*, that is proved. For whatsoever is proved, is most certaine. *And most true*. For most true golde is ingendred by Art: and he saith most true, in the superlative degree, because the golde ingendred by this Art, excelleth all naturall gold in all proprieties, both medicinall and others.

## Chapter II.

### That the Stone must be divided into two parts.

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

## Chapter III.

### That the Stone hath in it the foure Elements.

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

## Chapter IV.

### **That the Stone hath Father and Mother, to wit, the Sunne and Moone.**

And as wee see, that one living creature begetteth more living creatures like unto it selfe: so artificially golde engendereth golde, by vertue of multiplication of the foresaid stone. It followeth therefore, the Sunne is his father, that is, Philosophers Gold. And as in everie naturall generation, there must be a fit and convenient receptacle, with a certaine consonancie of similitude to the father: so likewise in this artificiall generation, it is requisite that the Sunne have a fitte and consonaunt receptacle for his seede and tincture: and this is Philosophers silver. And therefore it followes, the Moone is his mother.

## Chapter V.

### **That the coniunction of the parts of the stone is called Conception.**

The which two, when they have mutuallie entertained each other in the coniunction of the Stone, the Stone conceiveth in the bellie of the winde: and this is it which afterwarde he sayeth: *The winde carried it in his bellie*. It is plaine, that the winde is the ayre, and the ayre is the life, and the life is the Soule. And I have already spoken of the soule, that it quickneth the whole stone. And so it behoveth, that the wind should carry and recarry the whole stone, and bring forth the masterie: and then it followeth, that it must receive nourishment of his nurse, that is the earth: and therefore the Philosopher saith, *The earth is his Nurse*: because that as the infant without receiving food from his nurse, shuld never come to yeres: so likewise our stone without the firmentation of his earth, should never be brought to effect: which said firmament, is called nourishment. For so it is begotten of one Father, with the coniunction of the Mother. *Things*, that is, sonnes like to the Father, if they want long decoction, shalbe like to the Mother in whitenesse, and retaine the Fathers weight.

## Chapter VI.

### **That the Stone is perfect, if the Soule be fixt in the bodie.**

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

## Chapter VII.

### **Of the mundification and cleansing of the stone.**

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

## Chapter VIII.

### **That the unfixed part of the Stone should exceed the fixed, and lift it up.**

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

## Chapter IX.

### **How the volatile Stone may againe be fixed.**

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

## Chapter X.

### **Of the fruit of the Art, and efficacie of the Stone.**

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

## Chapter XI.

### **That this worke imitateth the Creation of the worlde.**

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

## Chapter XII.

### **An enigmaticall insinuation what the matter of the Stone shoulde be.**

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

## Chapter XIII.

### **Why the Stone is said to be perfect.**

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

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

# **The Stone of the Philosophers by Edward Kelly**

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## **The Stone of the Philosophers**

### **Edward Kelly**

Though I have already twice suffered chains and imprisonment in Bohemia, an indignity which has been offered to me in no other part of the world, yet my mind, remaining unbound, has all this time exercised itself in the study of that philosophy which is despised only by the wicked and foolish, but is praised and admired by the wise. Nay, the saying that none but fools and lawyers hate and despise Alchemy has passed into a proverb. Furthermore, as during the preceding three years I have used great labour, expense, and care in order to discover for your Majesty that which might afford you much profit and pleasure, so during my imprisonment - a calamity which has befallen me through the action of your Majesty - I am utterly incapable of remaining idle. Hence I have written a treatise, by means of which your imperial mind may be guided into all the truth of the more ancient philosophy, whence, as from a lofty eminence, it may contemplate and distinguish the fertile tracts from the barren and stony wilderness. But if my teaching displease you, know that you are still altogether wandering astray from the true scope and aim of this matter, and are utterly wasting your money, time, labour, and hope. A familiar acquaintance with the different branches of knowledge has taught me this one thing, that nothing is more ancient, excellent, or more desirable than truth, and whoever neglects it must pass his whole life in the shade. Nevertheless, it

always was, and always will be, the way of mankind to release Barabbas and to crucify Christ. This I have - for my good, no doubt - experienced in my own case. I venture to hope, however, that my life and character will so become known to posterity that I may be counted among those who have suffered much for the sake of truth. The full certainty of the present treatise time is powerless to abrogate. If your Majesty will deign to peruse it at your leisure, you will easily perceive that my mind is profoundly versed in this study.

(1) All genuine and judicious philosophers have traced back things to their first principles, that is to say, those comprehended in the threefold division of Nature. The generation of animals they have attributed to a mingling of the male and female in sexual union; that of vegetables to their own proper seed; while as the principle of minerals they have assigned earth and viscous water.

(2) All specific and individual things which fall under a certain class, obey the general laws and are referable to the first principles of the class to which they belong.

(3) Thus, every animal is the product of sexual union; every plant, of its proper seed; every mineral, of the mixture of its generic earth and water.

(4) Hence, an unchangeable law of Nature regulates the generation of everything within the limits of its own particular genus.

(5) It follows that, with reference to their origin, animals are generically distinct from vegetables and minerals; the same difference exists respectively between vegetables and minerals and the two other natural kingdoms.

(6) The common and universal matter of these three principles is called Chaos.

(7) Chaos contains within itself the four elements of all that is, viz., fire, air, water, and earth, by the mixture and motion of which the forms of all earthly things are impressed upon their subjects.

(8) These elements have four qualities: heat, coldness, humidity, dryness. The first inheres in fire, the second in water, the third in air, the fourth in earth.

(9) By means of these qualities, the elements act upon each other, and motion takes place.

(10) Elements either act upon each other, or are acted on, and are called either active or passive.

(11) Active elements are those which, in a compound, impress upon the passive a certain specific character, according to the strength and extent of their motion. These are water and fire.

(12) The passive elements - earth and air - are those which by their inactive qualities readily receive the impressions of the aforesaid active elements.

(13) The four elements are distinguished, not only by their activity and passivity, but also by the priority and posteriority of their motions.

(14) Priority and posteriority are here predicated either with references to the position of the whole sphere, or the importance of the result or aim of the motion.

(15) In space, heavy objects tend downwards, and light objects upwards; those which are neither light nor heavy hold an intermediate position.

(16) In this way, even among the passive elements, earth holds a higher place than air, because it delights more in rest; for the less motion, the more passivity.

(17) The excellence of result has reference to perfection and imperfection, the mature being more perfect than the immature. Now, maturity is altogether due to the heat of fire. Hence fire holds the highest place

among active elements.

(18) Among the passive elements, the first place belongs to that which is most passive, i.e., which is most quickly and easily influenced. In a compound, earth is first passively affected, then air.

(19) Similarly, in every compound, the perfecting element acts last; for perfection is a transition from immaturity to maturity.

(20) Maturity being caused by heat, cold is the cause of immaturity.

(21) It is clear, then, that the elements, or remote first principles of animals, vegetables, and minerals, in Chaos, are susceptible of active movements in fire and water, and of passive movements in earth and air. Water acts on earth, and transmutes it into its own nature; fire heats air, and also changes it into its own likeness.

(22) The active elements may be called male, while the passive elements represent the female principle.

(23) Any compound belonging to any of these three kingdoms - animal, vegetable, mineral - is female in so far as it is earth and air, and male in so far as it is fire and water.

(24) Only that which has consistency is sensuously perceptible. Elementary fire and air, being naturally subtle, cannot be seen.

(25) Only two elements, water and earth, are visible, and earth is called the hiding-place of fire, water the abode of air.

(26) In these two elements we have the broad law of limitation which divides the male from the female.

(27) The first matter of vegetables is the water and earth hidden in its seed, these being more water than earth.

(28) The first matter of animals is the mixture of the male and female sperm, which embodies more moisture than dryness.

(29) The first matter of minerals is a kind of viscous water, mingled with pure and impure earth.

(30) Impure earth is combustible sulphur, which hinders all fusion, and superficially matures the water joined to it, as we see in the minor minerals, marcasite, magnesia, antimony, etc.

(31) Pure earth is that which so unites the smallest parts of its aforesaid water that they cannot be separated by the fiercest fire, so that either both remain fixed or are volatilized.

(32) Of this viscous water and fusible earth, or sulphur, is composed that which is called quicksilver, the first matter of the metals.

(33) Metals are nothing but Mercury digested by different degrees of heat.

(34) Different modifications of heat cause, in the metallic compound, either maturity or immaturity.

(35) The mature is that which has exactly attained all the activities and properties of fire. Such is gold.

(36) The immature is that which is dominated by the element of water, and is never acted on by fire. Such are lead, tin, copper, iron, and silver.

(37) Only one metal, viz., gold, is absolutely perfect and mature. Hence it is called the perfect male body.

(38) The rest are immature and, therefore, imperfect.

(39) The limit of immaturity is the beginning of maturity; for the end of the first is the beginning of the last.

(40) Silver is less bounded by aqueous immaturity than the rest of the metals, though it may indeed be regarded as to a certain extent impure, still its water is already covered with the congealing vesture of its earth, and it thus tends to perfection.

(41) This condition is the reason why silver is everywhere called by the Sages the perfect female body.

(42) All other metals differ only in the degree of their imperfection, according as they are more or less bounded by the said immaturity; nevertheless, all have a certain tendency towards perfection, though they lack the aforesaid congealing vesture of their earth.

(43) This congealing force is the effect of earthy coldness, balancing its own proper humidity, and causing fixation in the fluid matter.

(44) The lesser metals are fusible in a fierce fire, and therefore lack this perfect congealing force. If they become solid when cool, this is due to the arrangement of their aforesaid earthy particles.

(45) According to the different ways in which this viscous water and pure earth are joined together, so as to produce quicksilver by coagulation, with the mediation of natural heat, we have different metals, some of which are called perfect, like gold and silver, while the rest are regarded as imperfect.

(46) Whoever would imitate Nature in any particular operation must first be sure that he has the same matter, and, secondly, that this substance is acted on in a way similar to that of Nature. For Nature rejoices in natural method, and like purifies like.

(47) Hence they are mistaken who strive to elicit the medicine for the tinging of metals from animals or vegetables. The tincture and the metal tinged must belong to the same root or genus; and as it is the imperfect metals upon which the Philosopher's Stone is to be projected, it follows that the powder of the Stone must be essentially Mercury. The Stone is the metallic matter which changes the forms of imperfect metals into gold, as we may learn from the first chapter of "The Code of Truth": "The Philosophical Stone is the metallic matter converting the substances and forms of imperfect metals"; and all Sages agree that it can have this effect only by being like them.

(48) That Mercury is the first matter of metals, I will attempt to prove by the saying of some Sages.

In the Turba Philosophorum, chapter i., we find the following words: "In the estimation of all Sages, Mercury is the first principle of all metals."

And a little further on: "As flesh is generated from coagulated blood, so gold is generated out of coagulated Mercury."

Again, towards the end of the chapter: "All pure and impure metallic bodies are Mercury, because they are generated from the same."

Arnold writes thus to the King of Aragon: "Know that the matter and sperm of all metals are Mercury, digested and thickened in the womb of the earth; they are digested by sulphureous heat, and according to the quality and quantity of the sulphur different metals are generated. Their matter is essentially the same, though there may be some accidental differences, such as a greater or less degree of digestion, etc. All things are made of that into which they may be resolved, e.g., ice or snow, which may be resolved into water; and so all metals may be resolved into quicksilver; hence they are made out of quicksilver."

The same view is set forth by Bernard of Trevisa, in his book on the "Transmutation of Metals": "Similarly, quicksilver is the substance of all metals; it is as a water by reason of the homogeneity which it possesses with vegetables and animals, and it receives the virtues of those things which adhere to it in decoction." A little further on the same Trevisan affirms that "Gold is nothing but quicksilver congealed by its sulphur."

And, in another place, he writes as follows: "The solvent differs from the soluble only in proportion and degree of digestion, but not in matter, since Nature has formed the one out of the other without any addition, even as by a process equally simple and wonderful she evolves gold out of quicksilver."

Again: "The Sages have it that gold is nothing but quicksilver perfectly digested in the bowels of the earth, and they have signified that this is brought about by sulphur, which coagulates the Mercury, and digests it by its own heat. Hence the Sages have said that gold is nothing but mature quicksilver."

Such also is the concensus of other authorities. "The Sounding of the Trumpet" gives forth no uncertain note: "Extract quicksilver from the bodies, and you have above the ground quicksilver and sulphur of the same substance of which gold and silver are made in the earth."

The "Way of Ways" leads to the same conclusion: "Reverend Father, incline they venerable ears, and understand that quicksilver is the sperm of all metals, perfect and imperfect, digested in the bowels of the earth by the heat of sulphur, the variety of metals being due to the diversity of their sulphur."

We find in the same tract a similar canon: "All metals in the earth are generated in Mercury, and thus Mercury is the first matter of metals."

To these words Avicenna signifies his assent in chapter iii.: "As ice, which by heat is dissolved into water, is clearly generated out of water, so all metals may be resolved into Mercury, whence it is clear that they are generated out of it."

This reasoning is confirmed by "The Sounding of the Trumpet": "Every passive body is reduced to its first matter by operations contrary to its nature; the first matter is quicksilver, being itself the oil of all liquid and ductile things."

So also the third chapter of the "Correction of Fools": "The nature of all fusible things is that of Mercury coagulated out of a vapour, or the heat of red or white incumbustible sulphur."

In chapter i. of the "Art of Alchemy" we read: "All Sages agree that the metals are generated from the vapour of sulphur and quicksilver."

Again, a passage in the Turba Philosophorum runs thus: "It is certain that every subject derives from that into which it can be resolved. All metals may be resolved into quicksilver, hence they were once quicksilver."

If it were worth while, I might adduce hundreds of other passages from the writings of the Sages, but as they would serve no good purpose, I will let these suffice.

Those persons make a great mistake who suppose that the thick water of Antimony, or that viscous substance which is extracted from sublimed Mercury, or from Mercury and Jupiter dissolved together in a damp spot, can in any case be the first substance of metals.

Antimony can never assume metallic qualities, because its water and moisture are not tempered with dry, subtle, earth, and want, moreover, that unctuousity which is characteristic of malleable metals. But, as Chambar well says in the "Code of Truth": "It is only through jealousy that Sages have called the Stone Antimony."

In the same way, those who destroy the natural composition of Mercury, in order to resolve it into a thick or limpid water, which they call the first matter of metals, fight against Nature in the dark, like blinded gladiators.

As soon as Mercury loses its specific form, it becomes something else, which cannot thenceforth mingle with metals in their smallest parts, and is made void for the work of the Philosophers. Whoever is taken up with such childish experiments, should listen to the Sage of Trevisa in his "Transmutation of Metals":

"Who can find truth that destroys the humid nature of Mercury? Some foolish persons change its specific metallic arrangement, corrupt its natural humidity by dissolution, and disproportionate quicksilver from its original mineral quality, which wanted nothing but purification and simple digestion. By means of salts, vitriol, and alum, they destroy the seed which Nature has been at pains to develop. For seed in human and sensitive things is formed by Nature and not by art, but by art it is united and mixed. Seed needs no addition, and brooks no diminution. If it is to produce a new thing of the same genus, it must remain the very same thing that was formed by Nature. All teaching that changes Mercury is false and vain, for this is the original sperm of metals, and its moisture must not be dried up, for otherwise it will not dissolve. Too much fire will cause a morbid heat, like that of a fever, and change the passive into active elements, thus the balance of forces is destroyed, and the whole work marred. Yet these fools extract from the lesser minerals corrosive waters, into which they project the different species of metals, and thus corrode them.

"The only natural solution is that by which out of the solvent and the soluble, or male and female, there results a new species. No water can naturally dissolve metals except that which abides with them in substance and form, which also the dissolved metals can again congeal; this is not the case with aqua fortis, seeing that it only destroys the specific arrangement. Only that water can rightly dissolve metals which is inseparable from them in fixation, and such a water is Mercury, but not aqua fortis, or any thing else which those fools are pleased to call Mercurial Water." Thus far Trevisan.



Persons who have fallen into this fatal error may also derive benefit from the teaching of Avicenna on this point: "Quicksilver is cold and humid, and of it, or with it, God had created all metals. It is aerial, and becomes volatile by the action of fire, but when it has withstood the fire a little time, it accomplishes great marvels, and is itself only a living spirit of unexampled potency. It enters and penetrates all bodies, passes through them, and is their ferment. It is then the White and the Red Elixir and is an everlasting water, the water of life, the Virgin's milk, the spring, and that Alum of which whosoever drinks cannot die, etc. It is the wanton serpent that conceives of its own seed, and brings forth on the same day. With its poison it destroys all things. It is volatile, but the wise make it to abide the fire, and then it transmutes as it has been transmuted, and tinges as it has been tinged, and coagulates as it has been coagulated. Therefore is the generation of quicksilver to be preferred before all minerals; it is found in all ores, and has its sign with all. Quicksilver is that which saves metals from combustion, and renders them fusible. It is the Red Tincture which enters into the most intimate union with metals, because it is of their own nature, mingles with them indissolubly in all their smallest parts, and, being homogeneous, naturally adheres to them. Mercury receives all homogeneous substances, but rejects all that is heterogeneous, because it delights in its own nature, but recoils from whatsoever is strange. How foolish, then, to spoil and destroy that which Nature made the seed of all metallic virtue by elaborate chemical operations!"

The "Rosary" bids us be particularly careful, lest in purifying the quicksilver we dissipate its virtue, and impair its active force. A grain of wheat, or any other seed, will not grow if its generative virtue be destroyed by excessive external heat. Therefore, purify your quicksilver by distillation over a gentle fire.

Says the Sage of Trevisa: "If the quicksilver be robbed of its due metallic proportion, how can other substances of the same metallic genus be generated from it? It is a mistake to suppose that you can work miracles with a clear limpid water extracted from quicksilver. Even if we could get such a water, it would not be of use, either as to form or proportion, nor could it restore or build up a perfect metallic species. For as soon as the quicksilver is changed from its first nature, it is rendered unfit for our operation, since it loses its spermatic and metallic quality. I do, indeed, approve of impure and gross Mercury being sublimed and purified once or twice with simple salt, according to the proper method of the Sages, so long as the fluxibility or radical humour of such Mercury remains unimpaired, that is to say, so long as its specific mercurial nature is not destroyed, and so long as its outward appearance does not become that of a dry powder."

In the "Ladder of the Sages" we are told to beware of vitrification in the solution of bodies, with the odour and taste of imperfect substances, and also of the generative virtue of their form being in any way scorched and destroyed by corrosive waters.

If you have been trying to do any of these things, you may see how grievous your mistake has been. For the water of the Sages adheres to nothing except homogeneous substances. It does not wet your hands if you touch it, but scorches your skin, and frets and corrodes every substance with which it comes in contact, except gold and silver (it would not affect these until they have been dissipated and dissolved by spirits and strong waters), and with these it combines most intimately. But the other mixture is most childish, it is condemned by the concert of the Sages, and by my own experience.

I now propose to shew that quicksilver is the water with which, and in which, the solution of the Sages takes place, by putting before the reader the opinions of many Philosophers living in different countries and ages.

Says Menalates in the Turba: "Whoever joins quicksilver to the body of magnesia, and the woman to the man, extracts the hidden nature by which bodies are coloured. Know that quicksilver is a consuming fire which mortifies bodies by its contact."

Another Sage, in the Turba, says: "Divide the elements by fire, unite them through the mediation of Mercury, which is the greatest arcanum, and so the magistry is complete, the whole difficulty consisting in the solution and conjunction. The solution, or separation, takes place through the mediation of Mercury, which first dissolves the bodies, and these are again united by ferment and Mercury."

Rosinus makes Gold address Mercury as follows: "Dost thou dispute with me, Mercury? I am the Lord, the Stone which abides the fire." Says Mercury: "Thou sayest true; but I have begotten thee, and one part of me quickens many of thee, since thou art grudging in comparison with me. Whoever will join me to my brother or sister shall live and rejoice, and make me sufficient for thee."

In the 5th chapter of the "Book of Three Words," we read: "I tell thee that in Mercury are the works of the planets, and all their imaginations in its pages."

Aristotle says that the first mode of preparation is that the Stone shall become Mercury; he calls Mercury the first body, which acts on gross substances and changes them into its own likeness. "If Mercury did

nothing else than render bodies subtle and like itself, it would suffice us."

Senior: "Our Stone, then, is congealed water, that is to say, Mercury congealed in gold and silver, and, when fixed, resistant to the fire."

"The Sounding of the Trumpet": "Mercury contains all that the Sages seek, and destroys all flaky gold. It dissolves, softens, and extracts the soul from the body."

"The Book on the Art of Alchemy": "The Sages were first put upon attempting to clothe inferior bodies in the glory and splendour of the perfect body when they discovered that metals differ only according to the greater or smaller degree of their digestion, and are all generated from Mercury, with which they extracted gold and reduced it to its first nature."

The "Correction of Fools": "Observe that crude Mercury dissolves bodies and reduces them to their first matter or nature. Being made of clear water, it always strives to corrode the crude, and especially that which is nearest to its own nature, viz., gold and silver." The same book observes: "You can make use of crude Mercury as follows - to seal up and open natures, since similar things are helpful one to another." Once more: "Quicksilver is the root in the Art of Alchemy, for the Sages say that all metals are of it, and through it, and in it - it follows that the metals must first be reduced to Mercury, the matter and sperm of all metals."

Again: "The reason why all metals must be reduced to the nature of vapour is because we see that all are generated of quicksilver, though the mediation of which they came into being."

Gratianus: "Purify Laton, i.e., copper(ore), with Mercury, for Laton is of gold and silver, a compound, yellow, imperfect body."

"The Sounding of the Trumpet": "Common Mercury is called a spirit. If you do not resolve the body into Mercury, with Mercury, you cannot obtain its hidden virtue."

"Art of Alchemy," chapter vi.: "The second part of the Stone we call living Mercury, which, being living and crude, is said to dissolve bodies, because it adheres to them in their innermost being. This is the Stone without which Nature does nothing."

"Rosary": "Mercury never dies, except with its brother and sister. When Mercury mortifies the matter of the Sun and Moon, there remains a matter like ashes."

The Sage of Trevisa: "Add nothing above ground for digesting and thickening Mercury into the nature of gold or of metals." Again: "This solution is possible and natural, that is to say, by Art as handmaid to Nature, and is unique and necessary in the work; but it is brought about only by quicksilver, in such proportions as commend themselves to a good workman who knows the inmost properties of Nature."

"Art of Alchemy": "Who can sufficiently extol Mercury, for Mercury alone has power to reduce gold to its first nature?"

From these quotations it is clear what the Sages meant by their water, and what they thought of this wonderful liquid, viz., Mercury, to which they ascribed all power in the Magistry, for nothing can be perfected outside its own genus. Men digest vegetables, not in the blood of animals, but in water which is their first principle, nor are minerals affected by the vegetable liquid. In the words of the "Sounding of the Trumpet": "The whole Magistry consists in dividing the elements from the metals, and purifying them, and in separating the sulphur of Nature from the metals."

Furthermore, as Hermes says, only homogeneous substances cohere, and only they can produce offspring after their own kind, i.e., if you want a medicine which is to generate metals, its origin must be metallic, since "species are tinged by their genus," as the philosopher testifies.

In short, our Magistry consists in the union of the male and female, or active and passive, elements through the mediation of our metallic water and a proper degree of heat. Now, the male and female are two metallic bodies, and this I will again prove by irrefragable quotations from the Sages:

Dantius bids us prepare the bodies and dissolve them.

Rhasis: "Change the bodies into water, and the water into earth: then all is done."

Galienus: "Prepare the bodies, and purify them of the blackness in which is corruption, till the white becomes white and red, then dissolve both, etc."

Calid (chapter i.): "If you do not make the bodies subtle, so that they may be impalpable to touch, you will not gain your end. If they have not been ground, repeat your operation, and see that they are ground and subtilized. If you do this, you will be directed to your desired goal."

Aristotle: "Bodies cannot be changed except by reduction into their first matter."

Calid (chapter v.): "Similarly, the Sages have commanded us to dissolve the bodies so that heat adheres to their inmost parts; then we proceed to coagulation after a second dissolution with a substance which most nearly approaches them."

Menabadus: "Make bodies not bodies, and incorporeal things bodies, for this is the whole process by which the hidden virtue of Nature is extracted."

Ascanius: "The conjunction of the two is like the union of husband and wife, from whose embrace results golden water."

"Anthology of Secrets": "Wed the red man to the white woman, and you have the whole Magistry."

"The Sounding of the Trumpet": "There is another quicksilver and permanent tincture which is extracted from perfect bodies by dissolution, distillation, sublimation, and subtilization."

Hermes: "Join the male to the female in their own proper humidity, because there is no birth without union of male and female."

Plato: "Nature follows a kindred nature, contains it, and teaches it to resist the fire. Wed the man to the woman, and you have the whole Magistry."

Avicenna: "Purify husband and wife separately, in order that they may unite more intimately; for if you do not purify them, they cannot love each other. By conjunction of the two natures you get a clear and lucid nature, which, when it ascends, becomes bright and serviceable."

"Art of Alchemy": "Two bodies provide us with everything in our water."

Trevisanus: "Only that water which is of the same species, and can be thickened by bodies, can dissolve bodies."

Hermes: "Let the stones of mixture be taken in the beginning of the first work, and let them be equally mixed into earth."

"Mirror": "Our Stone must be extracted from the nature of two bodies, before it can become a perfect Elixir."

Democritus: "You should first dissolve the bodies over white hot ashes, and not grind them except only with water."

"Rosary" of Arnold: "Extract the Medicine from the most homogeneous bodies in Nature."

I have thus proved the number of the bodies from which the Elixir is obtained. I will now shew by quotations what these bodies are.

"Exposition of the Letter of King Alexander": "In this art you must wed the Sun and the Moon."

"The Sounding of the Trumpet": "The Sun only heats the earth and imparts to it his virtue through the mediation of the Moon, which, of all stars, most readily receives his light and heat."

"The Correction of Fools": "Sow gold and silver, and they will yield to your labour a thousandfold, through the mediation of that thing which alone has what you seek. The Tincture of gold and silver exhibits the same metallic proportions as the imperfect metals, because they have a common first matter in Mercury."

Again: "Tinge with gold and silver, because gold gives the golden and silver the silver colour and nature. Reject all things that have not naturally or virtually the power of tinging, as in them is no fruit, but only waste of money and gnashing of teeth."

Senior: "I, the Sun, am hot and dry, and thou, the Moon, art cold and moist; when we are wedded together in a closed chamber, I will gently steal away thy soul."

Rosinus to Saratant: "From the living water we obtain earth, a homogeneous dead body, composed of two natures, that of the Sun and that of the Moon."

Again: "When the Sun, my brother, for the love of me (silver) pours his sperm (i.e. his solar fatness) into the chamber (i.e. my Lunar body), namely, when we become one in a strong and complete complexion and union, the child of our wedded love will be born."

Hermes: "Its humidity is of the empire of the Moon, and its fatness of the empire of the Sun, and these two are its coagulum and pure seed."

Astratus says: "Whoever would attain the truth, let him take the humour of the Sun and the Spirit of the Moon."

Turba Philosophorum: "Both bodies in their perfection should be taken for the composition of the Elixir, whether orange or white, for neither becomes liquid without the other."

Again, Gold says: "No one kills me but my sister."

Aristotle: "If I did not see gold and silver, I should certainly say that Alchemy was not true."

The Sage: "The foundation of our Art is gold and its shadow."

"Art of Alchemy": "We have already said that gold and silver must be united."

"Rosary": "There is an addition of orange colour by which the Medicine is perfected from the substance of fixed sulphur, i.e., both medicines are obtained from gold and silver."

The Sage: "Whoever knows how to tinge sulphur and quicksilver has reached the great arcanum. Gold and silver must be in the Tincture, and also the ferment of the spirit."

"Rosary": "The ferment of the Sun is the sperm of the man, the ferment of the Moon, the sperm of the woman. Of both we get a chaste union and a true generation."

"The Sounding of the Trumpet": "You want silver to subtilize your gold, and make it volatile by removing its impurity, since the silver has a greater need of the light of gold. Therefore Hermes, as also Aristotle in his treatise on Plants, says that gold is its father, and silver its mother; nothing else is needed for our Stone. Silver is the field in which the seed of gold is sown." And a little further on: "In my sister, the Moon, grows your wisdom, and not in any other of my servants, saith the Lord Sun. I am like seed sown in good and pure soil, which sprouts and grows and multiplies and yields great gain to the sower. I, the Sun, give to thee, the Moon, my beauty, the light of the Sun, when we are united in our smallest parts." And the Moon says to the Sun: "Thou hast need of me, as the cock has need of the hen, and I need thy operation, who art perfect in morals, the father of lights, a great and mighty lord, hot and dry, and I am the waxing Moon, cold and moist, but I receive thy nature by our union."

Avicenna: "In order to obtain the red and the white Elixir, the two bodies must be united. For though gold is the most fixed and perfect of the metals, yet if it be dissolved into its smallest parts, it becomes spiritual and volatile, like quicksilver, and that because of its heat. This tincture, which is without number, is called the hot male seed. But if silver be dissolved in warm water, it remains fixed as before, and has little or no tincture, yet it readily receives the tincture in a temperament of hot and cold, and is called the cold, dry, female seed. Gold or silver by themselves are not easily fusible, but a mixture of the two melts readily, as is well known to goldsmiths. Hence if our Stone did not contain both gold and silver, it would not be liquid, and would yield no medicine through any magistry, nor tincture, for if it yielded tincture it would still have no tinging power."

And a little further on: "Take heed, then, and operate only on gold, silver, and quicksilver, since all the profit of our Art is derived from these three."

I may add that crude Mercury is the water which the Sages have used for the purpose of solution. I have proved that two bodies must be dissolved, and that they are no other than gold and silver. Now I will describe the conjunction of these two bodies by means of the crude Mercury of the Sages.

"The Light of Lights": "Know that it is gold, silver, and Mercury that whiten and redden within and without. The Dragon does not die, unless he be killed with his brother and sister, and it must be not by one, but by both together."

"The Ladder of the Sages": "Others say that a true body must be added to these two, to strengthen and shorten the operation."

"Treasury of the Sages": "Our Stone has body, soul, and spirit, the imperfect body is the body, the ferment the soul, and the water the spirit."

"The Way of Ways": "The water is called the spirit, because it gives life to the imperfect and mortified body, and imparts to it a better form; the ferment is the soul, because it gives life to the body, and changes it into its own nature."

Again: "The whole Magistry is accomplished with our water, and of it. For it dissolves the bodies, calcines and reduces them to earth, transforms them into ashes, whitens and purifies them, as Morienus says: "Azoth and fire purify Laton, that is to say, wash it and thoroughly remove its obscurity; Laton is the impure body, Azoth is quicksilver."

"The Sounding of the Trumpet": "As without the ferment there is no perfect tincture, as the Sages say, so without leaven there is no good bread. In our Stone the ferment is like the soul, which gives life to the dead body through the mediation of the spirit, or Mercury."

"The Rosary" and Peter of Zalentum say: "If the ferment, which is the medium of conjunction, be placed in the beginning, or in the middle, the work is more quickly perfected."

"The Sounding of the Trumpet": "The Elixir of the Sages is composed of three things, viz., the Lunar, the Solar, and the Mercurial Stone. In the Lunar Stone is white sulphur, in the Solar Stone red sulphur, and the Mercurial Stone embraces both, which is the strength of the whole Magistry."

Eximenus: "The water, with its adjuncts, being placed in the vessel, preserves them from combustion. The substances being ground with water, there follows the ascension of the Ethelia and the imbibition of water is sufficient by itself to complete the work."

Plato: "Take fixed bodies, join them together, wash the body in the bodily substance, and let it be strengthened with the incorporeal body, till you change it into a real body."

Pandulphus: "The fixed water is pure water of life, and no tinging poison is generated without gold and its shadow. Whoever tinges the poison of the Sages with the Sun and its shadow, has attained the highest wisdom."

Again: "Separate the elements with fire, unite them by means of Mercury, and the Magistry is complete."  
Exercit, 14: "The spirit guards the body and preserves it from fire, the clarified body keeps the spirit from evaporating over the fire, the body being fixed and the spirit incombustible. Hence the body cannot be burnt, because the body and spirit are one through the soul. The soul prevents them from being separated by the fire. Hence the three together can defy the fire and anything else in the world."

Rhasis("Book of Lights"): "Our Stone is named after the creation of the world, being three and yet one. Nowhere is our Mercury found purer than in gold, silver and common Mercury."

When bodies and spirits are dissolved, they are resolved into the four elements, which become a firm and fixed substance. But when they are not both dissolved, there is a particular mixture which the fire can still separate."

Rosinus: "In our Magistry are a spirit and bodies, whence it is said: It rejoices being sown in the three associated substances."

Calid: "Prepare the strome bodies with the dissolves humidity, till either shall be reduced to its subtle form. If you do not subtilize and grind the bodies till they become impalpable, you will not find what you seek."

Rosinus: "The Stone consists of body, soul, and spirit, or water, as the Philosophers say, and is digested in one vessel. Our whole Magistry is of, and by, our water, which dissolves the bodies, not into water, but by a true philosophical solution into the water whence metals are extracted, and is calcined and reduced to earth. It makes yellow as wax those bodies into whose nature it is transformed; it substantialises, whitens, and purifies the Laton, according to the word of Morienus."

Aristotle: "Take your beloved son, and wed him to his sister, his white sister, in equal marriage, and give them the cup of love, for it is a food which prompts them to union. All pure things must be united to pure things, or they will have sons unlike themselves. Therefore, first of all, even as Avicenna advises, sublime the Mercury, and purify in it impure bodies. Then pound and dissolve. Repeat this operation again and again."

Ascanius: "Stir up war between copper and Mercury till they destroy each other and devour each other. Then the copper coagulates the quicksilver, the quicksilver congeals the copper, and both bodies become a powder by means of diligent imbibition and digestion. Join together the red man and the white woman till they become Ethelia, that is, quicksilver. Whoever changes them into a spirit by means of quicksilver, and then makes them red, can tinge every body."

As to the nature of this copper, Gratianus instructs us in the following words: "Make Laton white, i.e., whiten copper with Mercury, because Laton is an orange imperfect body, composed of gold and silver."

I advise all and sundry to follow my teaching, as to the correctness of which my quotations from the ancients can leave no doubt, which also has received further confirmation from my own experiments. Any deviation from this course leads to deception, except only the work of Saturn, which must be performed by the subtilization of principles. The Sages say that homogeneous things only combine with each other, make each other white and red, and permit of common generation. The important point is that Mercury should act upon our earth. This is the union of male and female, of which the Sages say so much. After the water, or quicksilver, has once appeared, it grows and increases, because the earth becomes white, and this is called the impregnation. Then the ferment is coagulated, i.e., joined to the imperfect prepared body, till they become one in colour and appearance: this is termed the birth of our Stone, which the Sages call the King. Of this substance it is said in the "Art of Alchemy" that if any one scorches this flower, and separates the elements, the generative germ is destroyed.

I conclude with the words of Avicenna: "The true principle of our work is the dissolution of the Stone, because solved bodies have assumed the nature of spirits, i.e., because their quality is drier. For the solution of the body is attended with the coagulation of the spirit. Be patient, therefore, digest, pound, make yellow as wax, and never be weary of repeating these processes till they are quite perfect. For things saturated with water are thereby softened. The more you pound the substance, the more you soften it, and subtilize its gross parts, till they are thoroughly penetrated with the spirit and thus dissolved. For by pounding, roasting, and fire, the tough and viscous parts of bodies are separated."

Finally, I do you to wit, sons of knowledge, that in the work of the Sages there are three solutions.

The first is that of the crude body.

The second is that of the earth of the Sages.

The third is that which takes place during the augmentation of the substance. If you diligently consider all that I have said, this Magistry will become known to you. As for me, how much I have endured on account of this Art, history will reveal to future ages.

# Mary the Prophetess

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## The practise of Mary the Prophetess in the Alchymicall Art.

Aros the Philosopher had a meeting with Mary the Prophetess the Sister of Moyses, and approaching to her, he paid her respect and said unto her. O Prophetess, I have truly heard many say of you that you whiten the Stone in one day.

And Mary said, Yea, Aros, even in a part of one day.

Aros said: O Lady Mary, when will the Work be which you affirm? How shall we whiten and afterwards add blackness?

Mary said; O Aros, oftentimes Nations have dyd about this part. Know you not, O Aros; that there is a water or a thing which whitens Hendragem?

Then Aros answering said to her. O Lady it is so as you say, but in a long time.

Mary answered, Hermes in all his Books has said that the Philosophers whiten the Stone in one hour of the day.

Aros said to her, Oh how excellent is that?

Mary said, it is most excellent to him that is ignorant of it.

Aros said, if men have all the four Elements, he [Hermes] said that their fumes might be compleated, and complexioned, and coagulated, and retained in one day, untill they doe fullfill the consequence (i.e. attain the end).

Mary said, O Aros, by God, if thy senses or understanding were not solid, you should not hear these words from me, untill the Lord should fill my Heart with the grace of his divine Will. Nevertheless take the Allum of Spain, the white gumm and the red gumm, which is the Kibric of the Philosophers, and their Sol and the greater Tincture, and marry Gumm with Gumm together with a true Matrimony. Mary said, make them like a running Water, and vitrify this water which has been laboured or wrought upon for one day, out of the two Lubechs, upon the fixed body, and liquefy them by the secret of Nature in the Vessel of Philosophy. Did you understand us?

Yes Lady.

Mary said, Keep the fume and take care that none of it fly away. And let your measure be with a gentle fire such as is the Measure of the heat of the Sun in the Month of June or July, and stay by your Vessel and behold it with care how it grows black, grows red, and grows white in less than three hours of the day, and the fume will penetrate the body, and the Spirit will be bound up, and they will be like milk, incerating, and liquefying and penetrating: and that is the secret.

Aros said I do not say that this will be allways.

Mary said unto him: Aros, and this is more wonderfull concerning this, that it was not among the Ancients, nor did it come to him by curing, or by the Medicinall Art and that is take the white, clear and honoured Herb growing on the Hillocks, and pound it fresh as it is in its Hour, and that is the true Body not flying from the Fire.

And Aros said it is the Stone of Truth?

And Mary said yes. But yet men know not this regimen (rule or way of working) with the speediness thereof.

Aros said, and what afterwards.

Mary said, vitrify upon it Kibric or Zibeic and there are the two fumes comprehending the two Lights, and project upon that the complement of the Tinctures of the Spirits, and the weights of Truth, and pound it all, and put it to the Fire, and you shall see wonderfull things from them. The whole goverment consists in the temper of the Fire, O how strange it is, how it will be moved from one colour to another, in less than an hour of the Day, untill it arrive at the mark of redness and whiteness, and cast away the Fire and permit it to cool, and open it and you will find the clear pearly Body to be of the Colour of the Poppy of the Wood mixt with whiteness and that is it which is incerating, liquefying and penetrating, and one golden piece thereof, the weight of a small golden Coin, falleth upon a thousand thousand and two hundred thousand. That is the hidden secret.

Then Aros fell down upon his face.

And Mary said to him, Lift up your head Aros: because I will shorten for you the thing, as that clear body which is thrown upon the Hillocks, and is not obtained by putrefaction or motion. Take and pound it with

Gumm Elsaron, and with the two fumes because the Body comprehending or retaining them is Gumm Elsaron and grind it all. Therefore approach because it all melts. If you project its wife upon it, it will be as a distilling Water, and when the Aire shall strike it, it will be congealed and be one body, and make projection of it, and you will behold Wonders: O Aros that is the hidden secret of Scholia; and know that the said two fumes are the Root of this Art, and they are the white Kibric and the humid calx, but the fixed Body is of the Heart of Saturn comprehending the Tincture, and the Fields of Wisdom or of Scholia. And the Philosophers have named it by many and all names, and received or gathered from the Hillocks it is a clear white Body, and these are the medicine of this Art, part is procured and part is found upon the Hillocks; and know Aros that the wise men have not called it the Fields of Wisdom, or of Scholia, unless because Scholia will not be compleated but by it; and in the Scholia there are nothing but wonderfull things. For there also enters into them the four Stones, and its true regimen is as I have said. And that is first Scoyare, Ade, and Zethet; by that make your Allegory as Hermes has done in his Books Scoyars, and the Philosophers have allways made the regimen longer, and have resembled the work to every thing which ought not to make the work, and they make the Magistry to be in one year, and this but onely for hiding it from the ignorant people, untill it be confirmed in their Hearts and their senses (till they believe the Art); because the Art will not be compleated except only in Gold; because it is the great secret of God: and they who hear of our secrets doe not verify them (nor believe them to be true), by reason of their ignorance. Did you understand Aros?

Aros said yes. But tell me about that vessel, without which the Work will not be accomplisht.  
Mary said that the Vessel of Hermes which the Stoicks have concealed, and it is not a Necromanticall Vessel, but it is the Measure of your Fire.

Aros said: O Lady you have obeyed (been a scholar) in the Society of Scoyari: O Prophetess, have you found among the Secrets of the Philosophers, which they have set down in their Books, that any one can make the Art out of one Body?

And Mary said: Yes: which Hermes has not taught, because the Root of Scholia is a body which cannot be made smooth or plain and incurable (unconquerable) and it is a poyson mortifying all bodies, and it pulverises them and coagulates Mercury with its odour. And shee said, I swear to you by the eternall God, that that poison when it is dissolved untill it is made a subtile Water, I care not by what dissolution it is done, does coagulate Mercury into Luna with the strength of Truth, and it falls into the Throne of Jupiter, and forms him into Luna. And the Science is in all Bodys, but the Stoicks, by reason of the shortness of their lives, and the Length of the Work, have concealed this; and they found out these tinging Elements, and they increased them, and all the Philosophers teach them, except the Vessel of Hermes, because it is divine, and of the Wisdom of the Lord hidden from Nations: and they who are ignorant of it, know not the Regimen of Truth, because of their Ignorance of the Vessel of Hermes.

Mary briefly soundeth forth  
Strange things like Thunder round the Earth.  
She with two Gumms makes the Bottome stay  
What else would fly away.  
Three things if you three hours attend  
Are chained together in the End.  
Mary the Light of dew, and Art has got  
In three hours to tye the Knot.  
Pluto's daughter, it is she  
Who bindeth Loves confederacy  
Joyned with three seeds she does aspire  
To be exalted in the Fire.

## An Alchemical Mass

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Introitus. Our Lord, fount of goodness, inspirer of the sacred art, from whom all good things come to your faithful, have mercy.

Christe. Christ, Holy one, blessed stone of the art of the science who for the salvation of the world hast inspired the light of the science, for the extirpation of the unbelievers, have mercy.

Kyrie. Our Lord, divine fire, help our hearts, that we may be able, to your praise, to expand the sacraments of the art, have mercy.

Graduale. He descends like rain upon the fleece, and as showers falling gently upon the earth. Allelujah. O blessed creator of the earth, whiter than snow, sweeter than sweetness, fragrant at the bottom of the vessel like balsam. O salutary medicine for men, that cureth every weakness of the body: O sublime fount whence gushes forth truly the true water of life into the garden of thy faithful.

Ave Maria. Hail beautiful lamp of heaven, shining light of the world! Here art thou united with the moon, here is made the band of Mars and the conjunction of Mercury. From these three is born through through the magistry of the art, in the river bed, the strong giant whom a thousand times a thousand seek, when these three shall have dissolved, not into rain water... but into mercurial water, into this our blessed gum which dissolves of itself and is named the Sperm of the Philosophers. Now he makes haste to bind and betroth himself to the virgin bride, and to get her with child in the bath over a moderate fire. But the Virgin will not become pregnant at once unless she be kissed in repeated embraces. Then she conceives in her body, and thus is begotten the child of good omen, in accordance with the order of nature. Then will appear in the bottom of the vessel the mighty Ethiopian, burned, calcined, discoloured, altogether dead and lifeless. He asks to be buried, to be sprinkled with his own moisture and slowly calcined till he shall arise in glowing form from the fierce fire... Behold a wondrous restoration and renewal of the Ethiopian! Because of the bath of rebirth he takes a new name, which the philosophers call the natural sulphur and their son, this being the stone of the philosophers. And behold it is one thing, one root, one essence with nothing extraneous added and from which much that was superfluous is taken away by the magistry of the art... It is the treasure of treasures, the supreme philosophical potion, the divine secret of the ancients. Blessed is he that finds such thing. One that has seen this thing writes and speaks openly, and I know that his testimony is true. Praise be to God for evermore.

## The Mirror of Alchemy

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The Mirror of Alchemy, composed by the famous Friar, Roger Bacon, sometime fellow of Martin College and Brasen-nase College in Oxenforde.

### CHAPTER I.

#### Of the Definitions of Alchemy.

In many ancient Books there are found many definitions of this Art, the intentions whereof we must consider in this Chapter. For Hermes said of this Science: Alchemy is a Corporal Science simply composed of one and by one, naturally conjoining things more precious, by knowledge and effect, and converting them by a natural commixtion into a better kind. A certain other said: Alchemy is a Science, teaching how to transform any kind of metal into another: and that by a proper medicine, as it appeared by many Philosophers' Books. Alchemy therefore is a science teaching how to make and compound a certain medicine, which is called Elixir, the which when it is cast upon metals or imperfect bodies, does fully perfect them in the very projection.

### CHAPTER II.

#### Of the natural principles, and procreation of Minerals.

Secondly, I will perfectly declare the natural principles and procreations of Minerals: where first it is to be noted, that the natural principles in the mines, are Argent-vive, and Sulphur. All metals and minerals, whereof there be sundry and diverse kinds, are begotten of these two: but: I must tell you, that nature always intends and strives to the perfection of Gold: but many accidents coming between, change the metals, as it is evidently to be seen in diverse of the Philosophers books. For according to the purity and impurity of the two aforesaid principles, Argent-vive, and Sulphur, pure, and impure metals are engendered: to wit, Gold, Silver, Steel, Lead, Copper, and Iron: of whose nature, that is to say, purity, and



impurity, or unclean superfluity and defect, give ear to that which follows.

Of the nature of Gold.

Gold is a perfect body, engendered of Argent-vive pure, fixed, clear, red, and of Sulphur clean, fixed, red, not burning, and it wants nothing.

Of the nature of silver.

Silver is a body, clean, pure, and almost perfect, begotten of Argent-vive, pure, almost fixed, clear, and white, and of such a like Sulphur: It wants nothing, save a little fixation, color, and weight.

Of the nature of Steel.

Steel is a body clean, imperfect, engendered of Argent-vive pure, fixed & not fixed clear, white outwardly, but red inwardly, and of the like Sulphur. It wants only decoction or digestion,

Of the nature of Lead.

Lead is an unclean and imperfect body, engendered of Argent-vive impure, not fixed, earthy, dressy, somewhat white outwardly, and red inwardly, and of such a Sulphur in part burning, It wants purity, fixation, color, and firing.

Of the nature of Copper.

Copper is an unclean and imperfect body, engendered of Argent-vive, impure, not fixed, earthy, burning, red not clear, and of the like Sulphur. It wants purity, fixation, and weight: and has too much of an impure color, and earthiness not burning.

Of the nature Iron.

Iron is an unclean and imperfect body, engendered of Argent-vive impure, too much fixed, earthy, burning, white and red not clear, and of the like Sulphur: It wants fusion, purity, and weight: It has too much fixed unclean Sulphur, and burning earthiness. That which has been spoken, every Alchemist must diligently observe.

### CHAPTER III.

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

The generation of metals, as well perfect, as imperfect, is sufficiently declared by that which has been already spoken, Now let us return to the imperfect matter that must be chosen and made perfect. Seeing that by the former Chapters we have been taught, that all metals are engendered of Argent-vive and Sulphur, and how that their impurity and uncleanness does corrupt, and that nothing may be mingled with metals which have not been made or sprung from them, it: remains clean enough, that no strange thing which has not his original from these two, is able to perfect them, or to make a Change and new transmutation of them: so that it is to be wondered at, that any wise man should set his mind upon living creatures, or vegetables which are far off, when there be minerals to be found near enough: neither may we in any way think, that any of the Philosophers placed the Art in the said remote things, except it were by way of comparison: but of the aforesaid two, all metals are made, neither does any thing cleave unto them or is joined with them, not yet changes them, but that which is of them, and so of right we must take Argent-vive and Sulphur for the matter of our stone: Neither does Argent-vive by itself alone, nor Sulphur by itself alone, beget any metal, but of the commixtion of them both, diverse metals and minerals are diversely brought forth. Our matter therefore must be chosen of the commixtion of them both: but our final secret is most excellent, and most hidden, to wit, of what mineral thing that is more near than others, it should be made: and in making choice hereof, we must be very wary. I put the case then, if our matter were first of all drawn out of vegetables, (of which sort are herbs, trees, and whatsoever springs out of the earth) here we must first make Argent-vive & Sulphur, by a long decoction, from which things, and their operation we are excused: for nature herself offers unto us Argent-vive and Sulphur. And if we should draw it from living creatures (of which sort is man's blood, hair, urine, excrements, hens' eggs, and what else proceed from living creatures) we must likewise out of them extract Argent-vive and Sulphur by decoction, from which we are freed, as we were before. Or if we should choose it out of middle minerals (of which sort are all

kinds of Magnesia, Marchasites, of Tutia, Coppers, Allums, Baurach, Salts, and many other) we should likewise, as afore, extract Argent-vive and Sulphur by decoction: from which as from the former, we are also excused. And if we should take one of the seven spirits by itself, as Argent-vive, or Sulphur alone, or Argent-vive and one of the two Sulphurs, or Sulphur-vive, or Auripigment, or Citrine Arsenicum, or red alone, or the like: we should never effect it, because since nature does never perfect anything without equal commixtion of both, neither can we: from these therefore, as from the foresaid Argent-vive and Sulphur in their nature we are excused. Finally, if we should choose them, we should mix everything as it is, according to a due proportion, which no man knows, and afterward decoct it to coagulation, into a solid lump: and therefore we are excused from receiving both of them in their proper nature: to wit, Argent-vive and Sulphur, seeing we know not their proportion, and that we may meet with bodies, wherein we shall find the said things proportioned, coagulated and gathered together, after a due manner. Keep this secret more secretly. Gold is a perfect masculine body, without any superfluity or diminution: and if it: should perfect imperfect bodies mingled with it by melting only, it should be Elixir to red. Silver is also a body almost perfect, and feminine, which if it should almost perfect imperfect bodies by his common melting only, it should be Elixir to white which it is not, nor cannot be, because they only are perfect. And if this perfection might be mixed with the imperfect, the imperfect should not be perfected with the perfect, but rather their perfection's should be diminished by the imperfect, and become imperfect. But if they were more than perfect, either in a two-fold, four-fold, hundred-fold, or larger proportion, they might then well perfect the imperfect. And forasmuch as nature does always work simply, the perfection which is in them is simple, inseparable, and incommiscible, neither may they by art be put in the stone, for ferment to shorten the work, and so brought to their former state, because the most volatile does overcome the most fixed. And for that gold is a perfect body, consisting of Argent-vive, red and clear, and of such a Sulphur, therefore we choose it not for the matter of our stone to the red Elixir, because it is so simply perfect, without artificial mundification, and so strongly digested and fed with a natural heat, that with our artificial fire, we are scarcely able to work on gold or silver, And though nature does perfect anything, yet she cannot thoroughly mundify, or perfect and purify it, because she simply works on that which she has. If therefore we should choose gold or silver for the matter of the stone, we should hard and scantily find fire working in them. And although we are not ignorant of the fire, yet could we not come to the thorough mundification and perfection of it, by reason of his most firm knitting together, and natural composition: we are therefore excused for taking the first too red, or the second too white, seeing we may find out a thing or some body of as clean, or rather more clean Sulphur and Argent-vive, on which nature has wrought little or nothing at all, which with our artificial fire, and experience of our art, we are able to bring unto his due concoction, mundification, color and fixation, continuing our ingenious labor upon it. There must therefore be such a matter chosen, where in there is Argent-vive, clean, pure, clear, white and red, not fully complete, but equally and proportionably commixt after a due manner with the like Sulphur, and congealed into a solid mass, that by our wisdom and discretion, and by our artificial fire, we may attain unto the uttermost cleanness of it, and the purity of the same, and bring it to that pass, that after the work ended, it might be a thousand thousand times more strong and perfect, then the simple bodies themselves, decoct by their natural heat. Be therefore wise: for if you shall be subtle and witty in my Chapters (wherein by manifest prose I have laid open the matter of the stone easy to be known) you shall taste of that delightful thing, wherein the whole intention of the Philosophers is placed.

### CHAPTER III.

Of the manner of working, and of moderating, and continuing the fire.

I hope ere this time you have already found out by the words already spoken (if you are not most dull, ignorant, and foolish) the certain matter of the learned Philosophers blessed stone, whereon Alchemy works, while we endeavor to perfect the imperfect, and that with things more then perfect. And for that nature has delivered us the imperfect only with the perfect, it is our part to make the matter (in the former Chapters declared unto us) more then perfect by our artificial labor. And if we know not the manner of working, what is the cause that we do not see how nature (which of long time has perfected metals) does continually work! Do we not see, that in the Mines through the continual heat that is in the mountains thereof, the grossness of water is so decocted and thickened, that in continuance of time it becomes Argent-vive? And that of the fatness of the earth through the same heat and decoction, Sulphur is engendered! And that through the same heat without intermission continued in them, all metals are engendered of them

according to their purity and impurity? and that nature does by decoction alone perfect or make all metals, as well perfect as imperfect? O extreme madness! what, I pray you, constrains you to seek to perfect the foresaid things by strange melancholical and fantastical regiments! as one says: Woe to you that will overcome nature, and make metals more then perfect by a new regiment, or work sprung from your own senseless brains. God has given to nature a straight way, to wit, continual concoction, and you like fools despise it, or else know it not. Again, fire and Azot, are sufficient for you. And in another place, Heat perfects all things. And elsewhere, see, see, see, and be not weary. And in another place, let your fire be gentle, and easy, which being always equal, may continue burning: and let it not increase, for if it does, you shall suffer great loss. And in another place, Know you that in one thing, to wit, the stone, by one way, to wit, decoction, and in one vessel the whole mastery is performed. And in another place, patiently, and continually, and in another place, grind it seven times. And in another place, It is ground with fire, And in another place, this work is very like to the creation of man: for as the Infant in the beginning is nourished with light meats, but the bones being strengthened with stronger: so this mastery also, first it must have an easy fire, whereby we must always work in every essence of decoction. And though we always speak of a gentle fire, yet in truth, we think that in governing the work, the fire must always by little and little be increased and augmented unto the end.

#### CHAPTER V.

##### Of the quality of the Vessel and Furnace.

The means and manner of working, we have already determined: now we are to speak of the Vessel and Furnace, in what sort, and of what things they must be made. Whereas nature by a natural fire decocts the metals in the Mines, she denies the like decoction to be made without a vessel fit for it. And if we propose to imitate nature in concocting, wherefore do we reject her vessel! Let us first of all therefore, see in what place the generation of metals is made. It does evidently appear in the places of Minerals, that in the bottom of the mountain there is heat continually alike, the nature whereof is always to ascend, and in the ascension it always dries up, and coagulates the thicker or grosser water hidden in the belly, or veins of the earth, or mountain, into Argent-vive. And if the mineral fatness of the same place arising out of the earth, be gathered warm together in the veins of the earth, it runs through the mountain, and becomes Sulphur. And as a man may see in the foresaid veins of that place, that Sulphur engendered of the fatness of the earth (as is before touched) meets with the Argent-vive (as it is also written) in the veins of the earth, and begets the thickness of the mineral water. There, through the continual equal heat in the mountain, in long process of time diverse metals are engendered, according to the diversity of the place. And in these Mineral places, you shall find a continual heat. For this cause we are of right to note, that the external mineral mountain is everywhere shut up within itself, and stony: for if the heat might issue out, there should never be engendered any metal. If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in, when it ascends, may find no vent: but that the heat may beat upon the vessel being close shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some earth, representing the nature or close knitting together of glass: the mouth whereof must be signed or sealed with a covering of the same matter, or with lute. And as in the mines, the heat does not immediately touch the matter of Sulphur and Argent-vive, because the earth of the mountain comes everywhere between: So this fire must not immediately touch the vessel, containing the matter of the aforesaid things in it, but it must be put into another vessel, shut closed in the like manner, that so the temperate heat may touch the matter above and beneath, and where ever it be, more aptly and fitly: whereupon Aristotle says, in the light of lights, that Mercury is to be concocted in a three-fold vessel, and that the vessel must be of most hard Glass, or (which is better) of Earth possessing the nature of Glass.

#### CHAPTER VI.

##### Of the accidental and essential colours appearing in the work.

The matter of the stone thus ended, you shall know the certain manner of working, by what manner and regiment, the stone is often changed in decoction into diverse colors. Whereupon one says, So many colors, so many names. According to the diverse colors appearing in the work, the names likewise were varied by

the Philosophers: whereon, in the first operation of our stone, it is called putrifaction, and our stone is made black: whereof one says, When you find it black, know that in that blackness whiteness is hidden, and you must extract the same from his most subtle blackness. But after putrifaction it waxes red, not with a true redness, of which one says: It is often red, and often of a citrine color, it often melts, and is often coagulated, before true whiteness. And it dissolves itself, it coagulates itself, it putrifies itself, it colors itself, it mortifies itself, it quickens itself it makes itself black, it makes itself white, it makes itself red. It is also green: whereon another says, Concoct it, till it appears green unto you, and that is the soul. And another, Know, that in that: green his soul bears dominion. There appears also before whiteness the peacocks color, whereon one says thus, Know you that all the colors in the world, or that may be imagined, appear before whiteness, and afterward true whiteness follows. Whereof one says: When it has been decocted pure and clean, that it shines like the eyes of fishes, then are we to expect his utility, and by that time the stone is congealed round, And another says: When you shall find whiteness atop in the glass, be assured that in that whiteness, redness is hidden: and this you must extract: but concoct it while it becomes all red: for between true whiteness and true redness, there is a certain ash-color: of which it is said, After whiteness, you cannot err, for increasing the fire, you shall come to an ash-color: of which another says: Do not set light by the ashes, for God shall give it to you molten: and then at the last the King is invested with a red crown the by will of God.

## CHAPTER VII.

How to make projection of the medicine upon any imperfect body.

I have largely accomplished my promise of that great mastery, for making the most excellent Elixir, red and white. For conclusion, we are to treat of the manner of projection, which is the accomplishment of the work, the desired and expected joy. The red Elixir turns into a citrine color infinitely, and changes all metals into pure gold. And the white Elixir does infinitely whiten, and brings every metal to perfect whiteness. But we know that one metal is farther off from perfection then another, and one more near then another. And although every metal may by Elixir be reduced to perfection, nevertheless the nearest are more easily, speedily, and perfectly reduced, then those which are far distant, And when we meet with a metal that is near to perfection, we are thereby excused from many that are far off. And as for the metals which of them be near, and which far off, which of them I say be nearest to perfection, if you are wise and discrete, you shall find to be plainly and truly set out in my Chapters. And without doubt, he that is so quick sighted in this my Mirror, that by his own industry he can find out the true matter, he does full well know upon what body the medicine is to be projected to bring it to perfection. For the forerunners of this Art, who have found it out by their philosophy, do point out with their finger the direct and plain way, when they say: Nature, contains nature: Nature overcomes nature: and Nature meeting with her nature, exceedingly rejoices, and is changed into other natures, And in another place, Every like rejoices in his like: for likeness is said to be the cause of friendship, whereof many Philosophers have left a notable secret, Know you that the sour does quickly enter into his body, which may by no means be joined to another body, And in another place, The soul does quickly enter into his own body, which if you go about to join with another body, you shall loose your labor: for the nearness itself is more clear. And because corporeal things in this regiment are made incorporeal, and contrariwise things incorporeal corporeal, and in the shutting up of the work, the whole body is made a spiritual fixed thing: and because also that spiritual Elixir evidently, whether white or red, is so greatly prepared and decocted beyond his nature, it is no marvel that it cannot be mixed with a body, on which it is projected, being only melted. It is also a hard matter to Project it on a thousand thousand and more, and incontinently to penetrate and transmute them. I will therefore now deliver unto you a great and hidden secret. one part is to be mixed with a thousand of the next body, and let: all this be surely put into a fit vessel, and set it in a furnace of fixation, first with a lent fire, and afterwards increasing the fire for three days, till they be inseparably joined together, and this is a work of three days: then again and finally every part hereof by itself, must be projected upon another thousand parts of any near body: and this is a work of one day, Or one hour, or a moment, for which our wonderful God is eternally to be praised.

Here ends the Mirror of Alchemy, composed by the most learned Philosopher, Roger Bacon.

# On the Philadelphian Gold

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## A Conference betwixt Philochrysus and Philadelphus On the Philadelphian Gold.

**Philochrysus:** This was upon me to ask you. You may remember then that you told me how the description of your city which we then read, was more literal, than is easy to be believed, and withal more mystical than it is possible for the wisest of mortals to comprehend. And in particular you told me that it was built first of true and substantial Gold; secondly of fine Gold; thirdly of transparent or glassy Gold; and fourthly of living Gold.

I desire now that you would answer me to all these particulars in order. Do you then say that this city is built of true Gold, and that it is not only metaphorically said to be built of Gold? Is it as real and substantial, is it as visible and palpable, and has it as many good qualities as this which I have now in my hand?

**Philadelphus:** Yes, Philochrysus, I can assure you that it is built of true and not metaphorical Gold, as some would have it only to be. This Gold, I say, is no less real and substantial, and no less visible and palpable to its inhabitants and has as many, yea more, good qualities that that which you hold in your hand, and seem so pleased with. I know that this is a strange language, and I shall have much ado to make myself understood by you but in any degree. Because I must speak of that which you have never seen, or handled; though others have both seen and handled of it, and you also may come in time to do the same. So that it will be almost as hard a matter for one that is born blind to understand the philosophy of colours, or one born deaf the nature and distinction of sounds, as for you to comprehend what I am about to say of a certain substance that is visible to some but not to you, palpable to some but not to you; and which therefore you have no kind of apprehension of.

**Philochrysus:** I promise to be very attentive. Do me the favour but to satisfy me as far as you can.

**Philadelphus:** Well, I will endeavour your satisfaction, after that you shall have answered me a question or two that I have to propose to you.

**Philochrysus:** I am very ready to do it.

**Philadelphus:** Why do ye believe that piece of Gold which ye showed me, to be true, real and substantial, and not shadowy, figurative and accidental?

**Philochrysus:** Why do I believe so? I am not such a stranger to the truth, as not to be able to distinguish it from a shadow. A shadow will fly from me if I go to catch at it, but this I can grasp fast enough. A shadow depends on the substance, and on the position of the Sun which casts it. It has no figure but from the substance, and that is always very faint and weak; it cannot be touched, it has no ponderosity, no light, no power in it. But this is ponderous, bright and powerful. You see me touch it, and its figure is not faint or weak but vivid and strong, without depending upon anything else. Wherever I move it, and whatever the position of it may be to the Sun or light, it still retains the same shape and the same substance. And now I have it fast, I dare venture its flying away.

**Philadelphus:** I see you are well satisfied with yourself. But pray tell me, how would you give a description of it, to satisfy another that had never seen it, or perhaps never heard of it; or if ever heard of it, yet not otherwise than as a figurative sound to please children with, or as a rattle, a picture, a shadow, a name without substance, without reality? How would you make it to be understood to a Philosopher, and how to a merchant that is no philosopher, supposing them both to be strangers to the nature and use of this sovereign metal?

**Philochrysus:** Truly, Philadelphus, you begin to puzzle me. And besides I cannot see whither all your windings and turnings will at last lead me. Indeed, it would be a difficult matter to resolve satisfactorily either a Philosopher or a merchant concerning this dear precious metal, if they have not some manner of notice of it beforehand. But since it is not unlawful to make such a supposition, I am ready also to make such an answer as I can.

I would therefore endeavour to satisfy them, by making use of such ideas, images and conceptions which they are already acquainted with; and by compounding them and dividing them, I would strive to frame in the inquirer an idea, image and conception hereof, which might approach as near as possible to the truth. As for instance, if I were to discourse with a philosopher, whom I will suppose to live in the remotest part of Tartary, or in some dark corner near to the Northern Pole where mines of Gold were never so much as heard of, and no name even found for it in the language of the country. I would think in the first place what to call it, that he might in some sort apprehend me, while I am discoursing with him. Now because some Copper mines may be near to him, and he may have both seen and handled and also tried several experiments upon this metal, therefore I will call it fine Copper or perhaps fine Brass, if this be likewise known to him. Then because I must speak to him in his own terms, and he has used himself to those of Mercury and Sulphur, I will tell him this fine Copper is compounded of a pure Mercurial Water and a pure Sulphureous earth, exactly proportioned and duly maturated and concocted by the Sun-beams in some proper matrix or vessel.

Next I will, as far as I am able, show him the difference, both in quantity and quality, of the compounding principles of this fine Copper, and of his Copper. Whereupon I tell him that the Mercurial Water, which enters into the composition of this fine Copper, is not only more subtle, defecated and pure, than that which is in that Gothic Copper of his, but also that it is there in a much greater quantity. Likewise I tell him that the quantity of the Brimstone or Sulphureous Earth, which enters into the composition of the Gothic copper is greater than that which is in this fine (which I call for distinction the Peruvian) Copper, but that in the former it is more coarse than in the latter. Herein lies the main difference of the Peruvian and the Gothic Copper (which I must make my philosopher understand) as to the composition of the principles both in the one and the other. Which are both essentially the same, but diversified as well according to quality as quantity. He must then confess to me, that the Mercury in the Gothic Copper must needs be originally infected and poisoned, and that there must be a defect in its proportion: as likewise that the coarseness, the superfluity and the combustibleness of its Sulphur are no inconsiderable impediments to the perfection of this metal. And he will grant me to this, I believe, though he never have seen the fine metal of Peru, that there may be such a Copper there found as I do describe, if there may be but a Mercury, or water of Life, freed from its original infection and poison, and then fitly adapted and conjoined with a proper Sulphur that shall be pure and of an incombustible nature, so as not to diminish in the severest fires.

However perhaps he will maintain, that I ought not altogether to despise the Sulphureous Earth of his Gothick Copper; for that though it were not so pure, fixed and permanent as that of the other, yet it was of the very same essence and nature with it, and therefore also might possibly come to be in like manner purified and made incombustible.

And when I have brought him thus far, then I may speak unto him of the several properties of our fine copper, and leave him to compare them with those of that coarse sort which is only known to him. And here if I could give him an exact calculation of the weight of a cubical inch of the Peruvian Copper, comparing it with a cubical inch of the Gothick and showing the preponderancy of that above this, I should settle in him a just idea as to one property of it. Another property is purity and clarity, which I must in the next place give him to understand by deduction from such ideas or conceptions which he has already admitted. A third is its tincture, and here as I must heighten that idea which he has entertained on one side, so I must lessen it on the other, that this man may exactly quadrate with the original. A fourth and main property which I am to tell him of is Fixation, or the immortality and indefectibility of the tincture, life or soul of this metallic body. Besides all which I may in the fifth place discourse to him of the extreme ductability or rarefaction of it; if it might not be too prodigious for his belief; and sixthly, of its medicinal uses and qualities, which would afford me a great variety of matters to entertain him with.

And thus I shall have in some degree satisfied my Tartarian or my Gothick Philosopher, that the fine Copper of Peru is not metaphorical or symbolical, as his poor country men, who have never seen it, would persuade him: but that it is as truly, really and substantially of a metallic nature and consistence, as that which he daily handles for such. And he now begins to understand how this fine copper, which I otherwise call Gold, is compounded of the same (yet better graduated) principles, with a more exact proportion than his, and that it is not metaphorically, but really a metallic substance, more ponderous, and brighter than the other, also of a bitter (though not so deep) Tincture, more fixed and ductile, and lastly more proper for human bodies, to be used internally or externally, when prepared according to Art.

So I take my leave of my Philosopher, and go next to my merchant. Here I shall not have so much to do, as with the former. I need only to mind him in brief of the several properties about which I discoursed my

philosopher, and then declare unto him the great and excellent use thereof in commerce, so as more than four hundred times to answer the other in common valuation, and often more than five hundred.

**Philadelphus:** Tis enough, I find you like well the subject that you are upon, but hope it will serve to lead you into one that is far better. Of all that you have now said, nothing will be found to be in vain, when I shall come to examine you. The tables may come perhaps to be turned upon yourself. Wherefore let me persuade you to try thoroughly, whether that be indeed gold, which you believe to be so. But since you have been pleased to satisfy me as to what I demanded, I am now most ready to satisfy you, as to what was propounded; only I must first premise two or three things that I may be understood by you. Wherefore be now attentive and consider well what I am about to say.

**Philochrysus:** I will be sure Sir, to attend your motion, for I begin to be very jealous, that you have been carrying on all this while some plot to undermine me. But pray let us hear your premises, and I promise to make the best use of all the ears and eyes which I have.

**Philadelphus:** The first thing that I wish then to premise is this, That the Divine Blessing was originally spoken forth upon the whole Creation of God. Or as some would rather choose to express it - It was outspoken into the Creation, that is, by a real, vital and essential infusion engrafted into it. So that whatever come out of the hands of God was good. No evil should ever be derived from the Divine Being, who notwithstanding the supreme liberty of Will, is necessitated when He acts, to act according to Goodness. No sin nor death, no barrenness or drought, no weakness or disproportion could at all proceed from him. Wherefore he rejoicing, as it were, in the works of his hands, pronounced them both severally and universally to be good, yea very good, as considered in their whole system, and harmonious union with each other.

**Philochrysus:** I must grant that you say. But I would fain see to what purpose It will serve you.

**Philadelphus:** You may yet, before we part.

**Philochrysus:** I cannot deny but that God blessed the whole Creation and that all the works of his hands are good. Make your best of it.

**Philadelphus:** The second thing that I have to premise is but as a corollary from the former, and is strengthened by universal experience. It is this, The Works of the Creation are not Now in the same State, as they were when they first came out of the hands of God, or as when the Divine Blessing was pronounced upon them, or outspoken onto them, yet with this limitation, so far as they are within our Sphere or Orb. For experience doth at this day too sufficiently attest that the creatures, whether they be of the animal, vegetable or mineral kingdom, cannot be all said to be good, howsoever they be considered, either separately by themselves, or conjunctly in harmony with the rest. And whatever may be pleaded on their behalf by some acute philosophers and divines, that all the creatures are, even at this day, good; though not positively, yet relatively, and with respect both to their present constitution and the constitution of the world in general, it is evident, to me at least, if either the undoubted records of scripture, or the natural light of reason may judge of the appeal, that all that they can say will, if it prove any thing, certainly conduce to the very overturning of the positive goodness of the Divine Being, and the introducing in the room thereof a certain relative, hypothetical and imaginary goodness, and to the building up a very odd and irregular system of the Universe.

This if it were necessary, I might at large deduce through several particulars, proving the absurdity and inconsistency of such a supposition, that has been taken up of late by some men of name, and by them too much authorised to the dishonour of God, though they might not perhaps design it so, as I am apt both to hope and believe. But this would lead me out very far and keep me too long from the resolution of the question in hand. However, Philochrysus, if at any other time you think it worth your while to demand a particular satisfaction as to this point, I shall be most willing to give it to you.

**Philochrysus:** I thank you, Philadelphus. At present I am well enough satisfied in this matter; yea so much as I have often with my self admired, even when bit by a flea, how any could be serious in pleading for the perfection of the present constitution of the World of Nature, as if it never had been better, or was never to be better; but after it shall have lasted out such a term, that it must return back again into its primitive state of nothingness; by the most dreadful dissolution through Fire. This their catastrophe of Our World, I must confess, did never very well please me; but did always stick.

**Philadelphus:** Its is then granted by you that the present constitution of this terrestrial world in which we live, is not so perfect and good as it was originally brought forth by God, and that it may, by the gift of god, recover again its original constitution.

**Philochrysus:** It is granted.

**Philadelphus:** Well! Answer me now this one question. Which do you now think best deserves to be called by this or that name, that which is most perfect in its kind, and that which comes up most really to the true and original frame of its nature, or that which falls short of it, and is very Imperfect as to its kind?

As for instance, you take two sheep, or two horses, and of these let one be placed at the right hand and the other at the left. Suppose now the horse at the right hand to have all the most excellent features and proportions of an horse, and that at the left to have none of them at all, but to be very mean and despicable. Suppose also the sheep at the right hand, to be very plump and fat, and to wear a Golden Fleece upon its back, and that at the left to be lean, deformed and leprous. Will you hereupon say that the horse at the left hand is a real horse, but that at the right a metaphorical one? Or that the sheep at the left is a true sheep, but not that at the right? And will you not rather say that these by approaching nearer to the perfection of their nature, and to the original integrity and beauty in which they were first both brought forth from the Divine exemplar, do less deserve to be called figurative or allegorical than the other.

**Philochrysus:** So indeed it seems to me, if either of these may be called a figurative sheep, or a figurative horse, it must be the left-handed ones, who come not up to the primitive constitution of their nature, into which the divine blessing was spoken, but have fallen under the curse, and suffered the depravation of their first pure form, according to the supposition that is granted you. And if any one had ever seen such an other but such lean and deformed sheep, or such ill conditioned and disproportioned jakes, verily I say should much condemn his rashness, if he should say there were no other, but positively conclude these to be the best of the kind, and that above them are but hypothetical metaphors, or poetical expressions of somewhat transcending nature. Yea I should be a little angry if he should be so obstinate as to stand out against the authentic relations of ocular witness, or go to oblige me to deny my own senses, because his have not had the same experience which mine also had.

**Philadelphus:** Suppose also that you have two bushels of wheat, the one whereof is half full of chaff, the other perfectly cleansed, the one blighted, the other large grained and sound. Would you say that the blighted and chaffy corn is only real and substantial, but the sound and the cleansed to be no more than a metaphor or a shadow. I believe not.

Suppose once more that you have two pips of Spanish wine, the one natural and unsophisticated, clean and sprightly, the other pipe sophisticated and filled up half with water: and that you have tasted only of the latter. Would you say that this only is true wine, and not the other?

**Philochrysus:** No, Philadelphus, I think I should not so far expose my own judgment. And though I should not have tasted of the finest wine, yet would I not say there is no better than that I have tasted; and assert that what I am told of the other is only fancy or figure.

**Philadelphus:** Now my dear Philochrysus, Hold to your words. For I see two pieces of gold, the one as at your right hand, the other is at your left, the one celestial gold, the other terrestrial gold, like as there are bodies celestial and bodied terrestrial. The gold of your left hand you see and handle, and say therefore that it is substantial. The gold of the right hand you see not neither can you handle, and conclude therefore that it is shadowy. The reason whereof is this. The former has a peculiar virtue in it to blind that eye by which the former Gold may be discerned, and to induce such a paralytic numbness and deadness on all one part of the man that has a lust after it, that he cannot possibly feel or handle the other till his disease be first removed from him. But as for me, that Gold which you call substantial, I should of the two rather choose to call shadowy Gold, and that which you think to be shadowy and figurative, I must call substantial and real, on far greater reasons than you have produced to move me to the contrary.

**Philochrysus:** I cannot but believe my senses. You shall not easily persuade me out of them. For if they deceive me, I can be certain of nothing.

**Philadelphus:** Be not afraid: you may keep your senses still for me. Since the senses deceive none; but it is the judgment which is made upon them that may be erroneous. Take care therefore that you judge not amiss, and think that to be in the object itself which is nothing but an impression produced by it upon the sensory. But tell me, do you ever dream?

**Philochrysus:** Yes I do.

**Philadelphus:** You may then remember how you thought that you have seen, felt and handled various objects which have vanished away as soon as you awakened.

**Philochrysus:** I do. And particularly I call to mind, how I have sometime thought myself to be rolling among bags of gold. So that it has been no small trouble to me to find myself undeceived in the morning.

**Philadelphus:** Forget not this. The application will not be difficult, and very nearly concerns you, my friend. Philochrysus, you are in a dream at this very instant, and you will certainly find yourself undeceived in the morning, when your senses that are now locked up in sleep shall recover themselves.



**Philochrysus:** In a dream say you? Nay, then the whole world is a dream. All that I do is dream and fancy, and whatever I behold or handle is but a shadow. Will you make all the world beside yourself to be in a dream? Will you make all the hurly-burlies in it, all the traffickings, negotiations, and wars, with all manner of transactions, private and public, civil and religious, to be nothing more but the sportive imaginations of the night? Will you make nothing to be real or substantial of what is seen, felt, heard or understood by us poor mortals? Sure, Philadelphus, you are no sceptic.

**Philadelphus:** No, I am an eclectic. But yet I have found the good of scepticism, as to many things that you believe. And if it go not too far, it is the foundation of all solid knowledge, natural, political or divine. Wherefore, however strange it may appear to you, it is not very far from the truth, to say that this world, with all that is in it, is but a dream or a shadow when compared with the invisible worlds. I am afraid to press you too much with these matters, and therefore I only said it is not very far from the truth to say so, but the indubitable records wherein manifestly the finger of God, would bear me out, if I should say that it is the very truth itself. Search into these and you will find enough to open your eyes and let you see that the form of this World passeth away, and that all that belongs to it is no more than as a vision of the night, which flies away with the day break. My thoughts have been formerly the same with yours: the poisoned cup from the hand of the Fair Harlot, whom I have mentioned to you, cast me into a deep sleep. And in it I remember, I had just the same dreams which you have now. I thought terrestrial gold was as substantial as you imagine it to be, and of the celestial gold I had no manner of apprehension; but was contented to look on it as a figure and not as a substance. But I was roused out of my sleep by a swift messenger out of the Heavenly Philadelphia, upon which all the enchanted scenes of the night immediately fled away, and I awakened recovering the senses which had been before chained up, and then I quickly perceived my errors. Ah! Philochrysus! Awake! Awake! There stands now at your right hand one of the citizens of that beautiful city, who holds before him a medal made of the same gold, which he would present to you, if you would but suffer your eyes to be opened, and would not hold so fast the shadow.

**Philochrysus:** What mean you to do with me? Oh! A little more sleep, a little more slumber, a little more of this worlds, and then I awake. Disturb me not.

**Philadelphus:** He talks in his sleep. Ho! Ho! Philochrysus. You will not yet be awakened I find. I will therefore for a little time grant you your hearts desire, and this once, suppose that you are not asleep while you sleep, but that your dream is a reality, and all the conclusions that you have made from the exercise of your outward senses to be true. For by parity of reason (even granting what you say) as you do conclude the terrestrial gold to be true, real and substantial, I do conclude the celestial to be so, and much more so. If you plead sensation for yours, I know those that plead it for ours, and that deserve as much (at least) to be believed as any that you bring. But lest you might not so readily believe or apprehend perhaps the witnesses that I could produce, I will proceed with you as you would do with your Goth or Tartar, that had never heard of the gold mines of Peru. Wherefore I must needs tell you that if the Peruvian gold be true gold, then the Philadelphian gold deserves also of right so to be called, yea is much better qualified of the two to bear this name, as it is more perfect in its kind, and as it more nearly approaches then the former to the true and original frame of pure and undefiled nature, exactly compounded according to the divine exemplar, and duly concocted in the bowels of the everlasting mountains, the mountains of the Sun and the Mountains of the Moon. Whence, supposing the difference of Philadelphian and Peruvian Gold to be, as the difference of Peruvian and Gothic Copper; this will not hinder but that the Philadelphian Gold, both according to the greater purity of its constituent principles (as without the least alloy of the curse) and the most exact proportion of then, may well deserve to be looked on no less real than the Peruvian.

**Philochrysus:** If it be so, pray dear Philadelphus, give me some of it, that I may make a proof.

**Philadelphus:** You are not yet out of your dream, you know not what you say. For you neither understand what manner of Gold this is, neither who it is that can give it. It may be called to you by a thousand names, but I do assure you that it is true and proved gold. And let me tell you that your gold, or the false brass of Peru, is not constituted of Principles altogether pure and defectless, but mixed with some close and inherent imperfections. Neither are the proportions adjusted according to perfect Nature, but only according to the perfect constitution of this terrestrial orb. The curse that has entered into the whole lower Creation has also entered into this, and it is not a perfect metal, except with respect to the lapsed and broken frame of this our Earth.

**Philochrysus:** Hah! Philadelphus! I am wondering where you will run at last. I am not so much in a dream, but I can laugh at these amusements of yours. Did ever any before deny Gold to be a perfect metal?

**Philadelphus:** Mistake me not. I do not deny it to be a perfect metal with respect to the present order of things in their Fallen State. But I do positively aver that it is not a perfect metal with respect to that

primitive and original order of Beings which proceeded immediately from God through His Word, wherein and whereby they subsist; but that it partakes of the curse, as well as all the other subjects of the mineral or metallic kingdom, though not in the same degree. Now there is an Inherent curse, and there is also an Adherent Curse, and of both of these it more or less participates.

**Philochrysus:** Pray what do you mean by an Inherent Curse, and how do you appropriate it to the Terrestrial Gold.

**Philadelphus:** Know what is the Blessing and you cannot fail to know what is the Curse in Nature. There is an Inherent Blessing in every creature, and there is also an Adherent Blessing. Without the former God could never have pronounced them good, and without the latter they could never have been serviceable to man, or to the rest of their fellow creatures. A privation, or loss, in either of these kinds, is called the Curse. And as it has diverse degrees and is variously specified, so takes it up diverse names, as Death, Darkness, Hades, Sheol, the Turba, the Left Hand, the Seed of the Serpent, the Mist out of the Earth, Lilith, Arimanius, Poison, the Blood of the Old Dragon, the Prisons, the North, and many others.

The benediction now of both kinds may be lessened, hidden or removed either in part or in whole. The Adherent Benediction may possibly admit of a total remove and separation, but the inherent can never do this without the destruction and annihilation of the subject wherein it is. Whence though it may be hid, yet can it never be separated without the entire disunion of its constituent and vital principles. Which are not perishable, but endure the same, notwithstanding all the cortices, veils, and coverings, wherewith they may be overcast or oppressed, and which are said to be under the president-ship of so many evil Angels.

Behold then here is Wisdom to take away the Inherent Curse from the creature, and to cause the disappeared Blessing to reappear, and exert forth itself. Now shall you understand how this curse is to be appropriated to the terrestrial Gold, and how the contrary Blessing is to be predicated of the celestial. But in the first place you are to take notice, that as the inherent is here less than in any other subjects of the same Kingdom and Order, so the Adherent Curse is greater. In the second place you are to observe that the primary and Radical principles being (as to us) invisible in themselves, the secondary and elementary, which may be made visible, can be here only examined into.

In the third place, I am now to acquaint you that these elementary principles, which I call also Spermatical, as I call the former Seminal, are vastly different in the state of pure and of corrupt Nature.

For in pure nature there is found a bright living crystalline water, full of spirit, power and energy; but in Nature corrupted there is a water that is opposite to this, being without Light, Life, or purity, without spirituality or strength, and void of all benign efficacy. Wherefore as a stagnated pool remote from the sun beams, or as a dead insipid phlegm, is not to be regarded or valued, so likewise there is found a bright, living and crystalline earth (such as hath been, and such as will be, and such as is even at this time, when it appears not, except to some few) which is sometimes compared to fine silver, and is called the Salt of the Earth. And in this Blessed earth is locked up the Spirit, Energy and Seed of the Mineral and vegetable kingdoms in their purest constitution, yea and of the animal too. For that it contains in itself the Fire of Nature, by which the wheel of her Magia, according to all the seven forms and spirits is set to work.

On the contrary there is a dull, dead and opaceous earth that is mixed more or less with all terrestrial subjects, and that may by Art be separated from them. This is the Curse of the Earth which must be taken away and dissolved, before the Blessed and new Earth can appear, wherefore it is called the Damned Earth.

**Philochrysus:** I hope you will not say that there is any of what the Chymists call Damned Earth in this our Gold. For I cannot bear the thought of it. Pray therefore explain yourself here a little.

**Philadelphus:** It is you yourself that make the particular application, for I did not. And indeed, Sir, I was almost afraid to touch you so near the quick. But if your Gold, Philochrysus, be a terrestrial subject (which you will scarce deny) then I am sure it must have some share of this Damned earth in it. For the Curse has not a command to stop when it came to a mine of Gold, but like a leaven it passed through and through, and infected the whole earth, and all that belonged to it. There might not indeed so much of it here abide as elsewhere, and therefore I said there was less of the Inherent Curse in this, than in any other subject of the same kingdom or order. Yet there is some, and that too very considerable, if either reason or experience may be allowed to pass the judgment. But this would lead us too far into a Philosophical disquisition.

Let it suffice at present to consider whether what a vulgar and ordinary artist may be able to give an ocular demonstration of in the greatest part of earthly subjects, an expert master may not be as able to give the same in All?

Wherefore be not angry, dear sir, at what I have asserted, but learn to bear the thought of what will be so much your disappointment, as to let you see the fair idol of your heart is not so lovely as you have imagined it to be, and that it is not all true gold that glisters in your hand.

There is a Damned Earth Terra Damnata et Maledicta that cleaves so fast to it, as is not (easily) to be separated by the refiners art. And I am informed from credible testimonies, that whosoever shall be understanding in heart and skillful in hand, to separate this vile earth from the precious Solar Earth in the body of Terrestrial Gold, shall find the quantity of the former (however small when compared to the inferior metals) to exceed the other. And if what is related concerning the degradation of Gold by an eminent and curious eye-witness of this nation, whom all the philosophical and Christian world stands obliged to (and who had this generous and noble design to vindicate Religion from all sectarian polity or partiality, and to establish it upon solid and immutable grounds, be true; and if also the daily experiments) made even in ordinary laboratories of the possibility of its supergradation and Exaltation, by losing in its weight, and so possessing an higher Tincture and Clarity, may deserve any credit: Then is it certain that it may still arrive to an higher degree both of Fixation and Purity, than it could ever meet with in the Bowels of the Accursed earth.

But whether this can ever be quite set free from its Inherent Curse or no, is not so material to our present purpose. However there is a vein, I can assure you, of Paradisical Gold, which not having been with it infected, is by Moses pronounced to be good, (Genesis 2, 12). And yet even this is no more to be compared with the Philadelphian or Sionitical Gold, than the Peruvian is with it. Hereby you may, in part I hope apprehend what is meant both by the Blessing and the Curse, which are inherent in this Metallic body.

**Philochrysus:** I do, I think, pretty well understand you. But pray what do you mean by an Adherent Curse, and how is that to be appropriated to the Terrestrial Gold?

**Philadelphus:** The Adherent Curse is that which adheres or cleaves to the Creature, by external application, and not by Internal Constitution, or composition. And here by external application I mean not barely any outward abuse of the same whatever, but also (and chiefly) any degree of adhesion of the Human Soul to it, how intrinsic soever, and the more intrinsic still the more dangerous, it being foreign, incongruous, and extrinsic both to the Soul, and to the creature which she seeks to cleave as to her blessing. Now though your terrestrial Gold has indeed not so much of the inherent, yet has it far more of the Adherent Curse, which is much the worst of the two. And though it should be never so perfect as to its composition, that avails not if this other Curse sticks to it. Yea, on the contrary, this will be so much the greater and the heavier, as in the case of the Tartarization [2 Peter, 2, 4.] of those angels who kept not their first estate of adhesion to the Original Beauty and Goodness, and in that of the Golden Calf of Israel, concerning which the Jews have to this very day a celebrated proverb, that no punishment is ever inflicted upon them in which there is not some portion of this calf. And I fear the same may be justly applicable not to them alone. What Evil of Sin is there in the whole world that is not perpetrated for the sake of it? And what Evil of pain, or dreadful judgments by the Divine nemesis have not already been pulled down upon particular persons, upon families and upon whole kingdoms? Behold, and consider the times of old; what examples all histories both sacred and profane doth give you. To conclude, how many are there that for the sake of this, labour the greatest part of their lives in the very fire, who at length reap nought but smoke and dross, in the room of those Golden Mountains which they hereby imagined to themselves? And how many weary themselves all their lives for very vanity, while being deceived with the false show of an adhering blessing, they find only misery and repentance; who, had they taken but half that pains to discover the Paradisical or Philadelphian mine of Gold, would never have been left in such plunges at the last? Behold all this proceeds from its Adherent Curse. Remember, prithee Philochrysus, the dying aphorism of the richest Subject of the world at that time, as well as the best politician, and the most faithful servant; which famous aphorism is, I suppose, not unknown to you.

**Philochrysus:** You mean, I know the saying of that great man, which he left in his legacy to posterity: Had I but taken but half that pains to serve my God, as I took to serve my Prince, he would not now have deserted me.

**Philadelphus:** I do so. And withal I assure you, my good friend, that if you were but half as diligent in seeking after the celestial, as you are in seeking after the terrestrial Gold, you would be experimentally convinced that I have spoken nothing to you all this while but the very Truth, and you would find yourself possessed of substance instead of vanity.

**Philochrysus:** I am at a loss. I know not what to make of that which you say. Disturb me not out of my sleep. For I would rather dream on at the old rate, than be molested. Have pity on me, and depart from me. For I am Philochrysus. I am a lover of that what you have contemptibly nick-named terrestrial Gold. The which to me is a Celestial substance. But you will hardly allow it to be a substance at all, that so you may the more exalt the Gold (as you call it) of your own country, which I must call imaginary. Tell me not then that mine is vanity, or the shadow only of a substance. Neither speak to me of labouring for smoke and

dross. I know what is substance, I thank my stars, and I can distinguish between what is true and what is counterfeit. Mine hath been tried in the Fire, and weighed in the balance. It hath stood in the one; and in the other hath been found to have its just weight. Can you also pretend to this?

**Philadelphus:** Yes, more than pretend. Mine is indeed Gold tried in the Fire, and it has been also weighed in the balance as well as yours. And let me tell you besides, that your gold shall never be able to endure this fire-trial, but shall fly away in it as lead and dross. And one grain of the Gold of my City if put into the balance will preponderate this whole room full of yours. Whence the Crown that is mad out of this Gold is called emphatically a weight of Glory and an Hyperbolic or excessive weight, yea a far exceeding and Hyperbolically Hyperbolic weight [2 Corinthians 4,17.] So far exceeds the celestial Gold in preponderosity the terrestrial Gold when weighed together, as no hyperbole can reach. It exceeds in like manner in clarity and lustre, in fixation and permanency, in the superexcellency of its Tincture, in ductibility and divisibility; and in all manner of medicinal uses both for Spirit, Soul and Body, all which it revives, exhilarates and perfects. And in the last place all the merchandise of your World is not to be compared with it. This alone can truly and really and lastingly make you rich. It would not be difficult to particularize each of these, and to show hereby the reality and substantiality of this Gold that I plead for, not only equally with, but far above that which is dug out of the Earth. But all that can be said hereupon, would but serve so much the more to exasperate you if you comprehend it not, or will not attend to it. In vain therefore would it be for me to give you (at present) a particular description of its several properties, as also of its constituent principles and the manner of their union. I must wait to do that till those senses which are fallen asleep in you shall come to be awakened. But I am therefore sent that I might rouse you out of your sleep. Forgive me that I thus wake you. O Philochrysus! what has become of the eye-salve of Sophia? Arise and anoint your eyes.

**Philochrysus:** Hold! I think I now begin to see. I must confess that I can now see the possibility of what you drive at, but that it is actually so, I cannot yet perceive. I remember I was once a little acquainted with one that might possibly be of your society, and I did hear him exclaim from the pulpit in this manner: "Think ye, ye shall be set up as pillars in the Temple of God to uphold it? or that you shall be full of gold in you pockets, of the finest gold tried in the Fire, like the rich men of the Earth? and to ruffle it in silks, and fine raiment as those in princes' courts? Do you think that these things are here meant in these promises made to the Seven Churches? No, No, dream of no such things, for I say there is not one word true according to the letter.

**Philadelphus:** I do say that every word, every syllable, every letter is true, and that there are real and substantial pillars in the Temple of God, real and substantial Gold in the City of God, and real and substantial raiment worn by the citizens thereof. And yet at the same time, I do assert that there is no Word, syllable or letter true, if strictly taken according to that low idea which the natural man has fixed to these words. For as much as there is a more than hyperbolic excess in the difference of one from the other. As each property by itself considered will manifest. And if you are convinced of the possibility (at least) of what I have said, you must acknowledge the actual existence hereof. For that there can be no other reason invented whereby you deny it, but its impossibility and inconsistency.

**Philochrysus:** I resign therefore, and yield to you, that the City of Philadelphia may be built of true, real and substantial Gold, which has nothing of the curse either Inherent or Adherent sticking to it, according to the sense that the describer means, or that you explain, though not according to that which the natural man would have.

**Philadelphus:** You comprehend me right. I shall therefore proceed. I said then, in the second place, that it is built of fine Gold, much more fine and higher graduated than any you can ever have seen. This you may in part already understand by what has been said hitherto. But here I shall much more stand in need of words whereby to express myself.

**Philochrysus:** I long greatly to hear you speak distinctly of this Superfine and supergraduated Gold. I shall not forget what you have said. Therefore proceed on.

**Philadelphus:** You need but remember your Gothic philosopher. Consider also that there is a twofold body, There is a material and elementary body, and there is an spiritual and a heavenly body. The one is gross, the other fine.

**Philochrysus:** I can understand perfectly what you mean by the former, but the notion of an immaterial body seems to me the very same contradiction as that of an immaterial substance seemed to an eminent asserter of materialism called Philautus. If you had but him to deal with, he would make work, I believe, with your non-elementary and spiritual body.

**Philadelphus:** It may be so. But I never feared the strength of reasoning in Philautus, though I know him pretty well, and all his principles whether in Philosophy, Divinity or politics are opposite to mine. He is the express character of the natural man throughout, and in his works everywhere you have the most lively image of the Fallen State of Nature, whereof great advantage may be made by the wise, it being no where that I know so deeply and philosophically handled. This indeed he mistakes for the true and original State of Nature; but herein he speaks well enough, and true enough, as a natural or animal Man, and without deviating, most exactly follows his principles wherever they lead him. On the other side the most learned and profound of all his answerers very admirably both describes and demonstrates the true and original state of Nature, such as it was, and such as it shall be again, but not such as it is at present. As for Philautus he is not dead, but lives in his disciples, and will live as long as the present corrupt state of Nature shall remain upon the Earth. For the Psyche in man is never able to penetrate beyond the image; only the pure spirit of Sophia can reach to the life, which is so imaged out in discourse. Hence he who had only the Psyche, was not able to distinguish betwixt the one and the other, but he took them both to be the same. So finding in the origination of several languages that a Spirit was imaged forth or signified by Breath, he presently concludes that the Spirit and Breath were one and the same, and consequently that all Spirits (as such) were material and corporeal beings. he in the like manner, finding in the verbal image of substance was expressed that which stands under, or props up somewhat, entertained immediately a most gross and sensible conception hereof, and tied it down to matter. So then nothing could be a greater absurdity to him, or a more manifest contradiction, than to believe an immaterial substance, that is an immaterial matter. Now among those who have a great and just abhorrence for his sentiments, all are not set free themselves from the very same method of argumentation, as from a numerous induction of instances might be verified if need were.

Wherefore I shall only beg of you what is highly necessary in order to your understanding of what I speak, and to your passing a judgment thereupon, that you content not yourself with the lax and popular sense of a word, as that which is generally very equivocal, but that you seek out the strict and close idea that is to be affixed to it, for the removal of all ambiguity in the terms, and the distinction of the image from its original, or (as the Schools would rather speak) of the Signum from Signatum, the sign from the thing signified.

**Philochrysus:** It is very just what you require, Philadelphus. None can gainsay this method, after what the celebrated author of An Essay on Human Understanding, together with a French philosopher of the first magnitude, have written on it, shall be looked into. Wherefore tell me in the first place, what you mean by Substance?

**Philadelphus:** Hereby I understand that which hath both Essence and Existence, being created by God, and made capable of bearing up, or supporting various modes of Being.

**Philochrysus:** What do you mean by Body?

**Philadelphus:** Hereby I understand a substance that is extended, and is capable of various modes of Extension. Two of which modes are penetrability and impenetrability.

**Philochrysus:** Is penetrability then a mode of extension? I always thought that all matter was impenetrable.

**Philadelphus:** True. All Matter is impenetrable, but all body is not. And penetrability is as much a mode of extension as impenetrability. For where there is no co-extension there is no penetration, and where there is no penetration there can be no life. Without therefore all Nature were dead, it remains that extended substances may be penetrated. Now there are extended substances, or rather one extended substance (of which I may speak to you hereafter) which can penetrate others, but which cannot be penetrated by any. There are also extended substances which can penetrate others by co-extension, and which may themselves also be penetrated by others. lastly there are extended substances or bodies which cannot penetrate others, but which may be penetrated by them. Thus by the outward light of this world, which is a body of the second order, the Earth may be penetrated, which can neither penetrate it or any other substance.

**Philochrysus:** What do you mean by Matter?

**Philadelphus:** Hereby I understand a body that is impenetrable, and divisible, and which is capable of various modes of division. So that all Matter is Body, but all Body is not Matter. By impenetrable I mean not that which cannot be at all penetrated, but I mean that which is not to be penetrated by any thing of its own order, and which itself can penetrate nothing.

**Philochrysus:** How can the same Body be impenetrable and divisible?

**Philadelphus:** Because it is impenetrable, therefore it is divisible into parts. For if it could be penetrated, then would there be no need of division, or separation of the parts? Wherefore that which is penetrable is also indivisible, or rather indiscerpible, and consequently incorruptible.

**Philochrysus:** I comprehend your meaning. And now I conceive what is your notion of an immaterial or Spiritual Body called likewise a Non-elementary (which is a Quintessential) or heavenly Body; Namely, that it is an extended substance, penetrable, penetrative, indivisible, indiscernible, and incorruptible. As on the contrary your notion of a material and elementary body must be this, that it is an extended substance, impenetrable, penetrated, divisible, discernible and corruptible. I begin consequently to understand a little your notion of Material and Spiritual, of Elementary and Heavenly Gold, and why you call the one gross and the other fine Gold. But notwithstanding that I conceive how the Material and Elementary Gold is an extended Substance which is impenetrable to all terrestrial bodies, and may be penetrated by the Celestial, which is also divisible into parts, yea Discernible into the minutest atoms, yet can I not easily yield that it should be corruptible.

**Philadelphus:** All that is compounded of Elements must be more or less corruptible. And though certain elementary bodies may have arrived at some degree of incorruptibility, yet it is but a degree, it being impossible for them to be ever perfectly freed from corruption, but by a dissolution and a resurrection. For this is a most assured maxim, that all things must be perfected upon the cross and all things must be tried by Fire Without passing through the Cross there is no resurrection, without passing through the Fire there is no Fixation or Incorruption, no Purification or Spiritualization. Hence the messenger of the Covenant of Immortality is by a certain prophet compared to a refiners Fire, who saith of him that he shall purify the Priesthood and purge them as Gold that they may rightly offer the sacrifice of Minha to Jehovah. Hence also a great and wise King saith, the word (or outflowing emanation of the Lord is refined; and again he cries out Thy Word is exceedingly refined most fine and pure. And likewise this very Word of the Lord or the Word the Lord saith to the shepherds of Israel: I will refine them as Silver is refined, and will try them as Gold is tried. And elsewhere he saith, I have refined thee melted thee down, and then brought thee out of the furnace. For this cause the precious Sons of Zion are compared to fine gold, and the Angelical man who appeared to Daniel had his loins Girded with fine Gold of Ophir. From this also an account may be given why the Altar of Incense was made of refined Gold, together with the Ark and the Cherubims, also why Wisdom's oracle is so often compared to fine Gold; and lastly why the Shulamite describes both the head and the feet of her beloved to be as of fine Gold, that is such an indivisible, indiscernible and incorruptible substance, as being extended is therefore a body, and as possessing all the properties of the material and gross Gold, is therefore a spiritual body, or immaterial and celestial gold.

**Philochrysus:** I must confess that I have always taken a spiritual body to be a contradiction in terms, for I never heard otherwise before but that Spirit and Body were contraries. But now I begin to mistrust that I have not been used rightly to apply ideas to words.

**Philadelphus:** Your diffidence is well grounded. For I do not find that Spirit and Body are anywhere opposed as contraries in those writings which command the greatest authority and deference above all others to them. I find indeed frequently spirit and flesh to be set as opposites, but spirit and body never. Nay I find it there expressly asserted that there is a natural body, and there is a spiritual body. And so in like manner there is a natural Gold and there is a spiritual, which surpasseth the former, as the spiritual Body of the Resurrection doth this Natural and Elementary body which we now wear about us. Moreover the same highly mystic author tells those who being immersed in the flesh had no notion of a Spiritual or Heavenly Body, any more than you had.

**Philochrysus:** There are also Celestial Bodies (of a spiritual and heavenly property) and Bodies Terrestrial (of a material and earthly property as common gold but the Glory of the Celestial is one, and the glory of the Terrestrial is another; that is, the glory of the Philadelphian Gold differs from the glory of the Peruvian, as far as heaven is from Earth.

**Philochrysus:** You extremely amaze me, good Philadelphus, to tell me that the City from whence you are named is built of such fine gold. But pray now go on, if you are not weary, to satisfy me in the third place, whether it be built of Transparent and Glassy Gold.

**Philadelphus:** Be not over hasty, but take time to meditate upon what I (through the assistance of the Good Spirit) have freely communicated to you. Neither have I done yet with the former, for I am not yet come to the top of the ladder with you. Perhaps your head may be giddy in endeavouring to reach it at this present. Wherefore though I cannot be ever weary of discoursing these matters, yet I will now take my leave of you with one parallel instance, which you may digest against we meet the next time. Consider what difference there is betwixt the faeces of any terrestrial subject, from which the spirit is separated, and the Spirit itself of that very subject (which is a Spiritual Body) when seven times rectified; and hereby as in a glass you may discern how far that Gross and Earthly Gold I am speaking of, wherewith the Holy City of my brethren is built. In the meanwhile I shall leave with you this Hieroglyphical figure of a star being the mark

of this Gold, and also of the city, showing its constituent parts the Water and Fire of the Philadelphians; it manifold and wonderful properties, how it is formed, and how it is made to multiply itself.

# Tract on the Tincture and Oil of Antimony by Roger Bacon

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## Preface

Dear reader, at the end of his Tract on Vitriol, Roger Bacon mentions that because of the multiplication of the Tincture that is made from Vitriol, the lover of Art should acquaint himself with the Tract De Oleo Stibii. Therefore I considered that it would be good and useful that the Tract De Oleo Stibii follows next. And if one thoroughly ponders and compares these tinctures with one another, then I have no doubt that one will not finish without exceptional profit. Yet, every lover of Art, should mind always to keep one eye on Nature and the other on Art and manual labour. For, when these two do not stand together, then it is a lame work, as when someone thinks he can walk a long path on one leg only, which is easily seen to be impossible,

Vale.

Joachim Tanckivs

De Oleo Antimonii Tractatus.

ROGERII BACONIS ANGLI

Summi Philosophi & Chemicus.

Stibium, as the Philosophers say, is composed from the noble mineral Sulphur, and they have praised it as the black lead of the Wise. The Arabs in their language, have called it Asinat vel Azinat, the alchemists retain the name Antimonium. It will however lead to the consideration of high Secrets, if we seek and recognize the nature in which the Sun is exalted, as the Magi found that this mineral was attributed by God to the Constellation Aries, which is the first heavenly sign in which the Sun takes its exaltation or elevation to itself. Although such things are thrown to the winds by common people, intelligent people ought to know and pay more attention to the fact that exactly at this point the infinitude of secrets may be partly contemplated with great profit and in part also explored. Many, but these are ignorant and unintelligent, are of the opinion that if they only had Stibium, they would get to it by Calcination, others by Sublimation, several by Reverberation and Extraction, and obtain its great Secret, Oil, and Perfectum Medicinam. But I tell you, that here in this place nothing will help, whether Calcination, Sublimation, Reverberation nor Extraction, so that subsequently a perfect Extraction of metallic virtue that translates the inferior into the superior, may profitably come to pass or be accomplished. For such shall be impossible for you. Do not let yourselves be confused by several of the philosophers who have written of such things, i.e., Geber, Albertus Magnus, Rhasis, Rupecilla, Aristoteles and many more of that kind. And this you should note. Yes, many say, that when one prepares Stibium to a glass, then the evil volatile Sulphur will be gone, and the Oil, which may be prepared from the glass, would be a very fixed oil, and would then truly give an ingress and Medicine of imperfect metals to perfection. These words and opinions are perhaps good and right, but that it should be thus in fact and prove itself, this will not be. For I say to you truly, without any hidden speech; if you were to lose some of the above mentioned Sulphur by the preparation and the burning, as a small fire may easily damage it, so that you have lost the right penetrating spirit, which should make our whole Antimonii corpus into a perfect red oil, so that it also can ascend over the helm with a sweet smell and very beautiful colors and the whole body of this mineral with all its members, without loss of any weight, except for the foecum, shall be an oil and go over the helm. And note also this: How would it be possible for the body to go into an oil, or give off its sweet oil, if it is put into the last essence and degree? For glass is in all things the outermost and least essence. For you shall know that all creatures at the end of the world, or on the last and coming judgement of the last day, shall become glass or a lovely amethyst and this according to the families of the twelve Patriarchs, as in the families of jewels which Hermes the Great describes in his book: As we have elaborately reported and taught in our book de Cabala. You shall also know that you shall receive the perfect noble red oil, which serves for the translation of metals in vain, if you pour acetum correctum over the Antimonium and extract the redness. Yes not even by Reverberation, and even if its manifold Beautiful colors show themselves, this will not make any difference and is not the right way. You may indeed obtain and make an oil out of it, but it has no perfect

force and virtue for transmutation or translation of the imperfect metals into perfection itself. This you must certainly know.

AND NOW WE PROCEED TO THE MANUAL LABOUR, AND THUS THE PRACTICA FOLLOWS.

Take in the Name of God and the Holy Trinity, fine and well cleansed Antimonii ore, which looks nice, white, pure and internally full of yellow rivulets or veins. It may also be full of red and blue colors and veins, which will be the best. Pound and grind to a fine powder and dissolve in a water or Aqua Regis, which will be described below, finely so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water will have no time to damage it, since it quickly dissolves the Antimonii Tincture. For in its nature our water is like the ostrich, which by its heat digests and consumes all iron; for given time, the water would consume it and burn it to naught, so that it would only remain as an idle yellow earth, and then it would be quite spoilt.

Consider by comparison Luna, beautiful clean and pure, dissolved in this our water. And let it remain therein for no more than a single night when the water is still strong and full of Spirit,

And I tell you, that your good Luna has then been fundamentally consumed and destroyed and brought to nought in this our water.

And if you want to reduce it to a pure corpus again, then you will not succeed, but it will remain for you as a pale yellow earth, and occasionally it may run together in the shape of a horn or white horseshoe, which may not be brought to a corpus by any art.

Therefore you must remember to take the Antimonium out as soon as possible after the Solution, and precipitate it and wash it after the custom of the alchemists, so that the matter with its perfect oil is not corroded and consumed by the water.

THE WATER; WHEREIN WE DISSOLVE THE ANTIMONIUM, IS MADE THUS:

Take Vitriol one and a half (alii 2. lb.) Sal armoniac one pound, Arinat (alii Alun) one half pound / Sal niter one and a half pound, Sal gemmae (alii Sal commune) one pound, Alumen crudum (alii Entali) one half pound. These are the species that belong to and should be taken for the Water to dissolve the Antimonium. Take these Species and mix them well among each other, and distill from this a water, at first rather slowly. For the Spiritus go with great force, more than in other strong waters. And beware of its spirits, for they are subtle and harmful in their penetration.

When you now have the dissolved Antimony, clean and well sweetened, and its sharp waters washed out, so that you do not notice any sharpness any more, then put into a clean vial and overpour it with a good distilled vinegar. Then put the vial in Fimum Equinum, or Balneum Mariae, to putrefy forty (alii four) days and nights, and it will dissolve and be extracted red as blood. Then take it out and examine how much remains to be dissolved, and decant the clear and pure, which will have a red colour, very cautiously into a glass flask. Then pour fresh vinegar onto it, and put it into Digestion as before, so that that which may have remained with the faecibus, it should thus have ample time to become dissolved. Then the faeces may be discarded, for they are no longer useful, except for being scattered over the earth and thrown away. Afterwards pour all the solutions together into a glass retort, put into Balneum Mariae, and distill the sharp vinegar rather a fresh one, since the former would be too weak, and the matter will very quickly become dissolved by the vinegar. Distill it off again, so that the matter remains quite dry. Then take common distilled water and wash away all sharpness, which has remained with the matter from the vinegar, and then dry the matter in the sun, or otherwise by a gentle fire, so that it becomes well dried. It will then be fair to behold, and have a bright red color. The Philosophers, when they have thus prepared our Antimonium in secret, have remarked how its outermost nature and power has collapsed into its interior, and its interior thrown out and has now become an oil that lies hidden in its innermost and depth, well prepared and ready. And henceforth it cannot, unto the last judgement, be brought back to its first essence. And this is true, for it has become so subtle and volatile, that as soon as it senses the power of fire, it flies away as a smoke with all its parts because of its volatility.

Several poor and common Laborers, when they have prepared the Antimonium thus, have taken one part out, to take care of their expenses, so that they may more easily do the rest of the work and complete it, They then mixed it with one part Salmiac, one part Vitro (alii Nitro, alii Titro), one part Rebohat, to cleanse the Corpera, and then proceeded to project this mixture onto a pure Lunam. And if the Luna was one Mark, they found two and a half Loth good gold after separation; sometimes even more. And therewith they had accomplished a work providing for their expenses, so that they might even better expect to attain to the Great Work. And the foolish called this a bringing into the Lunam, but they are mistaken. For such gold is not brought in by the Spiritibus (alii Speciebus), but any Luna contains two Mark gold to the Loth,



some even more. But this gold is united to the Lunar nature to such a degree that it may not be separated from it, neither by Aquafort, nor by common Antimonium, as the goldsmiths know. When however the just mentioned mixture is thrown onto the Lunam in flux, then such a separation takes place that the Luna quite readily gives away her implanted gold either in Aquafort or in Regal, and lets herself separate from it, strikes it to the ground and precipitates it, which would or might otherwise not happen. Therefore it is not a bringing into the Lunam, but a bringing out of the Luna.

But we are coming back to our Proposito and purpose of our work, for we wish to have the Oil, which has only been known and been acquainted with this magistry, and not by the foolish.

When you then have the Antimonium well rubified according to the above given teaching, then you shall take a well rectified Spiritum vini, and pour it over the red powder of Antimony, put it in a gentle Balneum Mariae to dissolve for four days and nights, so that everything becomes well dissolved. If however something should remain behind, you overpour the same with fresh Spiritu vini, and put it into the Balneum Mariae again, as said before, and everything should become well dissolved. And in case there are some more faeces there, but there should be very little, do them away, for they are not useful for anything. The Solutiones put into a glass retort, lute on a helm and connect it to a receiver, also well luted, to receive the Spiritus. Put it into Balneum Mariae. Thereafter you begin, in the Name of God, to distill very leisurely at a gentle heat, until all the Spiritus Vini has come over. You then pour the same Spiritum that you have drawn off, back onto the dry matter, and distill it over again as before. And this pouring on and distilling off again, you continue so often until you see the Spiritum vini ascend and go over the helm in all kinds of colours.

Then it is time to follow up with a strong fire, and a noble blood red Oleum will ascend, go through the tube of the helm and drip into the recipient. Truly, this is the most secret way of the Wise to distill the very highly praised oil of Antimonii, and it is a noble, powerful, fragrant oil of great virtue, as you will hear below in the following. But here I wish to teach and instruct you who are poor and without means to expect the Great Work in another manner; not the way the ancients did it by separating the gold from the Luna.

Therefore take this oil, one lot, [ancient weight unit used for the weighing of gold and silver coins - about 1/30 pound] eight lot of Saturn calcined according to art, and carefully imbibe the oil, drop by drop, while continuously stirring the calx Saturni. Then put it ten days and nights in the heat, in the furnace of secrets, and let the fire that this furnace contains, increase every other day by one degree. The first two days you give it the first degree of fire, the second two days you give it the second degree, and after four days and nights you put it into the third degree of fire and let it remain there for three days and nights. After these three days you open the window of the fourth degree, for which likewise three days and nights should be sufficient. Then take it out, and the top of the Saturnus becomes very beautiful and of a reddish yellow colour. This should be melted with Venetian Boreas. When this has been done, you will find that the power of our oil has changed it to good gold. Thus you will again have subsistence, so that you may better expect the Great Work. We now come back to our purpose where we left it earlier. Above you have heard, and have been told to distill the Spiritum vini with the Oleum Antimonii over the helm into the recipient as well as the work of changing the Saturnum into gold. But now we wish to make haste and report about the second tinctural work. Here it will be necessary to separate the Spiritum vini from the oil again, and you shall know that it is done thus:

Take the mixture of oil and wine spirit put it into a retort, put on a helm, connect a receiver and place it all together into the Balneum Mariae. Then distill all the Spiritum vini from the oil, at a very gentle heat, until you are certain that no more Spiritus vini is to be found within this very precious oil. And this will be easy to check; for when you see several drops of Spiritu vini ascend over the helm and fall into the recipient, this is the sign that the Spiritus vini has become separated from the oil. Then remove the fire from the Balneo, though it was very small, so that it may cool all the sooner. Now remove the recipient containing the Spiritu vini, and keep it in a safe place, for it is full of Spiritus which it has extracted from the oil and retained. It also contains admirable virtues, as you will hear hereafter.

But in the Balneo you will find the blessed bloodred Oleum Antimonii in the retort, which should be taken out very carefully. The helm must be very slowly removed, taking care to soften and wash off the Lute, so that no dirt falls down into the beautiful red oil and makes it turbid. This oil you must store with all possible precaution so that it receives no damage. For you now have a Heavenly Oil that shines on a dark night and emits light as from a glowing coal. And the reason for this is that its innermost power and soul has become thrown out unto the outermost, and the hidden soul is now revealed and shines through the pure body as a light through a lantern: Just as on Judgement Day our present invisible and internal souls will manifest through our clarified bodies, that in this life are impure and dark, but the soul will then be revealed and seen unto the outermost of the body, and will shine as the bright sun. Thus you now have two separate

things: Both the Spirit of Wine full of force and wonder in the arts of the human body: And then the blessed red, noble, heavenly Oleum Antimonii, to translate all diseases of the imperfect metals to the Perfection of gold. And the power of the Spiritual Wine reaches very far and to great heights. For when it is rightly used according to the Art of Medicine: I tell you, you have a heavenly medicine to prevent and to cure all kinds of diseases and ailments of the human body. And its uses are thus, as follows:

#### AGAINST PODAGRA or GOUT

In the case of gout one should let three drops of this Spiritu vini, that has received the power of the Antimony, fall into a small glass of wine. This has to be taken by the patient on an empty stomach at the very moment in time when he sense the beginning or arrival of his trouble, bodily ailment and pain. On the next day and afterwards on the third day it should also be taken and used in the same way. On the first day it takes away all pain, however great it may be, and prevents swelling. On the second day it causes a sweat that is very inconstant, viscous and thick, that smells and tastes quite sour and offensive, and occurs mostly where the joints and limbs are attached. On the third day, regardless of whether any medicine has been taken, a purging takes place of the veins into the bowels, without any inconvenience, pain or grief. And this demonstrates a great power of Nature.

#### AGAINST LEPROSY

To begin with the patient is given six drops on an empty stomach. And arrange it so that the unclean person is alone without the company of any healthy people, in a separate and convenient place. For his whole body will soon begin to smoke and steam with a stinking mist or vapor. And on the second day his skin will start to flake and much uncleanliness will detach itself from his body. He should then have three more drops of the medicine ready, which he should take and use in solitude on the fourth day. Then on the eighth or ninth day, by means of this medicine and through the bestowal of Divine mercy and blessing, he will be completely cleansed and his health restored.

#### AGAINST APOPLEXIA OR STROKE

In the case of stroke, let a drop of the unadmixed tincture fall onto the tongue of the person in need. At once it will raise itself and distribute itself like a mist or smoke, and rectify and dissolve the struck part. But if the stroke has hit the body or other members, he should be given three drops at the same time in a glass of good wine, as previously taught in the case of Podagra.

#### AGAINST HYDROPE OR DROPSY

In the case of dropsy give one drop each day for six days in a row, in Aqua Melissae or Valerianae. On the seventh day give three drops in good wine. Then it is enough.

#### AGAINST EPILEPSIA, CATALEPSIA, & ANALEPSIA.

In case of the falling sickness, give him two drops at the beginning of the Paroxismi in Aqua Salviae, and after three hours again two drops. This will suffice. But if further symptoms should occur, then give him two more drops as above.

#### AGAINST HECTIC

In case of consumption and dehydration, give him two drops in Aqua Violarum the first day. On the second day, give him two more drops in good wine.

#### AGAINST FEVER

In cases of all kinds of hot fevers, give him three drops in a well distilled St. Johnswort water or Cichorii at the beginning of the Paroxismi. Early in the morning on the following day, again give him three drops in good wine on an empty stomach.

#### AGAINST PEST

In the case of pestilence give the patient seven drops in a good wine, and see to it that the infected person is all by himself, and caused to sweat. Then this poison will, with Divine assistance, do him no harm.

#### FOR THE PROLONGATION AND MAINTENANCE OF A HEALTHY LIFE.

Take and give at the beginning and entry of spring, when the sun has entered the sign of Aries, two drops; and at the beginning with God's help, be safe and protected against bad health and poisoned air, unless the incurred disease was predestined and fatally imposed upon man by the Almighty God.

But we now wish to proceed to the Oleum Antimonii and its Power, and show how this oil may also help the diseased and imperfect metallic bodies. Take in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distill off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how this oil may also help the diseased and imperfect metallic bodies.

Take, in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distill off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how to prepare the gold. But I will show and teach you a much shorter, better and more useful way. Viz. that you instead of such prepared gold take one part Mercurii Solis, the preparation of which I have already taught in another place by its proper process. Draw off its airy water so that it becomes a subtle dust and calx. Then take two parts of our blessed oil, and pour the oil very slowly, drop by drop onto the dust of the Mercurii Solis, until everything has become absorbed. Put it in a vial, well sealed, into a heat of the first degree of the oven of secrets, and let it remain there for ten days and nights. You will then see your powder and oil quite dry, such that it has become a single piece of dust of a blackish grey colour. After ten days give it the second degree of heat, and the grey and black colour will slowly change into a whiteness so that it becomes more or less white. And at the end of these ten days, the matter will take on a beautiful rose white. But this may be ignored. For this colour is only due to the Mercurio Solis, that has swallowed up our blessed oil, and now covers it with the innermost part of its body. But by the power of the fire, our oil will again subdue such Mercurium Solis, and throw it into its innermost. And the oil with its very bright red colour will rule over it and remain on the outside. Therefore it is time, when twenty years (sic) have passed, that you open the window of the third degree [The alchemical ovens had small openings at different heights, by means of which the heat was regulated.] The external white colour and force will then completely recede inwardly, and the internal red colour will, by the force of the fire, become external. Keep also this degree of fire for ten days, without increase or decrease. You will then see your powder, that was previously white, now become very red. But for the time being this redness may be ignored (is of no consequence), for it is still unfixd and volatile; and at the end of these ten days, when the thirtieth day has passed, you should open the last window of the fourth degree of fire, Let it stay in this degree for another ten days, and this very bright red powder will begin to melt. Let it stay in flux for these ten days. And when you take it out you will find on the bottom a very bright red and transparent stone, ruby colored, melted into the shape of the vial. This stone may be used for Projection, as has been taught in the tract on Vitriol. Praise God in Eternity for this His high revelation, and thank Him in Eternity. Amen.

#### ON THE MULTIPLICATION LAPIDIS STIBII.

The ancient sages, after they had discovered this stone and prepared it to perfect power and translation of the imperfect metals to gold, long sought to discover a way to increase the power and efficiency of this stone. And they found two ways to multiply it: One is a multiplication of its power, such that the stone may be brought much further in its power of Transmutation. And this multiplication is very subtle, the description of which may be found in the Tract on Gold. The second multiplication is an Augmentum quantitatis of the stone with its former power, in such a way that it neither loses any of its power, nor gains any, but in such a manner that its weight increases and keeps on increasing ever more, so that a single ounce grows and increases to many ounces. To achieve this increase or Multiplication one has to proceed in the following manner: Take in the Name of God, your stone, and grind it to a subtle powder, and add as much Mercurii Solis as was taught before. Put these together into a round vial, seal with sigillo Hermetis, and put it into the former oven exactly as taught, except that the time has to be shorter and less now. For where you previously used ten (alii thirty) days, you may now not use more than four (alii ten) days. In other respects the work is exactly the same as before. Praise and thank God the Almighty for His high revelation, and diligently continue your prayers fir His Almighty Mercy and Divine blessings of this Work and Art as well as His granting you a good health and fortuitous welfare. And moreover, take care always to help and counsel the poor.

LAVS DEO OMNIPOTENTI

NOTA.

He who wishes to know more about Antiomonio may consult Fr. Basili Valentini, Triumphal Chariot of Antimonii with comments by Theodor Kerckring, p. 15.

## Turba Philosophorum (part 1)

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## The Turba Philosophorum.

The Epistle of Arisleus, prefixed to the Words of the Sages, concerning the Purport of this Book, for the Benefit of Posterity, and the same being as here follows:-

Arisleus, begotten of Pythagoras, a disciple of the disciples by the grace of thrice great Hermes, learning from the seat of knowledge, unto all who come after wisheth health and mercy. I testify that my master, Pythagoras, the Italian, master of the wise and chief of the Prophets, had a greater gift of God and of Wisdom than was granted to any one after Hermes. Therefore he had a mind to assemble his disciples, who were now greatly increased, and had been constituted the chief persons throughout all regions for the discussion of this most precious Art, that their words might be a foundation for posterity. He then commanded Iximidrus, of highest council, to be the first speaker, who said:-

### The First Dictum.

Iximidrus saith:- I testify that the beginning of all things is a Certain Nature, which is perpetual, coequalling all things, and that the visible natures, with their births and decay, are times wherein the ends to which that nature brings them are beheld and summoned. Now, I instruct you that the stars are igneous, and are kept within bounds by the air. If the humidity and density of the air did not exist to separate the flames of the sun from living things, then the Sun would consume all creatures. But God has provided the separating air, lest that which He has created should be burnt up. Do you not: observe that the Sun when it rises in the heaven overcomes the air by its heat, and that the warmth penetrates from the upper to the lower parts of the air? If, then, the air did not presently breathe forth those winds whereby creatures are generated, the Sun by its heat would certainly destroy all that lives. But the Sun is kept in check by the air, which thus conquers because it unites the heat of the Sun to its own heat, and the humidity of water to its own humidity. Have you not remarked how tenuous water is drawn up into the air by the action of the heat of the Sun, which thus helps the water against itself? If the water did not nourish the air by such tenuous moisture, assuredly the Sun would overcome the air. The fire, therefore, extracts moisture from the water, by means of which the air conquers the fire itself. Thus, fire and water are enemies between which there is no consanguinity, for the fire is hot and dry, but the water is cold and moist. The air, which is warm and moist, joins these together by its concording medium; between the humidity of water and the heat of fire the air is thus placed to establish peace. And look ye all how there shall arise a spirit from the tenuous vapour of the air, because the heat being joined to the humour, there necessarily issues something tenuous, which will become a wind. For the heat of the Sun extracts something tenuous out of the air, which also becomes spirit and life to all creatures. All this, however, is disposed in such manner by the will of God, and a coruscation appears when the heat of the Sun touches and breaks up a cloud.

The Turba saith:- Well hast thou described the fire, even as thou knowest concerning it, and thou hast believed the word of thy brother.

### The Second Dictum.

Exumedrus saith:- I do magnify the air according to the mighty speech of Iximidrus, for the work is improved thereby. The air is inspissated, and it is also made thin; it grows warm and becomes cold. The inspissation thereof takes place when it is divided in heaven by the elongation of the Sun; its rarefaction is when, by the exaltation of the Sun in heaven, the air becomes warm and is rarefied. It is comparable with the complexion of Spring, in the distinction of time, which is neither warm nor cold. For according to the mutation of the constituted disposition with the altering distinctions of the soul, so is Winter altered. The air, therefore, is inspissated when the Sun is removed from it, and then cold supervenes upon men.

Whereat the Turba said:- Excellently hast thou described the air, and given account of what thou knowest to be therein.

### The Third Dictum.

Anaxagoras saith:- I make known that the beginning of all those things which God hath created is weight and proportion, for weight rules all things, and the weight and spissitude of the earth is manifest in proportion; but weight is not found except in body. And know, all ye Turba, that the spissitude of the four elements reposes in the earth; for the spissitude of fire falls into air, the spissitude of air, together with the spissitude received from the fire, falls into water; the spissitude also of water, increased by the spissitude of fire and air, reposes in earth. Have you not observed how the spissitude of the four elements is conjoined in earth! The same, therefore, is more inspissated than all.

Then saith the Turba:- Thou hast well spoken. Verily the earth is more inspissated than are the rest. Which, therefore, is the most rare of the four elements and is most worthy to possess the rarity of these four?

He answereth:- Fire is the most rare among all, and thereunto cometh what is rare of these four. But air is less rare than fire, because it is warm and moist, while fire is warm and dry; now that which is warm and dry is more rare than the warm and moist.

They say unto him:- The which element is of less rarity than air!

He answereth:- Water, since cold and moisture inhere therein, and every cold humid is of less rarity than a warm humid.

Then do they say unto him:- Thou hast spoken truly. What, therefore, is of less rarity than water?

He answereth:- Earth, because it is cold and dry, and that which is cold and dry is of less rarity than that which is cold and moist.

Pythagoras saith:- Well have ye provided, O Sons of the Doctrine, the description of these four natures, out of which God hath created all things. Blessed, therefore, is he who comprehends what ye have declared, for from the apex of the world he shall not find an intention greater than his own! Let us, therefore, make perfect our discourse.

They reply:- Direct every one to take up our speech in turn. Speak thou, O Pandolfus!

#### **The Fourth Dictum.**

But Pandolfus saith:- I signify to posterity that air is a tenuous matter of water, and that it is not: separated from it. It remains above the dry earth, to wit, the air hidden in the water, which is under the earth. If this air did not exist, the earth would not remain above the humid water.

They answer:- Thou hast said well; complete, therefore, thy speech.

But he continueth:- The air which is hidden in the water under the earth is that which sustains the earth, lest it should be plunged into the said water; and it, moreover, prevents the earth from being overflowed by that water. The province of the air is, therefore, to fill up and to make separation between diverse things, that is to say, water and earth, and it is constituted a peacemaker between hostile things, namely, water and fire, dividing these, lest they destroy one another.

The Turba saith:- If you gave an illustration hereof, it would be clearer to those who do not understand.

He answereth:- An egg is an illustration, for therein four things are conjoined; the visible cortex or shell represents the earth, and the albumen, for white part, is the water. But a very thin inner cortex is joined to the outer cortex, representing, as I have signified to you, the separating medium between earth and water, namely, that air which divides the earth from the water. The yolk also of the egg represents fire; the cortex which contains the yolk corresponds to that other air which separates the water from the fire. But they are both one and the same air, namely, that which separates things frigid, the earth from the water, and that which separates the water from the fire. But the lower air is thicker than the upper air, and the upper air is more rare and subtle, being nearer to the fire than the lower air. In the egg, therefore, are four things- earth, water, air, and fire. But the point of the Sun, these four excepted, is in the centre of the yolk, and this is the chicken. Consequently, all philosophers in this most excellent art have described the egg as an example, which same thing they have set over their work.

#### **The Fifth Dictum.**

Arisleus saith:- Know that the earth is a hill and not a plain, for which reason the Sun does not ascend over all the zones of the earth in a single hour; but if it were flat, the sun would rise in a moment over the whole earth.

Parmenides saith:- Thou hast spoken briefly, O Arisleus!

He answereth: Is there anything the Master has left us which bears witness otherwise? Yet I testify that God is one, having never engendered or been begotten, and that the head of all things after Him is earth and fire, because fire is tenuous and light, and it rules all things on earth, but the earth, being ponderous and gross, sustains all things which are ruled by fire.

#### **The Sixth Dictum.**

Lucas saith:- You speak only about four natures; and each one of you observes something concerning these. Now, I testify unto you that all things which God hath created are from these four natures, and the things which have been created out of them return into them, In these living creatures are generated and die, and all things take place as God hath predestinated.

Democritus, the disciple of Lucas, answereth:- Thou hast well spoken, O Lucas, when dealing with the four natures!

Then saith Arisleus:- O Democritus, since thy knowledge was derived from Lucas, it is presumption to speak among those who are well acquainted with thy master!

Lucas answereth:- albeit Democritus received from me the science of natural things, that knowledge was derived from the philosophers of the Indies and from the Babylonians; I think he surpasses those of his own age in this learning.

The Turba answereth:- When he attains to that age he will give no small satisfaction, but being in his youth he should keep silence.

### **The Seventh Dictum.**

Lucusta saith:- All those creatures which have been described by Lucas are two only, of which one is neither known nor expressed, except by piety, for it is not seen or felt.

Pythagoras saith:- Thou hast entered upon a subject which, if completed, thou wilt describe subtly. State, therefore, what is this thing which is neither felt, seen, nor known.

Then he:- It is that which is not known, because in this world it is discerned by reason without the clients thereof, which are sight, hearing, taste, smell, and touch. O Crowd of the Philosophers, know you not that it is only sight which can distinguish white from black, and hearing only which can discriminate between a good and bad word! Similarly, a wholesome odour cannot be separated by reason from one which is fetid, except through the sense of smell, nor can sweetness be discriminated from bitterness save by means of taste, nor smooth from rough unless by touch.

The Turba answereth:- Thou hast well spoken, yet hast thou omitted to treat of that particular thing which is not known, or described, except by reason and piety.

Saith he:- Are ye then in such haste! Know that the creature which is cognised in none of these five ways is a sublime creature, and, as such, is neither seen nor felt, but is perceived by reason alone, of which reason Nature confesses that God is a partaker.

They answer:- Thou hast spoken truly and excellently.

And he:- I will now give a further explanation. Know that this creature, that is to say, the world, hath a light, which is the Sun, and the same is more subtle than all other natures, which light is so ordered that living beings may attain to vision. But if this subtle light were removed, they would become darkened, seeing nothing, except the light of the moon, or of the stars, or of fire, all which are derived from the light of the Sun, which causes all creatures to give light. For this God has appointed the Sun to be the light of the world, by reason of the attenuated nature of the Sun. And know that the sublime creature before mentioned has no need of the light of this Sun, because the Sun is beneath that creature, which is more subtle and more lucid. This light, which is more lucid than the light of the Sun, they have taken from the light of God, which is more subtle than their light. Know also that the created world is composed of two dense things and two rare things, but nothing of the dense is in the sublime creature. Consequently the Sun is rarer than all inferior creatures.

The Turba answereth:- Thou hast excellently described what thou hast related. And if, good Master, thou shalt utter anything whereby our hearts may be vivified, which now are mortified by folly, thou wilt confer upon us a great boon!

### **The Eighth Dictum.**

Pythagoras saith:- I affirm that God existed before all things, and with Him was nothing, as He was at first. But know, all ye Philosophers, that I declare this in order that I may fortify your opinion concerning these four elements and arcana, as well as in the sciences thereof, at which no one can arrive save by the will of God. Understand, that when God was alone, He created four things- fire, air, water, and earth, out of which things He afterwards created all others, both the sublime and the inferior, because He predestinated from the beginning that all creatures extracted from water should multiply and increase, that they might dwell in the world and perform His judgments therein. Consequently, before all, He created the four elements, out of which He afterwards created what He willed, that is to say, diverse creatures, some of which were produced from a single element.

The Turba saith:- Which are these, O Master!

And he:- They are the angels, whom He created out of fire.

But the Turba:- Which, then, are created out of two?

And he:- Out of the elements of fire and air are the sun, moon, and stars composed. Hence the angels are more lucid than the sun, moon, and stars, because they are created from one substance, which is less dense than two, while the sun and the stars are created from a composition of fire and air.

The Turba saith:- And what concerning the creation of Heaven?

Then he:- God created the Heaven out of water and air, whence this is also composed of two, namely, the second of the rarer things, which is air, and the second of the denser things, which is water.

And they:- Master, continue thy discourse concerning these three, and rejoice our hearts with thy sayings, which are life to the dead.

But the other answereth:- I notify to you that God hath further made creatures out of three and out of four; out of three are created flying things, beasts, and vegetables; some of these are created out of water, air, and earth, some out of fire, air, and earth.

But the Turba saith:- Distinguish these divers creatures one from another.

And he:- Beasts are created out of fire, air, and earth; dying things out of fire, air, and water, because flying things, and all among vegetables which have a spirit, are created out of water, while all brute animals are from earth, air, and fire. Yet in vegetables there is no fire, for they are created out of earth, water, and air.

Whereat the Turba saith:- Let us assume that a fire, with your reverence's pardon, does reside in vegetables.

And he:- Ye have spoken the truth, and I affirm that they contain fire.

And they:- Whence is that fire?

He answereth:- Out of the heat of the air which is concealed therein; for I have signified that a thin fire is present in the air, but the elementary fire concerning which you were in doubt is not produced, except in things which have spirit and soul. But out of four elements our father Adam and his sons were created, that is, of fire, air, water, and likewise earth. Understand, all ye that are wise, how everything which God hath created out of one essence dies not until the Day of Judgment. The definition of death is the disjunction of the composite, but there is no disjunction of that which is simple, for it is one. Death consists in the separation of the soul from the body, because anything formed out of two, three, or four components must disintegrate, and this is death. Understand, further, that no complex substance which lacks fire eats, drinks, or sleeps, because in all things which have a spirit fire is that which eats.

The Turba answereth:- How is it, Master, that the angels, being created of fire, do not eat, seeing thou assertest that fire is that which eats!

And he: Hence ye doubt, each having his opinion, and ye are become opponents, but if ye truly knew the elements, ye would not deny these things. I agree with all whose judgment it is that simple fire eats not, but thick fire. The angels, therefore, are not created out of thick fire, but out of the thinnest of very thin fire; being created, then, of that which is most simple and exceedingly thin, they neither eat, drink, nor sleep.

And the Turba:- Master, our faculties are able to perceive, for by God's assistance we have exhausted thy sayings, but our faculties of hearing and of sight are unable to carry such great things. May God reward thee for the sake of thy disciples, since it is with the object of instructing future generations that thou hast summoned us together from our countries, the recompense of which thou wilt not fail to receive from the Judge to come.

Arisleus saith:- Seeing that thou hast gathered us together for the advantage of posterity, I think that no explanations will be more useful than definitions of those four elements which thou hast taught us to attain.

And he:- None of you are, I suppose, ignorant that all the Wise have propounded definitions in God.

The Turba answereth:- Should your disciples pass over anything, it becomes you, O Master, to avoid omissions for the sake of future generations.

And he:- If it please you, I will begin the disposition here, since envious men in their books have separated that, or otherwise I will put it at the end of the book.

Whereat the Turba saith:- Place it where you think it will be dearest for future generations.

And he:- I will place it where it will not be recognised by the foolish, nor ignored by the Sons of the Doctrine, for it is the key, the perfection and the end.

### **The Ninth Dictum.**

Eximenus saith:- God hath created all things by his word, having said unto them: Be, and they were made, with the four other elements, earth, water, air, and fire, which He coagulated, and things contrary were commingled, for we see that fire is hostile to water, water hostile to fire, and both are hostile to earth and air. Yet God hath united them peacefully, so that they love one another. Out of these four elements, therefore, are all things created- heaven and the throne thereof; the angels; the sun, moon, and stars; earth and sea, with all things that are in the sea, which indeed are various, and not alike, for their natures have been made diverse by God, and also the creations. But the diversity is more than I have stated; each of these natures is of diverse nature, and by a legion of diversities is the nature of each diverse. Now this diversity subsists in all creatures, because they were created out of diverse elements. Had they been created out of one element, they would have been agreeing natures. But diverse elements being here mingled, they lose their own natures, because the dry being mixed with the humid and the cold combined with the hot, become neither cold nor hot; so also the humid being mixed with the dry becomes neither dry nor humid. But when the four elements are commingled, they agree, and thence proceed creatures which never attain to

perfection, except they be left by night to putrefy and become visibly corrupt. God further completed his creation by means of increase, food, life, and government. Sons of the Doctrine, not without purpose have I described to you the disposition of these four elements, for in them is a secret arcanum; two of them are perceptible to the sense of touch and vision, and of these the operation and virtue are well known. These are earth and water. But there are two other elements which are neither visible nor tangible, which yield naught, whereof the place is never seen, nor are their operations and force known, save in the former elements, namely, earth and water; now when the four elements are not commingled, no desire of men is accomplished. But being mixed, departing from their own natures, they become another thing. Over these let us meditate very carefully.

And the Turba:- Master, if you speak, we will give heed to Your words.

Then he:- I have now discoursed, and that well. I will speak only useful words which ye will follow as spoken. Know, all present, that no true tincture is made except from our copper. Do not therefore, exhaust your brains and your money, lest ye fill your hearts with sorrow. I will give you a fundamental axiom, that unless you turn the aforesaid copper into white, and make visible coins and then afterwards again turn it into redness, until a Tincture: results, verily, ye accomplish nothing. Burn therefore the copper, break it up, deprive it of its blackness by cooking, imbuing, and washing, until the same becomes white. Then rule it.

#### **The Tenth Dictum.**

Arisleus saith:- Know that the key of this work is the art of Coins. Take, therefore, the body which I have shewn to you and reduce it to thin tablets. Next immerse the said tablets in the Water of our Sea, which is permanent Water, and, after it is covered, set it over a gentle fire until the tablets are melted and become waters or Etheliae, which are one and the same thing. Mix, cook, and simmer in a gentle fire until Brodium is produced, like to Saginatum. Then stir in its water of Etheliae until it be coagulated, and the coins become variegated, which we call the Flower of Salt. Cook it, therefore, until it be deprived of blackness, and the whiteness appear. Then rub it, mix with the Gum of Gold, and cook until it becomes red Etheliae. Use patience in pounding lest you become weary. Imbue the Ethelia with its own water, which has preceded from it, which also is Permanent Water, until the same becomes red. This, then, is Burnt Copper, which is the Leaven of Gold and the Flower thereof. Cook the same with Permanent Water, which is always with it, until the water be dried up. Continue the operation until all the water is consumed, and it becomes a most subtle powder.

#### **The Eleventh Dictum.**

Parmenides saith:- Ye must know that envious men have dealt voluminously with several waters, brodiums, stones, and metals, seeking to deceive all you who aspire after knowledge. Leave, therefore, all these, and make the white red, out of this our copper, taking copper and lead, letting these stand for the grease, or blackness, and tin for the liquefaction. Know ye, further, that unless ye rule the Nature of Truth, and harmonize well together its complexions and compositions, the consanguineous with the consanguineous, and the first with the first, ye act improperly and effect nothing, because natures will meet their natures, follow them, and rejoice. For in them they putrefy and are generated, because Nature is ruled by Nature, which destroys it, turns it into dust, reduces to nothing, and finally herself renews it, repeats, and frequently produces the same. Therefore look in books, that ye may know the Nature of Truth, what putrefies it and what renews, what savour it possesses, what neighbours it naturally has, and how they love each other, how also after love enmity and corruption intervene, and how these natures should be united one to another and made at peace, until they become gentle in the fire in similar fashion. Having, therefore, noticed the facts in this Art, set your hands to the work. If indeed, ye know not the Natures of Truth, do not approach the work, since there will follow nothing but harm, disaster, and sadness. Consider, therefore, the teaching of the Wise, how they have declared the whole work in this saying:- Nature rejoices in Nature, and Nature contains Nature. In these words there is shewn forth unto you the whole work. Leave, therefore, manifold and superfluous things, and take quicksilver, coagulate in the body of Magnesia, in Kuhul, or in Sulphur which does not burn; make the same nature white, and place it upon our Copper, when it becomes white. And if ye cook still more, it becomes red, when if ye proceed to coction, it becomes gold. I tell you that it turns the sea itself into red and the colour of gold. Know ye also that gold is not turned into redness save by Permanent Water, because Nature rejoices in Nature.: Reduce, therefore, the same by means of cooking into a humour, until the hidden nature appear. If, therefore, it be manifested externally, seven times imbue the same with water, cooking, imbuing, and washing, until it become red. O those celestial natures, multiplying the natures of truth by the will of God! O that potent Nature, which overcame and conquered natures, and caused its natures to rejoice and be glad! This, therefore, is that special and spiritual nature to which the God thereof can give what fire cannot. Consequently, we glorify and magnify that [species], than



which nothing is more precious in the true tincture, or the like in the smallest degree to be found. This is that truth which those investigating wisdom love. For when it is liquefied with bodies, the highest operation is effected. If ye knew the truth, what great thanks ye would give me! Learn, therefore, that while you are tingeing the cinders, you must destroy those that are mixed. For it overcomes those which are mixed, and changes them to its own colour. And as it visibly overcame the surface, even so it mastered the interior. And if one be volatile but the other endure the fire, either joined to the other endures the fire. Know also, that if the vapours have whitened the surfaces, they will certainly whiten the interiors. Know further, all ye seekers after Wisdom, that one matter overcomes four, and our Sulphur alone consumes all things. The Turba answereth: Thou hast spoken excellently well, O Parmenides, but thou hast not demonstrated the disposition of the smoke to posterity, nor how the same is whitened!

#### **The Twelfth Dictum.**

Lucas saith: I will speak at this time, following the steps of the ancients. Know, therefore, all ye seekers after Wisdom, that this treatise is not from the beginning of the ruling! Take quicksilver, which is from the male, and coagulate according to custom. Observe that I am speaking to you in accordance with custom, because it has been already coagulated. Here, therefore, is not the beginning of the ruling, but I prescribe this method, namely, that you shall take the quicksilver from the male, and shall either impose upon iron, tin, or governed copper, and it will be whitened. White Magnesia is made in the same way, and the male is converted with it. But forasmuch as there is a certain affinity between the magnet and the iron, therefore our nature rejoices.) Take, then, the vapour which the Ancients commanded you to take, and cook the same with its own body until tin is produced. Wash away its blackness according to custom, and cleanse and roast at an equable fire until it be whitened. But every body is whitened with governed quicksilver, for Nature converts Nature. Take, therefore, Magnesia, Water of Alum, Water of Nitre, Water of the Sea, and Water of Iron; whiten with smoke.: Whatsoever ye desire to be whitened is whitened with this smoke, because it is itself white, and whitens all things. Mix, therefore, the said smoke with its faeces until it be coagulated and become excessively white. Roast this white copper till it germinates of itself, since the Magnesia when whitened does not suffer the spirits to escape, or the shadow of copper to appear, because Nature contains Nature. Take, therefore, all ye Sons of the Doctrine, the white sulphureous nature, whiten with salt and dew, or with the Flower of White Salt, until it become excessively white. And know ye, that the Flower of White Salt is Ether from Ethelia. The same must be boiled for seven days, till it shall become like gleaming marble, for when it has reached this condition it is a very great Arcanum, seeing that Sulphur is mixed with Sulphur, whence an excellent work is accomplished, by reason of the affinity between them, because natures rejoice in meeting their own natures. Take, therefore, Mardek and whiten the same with Gadenbe, that is, wine and vinegar, and Permanent Water. Roast and coagulate until the whole does not liquefy in a fire stronger than its own, namely, the former fire. Cover the mouth of the vessel securely, but let it be associated with its neighbour, that it may kindle the whiteness thereof, and beware lest the fire blaze up, for in this case it becomes red prematurely, and this will profit you nothing, because in the beginning of the ruling you require the white. Afterwards coagulate the same until you attain the red. Let your fire be gentle in the whitening, until coagulation take place. Know that when it is coagulated we call it the Soul, and it is more quickly converted from nature into nature. This, therefore, is sufficient for those who deal with the Art of Coins, because one thing makes it but many operate therein. For ye need not a number of things, but one thing only, which in each and every grade of your work is changed into another nature.

The Turba saith: Master, if you speak as the Wise have spoken, and that briefly, they will follow you who do not wish to be wholly shut in with darkness.

#### **The Thirteenth Dictum.**

Pythagoras saith:- We posit another government which is not from another root, but it differs in name. And know, all ye seekers after this Science and Wisdom, that whatsoever the envious may have enjoined in their books concerning the composition of natures which agree together, in savour there is only one, albeit to sight they are as diverse as possible. Know, also, that the thing which they have described in so many ways follows and attains its companion without fire, even as the magnet follows the iron, to which the said thing is not vainly compared, nor to a seed, nor to a matrix, for it is also like unto these. And this same thing, which follows its companion without fire, causes many colours to appear when embracing it, for this reason, that the said one thing enters into every regimen, and is found everywhere, being a stone, and also not a stone; common and precious; hidden and concealed, yet known by everyone; of one name and of many names, which is the Spume of the Moon. This stone, therefore, is not a stone, because it is more

precious; without it Nature never operates anything; its name is one, yet we have called it by many names on account of the excellence of its nature.

The Turba answereth:- O! Master! wilt thou not mention some of those names for the guidance of seekers? And he:- It is called White Ethelia, White Copper, and that which flies from the fire and alone whitens copper. Break up, therefore, the White Stone, and afterwards coagulate it with milk. Then pound the calx in the mortar, taking care that the humidity does not escape from the vessel; but coagulate it in the vessel until it shall become a cinder. Cook also with Spume of Luna and regulate. For ye shall find the stone broken, and already imbued with its own water. This, therefore, is the stone which we call by all names, which assimilates the work and drinks it, and is the stone out of which also all colours appear. Take, therefore, that same gum, which is from the scoriae, and mix with cinder of calx, which you have ruled, and with the faeces which you know, moistening with permanent water. Then look and see whether it has become a powder, but if not, roast in a fire stronger than the first fire, until it be pounded. Then imbue with permanent water, and the more the colours vary all the more suffer them to be heated. Know, moreover, that if you take white quicksilver, or the Spume of Luna, and do as ye are bidden, breaking up with a gentle fire, the same is coagulated, and becomes a stone. Out of this stone, therefore, when it is broken up, many colours will appear to you. But herein, if any ambiguity occur to you in our discourse, do as ye are bidden, ruling the same until a white and coruscating stone shall be produced, and so ye find your purpose.

#### **The Fourteenth Dictum.**

Acsubofen saith:- Master, thou hast spoken without envy, even as became thee, and for the same may God reward thee!

Pythagoras saith:- May God also deliver thee, Acsubofen, from envy!

Then he:- Ye must know, O Assembly of the Wise, that sulphurs are contained in sulphurs, and humidity in humidity.

The Turba answereth:- The envious, O Acsubofen, have uttered something like unto this! Tell us, therefore, what is this humidity?

And he:- Humidity is a venom, and when venom penetrates a body, it tinges it with an invariable colour, and in no wise permits the soul to be separated from the body, because it is equal thereto. Concerning this, the envious have said: When one flies and the other pursues, then one seizes upon the other, and afterwards they no longer flee, because Nature has laid hold of its equal, after the manner of an enemy, and they destroy one another. For this reason, out of the sulphureous mixed sulphur is produced a most precious colour, which varies not, nor flees from the fire, when the soul enters into the interior of the body and holds the body together and tinges it. I will repeat my words in Tyrian dye. Take the Animal which is called Kenckel, since all its water is a Tyrian colour, and rule the same with a gentle fire, as is customary, until it shall become earth, in which there will be a little colour. But if you wish to obtain the Tyrian tincture, take the humidity which that thing has ejected, and place it therewith gradually in a vessel, adding that tincture whereof the colour was disagreeable to you. Then cook with that same marine water until it shall become dry. Afterwards moisten with that humour, dry gradually, and cease not to imbue it, to cook, and to dry, until it be imbued with all its humour. Then leave it for several days in its own vessel, until the most precious Tyrian colour shall come out from it to the surface. Observe how I describe the regimen to you! Prepare it with the urine of boys, with water of the sea, and with permanent clean water, so that it may be tinged, and decoct with a gentle fire, until the blackness altogether shall depart from it, and it be easily pounded. Decoct, therefore, in its own humour until it clothe itself with a red colour. But if ye wish to bring it to the Tyrian colour, imbue the same with continual water, and mix, as ye know to be sufficient, according to the rule of sight; mix the same with permanent water sufficiently, and decoct until rust absorb the water. Then wash with the water of the sea which thou hast prepared, which is water of desiccated calx; cook until it imbibe its own moisture; and do this day by day. I tell you that a colour will thence appear to you the like of which the Tyrians have never made. And if ye wish that it should be a still more exalted colour, place the gum in the permanent water, with which ye shall dye it alternately, and afterwards desiccate in the sun. Then restore to the aforesaid water and the black Tyrian colour is intensified. But know that ye do not tinge the purple colour except by cold. Take, therefore, water which is of the nature of cold, and steep wool therein until it extract the force of the tincture from the water. Know also that the Philosophers have called the force which proceeds from that water the Flower. Seek, therefore, your intent in the said water; therein place what is in the vessel for days and nights, until it be clothed with a most precious Tyrian colour.

#### **The Fifteenth Dictum.**

Frictes saith:- O all ye seekers after Wisdom, know that the foundation of this Art, on account of which many have perished, is one only. There is one thing which is stronger than all natures, and more sublime in the opinion of philosophers, whereas with fools it is more common than anything. But for us it is a thing which we reverence. Woe unto all ye fools! How ignorant are ye of this Art, for which ye would die if ye knew it! I swear to you that if kings were familiar with it, none of us would ever attain this thing. O how this nature changeth body into spirit! O how admirable is Nature, how she presides over all, and overcomes all!

Pythagoras saith:- Name this Nature, O Frictes!

And he:- It is a very sharp vinegar, which makes gold into sheer spirit, without which vinegar, neither whiteness, nor blackness, nor redness, nor rust can be made. And know ye that when it is mixed with the body, it is contained therein, and becomes one therewith; it turns the same into a spirit, and tinges with a spiritual and invariable tincture, which is indelible. Know, also, that if ye place the body over the fire without vinegar, it will be burnt and corrupted. And know, further, that the first humour is cold. Be careful, therefore, of the fire, which is inimical to cold. Accordingly, the Wise have said: "Rule gently until the sulphur becomes incombustible." The Wise men have already shewn to those who possess reason the disposition of this Art, and the best point of their Art, which they mentioned, is, that a little of this sulphur burns a strong body. Accordingly they venerate it and name it in the beginning of their book, and the son of Adam thus described it. For this vinegar burns the body, converts it into a cinder, and also whitens the body, which, if ye cook well and deprive of blackness, is changed into a stone, so that it becomes a coin of most intense whiteness. Cook, therefore, the stone until it be disintegrated, and then dissolve and temper with water of the sea. Know also, that the beginning of the whole work is the whitening, to which succeeds the redness, finally the perfection of the work; but after this, by means of vinegar, and by the will of Gcd, there follows a complete perfection, Now, I have shewn to you, O disciples of this Turba, the disposition of the one thing, which is more perfect, more precious, and more honourable, than all natures, and I swear to you by God that I have searched for a long time in books so that I might arrive at the knowledge of this one thing, while I prayed also to God that he would teach me what it is. My prayer was heard, He shewed me clean water, whereby I knew pure vinegar, and the more I did read books, the more was I illuminated.

#### **The Sixteenth Dictum.**

Socrates saith:- Know, O crowd of those that still remain of the Sons of the Doctrine, that no tincture can be produced without Lead, which possesses the required virtue. Have ye not seen how thrice-great Hermes infused the red into the body, and it was changed into an invariable colour? Know, therefore, that the first virtue is vinegar, and the second is the Lead of which the Wise have spoken, which if it be infused into all bodies, renders all unchangeable, and tinges them with an invariable colour. Take, therefore, Lead which is made out of the stone called Kuhul; let it be of the best quality, and let it be cooked till it becomes black. Then pound the same with Water of Nitre until it is thick like grease, and cook again in a very bright fire until the spissitude of the body is destroyed, the water being rejected. Kindle, therefore, above it until the stone becomes clean, abounding in precious metal, and exceedingly white. Pound it afterwards with dew and the sun, and with sea and rain water for 31 days, for 10 days with salt water, and 10 days with fresh water, when ye shall find the same like to a metallic stone. Cook the same once more with water of nitre until it become tin by liquefaction. Again cook until it be deprived of moisture, and become dry. But know that when it becomes dry it drinks up what remains of its humour swiftly, because it is burnt lead. Take care, however, lest it be burnt. Thus we call it incombustible sulphur. Pound the same with the sharpest vinegar, and cook till it becomes thick, taking care lest the vinegar be changed into smoke and perish; continue this coction for 150 days. Now, therefore, I have demonstrated the disposition of the white lead, all which afterwards follows being no more than women's work and child's play. Know, also, that the arcanum of the work of gold proceeds out of the male and the female, but I have shewn you the male in the lead, while, in like manner, I have discovered for you the female in orpiment. Mix, therefore, the orpiment with the lead, for the female rejoices in receiving the strength of the male, because she is assisted by the male. But the male receives a tingeing spirit from the female. Mix them, therefore, together, place in a glass vessel, and pound with Ethelia and very sharp vinegar; cook for seven days, taking care lest the arcanum smoke away, and leave throughout the night. But if ye wish it to put on mud (colour), seeing that it is already dry, again imbue with vinegar. Now, therefore, I have notified to you the power of orpiment, which is the woman by whom is accomplished the most great arcanum. Do not shew these unto the evil, for they will laugh. It is the Ethelia of vinegar which is placed in the preparation, by which things God perfects the work, whereby also spirits take possession of bodies, and they become spiritual.

#### **The Seventeenth Dictum.**

Zimon saith:- O Turba of Philosophers and disciples, now hast thou spoken about making into white, but it yet remains to treat concerning the reddening! Know, all ye seekers after this Art, that unless ye whiten, ye cannot make red, because the two natures are nothing other than red and white. Whiten, therefore, the red, and redden the white! Know, also, that the year is divided into four seasons; the first season is of a frigid complexion, and this is Winter; the second is of the complexion of air, and this is Spring; then follows the third, which is summer, and is of the complexion of fire; lastly, there is the fourth, wherein fruits are matured, which is Autumn. In this manner, therefore, ye are to rule your natures, namely, to dissolve ill winter, to cook in spring, to coagulate in summer, and to gather and tinge the fruit in autumn. Having, therefore, given this example, rule the tingeing natures, but if ye err, blame no one save yourselves. The Turba answereth:- Thou hast treated the matter extremely well; add, therefore, another teaching of this kind for the sake of posterity.

And he:- I will speak of making lead red. Take the copper which the Master ordered you to take at the beginning of his book, combine lead therewith, and cook it until it becomes thick; congeal also and desiccate until it becomes red. Here certainly is the Red Lead of which the wise spake; copper and lead become a precious stone; mix them equally, let gold be roasted with them, for this, if ye rule well, becomes a tingeing spirit in spirits. So when the male and the female are conjoined there is not produced a volatile wife, but a spiritual composite. From the composite turned into a red spirit is produced the beginning of the world. Behold this is the lead which we have called Red Lead, which is of our work, and without which nothing is effected!

#### **The Eighteenth Dictum.**

Mundus saith to the Turba:- The seekers after this Art must know that the Philosophers in their books have described gum in many ways, but it is none other than permanent water, out of which our precious stone is generated. O how many are the seekers after this gum, and how few there are who find it! Know that this gum is not ameliorated except by gold alone. For there be very many who investigate these applications, and they find certain things, yet they cannot sustain the labours because they are diminished. But the applications which are made out of the gum and out of the honourable stone, which has already held the tincture, they sustain the labours, and are never diminished. Understand, therefore, my words, for I will explain unto you the applications of this gum, and the arcanum existing therein. Know ye that our gum is stronger than gold, and all those who know it do hold it more honourable than gold, yet gold we also honour, for without it the gum cannot be improved. Our gum, therefore, is for Philosophers more precious and more sublime than pearls, because out of gum with a little gold we buy much. Consequently, the Philosophers, when committing these things to writing that the same might not perish, have not set forth in their books the manifest disposition, lest every one should become acquainted therewith, and having become familiar to fools, the same would not sell it at a small price. Take, therefore, one part of the most intense white gum; one part of the urine of a white calf; one part of the gall of a fish; and one part of the body of gum, without which it cannot be improved; mix these portions and cook for forty days. When these things have been done, congeal by the heat of the sun till they are dried. Then cook the same, mixed with milk of ferment, until the milk fail; afterwards extract it, and until it become dry evaporate the moisture by heat. Then mix it with milk of the fig, and cook it till that moisture be dried up in the composite, which afterwards mix with milk of the root of grass, and again cook until it be dry. Then moisten it with rainwater, then sprinkle with water of dew, and cook until it be dried. Also imbue with permanent water, and desiccate until it become of the most intense dryness. Having done these things: mix the same with the gum which is equipped with all manner of colours, and cook strongly until the whole force of the water perish; and the entire body be deprived of its humidity, while ye imbue the same by cooking, until the dryness thereof be kindled. Then dismiss for forty days. Let it remain in that trituration or decocting until the spirit penetrate the body. For by this regimen the spirit is made corporeal, and the body is changed into a spirit. Observe the vessel, therefore, lest the composition fly and pass off in fumes. These things being accomplished, open the vessel, and ye will find that which ye purposed. This, therefore, is the arcanum of gum, which the Philosophers have concealed in their books.

#### **The Nineteenth Dictum.**

Dardaris saith:- It is common knowledge that the Masters before us have described Permanent Water. Now, it behoves one who is introduced to this Art to attempt nothing till he is familiar with the power of this Permanent Water, and in commixture, contrition, and the whole regimen, it behoves us to use invariably this famous Permanent Water. He, therefore, who does not understand Permanent Water, and its indispensable regimen, may not enter into this Art, because nothing is effected without the Permanent Water. The force thereof is a spiritual blood, whence the Philosophers have called it Permanent Water, for,

having pounded it with the body, as the Masters before me have explained to you, by the will of God it turns that body into spirit. For these, being mixed together and reduced to one, transform each other; the body incorporates the spirit, and the spirit incorporates the body into tinged spirit, like blood. And know ye, that whatsoever hath spirit the same hath blood also as well. Remember, therefore, this arcanum!

#### **The Twentieth Dictum.**

Belus saith:- O disciples, ye have discoursed excellently!

Pythagoras answers:- Seeing that they are philosophers, O Belus, why hast thou called them disciples?

He answereth:- It is in honour of their Master, lest I should make them equal with him.

Then Pythagoras saith:- Those who, in conjunction with us, have composed this book which is called the Turba, ought not to be termed disciples.

Then he:- Master, they have frequently described Permanent Water, and the making of the White and the Red in many ways, albeit under many names; but in the modes after which they have conjoined weights, compositions, and regimens, they agree with the hidden truth. Behold, what is said concerning this despised thing! A report has gone abroad that the Hidden Glory of the Philosophers is a stone and not a stone, and that it is called by many names, lest the foolish should recognise it, Certain wise men have designated it after one fashion, namely, according to the place where it is generated; others have adopted another, founded upon its colour, some of whom have termed it the Green Stone; by other some it is called the Stone of the most intense Spirit of Brass, not to be mixed with bodies; by yet others its description has been further varied, because it is sold for coins by lapidaries who are called saven; some have named it Spume of Luna; some have distinguished it astronomically or arithmetically; it has already received a thousand titles, of which the best is: "That which is produced out of metals." So also others have called it the Heart of the Sun, and yet others have declared it to be that which is brought forth out of quicksilver with the milk of volatile things.

#### **The Twenty-first Dictum.**

Pandolfus saith:- O Belus, thou hast said so much concerning the despised stone that thou hast left nothing to be added by thy brethren! Howsoever, I teach posterity that this despised stone is a permanent water, and know, all ye seekers after Wisdom, that permanent water is water of mundane life, because, verily, Philosophers have stated that Nature rejoices in Nature, Nature contains Nature, and Nature overcomes Nature. The Philosophers have constituted this short dictum the principle of the work for reasonable persons. And know ye that no body is more precious or purer than the Sun, and that no tingeing venom: is generated without the Sun and its shadow. He, therefore, who attempts to make the venom of the Philosophers without these, already errs, and has fallen into that pit wherein his sadness remains. But he who has tinged the venom of the wise out of the Sun and its shadow has arrived at the highest Arcanum. Know also that our coin when it becomes red, is called gold; he, therefore, who knows the hidden Cambar of the Philosophers, to him is the Arcanum already revealed.

The Turba answereth:- Thou hast even now intelligibly described this stone, yet thou hast not narrated its regimen nor its composition. Return, therefore, to the description.

He saith:- I direct you to take an occult and honourable arcanum, which is White Magnesia, and the same is mixed and pounded with wine, but take care not to make use of this except it be pure and clean; finally place it in its vessel, and pray God that He may grant you the sight of this very great stone. Then cook gradually, and, extracting, see if it has become a black stone, in which case ye have ruled excellently well. But rule it thus for the white, which is a great arcanum, until it becomes Kuhul, closed up with blackness, which blackness see that it does not remain longer than forty days. Pound the same, therefore, with its confections, which are the said flower of copper, gold of the Indies whose root is one, and a certain extract of an unguent, that is, of a crocus, that is, fixed exalted alum; cook the four, therefore, permanently for 40 or 42 days. After these days God will show you the principle(or beginning) of this stone, which is the stone Atitos, of which favoured sight of God there are many accounts. Cook strongly, and imbue with the gum that remains. And know ye that so often as ye imbue the cinder, so often must it be desiccated and again humectated, until its colour turns into that which ye desire. Now, therefore, will I complete that which I have begun, if God will look kindly on us. Know also that the perfection of the work of this precious stone is to rule it with the residue of the third part of the medicine, and to preserve the two other parts for imbuing and cooking alternately till the required colour appears. Let the fire be more intense than the former; let the matter be cerated, and when it is desiccated it coheres. Cook, therefore, the wax until it imbibes the gluten of gold, which being desiccated, imbue the rest of the work seven times until the other two thirds be finished, and true earth imbibe them all. Finally, place the same on a hot fire until the earth extract its flower and be satisfactory. Blessed are ye if ye understand! But, if not, I will repeat to you the

perfection of the work. Take the clean white, which is a most great arcanum, wherein is the true tincture; imbue sand therewith, which sand is made out of the stone seven times imbued, until it drink up the whole, and close the mouth of the vessel effectually, as you have often been told. For that which ye seek of it by the favour of God, will appear to you, which is the stone of Tyrian colour. Now, therefore, I have fulfilled the truth, so do I conjure you by God and your sure Master, that you show not this great arcanum, and beware of the wicked!

### **The Twenty-Second Dictum.**

Theophilus saith: Thou hast spoken intelligently and elegantly, and art held free from envy.

Saith the Turba:- Let your discretion, therefore, explain to us what the instructing Pandolfus has stated, and be not envious.

Then he:- O all ye seekers after this science, the arcanum of gold and the art of the coin is a dark vestment, and no one knows what the Philosophers have narrated in their books without frequent reading, experiments, and questionings of the Wise. For that which they have concealed is more sublime and obscure than it is possible to make known in words, and albeit some have dealt with it intelligibly and well, certain others have treated it obscurely; thus some are more lucid than others.

The Turba answereth: Thou hast truly spoken.

And he:- I announce to posterity that between boritis and copper there is an affinity, because the boritis of the Wise liquefies; the copper, and it changes as a fluxible water. Divide, therefore, the venom into two equal parts, with one of which liquefy the copper, but preserve the other to Pound and imbue the same, until it is drawn out into plates; cook again with the former part of the venom, cook two to seven in two; cook to seven in its own water for 42 days; finally, open the vessel, and ye shall find copper turned into quicksilver; wash the same by cooking until it be deprived of its blackness, and become as copper without a shadow. Lastly, cook it continuously until it be congealed. For when it is congealed it becomes a very great arcanum. Accordingly, the Philosophers have called this stone Boritis; cook, therefore, that coagulated stone until it becomes a matter like mucra. Then imbue it with the Permanent water which I directed you to reserve, that is to say, with the other portion, and cook it many times until its colours manifest. This, therefore, is the very great putrefaction which extracts (or contains in itself) the very great arcanum.

Saith the Turba:- Return to thine exposition, O Theophilus!

And he:- It is to be known that the same affinity which exists between the magnet and iron, also exists assuredly between copper and permanent water. If, therefore, ye rule copper and permanent water as I have directed, there will thence result the very great arcanum in the following fashion. Take white Magnesia and quicksilver, mix with the male, and pound strongly by cooking, not with the hands, until the water become thin. But dividing this water into two parts, in the one part of the water cook it for eleven, otherwise, forty days, until there be a white flower, as the flower of salt in its splendour and coruscation: but strongly close the mouth of the vessel, and cook for forty days, when ye will find it water whiter than milk; deprive it of all blackness by cooking; continue the cooking until its whole nature be disintegrated, until the defilement perish, until it be found clean, and is wholly broken up (or becomes wholly clean). But if ye wish that the whole arcanum, which I have given you, be accomplished, wash the same with water, that is to say, the other part which I counselled you to preserve, until there appear a crocus, and leave in its own vessel. For the Iksir pounds (or contains) itself; imbue also with the residue of the water, until by decoction and by water it be pounded and become like a syrup of pomegranates; imbue it, therefore, and cook, until the weight of the humidity shall fail, and the colour which the Philosophers have magnified shall truly appear.

### **The Twenty-third Dictum.**

Cerus saith:- Understand, all ye Sons of the Doctrine, that which Theophilus hath told you, namely, that there exists an affinity between the magnet and the iron, by the alliance of composite existing between the magnet and the iron, while the copper is fitly ruled for one hundred days: what statement can be more useful to you than that there is no affinity between tin and quicksilver!

The Turba answereth:- Thou hast ill spoken, having disparaged the true disposition.

And he:- I testify that I say nothing but what is true why are you incensed against me Fear the Lord, all ye Turba, that you Master may believe you!

The Turba answereth:- Say what you will.

And he:- I direct you to take quicksilver, in which is the male potency or strength; cook the same with its body until it becomes a fluxible water; cook the masculine together with the vapour, until each shall be coagulated and become a stone. Then take the water which you had divided into two parts, of which one is for liquefying and cooking the body, but the second is for cleansing that which is already burnt, and its companion, which [two] are made one. Imbue the stone seven times, and cleanse, until it be disintegrated,

and its body be purged from all defilement, and become earth. Know also that in the time of forty-two days the whole is changed into earth; by cooking, therefore, liquefy the same until it become as true water, which is quicksilver. Then wash with water of nitre until it become as a liquefied coin. Then cook until it be congealed and become like to tin, when it is a most great arcanum; that is to say, the stone which is out of two things. Rule the same by cooking and pounding, until it becomes a most excellent crocus. Know also that unto water desiccated with its companion we have given the name of crocus. Cook it, therefore, and imbue with the residual water reserved by you until you attain your purpose.

**The Twenty-fourth Dictum.**

Bocascus saith:- Thou hast spoken well, O Belus, and therefore I follow thy steps!

He answereth:- As it may please you, but do not become envious, for that is not the part of the Wise.

And Bocascus:- Thou speakest the truth, and thus, therefore, I direct the Sons of the Doctrine. Take lead, and, as the Philosophers have ordained, imbue, liquefy, and afterwards congeal, until a stone is produced; then rule the stone with gluten of gold and syrup of pomegranates until it be broken up. But you have already divided the water into two parts, with one of which you have liquefied the lead, and it has become as water; cook, therefore, the same until it be dried and have become earth; then pound with the water reserved until it acquire a red colour, as you have been frequently ordered.

The Turba answereth:- Thou hast done nothing but pile up ambiguous words. Return, therefore, to the subject.

And he:- Ye who wish to coagulate quicksilver, must mix it with its equal. Afterwards cook it diligently until both become permanent water, and, again, cook this water until it be coagulated. But let this be desiccated with its own equal vapour, because ye have found the whole quicksilver to be coagulated by itself. If ye understand, and place in your vessel what is necessary, cook it until it be coagulated, and then pound until it becomes a crocus like to the colour of gold.

**The Twenty-fifth Dictum.**

Menabodus saith:- May God reward thee for the regimen, since thou speakest the truth! For thou hast illuminated thy words.

And they:- It is said because thou praisest him for his sayings, do not be inferior to him.

And he:- I know that I can utter nothing but that which he hath uttered; however, I counsel posterity to make bodies not bodies, but these incorporeal things bodies. For by this regimen the composite is prepared, and the hidden part of its nature is extracted. With these bodies accordingly join quicksilver and the body of Magnesia, the woman also with the man, and by means of this there is extracted our secret Ethelia, through which bodies are coloured; assuredly, if I understand this regimen, bodies become not bodies, and incorporeal things become bodies. If ye diligently pound the things in the fire and digest (or join to) the Ethelias, they become clean and fixed things. And know ye that quicksilver is a fire burning the bodies, mortifying and breaking up, with one regimen, and the more it is mixed and pounded with the body, the more the body is disintegrated, while the quicksilver is attenuated and becomes living. For when ye shall diligently pound fiery quicksilver and cook it as required, ye will possess Ethel, a fixed nature and colour, subject to every tincture, which also overcomes, breaks, and constrains the fire. For this reason it does not colour things unless it be coloured, and being coloured it colours. And know that no body can tinge itself unless its spirit be extracted from the secret belly thereof, when it becomes a body and soul without the spirit, which is a spiritual tincture, out of which colours have manifested, seeing that a dense thing does not tinge a tenuous, but a tenuous nature colours that which enters into a body. When, however, ye have ruled the body of copper, and have extracted from it a most tenuous (subject), then the latter is changed into a tincture by which it is coloured. Hence has the wise man said, that copper does not tinge unless first it be tinged. And know that those four bodies which you are directed to rule are this copper, and that the tinctures which I have signified unto you are the condensed and the humid, but the condensed is a conjoined vapour, and the humid is the water of sulphur, for sulphurs are contained by sulphurs, and rightly by these things Nature rejoices in Nature, and overcomes, and constrains.

## Turba Philosophorum (part 2)

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**The Twenty-Sixth Dictum.**

Zenon saith:- I perceive that you, O crowd of the Wise, have conjoined two bodies, which your Master by no means ordered you to do!

The Turba answereth:- Inform us according to your own opinion, O Zenon, in this matter, and beware of envy! Then he:- Know that the colours which shall appear to you out of it are these. Know, O Sons of the Doctrine, that it behoves you to allow the composition to putrefy for forty days, and then to sublimate five times in a vessel. Next join to a fire of dung, and cook, when these colours shall appear to you: On the first day black citrine, on the second black red, on the third like unto a dry crocus, finally, the purple colour will appear to you; the ferment and the coin of the vulgar shall be imposed; then is the Ixir composed out of the humid and the dry, and then it tinges with an invariable tincture. Know also that it is called a body wherein there is gold. But when ye are composing the Ixir, beware lest you extract the same hastily, for it lingers. Extract, therefore, the same as an Ixir. For this venom is, as it were, birth and life, because it is a soul extracted out of many things, and imposed upon coins: its tincture, therefore, is life to those things with which it is joined, from which it removes evil, but it is death to the bodies from which it is extracted. Accordingly, the Masters have said that between them there exists the same desire as between male and female, and if any one, being introduced to this Art, should know these natures, he would sustain the tediousness of cooking until he gained his purpose according to the will of God.

#### **The Twenty-Seventh Dictum.**

Gregorius saith:- O all ye Turba, it is to be observed that the envious have called the venerable stone Efflucidinus, and they have ordered it to be ruled until it coruscates like marble in its splendour.

And they:- Show, therefore, what it is to posterity.

Then he:- Willingly; you must know that the copper is commingled with vinegar, and ruled until it becomes water. Finally, let it be congealed, and it remains a coruscating stone with a brilliancy like marble, which, when ye see thus, I direct you to rule until it becomes red, because when it is cooked till it is disintegrated and becomes earth, it is turned into a red colour. When ye see it thus, repeatedly cook and imbue it until it assume the aforesaid colour, and it shall become hidden gold. Then repeat the process, when it will become gold of a Tyrian colour. It behoves you, therefore, O all ye investigators of this Art, when ye have observed that this Stone is coruscating, to pound and turn it into earth, until it acquires some degree of redness; then take the remainder of the water which the envious ordered you to divide into two parts, and ye shall imbibe them several times until the colours which are hidden by no body appear unto you. Know also that if ye rule it ignorantly, ye shall see nothing of those colours. I knew a certain person who commenced this work, and operated the natures of truth, who, when the redness was somewhat slow in appearing, imagined that he had made a mistake, and so relinquished the work. Observe, therefore, how ye make the conjunction, for the punice dye, having embraced his spouse, passes swiftly into her body, liquefies, congeals, breaks up, and disintegrates the same. Finally, the redness does not delay in coming, and if ye effect it without the weight, death will take place, whereupon it will be thought to be bad. Hence, I order that the fire should be gentle in liquefaction, but when it is turned to earth make the same intense, and imbue it until God shall extract the colours for us and they appear.

#### **The Twenty-Eighth Dictum.**

Custos saith:- I am surprised, O all ye Turba! at the very great force and nature of this water, for when it has entered into the said body, it turns it first into earth, and next into powder, to test the perfection of which take in the hand, and if ye find it impalpable as water, it is then most excellent; otherwise, repeat the cooking until it is brought to the required condition. And know that if ye use any substance other than our copper, and rule with our water, it will profit you nothing. If, on the other hand, ye rule our copper with our water, ye shall find all that has been promised by us.

But the Turba answereth:- Father, the envious created no little obscurity when they commanded us to take lead and white quicksilver, and to rule the same with dew and the sun till it becomes a coin-like stone.

Then he:- They meant our copper and our permanent water, when they thus directed you to cook in a gentle fire, and affirmed that there should be produced the said coin-like stone, concerning which the Wise have also observed, that Nature rejoices in Nature, by reason of the affinity which they know to exist between the two bodies, that is to say, copper and permanent water. Therefore, the nature of these two is one, for between them there is a mixed affinity, without which they would not so swiftly unite, and be held together so that they may become one.

Saith the Turba:- Why do the envious direct us to take the copper which we have now made, and roasted until it has become gold!

#### **The Twenty-Ninth Dictum.**

Diamedes saith:- Thou hast spoken already, O Moses [Custos], in an ungrudging manner, as became thee; I will also confirm thy words, passing over the hardness of the elements which the wise desire to remove, this disposition being most precious in their eyes. Know, O ye seekers after this doctrine, that man does not



proceed except from a man; that only which is like unto themselves is begotten from brute animals; and so also with flying creatures.

I have treated these matters in compendious fashion, exalting you towards the truth, who yourselves omit prolixity, for Nature is truly not improved by Nature, save with her own nature, seeing that thou thyself art not improved except in thy son, that is to say, man in man. See, therefore, that ye do not neglect the precepts concerning her, but make use of venerable Nature, for out of her Art cometh, and out of no other. Know also that unless you seize hold of this Nature and rule it, ye will obtain nothing. Join, therefore, that male, who is son to the red slave, in marriage with his fragrant wife, which having been done, Art is produced between them; add no foreign matter unto these things, neither powder nor anything else; that conception is sufficient for us, for it is near, yet the son is nearer still. How exceeding precious is the nature of that red slave, without which the regimen cannot endure!

Bacsen saith:- O Diomedes, thou hast publicly revealed this disposition!

He answereth:- I will even shed more light upon it. Woe unto you who fear not God, for He may deprive you of this art! Why, therefore, are you envious towards your brethren?

They answer:- We do not flee except from fools; tell us, therefore, what is thy will?

And he:- Place Citrine with his wife after the conjunction into the bath; do not kindle the bath excessively, lest they be deprived of sense and motion; cause them to remain in the bath until their body, and the colour thereof, shall become a certain unity, whereupon restore unto it the sweat thereof; again suffer it to die; then give it rest, and beware lest ye evaporate them by burning them in too strong a fire. Venerate the king and his wife, and do not burn them, since you know not when you may have need of these things, which improve the king and his wife. Cook them, therefore, until they become black, then white, afterwards red, and finally until a tingeing venom is produced. O seekers after this Science, happy are ye, if ye understand, but if not, I have still performed my duty, and that briefly, so that if ye, remain ignorant, it is God who hath concealed the truth from you! Blame not, therefore, the Wise, but yourselves, for if God knew that ye possessed a faithful mind, most certainly he would reveal unto you the truth. Behold, I have established you therein, and have extricated you from error!

#### **The Thirtieth Dictum.**

Bacsen saith:- Thou hast spoken well, O Diomedes, but I do not see that thou hast demonstrated the disposition of Corsufle to posterity! Of this same Corsufle the envious have spoken in many ways, and have confused it with all manner of names.

Then he:- Tell me, therefore, O Bacsen, according to thy opinion in these matters, and I swear by thy father that this is the head of the work, for the true beginning hereof cometh after the completion.

Bacsen saith:- I give notice, therefore, to future seekers after this Art, that Corsufle is a composite, and that it must be roasted seven times, because when it arrives at perfection it tinges the whole body.

The Turba answereth:- Thou hast spoken the truth, O Bacsen!

#### **The Thirty-First Dictum.**

Pythagoras Saith:- How does the discourse of Bacsen appear to you, since he has omitted to name the substance by its artificial names?

And they:- Name it, therefore, oh Pythagoras!

And he:- Corsufle being its composition, they have applied to it all the names of bodies in the world, as, for example, those of coin, copper, tin, gold, iron, and also the name of lead, until it be deprived of that colour and become Ixir.

The Turba answereth:- Thou hast spoken well, O Pythagoras!

And he:- Ye have also spoken well, and some among the others may discourse concerning the residual matters.

#### **The Thirty-Second Dictum.**

Bonellus saith: According to thee, O Pythagoras, all things die and live by the will of God, because that nature from which the humidity is removed, that nature which is left by nights, does indeed seem like unto something that is dead; it is then turned and (again) left for certain nights, as a man is left in his tomb, when it becomes a powder. These things being done, God will restore unto it both the soul and the spirit thereof, and the weakness being taken away, that matter will be made strong, and after corruption will be improved, even as a man becomes stronger after resurrection and younger than he was in this world. Therefore it behoves you, O ye Sons of the Doctrine, to consume that matter with fire boldly until it shall become a cinder, when know that ye have mixed it excellently well, for that cinder receives the spirit, and is imbued with the humour until it assumes a fairer colour than it previously possessed. Consider, therefore, O ye Sons of the Doctrine, that artists are unable to paint with their own tinctures until they convert them into a

powder; similarly, the philosophers cannot combine medicines for the sick slaves until they also turn them into powder, cooking some of them to a cinder, while others they grind with their hands. The case is the same with those who compose the images of the ancients. But if ye understand what has already been said, ye will know that I speak the truth, and hence I have ordered you to burn up the body and turn it into a cinder, for if ye rule it subtly many things will proceed from it, even as much proceeds from the smallest things in the world. It is thus because copper like man, has a body and a soul, for the inspiration of men cometh from the air, which after God is their life, and similarly the copper is inspired by the humour from which that same copper receiving strength is multiplied and augmented like other things. Hence, the philosophers add, that when copper is consumed with fire and iterated several times, it becomes better than it was.

The Turba answereth:- Show, therefore, O Bonellus, to future generations after what manner it becometh better than it was!

And he:- I will do so willingly; it is because it is augmented and multiplied, and because God extracts many things out of one thing, since He hath created nothing which wants its own regimen, and those qualities by which its healing must be effected. Similarly, our copper, when it is first cooked, becomes water; then the more it is cooked, the more is it thickened until it becomes a stone, as the envious have termed it, but it is really an egg tending to become a metal. It is afterwards broken and imbued, when ye must roast it in a fire more intense than the former, until it shall be coloured and shall become like blood in combustion, when it is placed on coins and changes them into gold, according to the Divine pleasure. Do you not see that sperm is not produced from the blood unless it be diligently cooked in the liver till it has acquired an intense red colour, after which no change takes place in that sperm? It is the same with our work, for unless it be cooked diligently until it shall become a powder, and afterwards be putrefied until it shall become a spiritual sperm, there will in no wise proceed from it that colour which ye desire. But if ye arrive at the conclusion of this regimen, and so obtain your purpose, ye shall be princes among the People of your time.

#### **The Thirty-Third Dictum.**

Nicarus saith:- Now ye have made this arcanum public.

The Turba answereth:- Thus did the Master order.

And he:- Not the whole, nevertheless.

But they:- He ordered us to clear away the darkness therefrom; do thou, therefore, tell us.

And he:- I counsel posterity to take the gold which they wish to multiply and renovate, then to divide the water into two parts.

And they:- Distinguish, therefore, when they divide the water.

But he:- It behoves them to burn up our copper with one part. For the said copper, dissolved in that water, is called the ferment of Gold, if ye rule well. For the same in like manner are cooked and liquefy as water; finally, by cooking they are congealed, crumble, and the red appears. But then it behoves you to imbue seven times with the residual water, until they absorb all the water, and, all the moisture being dried up, they are turned into dry earth; then kindle a fire and place therein for forty days until the whole shall putrefy, and its colours appear.

#### **The Thirty-Fourth Dictum.**

Bacsen saith:- On account of thy dicta the Philosophers said beware. Take the regal Corsufle, which is like to the redness of copper, and pound in the urine of a calf until the nature of the Corsufle is converted, for the true nature has been hidden in the belly of the Corsufle.

The Turba saith:- Explain to posterity what the nature is.

And he:- A tingeing spirit which it hath from permanent water, which is coin-like, and coruscates.

And they:- Shew, therefore, how it is extracted.

And he:- It is pounded, and water is poured upon it seven times until it absorbs the whole humour, and receives a force which is equal to the hostility of the fire; then it is called rust. Putrefy the same diligently until it becomes a spiritual powder, of a colour like burnt blood, which the fire overcoming hath introduced into the receptive belly of Nature, and hath coloured with an indelible colour. This, therefore, have kings sought, but not found, save only to whom God has granted it.

But the Turba saith:- Finish your speech, O Bacsen.

And he:- I direct them to whiten copper with white water, by which also they make red. Be careful not to introduce any foreign matter.

And the Turba:- Well hast thou spoken, O Bacsen, and Nictimerus also has spoken well!

Then he:- If I have spoken well, do one of you continue.

#### **The Thirty-Fifth Dictum.**

But Zimon saith:- Hast thou left anything to be said by another?

And the Turba:- Since the words of Nicarus and Bacsen are of little good to those who seek after this Art, tell us, therefore, what thou knowest, according as we have said.

And he:- Ye speak the truth, O all ye seekers after this Art! Nothing else has led you into error but the sayings of the envious, because what ye seek is sold at the smallest possible price. If men knew this, and how great was the thing they held in their hands, they would in no wise sell it. Therefore, the Philosophers have glorified that venom, have treated of it variously, and in many ways, have taken and applied to it all manner of names, wherefore, certain envious persons have said: It is a stone and not a stone, but a gum of Ascotia, consequently, the Philosophers have concealed the power thereof. For this spirit which ye seek, that ye may tinge therewith, is concealed in the body, and hidden away from sight, even as the soul in the human body. But ye seekers after the Art, unless ye disintegrate this body, imbue and pound both cautiously and diligently, until ye extract it from its grossness (or grease), and turn it into a tenuous and impalpable spirit, have your labour in vain. Wherefore the Philosophers have said: Except ye turn bodies into not bodies, and incorporeal things into bodies, ye have not yet discovered the rule of operation.

But the Turba saith:- Tell, therefore, posterity how bodies are turned into not-bodies.

And he:- They are pounded with fire and Ethelia till they become a powder. And know that this does not take place except by an exceedingly strong decoction, and continuous contrition, performed with a moderate fire, not with hands, with imbibition and putrefaction, with exposure to the sun and to Ethelia. The envious caused the vulgar to err in this Art when they stated that the thing is common in its nature and is sold at a small price. They further said that the nature was more precious than all natures, wherefore they deceived those who had recourse to their books. At the same time they spoke the truth, and therefore doubt not these things.

But the Turba answereth:- Seeing that thou believest the sayings of the envious, explain, therefore, to posterity the disposition of the two natures.

And he:- I testify to you that Art requires two natures, for the precious is not produced without the common, nor the common without the precious. It behoves you, therefore, O all ye Investigators of this Art, to follow the sayings of Victimerus, when he said to his disciples: Nothing else helps you save to sublimate water and vapour.

And the Turba:- The whole work is in the vapour and the sublimation of water. Demonstrate, therefore, to them the disposition of the vapour.

And he:- When ye shall perceive that the natures have become water by reason of the heat of the fire, and that they have been purified, and that the whole body of Magnesia is liquefied as water; then all things have been made vapour, and rightly, for then the vapour contains its own equal, wherefore the envious call either vapour, because both are joined in decoctions, and one contains the other. Thus our stag finds no path to escape, although flight be essential to it. The one keeps back the other, so that it has no opportunity to fly, and it finds no place to escape; hence all are made permanent, for when the one falls, being hidden in the body, it is congealed with it, and its colour varies, and it extracts its nature from the properties which God has infused into His elect, and it alienates it, lest it flee. But the blackness and redness appear, and it falls into sickness, and dies by rust and putrefaction; properly speaking, then, it has not a flight, although it is desirous to escape servitude; then when it is free it follows its spouse, that a favourable colour may befall itself and its spouse; its beauty is not as it was, but when it is placed with coins, it makes them gold. For this reason, therefore, the Philosophers have called the spirit and the soul vapour. They have also called it the black humid wanting perlution; and forasmuch as in man there are both humidity and dryness, thus our work, which the envious have concealed, is nothing else but vapour and water.

The Turba answereth:- Demonstrate vapour and water!

And he:- I say that the work is out of two; the envious have called it composed out of two, because these two become four, wherein are dryness and humidity, spirit and vapour.

The Turba answereth:- Thou hast spoken excellently, and without envy. Let Zimon next follow.

### **The Thirty-Sixth Dictum.**

Afflontus, the Philosopher, saith:- I notify to you all, O ye investigators of this Art, that unless ye sublime the substances at the commencement by cooking, without contrition of hands, until the whole become water, ye have not yet found the work. And know ye, that the copper was formerly called sand, but by others stone, and, indeed, the names vary in every regimen. Know further, that the nature and humidity become water, then a stone, if ye cause them to be well complexionated, and if ye are acquainted with the natures, because the part which is light and spiritual rises to the top, but that which is thick and heavy remains below in the vessel. Now this is the contrition of the Philosophers, namely, that which is not

sublimated sinks down, but that which becomes a spiritual powder rises to the top of the vessel, and this is the contrition of decoction, not of hands. Know also, that unless ye have turned all into powder, ye have not yet pounded them completely. Cook them, therefore, successively until they become converted, and a powder. Wherefore Agadaimon saith:- Cook the copper until it become a gentle and impalpable body, and impose in its own vessel; then sublimate the same six or seven times until the water shall descend. And know that when the water has become powder then has it been ground diligently. But if ye ask, how is the water made a powder? note that the intention of the Philosophers is that the body before which before it falls into the water is not water may become water; the said water is mixed with the other water, and they become one water. It is to be stated, therefore, that unless ye turn the thing mentioned into water, ye shall not attain to the work. It is, therefore, necessary for the body to be so possessed by the flame of the fire that it is disintegrated and becomes weak with the water, when the water has been added to the water, until the whole becomes water. But fools, hearing of water, think that this is water of the clouds. Had they read our books they would know that it is permanent water, which cannot become permanent without its companion, wherewith it is made one. But this is the water which the Philosophers have called Water of Gold, the Igneous, Good Venom, and that Sand of Many Names which Hermes ordered to be washed frequently, so that the blackness of the Sun might be removed, which he introduced in the solution of the body. And know, all ye seekers after this Art, that unless ye take this pure body, that is, our copper without the spirit, ye will by no means see what ye desire, because no foreign thing enters therein, nor does anything enter unless it be pure. Therefore, all ye seekers after this Art, dismiss the multitude of obscure names, for the nature is one water; if anyone err, he draws nigh to destruction, and loses his life. Therefore, keep this one nature, but dismiss what is foreign.

#### **The Thirty-Seventh Dictum.**

Bonellus saith:- I will speak a little concerning Magnesia.

The Turba answereth:- Speak.

And he:- O all ye Sons of the Doctrine, when mixing Magnesia, place it in its vessel, the mouth of which close carefully, and cook with a gentle fire until it liquefy, and all become water therein! For the heat of the water acting thereupon, it becomes water by the will of God. When ye see that the said water is about to become black, ye know that the body is already liquefied. Place again in its vessel, and cook for forty days, until it drink up the moisture of the vinegar and honey. But certain persons uncover it, say, once in each week, or once in every ten nights; in either case, the ultimate perfection of pure water appears at the end of forty days, for then it completely absorbs the humour of the decoction. Therefore, wash the same, and deprive of its blackness, until, the blackness being removed, the stone becomes dry to the touch. Hence the envious have said:- Wash the Magnesia with soft water, and cook diligently, until it become earth, and the humour perish. Then it is called copper. Subsequently, pour very sharp vinegar upon it, and leave it to be soaked therein. But this is our copper, which the Philosophers have ordained should be washed with permanent water, wherefore they have said: Let the venom be divided into two parts, with one of which burn up the body, and with the other putrefy. And know, all ye seekers after this Science, that the whole work and regimen does not take place except by water, wherefore, they say that the thing which ye seek is one, and, unless that which improves it be present in the said thing, what ye look for shall in no wise take place. Therefore, it behoves you to add those things which are needful, that ye may thereby obtain that which you purpose.

The Turba answereth:- Thou has spoken excellently, O Bonellus! If it please thee, therefore, finish that which thou art saying; otherwise repeat it a second time.

But he:- Shall I indeed repeat these and like things? O all ye investigators of this Art, take our copper; place with the first part of the water in the vessel; cook for forty days; purify from all uncleanness; cook further until its days be accomplished, and it become a stone having no moisture. Then cook until nothing remains except faeces. This done, cleanse seven times, wash with water, and when the water is used up leave it to putrefy in its vessel, so long as may seem desirable to your purpose. But the envious called this composition when it is turned into blackness that which is sufficiently black, and have said: Rule the same with vinegar and nitre. But that which remained when it had been whitened they called sufficiently white, and ordained that it should be ruled with permanent water. Again, when they called the same sufficiently red, they ordained that it should be ruled with water and fire until it became red.

The Turba answereth:- Show forth unto posterity what they intended by these things.

And he:- They called it Ixir satis, by reason of the variation of its colours. In the work, however, there is neither variety, multiplicity, nor opposition of substances; it is necessary only to make the black copper white and then red. However, the truth-speaking Philosophers had no other intention than that of

liquefying, pounding, and cooking Ixir until the stone should become like unto marble in its splendour. Accordingly, the envious again said: Cook the same with vapour until the stone becomes coruscating by reason of its brilliancy. But when ye see it thus, it is, indeed, the most great Arcanum. Notwithstanding, ye must then pound and wash it seven times with permanent water; finally, again pound and congeal in its own water, until ye extract its own concealed nature. Wherefore, saith Maria, sulphurs are contained in sulphurs, but humour in like humour, and out of sulphur mixed with sulphur, there comes forth a great work. But I ordain that you rule the same with dew and the sun, until your purpose appear to you. For I signify unto you that there are two kinds of whitening and of making red, of which one consists in rust and the other in contrition and decoction. But ye do not need any contrition of hands. Beware, however, of making a separation from the waters lest the poisons get at You, and the body perish with the other things which are in the vessel.

#### **The Thirty-Eighth Dictum.**

Effistus saith:- Thou hast spoken most excellently, O Bonellus, and I bear witness to all thy words!

The Turba saith:- Tell us if there be any service in the speech of Bonellus, so that those initiated in this disposition may be more bold and certain.

Effistus saith:- Consider, all ye investigators of this Art, how Hermes, chief of the Philosophers, spoke and demonstrated when he wished to mix the natures. Take, he tells us, the stone of gold, combine with humour which is permanent water, set in its vessel, over a gentle fire until liquefaction takes place. Then leave it until the water dries, and the sand and water are combined, one with another; then let the fire be more intense than before, until it again becomes dry, and is made earth. When this is done, understand that here is the beginning of the arcanum; but do this many times, until two-thirds of the water perish, and colours manifest unto you.

The Turba answereth:- Thou hast spoken excellently, O Effistus! Yet, briefly inform us further.

And he:- I testify to Posterity that the dealbation doth not take place save by decoction. Consequently, Agadaimon has very properly treated of cooking, of pounding, and of imbuing, ethelia. Yet I direct you not to pour on the whole of the water at one time, lest the Ixir be submerged, but pour it in gradually, pound and dessicate, and do this several times until the water be exhausted. Now concerning this the envious have said: Leave the water when it has all been poured in, and it will sink to the bottom. But their intention is this, that while the humour is drying, and when it has been turned into powder, leave it in its glass vessel for forty days, until it passes through various colours, which the Philosophers have described. By this method of cooking the bodies put on their spirits and spiritual tinctures, and become warm.

The Turba answereth:- Thou hast given light to us, O Effistus, and hast done excellently! Truly art thou cleared from envy; wherefore, let one of you others speak as he pleases.

#### **The Thirty-Ninth Dictum.**

Bacsen saith:- O all ye seekers after this Art, ye can reach no useful result without a patient, laborious, and solicitous soul, persevering courage, and continuous regimen. He, therefore, who is willing to Persevere in this disposition, and would enjoy the result, may enter upon it, but he who desires to learn over speedily, must not have recourse to our books, for they impose great labour before they are read in their higher sense, once, twice, or thrice. Therefore, the Master saith:- Whosoever bends his back over the study of our books, devoting his leisure thereto, is not occupied with vain thoughts, but fears God, and shall reign in the Kingdom without fail until he die. For what ye seek is not of small price. Woe unto you who seek the very great and compensating treasure of God! Know ye not that for the smallest Purpose in the world, earthly men will give themselves to death, and what, therefore, ought they to do for this most excellent and almost impossible offering? Now, the regimen is greater than is perceived by reason, except through divine inspiration. I once met with a person who was as well acquainted with the elements as I myself, but when he proceeded to rule this disposition, he attained not to the joy thereof by reason of his sadness and ignorance in ruling, and excessive eagerness, desire, and haste concerning the purpose. Woe unto you, sons of the Doctrine! For one who plants trees does not look for fruit, save in due season; he also who sows seeds does not expect to reap, except at harvest time. How, then, should ye desire to attain this offering when ye have read but a single book, or have adventured only the first regimen? But the Philosophers have plainly stated that the truth is not to be discerned except after error, and nothing creates greater pain at heart than error in this Art, while each imagines that he has almost the whole world, and yet finds nothing in his hands. Woe unto you! Understand the dictum of the Philosopher, and how he divided the work when he said- pound, cook, reiterate, and be thou not weary. But when thus he divided the work, he signified commingling, cooking, assimilating, roasting, heating, whitening, pounding, cooking Ethelia, making rust or redness, and tingeing. Here, therefore, are there many names, and yet there is one regimen. And if men

knew that one decoction and one contrition would suffice them, they would not so often repeat their words, as they have done, and in order that the mixed body may be pounded and cooked diligently, have admonished you not to be weary thereof. Having darkened the matter to you with their words, it suffices me to speak in this manner. It is needful to complexionate the venom rightly, then cook many times, and do not grow tired of the decoction. Imbue and cook it until it shall become as I have ordained that it should be ruled by you- namely, impalpable spirits, and until ye perceive that the Ixir is clad in the garment of the Kingdom. For when ye behold the Ixir turned into Tyrian colour, then have ye found that which the Philosophers discovered before you. If ye understand my words (and although my words be dead, yet is there life therein for those who understand themselves), they will forthwith explain any ambiguity occurring herein. Read, therefore, repeatedly, for reading is a dead speech, but that which is uttered with the lips the same is living speech. Hence we have ordered you to read frequently, and, moreover, ponder diligently over the things which we have narrated.

#### **The Fortieth Dictum.**

Jargus saith:- Thou hast left obscure a part of thy discourse, O Bacsen!

And he:- Do thou, therefore, Jargus, in thy clemency shew forth the same!

And he answereth:- The copper of which thou hast before spoken is not copper, nor is it the tin of the vulgar; it is our true work (or body) which must be combined with the body of Magnesia, that it may be cooked and pounded without wearying until the stone is made. Afterwards, that stone must be pounded in its vessel with the water of nitre, and, subsequently, placed in liquefaction until it is destroyed. But, all ye investigators of this art, it is necessary to have a water by which the more you cook, so much the more you sprinkle, until the said copper shall put on rust, which is the foundation of our work. Cook, therefore, and pound with Egyptian vinegar.

#### **The Forty-First Dictum.**

Zimon saith:- Whatsoever thou hast uttered, O Jargos, is true, yet I do not see that the whole Turba hath spoken concerning the rotundum.

Then he:- Speak, therefore, thine opinion concerning it, O Zimon!

Zimon saith:- I notify to Posterity that the rotundum turns into four elements, and is derived out of one thing.

The Turba answereth:- Inasmuch as thou art speaking, explain for future generations the method of ruling.

And he:- Willingly: it is necessary to take one part of our copper, but of Permanent Water three parts; then let them be mixed and cooked until they be thickened and become one stone, concerning which the envious have said: Take one part of the pure body, but three parts of copper of Magnesia; then commingle with rectified vinegar, mixed with male of earth; close the vessel, observe what is in it, and cook continuously until it becomes earth.

#### **The Forty-Second Dictum.**

Ascanius saith:- Too much talking, O all ye Sons of the Doctrine, leads this subject further into error! But when ye read in the books of the Philosophers that Nature is one only, and that she overcomes all things: Know that they are one thing and one composite. Do ye not see that the complexion of a man is formed out of a soul and body; thus, also, must ye conjoin these, because the Philosophers, when they prepared the matters and conjoined spouses mutually in love with each other, behold there ascended from them a golden water!

The Turba answereth:- When thou wast treating of the first work, lo! thou didst turn unto the second! How ambiguous hast thou made thy book, and how obscure are thy words!

Then he:- I will perform the disposition of the first work.

The Turba answereth:- Do this.

And he:- Stir up war between copper and quicksilver, until they go to destruction and are corrupted, because when the copper conceives the quicksilver it coagulates it, but when the quicksilver conceives the copper, the copper is congealed into earth; stir up, therefore, a fight between them; destroy the body of the copper until it becomes a powder. But conjoin the male to the female, which are vapour and quicksilver, until the male and the female become Ethel, for he who changes them into spirit by means of Ethel, and next makes them red, tinges every body, because, when by diligent cooking ye pound the body, ye extract a pure, spiritual, and sublime soul therefrom, which tinges every body.

The Turba answereth:- Inform, therefore, posterity what is that body.

And he:- It is a natural sulphureous thing which is called by the names of all bodies.

#### **The Forty-Third Dictum.**

Dardaris saith:- Ye have frequently treated of the regimen, and have introduced the conjunction, yet I proclaim to posterity that they cannot extract the now hidden soul except by Ethelia, by which bodies become not bodies through continual cooking, and by sublimation of Ethelia. Know also that quicksilver is fiery, burning every body more than does fire, also mortifying bodies, and that every body which is mingled with it is ground and delivered over to be destroyed. When, therefore, ye have diligently pounded the bodies, and have exalted them as required, therefrom is produced that Ethel nature, and a colour which is tingeing and not volatile, and it tinges the copper which the Turba said did not tinge until it is tinged, because that which is tinged tinges. Know also that the body of the copper is ruled by Magnesia, and that quicksilver is four bodies, also that the matter has no being except by humidity, because it is the water of sulphur, for sulphurs are contained in sulphurs.

The Turba saith:- O Dardaris, inform posterity what sulphurs are!

And he:- Sulphurs are souls which are hidden in four bodies, and, extracted by themselves, do contain one another, and are naturally conjoined. For if ye rule that which is hidden in the belly of sulphur with water, and cleanse well that which is hidden, then nature rejoices, meeting with nature, and water similarly with its equal. Know ye also that the four bodies are not tinged but tinge.

And the Turba:- Why dost thou not say like the ancients that when they are tinged, they tinge?

And he:- I state that the four coins of the vulgar populace are not tinged, but they tinge copper, and when that copper is tinged, it tinges the coins of the populace.

#### **The Forty-Fourth Dictum.**

Moyses saith:- This one thing of which thou hast told us, O Dardaris, the Philosophers have called by many names, sometimes by two and sometimes by three names!

Dardaris answereth:- Name it, therefore, for posterity, setting aside envy.

And he:- The one is that which is fiery, the two is the body composed in it, the three is the water of sulphur, with which also it is washed and ruled until it be perfected. Do ye not see what the Philosopher affirms, that the quicksilver which tinges gold is quicksilver out of Cambar?

Dardaris answereth:- What dost thou mean by this? For the Philosopher says: sometimes from Cambar and sometimes from Orpiment.

And he:- Quicksilver of orpiment is Cambar of Magnesia, but quicksilver is sulphur ascending from the mixed composite. Ye must, therefore, mix that thick thing with fiery venom, putrefy, and diligently pound until a spirit be produced, which is hidden in that other spirit; then is made the tincture which is desired of you all.

#### **The Forty-Fifth Dictum.**

But Plato saith: It behoves you all, O Masters, when those bodies are being dissolved, to take care lest they be burnt up, as also to wash them with sea water, until all their salt be turned into sweetness, clarifies, tinges, becomes tincture of copper, and then goes off in flight! Because it was necessary that one should become tingeing, and that the other should be tinged, for the spirit being separated from the body and hidden in the other spirit, both become volatile. Therefore the Wise have said that the gate of flight must not be opened for that which would flee, (or that which does not flee), by whose flight death is occasioned, for by the conversion of the sulphureous thing into a spirit like unto itself, either becomes volatile, since they are made aeriform spirits prone to ascend in the air. But the Philosophers seeing that which was not volatile made volatile with the volatiles, iterated these to a body like to the non-volatiles, and put them into that from which they could not escape. They iterated them to a body like unto the bodies from which they were extracted, and the same were then digested. But as for the statement of the Philosopher that the tingeing agent and that which is to be tinged are made one tincture, it refers to a spirit concealed in another humid spirit. Know also that one of the humid spirits is cold, but the other is hot, and although the cold humid is not adapted to the warm humid, nevertheless they are made one. Therefore, we prefer these two bodies, because by them we rule the whole work, namely, bodies by not-bodies, until incorporeals become bodies, steadfast in the fire, because they are conjoined with volatiles, which is not possible in any body, these excepted. For spirits in every wise avoid bodies, but fugitives are restrained by incorporeals. Incorporeals, therefore, similarly flee from bodies; those, consequently, which do not flee are better and more precious than all bodies. These things, therefore, being done, take those which are not volatile and join them; wash the body with the incorporeal until the incorporeal receives a non-volatile body; convert the earth into water, water into fire, fire into air, and conceal the fire in the depths of the water, but the earth in the belly of the air, mingling the hot with the humid, and the cold with the dry. Know, also, that Nature overcomes Nature, Nature rejoices in Nature, Nature contains Nature.

**The Forty-Sixth Dictum.**

Attamus saith:- It is to be noted that the whole assembly of the Philosophers have frequently treated concerning

Rubigo. Rubigo, however, is a fictitious and not a true name.

The Turba answereth:- Name, therefore, Rubigo by its true name, for by this it is not calumniated.

And he:- Rubigo is according to the work, because it is from gold alone.

The Turba answereth:- Why, then, have the Philosophers referred it to the leech?

He answereth:- Because water is hidden in sulphureous gold as the leech is in water; rubigo, therefore, is rubefaction in the second work, but to make rubigo is to whiten in the former work, in which the Philosophers ordained that the flower of gold should be taken and a proportion of gold equally.

**The Forty-Seventh Dictum.**

Mundus saith:- Thou hast already treated sufficiently of Rubigo, O Attamus! I will speak, therefore, of venom, and will instruct future generations that venom is not a body, because subtle spirits have made it into a tenuous spirit, have tinged the body and burned it with venom, which venom the Philosopher asserts will tinge every body. But the Ancient Philosophers thought that he who turned gold into venom had arrived at the purpose, but he who can do not this profiteth nothing. Now I say unto you, all ye Sons of the Doctrine, that unless ye reduce the thing by fire until those things ascend like a spirit, ye effect nought. This, therefore, is a spirit avoiding the fire and a ponderous smoke, which when it enters the body penetrates it entirely, and makes the body rejoice. The Philosophers have all said: Take a black and conjoining spirit; therewith break up the bodies and torture them till they be altered.

**The Forty-Eighth Dictum.**

Pythagoras saith:- We must affirm unto all you seekers after this Art that the Philosophers have treated of conjunction (or continuation) in various ways. But I enjoin upon you to make quicksilver con strain the body of Magnesia, or the body Kuhul, or the Spume of Luna, or incombustible sulphur, or roasted calx, or alum which is out of apples, as ye know. But if there was any singular regimen for any of these, a Philosopher would not say so, as ye know. Understand, therefore, that sulphur, calx, and alum which is from apples, and Kuhul, are all nothing else but water of sulphur. Know ye also that Magnesia, being mixed with quicksilver and sulphur, they pursue one another. Hence you must not dismiss that Magnesia without the quicksilver, for when it is composed it is called an exceeding strong composition, which is one of the ten regimens established by the Philosophers. Know, also, that when Magnesia is whitened with quicksilver, you must congeal white water therein, but when it is reddened you must congeal red water, for, as the Philosophers have observed in their books, the regimen is not one. Accordingly, the first congelation is of tin, copper, and lead. But the second is composed with water of sulphur. Some, however, reading this book, think that the composition can be bought. It must be known for certain that nothing of the work can be bought, and that the science of this Art is nothing else than vapour and the sublimation of water, with the conjunction, also, of quicksilver in the body of Magnesia; but, heretofore, the Philosophers have demonstrated in their books that the impure water of sulphur is from sulphur only, and no sulphur is produced without the water of its calx, and of quicksilver, and of sulphur.

**The Forty-Ninth Dictum.**

Belus saith:- O all ye Philosophers, ye have not dealt sparingly concerning composition and contact, but cornposition, contact, and congelation are one thing! Take, therefore, a part From the one composition and a part out of ferment of gold, and on these impose pure water of sulphur. This, then, is the potent (or revealed) arcanum which tinges every body.

Pythagoras answereth:- O Belus, why hast thou called it a potent arcanum, yet hast not shown its work!

And he:- In our books, O Master, we have found the same which thou hast received from the ancients!

And Pythagoras:- Therefore have I assembled you together, that you might remove any obscurities which are in any books.

And he:- Willingly, O Master! It is to be noted that pure water which is from sulphur is not composed of sulphur alone, but is composed of several things, for the one sulphur is made out of several sulphurs. How, therefore, O Master, shall I compose these things that they may become one!

And he:- Mix, O Belus, that which strives with the fire with that which does not strive, for things which are conjoined in a fire suitable to the same contend, because the warm venoms of the physician are cooked in a gentle, incomburent fire! Surely ye perceive what the Philosophers have stated concerning decoction, that a little sulphur burns many strong things, and the humour which remains is called humid pitch, balsam of gum, and other like things. Therefore our Philosophers are made like to the physicians, notwithstanding that the tests of the physicians are more intense than those of the Philosophers.



The Turba answereth:- I wish, O Belus, that you would also shew the disposition of this potent arcanum! And he:- I proclaim to future generations that this arcanum proceeds from two compositions, that is to say, sulphur and magnesia. But after it is reduced and conjoined into one, the Philosophers have called it water, spume of Boletus (i.e., a species of fungus), and the thickness of gold. When, however, it has been reduced into quicksilver, they call it sulphur of water; sulphur also, when it contains sulphur, they term a fiery venom, because it is a potent (or open) arcanum which ascends from those things ye know.

#### **The Fiftieth Dictum.**

Pandolphus saith:- If, O Belus, thou dost describe the sublimation of sulphur for future generations, thou wilt accomplish an excellent thing!

And the Turba:- Do thou show it forth, therefore, O Pandolphus!

And he:- The philosophers have ordered that quicksilver should be taken out of Cambar, and albeit they spoke truly, yet in these words there is a little ambiguity, the obscurity of which I will remove. See then that the quicksilver is sublimed in tabernacles, and extract the same from Cambar, but there is another Cambar in sulphur which Belus hath demonstrated to you, for out of sulphur mixed with sulphur, many works proceed. When the same has been sublimed, there proceeds from the Cambar that quicksilver which is called Ethelia, Orpiment, Zendrio, or Sanderich, Ebsemich, Magnesia, Kuhul, or Chuhul, and many other names. Concerning this, philosophers have said that, being ruled by its regimen (for ten is the perfection of all things), its white nature appears, nor is there any shadow therein. Then the envious have called it lead from Ebmich, Magnesia, Marteck, White Copper. For, when truly whitened, it is devoid of shadow and blackness, it has left its thickened ponderous bodies, and therewith a clean humid spirit has ascended, which spirit is tincture. Accordingly, the wise have said that copper has a soul and a body. Now, its soul is spirit, and its body is thick. Therefore, it behoves you to destroy the thick body until ye extract a tingeing spirit from the same. Mix, also, the spirit extracted therefrom with light sulphur until you, investigators, find your design accomplished.

#### **The Fifty-First Dictum.**

Horfolcos saith:- Thou hast narrated nothing, O Pandolphus, save the last regimen of this body! Thou hast, therefore, composed an ambiguous description for readers. But if its regimen were commenced from the beginning, you would destroy this obscurity.

Saith the Turba:- Speak, therefore, concerning this to posterity, so far as it may please you.

And he:- It behoves you, investigators of this Art, first to burn copper in a gentle fire, like that required in the hatching of eggs. For it behoves you to burn it with its humidity lest its spirit be burnt, and let the vessel be closed on all sides, so that its colour [heat] may be increased, the body of copper be destroyed, and its tingeing spirit be extracted, concerning which the envious have said: Take quicksilver out of the Flower of Copper, which also they have called the water of our copper, a fiery venom, and a substance extracted from all things, which further they have termed Ethelia, extracted out of many things. Again, some have said that when all things become one, bodies are made not-bodies, but not-bodies bodies. And know, all ye investigators of this Art, that every body is dissolved with the spirit with which it is mixed, with which without doubt it becomes a similar spiritual thing, and that every spirit which has a tingeing colour of spirits, and is constant against fire, is altered and coloured by bodies. Blessed then be the name of Him who hath inspired the Wise with the idea of turning a body into a spirit having strength and colour, unalterable and incorruptible, so that what formerly was volatile sulphur is now made sulphur not-volatile, and incombustible! Know, also, all ye sons of learning, that he who is able to make your fugitive spirit red by the body mixed with it, and then from that body and that spirit can extract the tenuous nature hidden in the belly thereof, by a most subtle regimen, tinges every body, if only he is patient in spite of the tedium of extracting. Wherefore the envious have said: Know that out of copper, after it is humectated by the moisture thereof, is pounded in its water, and is cooked in sulphur, if ye extract a body having Ethelia, ye will find that which is suitable as a tincture for anything. Therefore the envious have said: Things that are diligently pounded in the fire, with sublimation of the Ethelia, become fixed tinctures. For whatsoever words ye find in any man's book signify quicksilver, which we call water of sulphur, which also we sometimes say is lead and copper and copulated coin.

#### **The Fifty-Second Dictum.**

Ixumdrus saith:- You will have treated most excellently, O Horfolcus, concerning the regimen of copper and the humid spirit, provided you proceed therewith.

And he:- Perfect, therefore, what I have omitted, O Ixumdrus!

Ixumdrus saith:- You must know that this Ethelia which you have previously mentioned and notified, which also the envious have called by many names, doth whiten, and tinge when it is whitened; then truly

the Philosophers have called it the Flower of Gold, because it is a certain natural thing. Do you not remember what the Philosophers have said, that before it arrives at this terminus, copper does not tinge? But when it is tinged it tinges, because quicksilver tinges when it is combined with its tincture. But when it is mixed with those ten things which the Philosophers have denominated fermented urines, then have they called all these things Multiplication. But some have termed their mixed bodies Corsufle and Gum of Gold. Therefore, those names which are found in the books of the Philosophers, and are thought superfluous and vain, are true and yet are fictitious, because they are one thing, one opinion, and one way. This is the quicksilver which is indeed extracted from all things, out of which all things are produced, which also is pure water that destroys the shade of copper. And know ye that this quicksilver, when it is whitened, becomes a sulphur which contains sulphur, and is a venom that has a brilliance like marble; this the envious call Ethelia, orpiment and sandarac, out of which a tincture and pure spirit ascends with a mild fire, and the whole pure flower is sublimated, which flower becomes wholly quicksilver. It is, therefore, a most great arcanum which the Philosophers have thus described, because sulphur alone whitens copper. Ye, O investigators of this Art, must know that the said sulphur cannot whiten copper until it is whitened in the work! And know ye also that it is the habit of this sulphur to escape. When, therefore, it flees from its own thick bodies, and is sublimated as a vapour, then it behoves you to retain it otherwise with quicksilver of its own kind, lest it vanish altogether. Wherefore the Philosophers have said, that sulphurs are contained by sulphurs. Know, further, that sulphurs tinge, and then are they certain to escape unless they are united to quicksilver of its own kind. Do not, therefore, think that because it tinges and afterwards escapes, it is the coin of the Vulgar, for what the Philosophers are seeking is the coin of the Philosophers, which, unless it be mixed with white or red, which is quicksilver of its own kind, would doubtless escape. I direct you, therefore, to mix quicksilver with quicksilver (of its kind) until together they become one clean water composed out of two. This is, therefore, the great arcanum, the confection of which is with its own gum; it is cooked with flowers in a gentle fire and with earth; it is made red with mucra and with vinegar, salt, and nitre, and with mutal is turned into rubigo, or by any of the select tingeing agents existing in our coin.

#### **The Fifty-Third Dictum.**

Exumenus saith:- The envious have laid waste the whole Art with the multiplicity of names, but the entire work must be the Art of the Coin. For the Philosophers have ordered the doctors of this art to make coin-like gold, which also the same Philosophers have called by all manner of names.

The Turba answereth:- Inform, therefore, posterity, O Exumenus, concerning a few of these names, that they may take warning!

And he:- They have named it salting, sublimating, washing, and pounding Ethelias, whitening in the fire, frequently cooking vapour and coagulating, turning into rubigo, the confection of Ethel, the art of the water of sulphur and coagula. By all these names is that operation called which has pounded and whitened copper. And know ye, that quicksilver is white to the sight, but when it is possessed by the smoke of sulphur, it reddens and becomes Cambar. Therefore, when quicksilver is cooked with its confections it is turned into red, and hence the Philosopher saith that the nature of lead is swiftly converted. Do you not see that the Philosophers have spoken without envy! Hence we deal in many ways with pounding and reiteration, that ye may extract the spirits existing in the vessel, which the fire did not cease to burn continuously. But the water placed with those things prevents the fire from burning, and it befalls those things that the more they are possessed by the flame of fire, the more they are hidden in the depths of the water, lest they should be injured by the heat of the fire; but the water receives them in its belly and repels the flame of fire from them.

The Turba answereth:- Unless ye make bodies not-bodies ye achieve nothing. But concerning the sublimation of water the Philosophers have treated not a little. And know that unless ye diligently pound the thing in the fire, the Ethelia does not ascend, but when that does not ascend ye achieve nothing. When, however, it ascends it is an instrument for the intended tincture with which ye tinge, and concerning this Ethelia Hermes saith: Sift the things which ye know; but another: Liquefy the things. Therefore, Arras saith: Unless ye pound the thing diligently in the fire, Ethelia does not ascend. The Master hath put forth a view which I shall now explain to the reasoners. Know ye that a very great wind of the south, when it is stirred up, sublimes clouds and elevates the vapours of the sea.

The Turba answereth:- Thou hast dealt obscurely.

And he:- I will explain the testa, and the vessel wherein is incombustible sulphur. But I order you to congeal fluxible quicksilver out of many things, that two may be made three, and four one, and two one.

#### **The Fifty-Fourth Dictum.**

Anaxagoras saith:- Take the volatile burnt thing which lacks a body, and incorporate it. Then take the ponderous thing, having smoke, and thirsting to imbibe.

The Turba answereth:- Explain, O Anaxagoras, what is this obscurity which you expound, and beware of being envious!

And he:- I testify to you that this volatile burnt thing, and this other which thirsts, are Ethelia, which has been conjoined with sulphur. Therefore, place these in a glass vessel over the fire, and cook until the whole becomes Cambar. Then God will accomplish the arcanum ye seek. But I direct you to cook continuously, and not to grow tired of repeating the process. And know ye that the perfection of this work is the confection of water of sulphur with tabula; finally, it is cooked until it becomes Rubigo, for all the Philosophers have said: He who is able to turn Rubigo into golden venom has already achieved the desired work, but otherwise his labour is vain.

#### **The Fifty-Fifth Dictum.**

Zenon saith:- Pythagoras hath treated concerning the water, which the envious have called by all names. Finally, at the end of his book he has treated of the ferment of gold, ordaining that thereon should be imposed clean water of sulphur, and a small quantity of its gum. I am astonished, O all ye Turba, how the envious have in this work discoursed of the perfection rather than the commencement of the same!

The Turba answereth:- Why, therefore, have you left it to putrefy?

And he:- Thou hast spoken truly; putrefaction does not take place without the dry and the humid. But the vulgar putrefy with the humid. Thus the humid is merely coagulated with the dry. But out of both is the beginning of the work. Notwithstanding, the envious have divided this work into three parts, asserting that one quickly flees, but the other is fixed and immovable.

#### **The Fifty-Sixth Dictum.**

Constans saith:- What have you to do with the treatises of the envious, for it is necessary that this work should deal with four things?

They answer:- Demonstrate, therefore, what are those four?

And he:- Earth, water, air, and fire. Ye have then those four elements without which nothing is ever generated, nor is anything absolved in the Art. Mix, therefore, the dry with the humid, which are earth and water, and cook in the fire and in the air, whence the spirit and the soul are dessicated. And know ye that the tenuous tingeing agent takes its power out of the tenuous part of the earth, out of the tenuous part of the fire and of the air, while out of the tenuous part of the water, a tenuous spirit has been dessicated. This, therefore, is the process of our work, namely, that everything may be turned into earth when the tenuous parts of these things are extracted, because a body is then composed which is a kind of atmospheric thing, and thereafter tinges the imposed body of coins. Beware, however, O all ye investigators of this art, lest ye multiply things, for the envious have multiplied and destroyed for you! They have also described various regimens that they might deceive; they have further called it (or have likened it to) the humid with all the humid, and the dry with all the dry, by the name of every stone and metal, gall of animals of the sea, the winged things of heaven and reptiles of the earth. But do ye who would tinge observe that bodies are tinged with bodies. For I say to you what the Philosopher said briefly and truly at the beginning of his book. In the art of gold is the quicksilver from Cambar, and in coins is the quicksilver from the Male. In nothing, however, look beyond this, since the two quicksilvers are also one.

#### **The Fifty-Seventh Dictum.**

Acratus saith:- I signify to posterity that I make philosophy near to the Sun and Moon. He, therefore, that will attain to the truth let him take the moisture of the Sun and the Spume of the Moon.

The Turba answereth:- Why are you made an adversary to your brethren?

And he:- I have spoken nothing but the truth.

But they:- Take what the Turba hath taken.

And he:- I was so intending, yet, if you are willing, I direct posterity to take a part of the coins which the Philosophers have ordered, which also Hermes has adapted to the true tingeing, and a part of the copper of the Philosophers, to mix the same with the coins, and place all the four bodies in the vessel, the mouth of which must be carefully closed, lest the water escape. Cooking must proceed for seven days, when the copper, already pounded with the coins, is found turned into water. Let both be again slowly cooked, and fear nothing. Then let the vessel be opened, and a blackness will appear above. Repeat the process, cook continually until the blackness of Kuhul, which is from the blackness of coins, be consumed. For when that is consumed a precious whiteness will appear on them; finally, being returned to their place, they are cooked until the whole is dried and is turned into stone. Also repeatedly and continuously cook that stone born of copper and coins with a fire sharper than the former, until the stone is destroyed, broken up, and

turned into cinder, which is a precious cinder. Alas, O ye sons of the Doctrine, how precious is that which is produced from it! Mixing, therefore, the cinder with water, cook again, until that cinder liquefy therewith, and then cook and imbue with permanent water, until the composition becomes sweet and mild and red. Imbue until it becomes humid. Cook in a still hotter fire, and carefully close the mouth of the vessel, for by this regimen fugitive bodies become not-fugitive, spirits are turned into bodies, bodies into spirits, and both are connected together. Then are spirits made bodies having a tingeing and germinating soul.

The Turba answereth:- Now hast thou notified to posterity that Rubigo attaches itself to copper after the blackness is washed off with permanent water. Then it is congealed and becomes a body of Magnesia. Finally, it is cooked until the whole body is broken up. Afterwards the volatile is turned into a cinder and becomes copper without its shadow. Attrition also truly takes place. Concerning, therefore, the work of the Philosophers, what hast thou delivered to posterity, seeing that thou hast by no means called things by their proper names!

And he:- Following your own footsteps, I have discoursed even as have you.

Bonellus answereth:- You speak truly, for if you did otherwise we should not order your sayings to be written in our books.

### **The Fifty-Eighth Dictum.**

Balgus saith:- The whole Turba, O Acratus, has already spoken, as you have seen, but a benefactor sometimes deceives, though his intention is to do good.

And they:- Thou speakest truly. Proceed, therefore, according to thy opinion, and beware of envy!

Then he:- You must know that the envious have described this arcanum in the shade; in physical reasoning and astronomy, and the art of images; they have also likened it to trees; they have ambiguously concealed it by the names of metals, vapours, and reptiles; as is generally perceived in all their work. I, nevertheless, direct you, investigators of this science, to take iron and draw it into plates; finally, mix (or sprinkle) it with venom, and place it in its vessel, the mouth of which must be closed most carefully, and beware lest ye too much increase the humour, or, on the other hand, lest it be too dry, but stir it vigorously as a mass, because, if the water be in excess, it will not be contained in the chimney, while, if it be too dry, it will neither be conjoined nor cooked in the chimney; hence I direct you to confect it diligently; finally, place it in its vessel, the mouth of which must be closed internally and externally with clay, and, having kindled coals above it, after some days ye shall open it, and there shall ye find the iron plates already liquefied; while on the lid of the vessel ye shall find globules. For when the fire is kindled the vinegar ascends, because its spiritual nature passes into the air, wherefore, I direct you to keep that part separately. Ye must also know that by multiplied decoctions and attritions it is congealed and coloured by the fire, and its nature is changed. By a similar decoction and liquefaction Cambar is not disjoined. I notify to you that by the said frequent decoction the weight of a third part of the water is consumed, but the residue becomes a wind in the Cambar of the second spirit. And know ye that nothing is more precious or more excellent than the red sand of the sea, for the Sputum of Luna is united with the light of the Sun's rays. Luna is perfected by the coming on of night, and by the heat of the Sun the dew is congealed. Then, that being wounded, the dew of the death dealer is joined, and the more the days pass on the more intensely is it congealed, and is not burned. For he who cooks with the Sun is himself congealed, and that signal whiteness causes it to overcome the terrene fire.

Then saith Bonites:- Do you not know, O Balgus, that the Spume of Luna tinges nothing except our copper?

And Balgus:- Thou speakest truly.

And he:- Why, therefore, hast thou omitted to describe that tree, of the fruit whereof whosoever eateth shall hunger nevermore?

And Balgus:- A certain person, who has followed science, has notified to me after what manner he discovered this same tree, and appropriately operating, did extract the fruit and eat of it. But when I inquired of him concerning the growth and the increment, he described that pure whiteness, thinking that the same is found without any laborious disposition. Then its Perfection is the fruit thereof. But when I further asked how it is nourished with food until it fructifies, he said: Take that tree, and build a house about it, which shall wholly surround the same, which shall also be circular, dark, encircled by dew, and shall have placed on it a man of a hundred years; shut and secure the door lest dust or wind should reach them. Then in the time of 180 days send them away to their homes. I say that man shall not cease to eat of the fruit of that tree to the perfection of the number [of the days] until the old man shall become young. O

what marvellous natures, which have transformed the soul of that old man into a juvenile body, and the father is made into the son! Blessed be thou, O most excellent God!

#### **The Fifty-Ninth Dictum.**

Theophilus saith:- I propose to speak further concerning those things which Bonites hath narrated.

And the Turba:- Speak, Brother, for thy brother hath discoursed elegantly.

And he:- Following in the steps of Bonites I will make perfect his sayings. It should be known that all the Philosophers, while they have concealed this disposition, yet spoke the truth in their treatises when they named water of life, for this reason, that whatsoever is mixed with the said water first dies, then lives and becomes young. And know, all ye disciples, that iron does not become rusty except by reason of this water, because it tinges the plates; it is then placed in the sun till it liquefies and is imbued, after which it is congealed. In these days it becomes rusty, but silence is better than this illumination.

The Turba answereth:- O Theophilus, beware of becoming envious, and complete thy speech!

And he:- Would that I might repeat the like thing!

And they:- What is thy will?

Then he:- Certain fruits, which proceed first from that perfect tree, do flourish in the beginning of the summer, and the more they are multiplied the more are they adorned, until they are perfected, and being mature become sweet. In the same way that woman, fleeing from her own children, with whom she lives, although partly angry, yet does not brook being overcome, nor that her husband should possess her beauty, who furiously loves her, and keeps awake contending with her, till he shall have carnal intercourse with her, and God make perfect the foetus, when he multiplies children to himself according to his pleasure. His beauty, therefore, is consumed by fire who does not approach his wife except by reason of lust. For when the term is finished he turns to her. I also make known to you that the dragon never dies, but the Philosophers have put to death the woman who slays her spouses. For the belly of that woman is full of weapons and venom. Let, therefore, a sepulchre be dug for the dragon, and let that woman be buried with him, who being strongly joined with that woman, the more he clasps her and is entwined with her, the more his body, by the creation of female weapons in the body of the woman, is cut up into parts. For perceiving him mixed with the limbs of a woman he becomes secure from death, and the whole is turned into blood. But the Philosophers, beholding him turned into blood, leave him in the sun for certain days, until the lenitude is consumed, the blood dries up, and they find that venom which now is manifest. Then the wind is hidden.

#### **The Sixtieth Dictum.**

Bonellus saith:- Know, all ye disciples, that out of the elect things nothing becomes useful without conjunction and regimen, because sperma is generated out of blood and desire. For the man mingling with the woman, the sperm is nourished by the humour of the womb, and by the moistening blood, and by heat, and when forty nights have elapsed the sperm is formed. But if the humidity of the blood and of the womb were not heat, the sperm would not be dissolved, nor the foetus be procreated. But God has constituted that heat and blood for the nourishment of the sperm until the foetus is brought forth, after which it is not nourished, save by milk and fire, sparingly and gradually, while it is dust, and the more it burns the more, the bones being strengthened, it is led towards youth, arriving at which it is independent. Thus it behoves you also to act in this Art. Know ye that without heat nothing is ever generated, and that the bath causes the matter to perish by means of intense heat. If, indeed, it be frigid, it puts to flight and disperses, but if it have been tempered, it is convenient and sweet to the body, wherefore the veins become smooth and the flesh is augmented. Behold it has been demonstrated to you, all ye disciples! Understand, therefore, and in all things which ye attempt to rule, fear God.

#### **The Sixty-First Dictum.**

Moses saith:- It is to be observed that the envious have named lead of copper instruments of formation, simulating, deceiving posterity, to whom I give notice that there are no instruments except from our own white, strong, and splendid powder, and from our concave stone and marble, to the whole work whereof there is no more suitable powder, nor one more conjoined to our composition, than the powder of Alociae, out of which are produced instruments of formation. Further, the Philosophers have already said: Take instruments out of the egg. Yet they have not said what the egg is, nor of what bird. And know ye that the regimen of these things is more difficult than the entire work, because, if the composition be ruled more than it should be, its light is taken and extinguished by the sea. Wherefore the Philosophers have ordered that it should be ruled with profound judgment. The moon, therefore, being at the full, take this and place in sand till it be dissolved. And know ye that while ye are placing the same in sand and repeating the process, unless ye have patience, ye err in ruling, and corrupt the work. Cook, therefore, the same in a gentle fire

until ye see that it is dissolved. Then extinguish with vinegar, and ye shall find one thing separated from three companions. And know ye that the first, Ixir, commingles, the second burns, while the third liquefies. In the first place, therefore, impose nine ounces of vinegar twice - first while the vessel is being made hot, and second when it is heated.

#### **The Sixty-Second Dictum.**

Mundus saith:- It behoves you, O all ye seekers after this Art, to know that whatsoever the Philosophers have narrated or ordained, Kenckel, herbs, geldum, and carmen, are one thing! Do not, therefore, trouble about a plurality of things, for there is one Tyrian tincture of the Philosophers to which they have given names at will, and having abolished the proper name, they have called it black, because it has been extracted from our sea. And know that the ancient priests did not condescend to wear artificial garments, whence, for purifying altars, and lest they should introduce into them anything sordid or impure, they tinged Kenckel with a Tyrian colour; but our Tyrian colour, which they placed in their altars and treasuries, was more clean and fragrant than can be described by me, which also has been extracted from our red and most pure sea, which is sweet and of a pleasant odour, and is neither sordid nor impure in putrefaction. And know ye that we have given many names to it. which are all true - an example of which, for those that possess understanding, is to be traced in corn that is being ground. For after grinding it is called by another name, and after it has been passed through the sieve, and the various substances have been separated one from another, each of these has its own name, and yet fundamentally there is but one name, to wit, corn, from which many names are distinguished. Thus we call the purple in each grade of its regimen by the name of its own colour.

#### **The Sixty-Third Dictum.**

Philosophus saith:- I notify to posterity that the nature is male and female, wherefore the envious have called it the body of Magnesia, because therein is the most great arcanum! Accordingly, O all ye seekers after this Art, place Magnesia in its vessel, and cook diligently! Then, opening it after some days, ye shall find the whole changed into water. Cook further until it be coagulated, and contain itself. But, when ye hear of the sea in the books of the envious, know that they signify humour, while by the basket they signify the vessel, and by the medicines they mean Nature, because it germinates and flowers. But when the envious say: Wash until the blackness of the copper passes away, certain people name this blackness coins. But Agadimon has clearly demonstrated when he boldly put forth these words: It is to be noted, O all ye demonstrators of this art, that the things [or the copper] being first mixed and cooked once, ye shall find the prescribed blackness! That is to say, they all become black. This, therefore, is the lead of the Wise, concerning which they have treated very frequently in their books. Some also call it [the lead] of our black coins.

#### **The Sixty-Fourth Dictum.**

Pythagoras saith:- How marvellous is the diversity of the Philosophers in those things which they formerly asserted, and in their coming together [or agreement], in respect of this small and most common thing, wherein the precious thing is concealed! And if the vulgar knew, O all ye investigators of this art, the same small and vile thing, they would deem it a lie! Yet, if they knew its efficacy, they would not vilify it, but God hath concealed this from the crowd lest the world should be devastated.

#### **The Sixty-Fifth Dictum.**

Horfolcus saith:- You must know, O all ye who love wisdom, that whereas Mundus hath been teaching this Art, and placing before you most lucid syllogisms, he that does not understand what he has said is a brute animal! But I will explain the regimen of this small thing, in order that any one, being introduced into this Art, may become bolder, may, more assuredly consider it, and although it be small, may compose the common with that which is dear, and the dear with that which is common. Know ye that in the beginning of the mixing, it behoves you to commingle elements which are crude, gentle, sincere, and not cooked or governed, over a gentle fire. Beware of intensifying the fire until the elements are conjoined, for these should follow one another, and be embraced in a complexion, whereby they are gradually burnt, until they be dessicated in the said gentle fire. And know that one spirit burns one thing and destroys one thing, and one body strengthens one spirit, and teaches the same to contend with the fire. But, after the first combustion, it is necessary that it should be washed, cleansed, and dealbated on the fire until all things become one colour; with which, afterwards, it behoves you to mix the residuum of the whole humour, and then its colour will be exalted. For the elements, being diligently cooked in the fire, rejoice, and are changed into different natures, because the liquefied, which is the lead, becomes not-liquefied, the humid becomes dry, the thick body becomes a spirit, and the fleeing spirit becomes strong and fit to do battle against the fire. Whence the Philosopher saith: Convert the elements and thou shalt find what thou seekest.

But to convert the elements is to make the moist dry and the fugitive fixed. These things being accomplished by the disposition, let the operator leave it in the fire until the gross be made subtle, and the subtle remain as a tingeing spirit. Know ye, also, that the death and life of the elements proceed from fire, and that the composite germinates itself, and produces that which ye desire, God favouring. But when the colours begin ye shall behold the miracles of the wisdom of God, until the Tyrian colour be accomplished. O wonder-working Nature, tingeing other natures! O heavenly Nature, separating and converting the elements by regimen! Nothing, therefore, is more precious than these Natures in that Nature which multiplies the composite, and makes fixed and scarlet.

**The Sixty-Sixth Dictum.**

Exemiganus saith:- Thou hast already treated, O Lucas, concerning living and concealed silver, which is Magnesia, as it behoves thee, and thou hast commanded posterity to prove [or to experiment] and to read the books, knowing what the Philosophers have said: Search the latent spirit and disesteem it not, seeing that when it remains it is a great arcanum and effects many good things.

**The Sixty-Seventh Dictum.**

Lucas saith:- I testify to posterity, and what I set forth is more lucid than are your words, that the Philosopher saith: Burn the copper, burn the silver, burn the gold.

Hermiganus replies:- Behold something more dark than ever!

The Turba answereth:- Illumine, therefore, that which is dark.

And he:- As to that which he said - Burn, burn, burn, the diversity is only in the names, for they are one and the same thing.

And they:- Woe unto you! how shortly hast thou dealt with it! why art thou Poisoned with jealousy!

And he:- Is it desirable that I should speak more clearly?

And they:- Do so.

And he:- I signify that to whiten is to burn, but to make red is life. For the envious have multiplied many names that they might lead posterity astray, to whom I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body, seeing that copper, like a man, has a soul and a body. Therefore, it behoves you, O all ye Sons of the Doctrine, to destroy the body and extract the soul therefrom! Wherefore the Philosophers said that the body does not penetrate the body, but that there is a subtle nature, which is the soul, and it is this which tinges and penetrates the body. In nature, therefore, there is a body and there is a soul.

The Turba answereth:- Despite your desire to explain, you have put forth dark words.

And he:- I signify that the envious have narrated and said that the splendour of Saturn does not appear unless it perchance be dark when it ascends in the air, that Mercury is hidden by the rays of the Sun, that quicksilver vivifies the body by its fiery strength, and thus the work is accomplished. But Venus, when she becomes oriental, precedes the Sun.

**The Sixty-Eighth Dictum.**

Attamus saith:- Know, O all ye investigators of this Art, that our work, of which ye have been inquiring, is produced by the generation of the sea, by which and with which, after God, the work is completed! Take, therefore, Halsut and old sea stones, and boil with coals until they become white. Then extinguish in white vinegar. If 24 ounces thereof have been boiled, let the heat be extinguished with a third part of the vinegar, that is, 8 ounces; pound with white vinegar, and cook in the sun and black earth for 42 days. But the second work is performed from the tenth day of the month of September to the tenth day [or grade] of Libra. Do not impose the vinegar a second time in this work, but leave the same to be cooked until all its vinegar be dried up and it becomes a fixed earth, like Egyptian earth. And the fact that one work is congealed more quickly and another more slowly, arises from the diversity of cooking. But if the place where it is cooked be humid and dewy it is congealed more quickly, while if it be dry it is congealed more slowly.

**The Sixty-Ninth Dictum.**

Florus saith:- I am thinking of perfecting thy treatise, O Mundus, for thou has not accomplished the disposition of the cooking!

And he:- Proceed, O Philosopher!

And Florus:- I teach you, O Sons of the Doctrine, that the sign of the goodness of the first decoction is the extraction of its redness!

And he:- Describe what is redness.

And Florus:- When ye see that the matter is entirely black, know that whiteness has been hidden in the belly of that blackness. Then it behoves you to extract that whiteness most subtly from that blackness, for ye know how to discern between them. But in the second decoction let that whiteness be placed in a vessel

with its instruments, and let it be cooked gently until it become completely white. But when, O all ye seekers after this Art, ye shall perceive that whiteness appear and flowing over all, be certain that redness is hid in that whiteness! However, it does not behove you to extract it, but rather to cook it until the whole become a most deep red, with which nothing can compare. Know also that the first blackness is produced out of the nature of Marteck, and that redness is extracted from that blackness, which red has improved the black, and has made peace between the fugitive and the non-fugitive, reducing the two into one.

The Turba answereth:- And why was this?

And he:- Because the cruciated matter when it is submerged in the body, changes it into an unalterable and indelible nature. It behoves you, therefore, to know this sulphur which blackens the body. And know ye that the same sulphur cannot be handled, but it cruciates and tinges. And the sulphur which blackens is that which does not open the door to the fugitive and turns into the fugitive with the fugitive. Do you not see that the cruciating does not cruciate with harm or corruption, but by co-adunation and utility of things? For if its victim were noxious and inconvenient, it would not be embraced thereby until its colours were extracted from it unalterable and indelible. This we have called water of sulphur, which water we have prepared for the red tinctures; for the rest it does not blacken; but that which does blacken, and this does not come to pass without blackness, I have testified to be the key of the work.

#### **The Seventieth Dictum.**

Mundus saith:- Know, all ye investigators of this Art, that the head is all things, which if it hath not, all that it imposes profits nothing. Accordingly, the Masters have said that what is perfected is one, and a diversity of natures does not improve that thing, but one and a suitable nature, which it behoves you to rule carefully, for by ignorance of ruling some have erred. Do not heed, therefore, the plurality of these compositions, nor those things which the philosophers have enumerated in their books. For the nature of truth is one, and the followers of Nature have termed it that one thing in the belly whereof is concealed the natural arcanum. This arcanum is neither seen nor known except by the Wise. He, therefore, who knows how to extract its complexion and rules equably, for him shall a nature rise forth therefrom which shall conquer all natures, and then shall that word be fulfilled which was written by the Masters, namely, that Nature rejoices in Nature, Nature overcomes Nature, and Nature contains Nature; at the same time there are not many or diverse Natures, but one having in itself its own natures and properties, by which it prevails over other things. Do you not see that the Master has begun with one and finished one? Hence has he called those unities Sulphureous Water, conquering all Nature.

#### **The Seventy-First Dictum.**

Bracus saith:- How elegantly Mundus hath described this sulphureous water! For unless solid bodies are destroyed by a nature wanting a body, until the bodies become not-bodies, and even as a most tenuous spirit, ye cannot [attain] that most tenuous and tingeing soul, which is hidden in the natural belly. And know that unless the body be withered up and so destroyed that it dies, and unless ye extract from it its soul, which is a tingeing spirit, ye are unable to tinge a body therewith.

#### **The Seventy-Second Dictum.**

Philosophus saith:- The first composition, that is, the body of Magnesia, is made out of several things, although they become one, and are called by one name, which the ancients have termed Albar of copper. But when it is ruled it is called by ten names, taken from the colours which appear in the regimen of the body of this Magnesia. It is necessary, therefore, that the lead be turned into blackness; then the ten aforesaid shall appear in the ferment of gold, with sericon, which is a composition called by ten names. When all these things have been said, we mean nothing more by these names than Albar of copper, because it tinges every body which has entered into the composition. But composition is twofold - one is humid, the other is dry. When they are cooked prudently they become one, and are called the good thing of several names. But when it becomes red it is called Flower of Gold, Ferment of Gold, Gold of Coral, Gold of the Beak. It is also called redundant red sulphur and red orpiment. But while it remains crude lead of copper, it is called bars and plates of metal. Behold I have revealed its names when it is raw, which also we should distinguish from the names when it has been cooked. Let it therefore be pondered over. It behoves me now to exhibit to you the quantity of the fire, and the numbers of its days, and the diversity of intensity thereof in every grade, so that he who shall possess this book may belong unto himself, and be freed from poverty, so that he shall remain secure in that middle way which is closed to those who are deficient in this most precious art. I have seen, therefore, many kinds of fire. One is made out of straw and cinder, coals and flame, but one without flame. Experiment shows that there are intermediate grades between these kinds. But lead is lead of copper, in which is the whole arcanum. Now, concerning the days of the night in which will be the perfection of the most great arcanum, I will treat in its Proper place in what follows. And know



most assuredly that if a little gold be placed in the composition, there will result a patent and white tincture. Wherefore also a sublime gold and a patent gold is found in the treasuries of the former philosophers. Wherefore those things are unequal which they introduce into their composition. Inasmuch as the elements are commingled and are turned into lead or copper, coming out of their own former natures, they are turned into a new nature. Then they are called one nature and one genus. These things being accomplished, it is placed in a glass vessel, unless in a certain way the composition drinks the water and is altered in its colours. In every grade it is beheld, when it is coloured by a venerable redness. Although concerning this elixir we read in the sayings of the philosophers: Take gold, occurring frequently, it is only needful to do so once. Wishing, therefore, to know the certitude of the adversary, consider what Democritus saith, how he begins speaking from bottom to top, then reversing matters he proceeds from top to bottom. For, he said: Take iron, lead, and albar for copper, which reversing, he again says: And our copper for coins, lead for gold, gold for gold of coral, and gold of coral for gold of crocus. Again, in the second place, when he begins from the top to the bottom, he saith: Take gold, coin, copper, lead, and iron; he shews, therefore, by his sayings that only semi-gold is taken. And without doubt gold is not changed into rust without lead and copper, and unless it be imbued with vinegar known by the wise, until, being cooked, it is turned into redness. This, therefore, is the redness which all the Philosophers signified, because, how ever they said: Take gold and it becomes gold of coral; Take gold of coral and it becomes purple gold - all these things are only names of those colours, for it behoves them that vinegar be placed in it, because these colours come from it. But by these things which the Philosophers have mentioned under various names, they have signified stronger bodies and forces. It is taken, therefore, once, that it may become rubigo and then vinegar is imposed on it. For when the said colours appear, it is necessary that each be decocted in forty days, so that it may be desiccated, the water being consumed; finally being imbued and placed in the vessel, it is cooked until its utility appear. Its first grade becomes as a citrine mucra, the second as red, the third as the dry pounded crocus of the vulgar. So is it imposed upon coin.

#### **Conclusion.**

Agmon saith:- I will add the following by way of a corollary. Whosoever does not liquefy and coagulate errs greatly. Therefore, make the earth black; separate the soul and the water thereof, afterwards whiten; so shall ye find what ye seek. I say unto you that whoso makes earth black and then dissolves with fire, till it becomes even like unto a naked sword, who also fixes the whole with consuming fire, deserves to be called happy, and shall be exalted above the circle of the world. This much concerning the revelation of our stone, is, we doubt not, enough for the Sons of the Doctrine. The strength thereof, shall never become corrupted, but the same, when it is placed in the fire, shall be increased. If you seek to dissolve, it shall be dissolved; but if you would coagulate, it shall be coagulated. Behold, no one is without it, and yet all do need it! There are many names given to it, and yet it is called by one only, while, if need be, it is concealed. It is also a stone and not a stone, spirit, soul, and body; it is white, volatile, concave, hairless, cold, and yet no one can apply the tongue with impunity to its surface. If you wish that it should fly, it flies; if you say that it is water, you speak the truth; if you say that it is not water, you speak falsely. Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing that is foreign. Unless the names were multiplied, so that the vulgar might be deceived, many would deride our wisdom.

English alchemical verse from the *Theatrum Chemicum Britannicum* (20 items)  
Various pieces on the Emerald Tablet of Hermes (8 items)  
The works of Sir George Ripley (11 items)  
Some pieces of Nicolas Flammel (3 items)

## English alchemical verse

English alchemical verse from Elias Ashmole's *Theatrum Chemicum Britannicum*. Transcribed by Justin von Bujdoss.

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AEnigma Philosophicum  
John Dastin's Dream  
Discription of the Stone  
The Hunting of the Greene Lyon  
Hermes Bird  
The Hermet's Tale  
The Magistry  
The Mistery of Alchymists by George Ripley  
Peace the Black Monke on the Elixir  
Thomas Robinson on the Philosopher's Stone  
Testament of John Dee John Gwynn  
A short work of George Ripley  
The Worke of Richard Carpenter  
John Gower concerning the Philosophers' Stone  
Thomas Charnock - The Breviary of Alchemy  
Dialogue Between a Father and his Son  
Anonymous Alchemical Poems  
Alchemical Aenigmas by Thomas Charnock  
Experience and Philosophy  
Liber Patris Sapientiae

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### Description of the *Theatrum Chemicum Britannicum*:-

**Ashmole, Elias.** *Theatrum Chemicum Britannicum. Containing Severall Poetical Pieces of our Famous English Philosophers, who have written the Hermetique Mysteries in their owne Ancient Language. Faithfully Collected into one Volume, with Annotations thereon, by Elias Ashmole, Esq. Qui est Mercuriophilus Anglicus. The first part, London, Printed by J. Grismond for Nath: Brooke, at the Angel in Cornhill. MDCLII. 1652.*

xvi + 486 + viii pages.

p i [Title.]

p iii-xvi [Prolegomena] **To All Ingeniously Elaborate Students, In the most Divine Mysteries of Hermetique Learning.**

p1-106 **The Ordinall of Alchimy. Written by Thomas Norton of Bristoll.**

p107-193 **The Compound of Alchymie. A most excellent, learned, and worthy worke, written by Sir George Ripley, Chanon of Bridlington in Yorkeshire, Containing twelve Gates.**

p194-209 **Liber patris sapientiae.**

p211 [Verse beginning] "In the name of the holy Trinity".

p212 [Verse beginning] "Iyfe thow wilt thys warke begyn."

p213-226 **Hermes Bird.**

p227-256 **The Tale of the Chanans Yeoman. Written by our Ancient and famous English Poet, Geoffry Chaucer.**

p257-268 **The Worke of John Dastin.**

p269-274 **Pearce the Black Monke upon the Elixir.**

p275-277 The Worke of Rich: Carpenter.  
 p278-290 The Hunting of the Greene Lyon.  
 p291-303 The Breviary of naturall Philosophy. Compiled by the unlettered Scholar Thomas Charnock.  
 p303 Aenigma ad Alchimiam... 1572. T. Charnocke.  
 p304 Aenigma de Alchimiae... 1572. T. Charnocke.  
 p305-323 Bloomfields Blossoms: or, The Campe of Philosophy.  
 p324-331 Sir Edward Kelle's Worke.  
 p332-333 Sir Ed: Kelly concerning the Philosophers Stone written to his especiall good Freind, G.S. Gent.  
 p334 Testamentum Johannis Dee Philosophi summi ad Johannem Gwynn, transmissum 1568.  
 p335 Thomas Robinsonus de lapide philosophorum.  
 p336-341 Experience and Philosophy.  
 p342-343 The Magistry... Hoc opus exigium nobis fert ire per altum. December, 1633. W.B.  
 p344-367 Anonymi: or, severall workes of unknowne Authors.  
 p368-373 John Gower concerning the Philosophers Stone.  
 p374 The Vision of Sr: George Ripley: Channon of Bridlington.  
 p375-379 Verses belonging to an emblematicall Scrowle: Supposed to be invented by Geo: Ripley.  
 p380-388 The Mistery of alchymists, Composed by Sir Geo: Ripley Chanon of Bridlington.  
 p389-392 The Preface prefixt to Sir Geo: Ripley's Medulla; Which he wrote Ann. Dom. 1476. and Dedicated to Geo: Nevell then Arch-Bishop of Yorke.  
 p393-396 A shorte worke That beareth the Name of the aforesaid Author, Sir G. Ripley.  
 p397-p403 John Lydgate monke of St. Edmundsbury, In his Translation of the second Epistle that King Alexander sent to his Master Aristotle.  
 p404-414 Anonymi.  
 p415-419 The Hermet's Tale.  
 p420 A Discription of the Stone.  
 p421-422 The standing of the Glasse for the tyme of the Putrefaction, and Congelation of the Medicine.  
 p423 Aenigma Philosophicum... D.D.W. Bedman.  
 p424-426 Fragments coppied From Thomas Charnock's owne hand writing.  
 p427-428 In some Coppies I have found these Verses placed before Pearce the Black Monk, upon the Elixir.  
 p428-430 I have seene an old Cobby of the said work of Pearce the Black Monk, to the end of which these following Verses were joyned.  
 p431-432 This following Fragment in some copies I have found placed at the end of the aforegoing Exposition of Pearce the Black Monke.  
 p433 An other Conclusion.  
 p434-436 The whole Seyence.  
 [Inserted engraving.]  
 p437-486 Annotations and Discourses, upon Some part of the preceding Worke.  
 p i-ii A table of the several Treatises, with their Authors Names, contained in this Worke.  
 p iii-vii A Table explaining the Obscure, Obsolete, and mis-spell'd words used throughout this Worke.  
 p viii [Errata.]

## Aenigma Philosophicum

[Back to English alchemical verse.](#)

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### AEnigma Philosophicum.

There is no light, but what lives in the Sunne;  
 There is no Sunne, but which is twice begott;  
 Nature and Arte the Parents first begonne:  
 By Nature 'twas, but Nature perfects not.  
 Arte then what Nature left in hand doth take,  
 And out of One a Twofold worke doth make.

A Twofold worke doth make, but such a worke  
As doth admitt Division none at all  
(See here wherein the Secret most doth lurke)  
Unlesse it be a Mathematicall.  
It must be Two, yet make it One and One,  
And you do take the way to make it None.

Lo here the Primar Secret of this Arte,  
Contemne it not but understand it right,  
Who faileth to attaine this formost part,  
Shall never know Artes force nor Natures might.  
Nor yet have power of One and One so mixt,  
To make by One fixt, One unfixid fixt.

D.D. W. Bedman

## John Dastin's Dream

[Back to English alchemical verse.](#)

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### The Work of John Dastin

Not yet full sleping, nor yet full waking,  
But betweene twayne lying in a traunce;  
Halfe closed mine Eyne in my slumbering,  
Like a Man rapt of all cheer & countenance;  
By a manner of weninge & Rememberance  
Towards Aurora, ere Phoebus uprose,  
I dreamed one came to me to doe me pleasaunce  
That brought me a Boke with seven seals close.

2. Following upon I had a wonerfull dreame,  
As semed unto my inward thought,  
The face of him shone as the Sun-beame:  
Which unto me thys hevenly Boke brought,  
Of so greate Riches that yt may not be bought,  
In order set by Dame Philosophie,  
The Capitall and the flowrishing wrought  
By a wife prince called Theologie.

3. Thys Boke was written with letters [aureat],  
Perpetually to be put in memory,  
And to Apollo the Chapters consecrate,  
And to rge seven Gods in the hevenly Consistory:  
And in Mercuries litle Oratory,  
Groweth all the fruite in breese of thys Science,  
Who can expresse hem and have of hem Victory,  
May clayme the tryumph of his Minerall prudence.

4. Of this matter above betweene Starrs seaven,  
By Gods and Godessess all of one assent,

Was Sent Caducifer to Erth downe from Heaven:  
Saturnus as Bedell by great advisment;  
For to summon a general Parliament,  
By concord of all both old and young of age,  
To say in Breife their Councell most prudent:  
For Common proffit to knit up a Marriage.

5. Betweene twaine Borne of the Imperiall blood,  
And descended from Jupiters line,  
Of their Natures most pure and most good;  
Wythowte infeccion their seede is most divine;  
That noe Eclips may let them for to shine,  
So that Mercury doth stint all debate,  
And restraine their Courage by meaknes them incline;  
That of frowardnes they be not indurate.

6. For the Sunne that sitteth so heigh a loft,  
His gloden dew-droppes shall cleerly raigne downe,  
By the meane of Mercury that moven first made soft:  
Then there schalbe a glad Coniunction,  
Whan there is made a Seperacion:  
And their two Spermes by Marriage are made one;  
And the said Mercury by devision,  
Hath taken his flight and from both is gone.

7. These be the two Mercuries cheife of Philosophers,  
Revived againe with the Spirit of lyfe,  
Richer then Rubies or Pearles shut in Cofeurs;  
Washed and Baptized in waters vegetative,  
The body dissevered with heate nutritive:  
By moderate moysture of Putrefaccion;  
So that there is no excesse nor no strife  
Of the foure Elements in their Coniunction.

8. The graine of Wheate which on the ground doth fall,  
But it be dead it may not fructifie,  
If it be hole the vertue doth appayle;  
And in no wise it may not Multiplie,  
The increase doth begin whan it doth Putrefie;  
Of good Grafts commeth Fruites of good lastage;  
Of Crabs Verjuyce, of ash is made Lye,  
Of good Grapes followeth a good Vintage.

9. Who soweth good Seede repeth good againe,  
Of Cockles sowne there can grow no good Wheate,  
For as such a Ploughman traveleth in vain,  
To fruitfull Land Cockle is not meete;  
Gall is ever bitter, Honey is ever sweete,  
Of all things contrary is fals Conneccions,  
Let Male and Female together ever meete;  
But both be clensed of their Complexions.

10. A Man of Nature ingendereth but a Man,  
And every Beast ingendereth his semblable;  
And as Philosophers rehearse well can,  
Diana and Venus in marriage be notable,

A Horse with a Swine joyneth not in a stable,  
For where is made unkindly geniture,  
What followeth but things abominable:  
Which is to say Monstrum in Nature.

11. All this I finde in the said Boke,  
Brought to me when I lay a sleepe;  
And of one thing good heede I toke;  
The Wolf in kind is Enemy to the Sheepe.  
The Rose full divers to the wild Neepe:  
For things joyned that be contrary;  
Dame Nature complayning doth sit and weepe:  
For falce receipts found in her Library.

12. And there it was to be pitiously complained,  
That men to err by false Opinions  
That be so farr from truth away restrained,  
Like as they had lost wholly their Reasons,  
Not considering in their discretions;  
What mischeife followeth as is oft seene,  
By these false froward Conneccions:  
As doth leapers with folkes that byne cleane.

13. Notwithstanding he that is fate so high in heaven,  
Crown'd with a Crowne of bright stones cleere,  
Borne there to raine as ceife chosen of seaven:  
Equal with Phoebus shone in the same sphere;  
Without difference as Clerkes to us leare,  
Sate there most royallin his diadem:  
Very Celestiall and Angelike of cheare;  
And in all vertue like as he did seeme.

14. And in that Boke I found well by writing,  
Like as the processe made mention:  
How that there was once a mighty rich King,  
Cleane of nature and of Complexion:  
Voyde of deformity from head soe forthe downe,  
Which for his beauty as it is specified,  
And for his cleanes most soverayne of renowe:  
Was among Planets in heaven stelled.

15. Certaine Brethren I found he had in Number,  
and of one Mother they were borne every each one:  
But a Sicknes did them fore cumber,  
That none was whole on his feete to gone,  
Hoarse of language, cleere voice hed they none:  
For with a scabb that was contagious,  
They were infected, hole was their none;  
For ever exiled because they were Leaprous.

16. The said King rose up in his Royall fee,  
Seeing this mischeife cast his Eye downe,  
And of his mercy, and fraternall pittye,  
Surprized in heart, full of Compassion:  
And began to complaine of their Infeccon,  
Alas quoth he how came this adventure,

Under what froward or false Constelacion;  
Or in what howre had yee your ingendure.

17. But sithence this mischeife is to you befall,  
There is nothing which were more expedient,  
Then to chuse one out amongst us all,  
Without spott all cleere of his intent,  
For you to dye by his owne assent,  
To save the people from their Damnation:  
And with his blood ere you be fully shent,  
To make of his mercy your remission.

18. The which Liquor most wholesome is and good,  
Against leprous humors and false infeccions,  
When from a veyne taken is the blood;  
Cleansing each part from all corrupcions,  
The Originall taken from generacions:  
Which is descended downe from stock ryall,  
Nourished with Milke of Pure complexion;  
With menstrous which are not superficiall.

19. But when the Brethren of this worthy King  
Heard the Language, they fell in full great dread,  
Full sore [fore] weeping and said in Complayning  
That none of them was able to bleede,  
Because their blood was infeccious indeede,  
And corrupt blood made is now Sacrifice,  
Wherefore alas there is noe way to speede,  
That we can finde, to help us in any wise.

20. Of our Birth and of our Originall,  
Cleerely and truly to make mencion;  
Excuse is there none in parte nor in all;  
In sin was our first conception:  
Our bringing forth and generation,  
Fulfilled was in sorrowe and wickednesse,  
And our Mother in a short conclusion  
With Corrupt milke us fostred in distresse.

21. For who may make that seede to be cleane,  
That first was conceived in uncleanes,  
For cancred rust may naver I meane,  
By noe crafte shew forth perfect brightness:  
Now let us all at once our Course addres;  
And goe unto our Mother to ask by and by,  
The finall cause of our Corrupt sickness;  
That she declare unto us the Cause and why.

22. The said Children uprose in a fury  
Of wofull rage, and went by one assent  
Unto their Mother that called was Mercury:  
Requiring her by greate advisement,  
Before her Godesses being everyone present.  
To tell them truly and in noe parte to faine,  
Why their nature was corrupt and shent [fhent];  
That caused them evermore to weepe and complaine.

23. To whom the Mother full bright of face and hew,  
Gave this answer remembered in Scripture,  
First when I was wedded a new,  
I conceived by prosses of true Nature:  
A Child of Seede that was most cleane and pure,  
Undefined, most orient, faire and bright,  
Of all the P L A N E T S cheife of ingendure:  
Which now in Heaven giveth so cleere a light.

24. Whose Complexion is most temperate,  
In heate and cold and in humidity,  
In Erth also that there is noe debate,  
Nor noe repugnaunce by noe quallity:  
Nor none occasion of none infirmity,  
That among them there may be none discord,  
So well proportioned every-each in his degree,  
Each however and space they be of so tru accord.

25. Whose Nature is so imperiall,  
That fire so burning doth him no distresse:  
His royall kinde id so celestiall,  
Of Corruption he taketh no sickness;  
Fire, Water, Air, nor Erth with his drines,  
Neither of them may alter his Complexion,  
He fixeth Spirits through his high noblenes;  
Saveth infected bodyes from their Corrupcion.

26. His Heavenly helth death may not assayle,  
He dreadeth noe venome, nor needeth no treacle,  
Winde Tempest ne Wether against him may prevaile,  
Soe high in Heaven is his Tabernacle,  
In Erth he worked many a miracle:  
He cureth Lepers and fetcheth home Fugitive,  
And to gouty Eyne giveth a cleere Spectacle:  
Them to goe that lame were all their lief.

27. He is my Son and I his Mother deare,  
By me conceived truly in Marriage;  
As touching your Birth the sickness doth appeare,  
Of Menstruous blood brought forth in tender age,  
Your Leprie is shewed in Body and in Visage,  
To make your hole Medicine is no other  
Drinke, nor potion to your advantage,  
But the pure blood of him that is your deare Brother.

28. A good Shepard must dye for his Sheepe,  
Without grudging to speak his words plaine,  
And semblable take hereof good keepe,  
Your Brother must dye and newe be borne againe,  
Though he be old, of hereof well certaine;  
To youth againe he must be renewd,  
And suffer passion or else all were vaine,  
Then rising againe right fresh and well hewd.

29. Old Aeson was made young by Medea,



With her drinks and her potions,  
Soe must your Brother of pure Volunta  
Dye and be young through his operation,  
And that through subtile natures Confections,  
By whose death plainely to expresse;  
Yee shalbe purged from all infeccions:  
And your foule leaprie changed to cleanes.

30. With the said words the King began to abrayd  
The tale adverting that she had tould,  
How might a Man by nature thus he said  
Be borne againe, namely when he is old;  
Then said his Mother by reason manifold:  
But if the Gospell thus doth meane,  
In Water and Spirit be renovate hott and cold,  
That he shall never plainely come into Heaven.

31. The King was trifty and heavy of cheere,  
Upon his Knees meekly kneeled downe,  
Prayed his Father in full low manner,  
To translate the Challice of his passion,  
But for he thought the redempcion  
Of his brethren, might not be fulfilled,  
Without his death nor their Salvation;  
For them to suffer he was right willed.

32. And for to accomplish his purpose in sentence,  
By cleere example of who so looketh right,  
Heavy things from their Circumferance,  
Must up assend and after be made light,  
And things light ready to the flight  
Must descend to the Center downe,  
By interchaunging of natures might,  
As they be moved by meane of Revolucion.

33. So as Jupiter in a Cloud of Gold,  
Chaunged himselfe by transformacion,  
And descended from his heavenly hold  
Like a Golden dewe unto Danae downe,  
And she conceived as made is mencion,  
By influence of his power divine;  
Right so shall Phoebus right soveraigne of renowne  
To be conceived of his Golden raine decline.

34. And to comfort his Brethren that were full dull,  
The Sun hath chosen without warr or strife,  
The bright Moone when she was at the full,  
To be his mother first, and after his wedded wife;  
In tyme of Ver the season vegetative,  
In Aries when Titan doth appeare,  
Inspired by grace with the Spirit of lyfe,  
This marriage hallowed at mdday Spheare.

35. And at this feast were the Godes all,  
Saturne from blackness was turned to white;  
And Jupiter let his mantle fall,

Full pale and meager of great delight,  
Clothed in Lylies that in every manner wight,  
Of Heaven and Erth, and Gods of the Sea,  
Rejoyced in Heart, and were full glad and light,  
To be present at this great Solemnity.

36. Mars forgot there his sturdy black hardines,  
Cast off his Habergeon fret with old rust;  
Venus foresooke her minerall redness,  
Took Gold for green and she again also for lust,  
Because she had in Phoebus such a trust,  
That he should this feast hold of most noblenes:  
Of brotherly pittie needs as he must,  
Give her a mantle of Orientall brightness.

37. After this Wedding here afore devised,  
Of faire Phoebus and freth Lucine;  
Philosophers have prudently practised,  
A Closset round by their wife Doctrine,,  
Cleere as Christall of Glasse a litle shrine;  
With heavenly deawe stuffed that dungeon,  
Kept night and day with glorious maidens nyne;  
To keep the Queene in her Concepcion.

38. Religiously they kept their Sylenee,  
Till that from heaven their royall light,  
And there with all in open audience;  
Was heard a voice almost at mid night,  
Among the Virgins most amiable of sight,  
That said unto them, to save that was forlorne;  
I must againe through my imperiall myght,  
Be of my Mother new conceived and borne.

39. I must passe by water and by Fire,  
The burnt abide and there from not decline,  
To save my brethren I have so greate desire,  
With new light their darkness to yllumine,  
But fore I dread that venomous Serpentine,  
Which ever advanceth with his violence,  
My tender youth to hurt and to invenome,  
But in your keeping doe you your diligence.

40. The King thus entred in his bed royall,  
The Queene conceived under a Sun bright;  
Under her feete a mount like Christall,  
Which hed devoured her husband anon right,  
Dead of defire and in the Maidens fight;  
Lost all the Collour of his fresh face,  
Thus was he dead, the Maidens feeble of mighr  
Dispaired, slept in the same place.

41. The Serpent bold shed out of his poyson,  
The Queene and Maidens for feare tooke them to flight,  
Seven tymes assending up and downe  
With in a vault, now darke, now cleere of light,  
Their generation was so strong of might,

After death now passeth Purgatory;  
Ao Resurreccion as any Sun bright,  
Things that were lost to bring to his glory.

42. The Queene tooke her possession,  
The Soule reviving of the dead King;  
But of old hatred the toxicate poyson,  
Was by the Serpent cast in to their hindring;  
The Prince was buried, but of his rising,  
The Brethren were glad the truth was seene,  
When they were washed by his naturall clensing;  
And their old Leprie by Miracle was made cleane.

43. The full Moone halfe shaddowed the Sun,  
To putt away the burning of his light;  
Black shaddowed first the skyes were to dunn,  
The Ravens bill began who looketh right,  
Blacker than Jett or Bugle to fight;  
But little and little by ordinary apparance,  
The temperate fire with his cherishing might  
Turned all to white, but with noe violence.

44. Tyme to the Queene approached of Childing,  
The Child of Nature was ready to fly,  
Passage was there to his out going:  
He spread his wings and found no liberty;  
Of nyne Virgins he devoured three,  
The other six most excellent and faire,  
Fearfull for dread in their greatest beauty,  
Spread their feathers and flew forth in the Aire.

45. The Child coloured first Black, and after White,  
Having noe heate in very existence,  
But by cherishing of the Sun bright,  
Of forraine fire there was no violence:  
Save that men say which have experience,  
He drank such plenty of the Water of the well,  
That his six sisters made noe resistance;  
But would have devowred; Dasten can you tell.

46. Sometymes black, sometymes was he redd,  
Now like ashes, now Citrine of Colour:  
Now of Safforne hew, now Sanguine was his head,  
Now white as a lylie he shewed him in his bower,  
The Moone gave nourishment to him in his labour;  
And with all their dorce did their buisnes,  
To cloath him fresher then any flowre,  
With a mantle of everlasting whitnes.

## Discription of the Stone

[Back to English alchemical verse.](#)

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## A Discription of the Stone.

Though Daphne fly from Phoebus bright,  
Yet shall they both be one,  
And if you understand this right,  
You have our hidden Stone.  
For Daphne she is faire and white:  
But Volatile is she;  
Phoebus a fixed God of might,  
And red as blood is he.  
Daphne is a Water Nymph,  
And hath of Moysture store,  
Which Phoebus doth consume with heate,  
And dryes her very sore.  
They being dryed into one,  
Of christall flood must drinke,  
Till they be brought to a white Stone:  
Which wash with Virgins milke,  
So longe untill they flow as wax,  
And no fume you can see,  
Then have you all you neede to aske,  
Praise God and thankfull be.

## Hunting of the Greene Lyon

[Back to English alchemical verse.](#)

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### The Hunting of the Greene Lyon.

ALL haile to the noble Companie  
Of true Students in holy Alchimie,  
Whose noble practice doth hem teach  
To vaile ther secrets with mistie speach;  
Mought yt please your worshipfulnes  
To heare my silly soothfastnes,  
Of that practise which I have seene,  
In hunting of the Lyon Greene:  
And because you may be apaid,  
That ys truth, that I have said;  
And that you may for surety weene,  
That I know well this Lyon Greene:  
I pray your patience to attend  
Till you see my short writt end,  
Wherein Ile keepe my noble Masters rede,  
Who while he lived stodee me in steede;  
At his death he made me sweare hym to,  
That all the secrets I schould never undoe  
To no one Man, but even Spread a Cloude  
Over my words and writes, and so it shroude,  
That they which do this Art desire,  
Should first know well to rule their Fyre:  
For with good reason yt doth stand,

Swords to keep fro mad Mens hand:  
Least th'one shoul, kill th'other burne,  
Or either doe some fore shroud turne:  
As some have done that I have seene,  
As they did hunt thys Lyon Greene.  
Whose collour doubtles ys not soe,  
And that your wisdomes well doe know;  
For no man lives that each hath sees  
Upon foure feete a Lyon colloured Greene:  
But our Lyon wanting maturity,  
Is called greene for unripenes trust me,  
And yet full quickly he can run,  
And soone can overtake the Sun:  
And suddainely can hym devoure,  
If they be both shut in one towre:  
And hym Eclipse that was so bryght,  
And make thys redde to turne to whyte:  
By vertue of hys crudytie,  
And unripe humors whych in hym be,  
And yet wything he hath such heate,  
That whan he hath the Sun up eate,  
He bringeth hym to more perfection,  
Than ever he had by Natures direccion.  
This Lyon maketh the Sun sith [fith] soone  
To be joined to hys Sister the Moone:  
By way of wedding a wonderous thing,  
Thys Lyon should cause hem to begett a King:  
And tis as strange that thys Kings food,  
Can be nothing but thys Lyons Blood;  
And tis as true that thys ys none other,  
Than ys it the Kings Father and Mother.  
A wonder a Lyon, and Sun and Moone,  
All these three one deede have done:  
The Lyon ys the Preist, and the Sun and Moone the wedd,  
Yet they were both borene in the Lyons Bedd;  
And yet thys King was begott by none other,  
But by Sun and Moone hys owne Sister and Brother.  
O noble Master of pardon I you pray,  
Because I did well-neere bewray  
The secret which to me ys so deare,  
For I thought none but Brothers were here:  
Than schould I make no doubt,  
To have written plainley out,  
But for my fealty I must keepe aye,  
Ile turn my pen another way,  
To speake under Benedicite  
Of thys noble Company:  
Wych now perceives by thys,  
That I know what our Lyon ys.  
Although in Science I am noe Clerke,  
Yet I have labour'd in thys warke:  
And truly wythouten any nay,  
If you will listen to my lay:  
Some thing thereby yow may finde,  
That well may content your minde,  
I will not sweare to make yow give credence,

For a Philosopher will find here in evidence,  
Of the truth, and to men that be Lay,  
I skill not greatly what they say.  
For they weene that our Lyon ys  
Common Quicksilver, but truly they miss:  
And of thys purpose evermore shall fayle,  
And spent hys Thrift to ltle availe,  
That weeneth to warke hys wyll thereby,  
Because he doth soe readely flie;  
Therefore leave off ere thou begin,  
Till thou know better what we meane;  
Whych whan thou doest than wilt thou say  
That I have tought thee a good lay,  
In that whych I have said of thee before,  
Wherefore lysten and marke well my lore.  
Whan thou hast they Lyon with Sol and Luna well fedd,  
And layd them clenly in their Bedd;  
An easie heate they may not misse,  
Till each the other well can kisse;  
And that they shroude them in a skin,  
Such as an Egg yelke lyeth in:  
Than mus thou draw from thence away,  
A right good secret withouten any nay:  
Wych must serve to doe thee good'  
For yt ys the Lyons Blood:  
And therewith must be the King fedd,  
When he ys risen from the dead:  
But longe tyme it wilbe,  
Or ere his death appear to thee;  
And many a sleepe thou must lack,  
Or thou hym see of Collour black.  
Take heede yow move hym not with yre,  
But keepe hym in an easy fyre;  
Untill you see hym separate,  
From hys vile Erth vituperate;  
Wych wilbe black and light withall,  
Much like the substance of a fusball:  
Your magnet in the midst wilbe,  
Of Collour faire and white trust me;  
Then whan you you see all thys thing,  
Your fire one degree increasing;  
Untill yow well may se thereby,  
Your matter to grow very dry:  
The yt ys fit wythout delay,  
The excrements be tane away;  
Prepare a Bed most bryght and shine  
For to lodge this young Chylde in:  
And therein let hym alone lye,  
Till he be thoughly dry;  
Than ys tyme as I doe thinke,  
After such drouth to give him drinke:  
But thereof the truth to shew,  
Is greate secret wekk I know;  
For Philosophers of tyme old,  
The secret of Imbibition never out tould;  
To create Magnesia they made no care,

In their Bookes largely to declare;  
But how to order it after hys creacion,  
The left poore men without consolacion;  
Soe many men thought they had had perfeccion,  
But they found nothing in their Projeccion:  
Therefore they mard what they had made before,  
And of Alchimy they would have no more.  
Thus do olde Fathers hide it from a Clearke,  
Because in it consisteth the whole subtill warke;  
Wych if ye lift of me to know,  
I shall not faile the truth to shew.  
Whan your pure matter in the glasse is fitt,  
Before that you your vessell shitt;  
A portion of your Lyons sweate  
Must be given it for to eate:  
And they must be grounded so well together,  
That each fro other will flee now whither;  
Then must you seale up your Glasse,  
And in hys Furnace where he was,  
You must set them there to dry.  
Which being done then truly,  
You must prepare like a good Phisitian,  
For another Imbibition:  
But evermore looke that you dry  
Up all hys drinke, that none lye by,  
For if yow make hym drink too free,  
The longer will your workeing be,  
And yf you let hym be too dry,  
Than for thirst your Child may dye;  
Wherefore the meane to hold is best,  
Twixt overmoyst and too much rost [roft];  
Six tymes thy Imbibitions make,  
The seaventh that Saboath's rest betake:  
Eight dayes twixt ilke day of the six,  
To dry up moist and make it fix;  
Then at the nynth tyme thy Glasse up seale,  
And let him stand six weeks each deale:  
With his heate tempered so right,  
That Blackness passed he may grow white;  
And so the seaventh weeke rest him still,  
Till thow Ferment after thy will;  
Which if thow wilt Ferment for Whyte,  
Thereby thow gainst noe greate prifitt;  
For I assure thee thow needest not dred,  
To proceede with fire till all be Redd;  
Than must thow proceede as did Philosophers old  
To prepaire thy Ferment of peure Gold,  
Which how to doe though secret that it be,  
Yet will I truly teach it thee.  
In the next Chapter as erst I did say,  
That soe the truth finde yow may,  
Therefore of Charity and for our Lords sake,  
Let noe man from my writings take  
One word, nor add thereto,  
For certainly if that he doe,  
He shall shew malice fro the which I am free,

Meaning truth and not subtilty;  
Which I refer to the Judgement  
Of those which ken the Philosophers intent:  
Now listen me with all your might,  
How to prepare your Ferment right.  
O noble Worke of workes that God has wrought,  
Whereby each thing of things are forth aye broght;  
And fitted to their generacion,  
By a noble Fermentacion;  
Which Ferment must be of such a thing,  
As was the workes begynning;  
And if thow doe progresse aright  
Whan thow hast brought the worke to whight;  
And than to stay is thy intent,  
Doe after my Comandement;  
Worke Luna by her selfe alone,  
With the blood of the Greene Lyon:  
As earst thow didst in the begining,  
And of three didst make one thing,  
Orderly yeilding forth right,  
Till thy Magnet schew full whyte;  
Soe must thow warke all thy Ferment,  
Both White and Red, else were yt shent.  
Red by yt selfe and soe the White,  
With the Lyons Blood must be deight;  
And if thow wilt follow my lore,  
Set in thy Ferment the same houre,  
Of Sol for Redd, of Luna for White,  
Each by himself let worke tight;  
Soe shall thy Ferment be ready edress,  
To feed the King with a good mess  
Of meates that fitt for his digestion,  
And well agreeing to his Complexion;  
If he be of Collour White,  
Feed hym than with Luna bright;  
If his flesh be perfect Red,  
Than with the Sun he must be fedd,  
Your Ferment one fourth parte must be,  
Into your Magnet made evenly,  
And joyne hem warme and not cold,  
For raw to ripe you may be bold  
Have disagreement soe have heate and cold:  
Therefore put hem warme into thy Glasse,  
Then seale it up even as it was:  
And Circle all till yt be wonne,  
By passing degrees every each one:  
Both black and whyte, and also redd,  
Than of the Fire heere have noe dread;  
For he will never dreade the fyre,  
But ever abide thy desire.  
And heere a secret to thee I must shew,  
How to Multeplie that thow must know,  
Or else it wilbe over micle paine  
For thee to begin thy worke againe:  
I say to thee that in noe fashion,  
It's so well Multeplied as with continuall Firmentation:



And sure far it will be exalted at the last,  
And in Projeccion ren full fast:  
Therefor in the fyre keepe Firment alway,  
That thy Medicine augment mayst aye;  
For yf the maid doe not her leaven save, (crave;  
Then of her Neighbours sche must needs goe  
Or sche must stay till sche can make more,  
Remember the Proverbe that store is no sore:  
Thus have I tought thee a lesson, full of truth,  
If thow be wicked therefore my heart is reuth:  
Remember God hys blessing he can take,  
Whan he hath given it, if abuse any you make,  
For surely if thow be a Clerke,  
Thow wilt finde trewth in thys werke:  
But if so be that thow be lay,  
And understand not what I say,  
Keepe Councell then and leve thy Toy,  
For it befitts no Lymmer loy,  
To medle with such grete secresie:  
As ys thys hygh Phylosophy.  
My Councell take, for thow schalt finde it true,  
Leave of seeking thys Lyon to pursue,  
For hym to hunt that ys a prety wyle,  
Yet by hys Craft he doth most Folke beguile,  
And hem devour and leave hem full of care,  
Wherefore I bidd thee to beware.  
And Councell give thee as my frend,  
And so my Hunting here I end.  
Praying God that made us we may not myss  
To dwell with hym in hys Hevenly blyss.

## Hermes Bird

[Back to English alchemical verse.](#)

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### Hermes Bird.

Problemis of olde likenes and fuguris,  
Wych proved byn fructuos of sentens;  
And have auctorite grounded in Scripture,  
By resemblaunce of notabil apperence;  
Wych moralites concludyng on prudence:  
Lyke as the Bibel reherseth be wryting,  
How Trees sum tyme chese hemselfe a King.

2. First in theyre choise they namyd the Olyve  
To regne among hem, Iudicium doth expres;  
But he hymselfe can excuse hym blyue,  
He myght not foresake hys fatnes:  
Nor the Fig-tree hys amorus swetnes:  
Nor the Vyne hys holsum fresche terrage:  
Wych gyveth comfort to all manner of age.

3. And semleabil Poyetes laureat,  
By derke parables full convenient;  
Feynein that Birdis and Bests of estate,  
As rial Egeles and Lyons by assent,  
Sent owte writtes to hole a Parlement;  
And made degrees brevely for to sey,  
Sum to have Lordschip and sum to Obey.

4. Egeles in the Eyre hyghest take theyre flyght,  
Power of Lyons on the growne ys sene;  
Cedre amonge Trees highest ys of sight,  
And the Laurer of nature ys ever grene,  
Of flowris all Florra Goddes and Quene:  
Thus of all thyng ther byn diversites,  
Sum of estate and sum of lower degres.

5. Poyetys write wonderfull lyknes,  
And Covert kepe hemselve full clos;  
They take Bestes and Fowles to witnes:  
Of whos feynyng Fabelis furst a ros,  
And here I cast unto my purpos,  
Owte of the Frensche a tale transcelate,  
Whych in a Pamphlet I red and saw as I sate.

6. Thys Tale wych y make of mencion,  
In gros reherseth playnely to declare,  
Thre Proverbys payed for raunsome  
Of a fayre Byrde that was take in a snare,  
Wonder desirus to scape owte of hir care:  
Of myne Auctor followyng the prosses,  
So as it fel in Order y schall expres.

7. Whilom ther was in a small vilage,  
As my Auctor maketh rehesal;  
A Chorle the wich had lust and gret corage,  
Within hymselfe by hys deligent travel,  
To array hys Garden with notabil repanel:  
Oflenght and brede y lyche square and long,  
Heggyd and dychyd to make yt sure and strong.

8. All the Aleys made playne with Sande,  
Benches coverid with new Turves grene,  
Set Erbes with Condites at the ende;  
That wellid up agen the Sun schene,  
Lyke Silver stremys as any cristal clene:  
The burbely Waves up ther on boylyng,  
Rownde as Beral theyr bemys owte chedyng.

9. Mides the Garden stode a fresh Lawrer,  
Ther on a Byrde syngyng both day and night;  
With shynyng federis brighter then Gold weer,  
Wych wyth hir song made hevly hertis lyght;  
For to behold hit was an hevenly syght:  
How towerd evyn and in the dawyng,  
Sche dyd her payne most ameus to syng.

10. Esperus enforced hyr corage,  
Towerd evyn when Phebus went to nest;  
Amonges the braunches to hir avauntage:  
To syng hir complyn as yt was best,  
And at the rysyng to the Quene Alcest  
To syng ageyne as hit was to hir dew,  
Erly on the morrow the day-fter to [falew].

11. Hit was a very heavenly melody,  
Evyn and Morne to her the Byrd song;  
And the [sote] sugeryd Armony:  
Of uncoud Warbelis and twenes drew along,  
That al the Garden of the noyse rong:  
Tyll on a morow that Tytan schone ful cler,  
The Byrd was trapped and cawt in a Panter.

12. The Chorle was glad that he thys Byrd hath take  
Mere of cher loke and of visage:  
And in all hast he cast for to make  
Within hys howse a lytil prati Cage,  
And with hir songto rejoyce hys corage:  
And with at the last the sely Byrd abrayede,  
And sobirly to the Chorle sche sayde:

13. I am now take and stond under daunger,  
Hold streyte that y may not fle;  
Adew my song and al my notes cler,  
Now that y have lost my liberte,  
Now y am thrall and sumtyme was fre:  
And trust wel y stand in distres,  
Y can nat syng ne make no gladnes.

14. And thogh my Cage forged were of Gold  
And the penacles of Beral and Cristal:  
Y remember a Proverbe sayde of olde;  
Who lisit hys fredom in sooth he ys in thral,  
For me had laver upon a brance smale,  
Merle to syng amonge the wodis grene,  
Than in a Cage of Golde bryght and chene.

15. Songe and Presun have no acordaunce,  
Trowys thow y wyl syng in Presun,  
Song procedet of joy and in plesaunce;  
And Presun causeth deth and destruction,  
Ryngyng of Feteris maketh no mere [sown];  
Or how schoulde he be glad and jocownde,  
Ageyn hys wil that lyth in cheynys bownde.

16. What avayleth a Lyon to be Kyng of Bestes  
Fast schut in a Tower of ston alone;  
Or an Egell under stryete cheynys,  
Called also the Kyng of Fowlys everichon,  
Fy on Lordschyp than Liberte ys gon:  
Answer herto and hit nat a start,  
Who syngeth mere that syngeth not with hert.

17. If thou wilt rejoyce the of my syngyng,  
Let me go fleen fre fro dawnger:  
And everyday in the mornyng  
Y will repayre to thy Lawrer,  
And fressely to syng with notis cler;  
Under thi Chaumber or afore thy Hal,  
Every season when thou lyst me cal.

18. To be schut and pyned under drede,  
No thyng acordyng to my nature:  
Though I were fed with Mylke and Wastelbrede;  
And swete Crudis brought to my pasture,  
Yet had y lever do my bese cure:  
Erly in the morow to scrape in the Vale,  
To fynde my dener amongs the Wormys smale.

19. The Laborer ys gladder at hys Plough,  
Erly on the morrow to fede hym on bakon:  
Then sum ben that have tresour y nowgh;  
And no fredom with hys pocession;  
To go at large but as Bere at the stake,  
To pas hys bonde but yf he leve take.

20. Take thys answer ful for conclusion,  
To syng in prison thou schalt not me constreyne:  
Tyll y have fredom in woddis up and downe:  
To fle at large on bowys both rough and plaine,  
And of reson thou schuldest not disdeyn:  
Of my desyre but laugh and have good game,  
But who ys a Chorle wold every man wer the same.

21. Well quod the Chorle sith hit woll not be,  
That y dsyre by my talkyng;  
Magre thy wyll thou schalt chefe on of thre:  
Within a Cage merele to syng,  
Or to the Kychyn y schall thy bode brynge:  
Pul thy federis that byn so bryght and clere,  
And after rost or bake the to my dynere.

22. The quod the Byrde to resson y sey not ney,  
Towching my song a ful answer thou hast:  
And when my federis pulled byn away,  
If y be rosted or bake in a past,  
Thou schalt of me hve a smal repaste:  
But yf thou wylt werke by my councel,  
Thou mayst by me have gret avayle.

23. If thou wolt to my rede assent,  
And suffer me go frele fro Preson:  
Witowte raansom or any oder rent;  
Y schall the gyf a notabil grete gwerdon,  
The thre grete Wysdoms acording to reson;  
Mor of valew, take hede what y profer,  
Than al the Gold that ys shet in thy Cofer.

24. Trust me wel y schal the not deceyve.

Well quod the Chorle tel and let se:  
Nay quod the Byrde a forne conseyye;  
Who schal teche of Reson he most go fre,  
Hit fitteth a Master to have his Liberte:  
And at large to teche hys lesson,  
Hafe me not suspecte y mene no treson.

25. Wel quod the Chorle y holde me content,  
Y trust the promys which thow hast made to me;  
The Byrde fle forth the Chorle was of sent:  
And toke hys flight up to the Lawrer tre,  
Then thought sche thus now that y stand fre:  
With snaris panteris y cast not al my lyve,  
Nor wyth no lyme twygges no more to strive.

26. He ys a Fole that schaped ys daungere,  
That broke hys fetteris and fled ys fro Preson,  
For to resort agene: for brente childe dredes fyre:  
Eche man bewar of Wisdom and reson,  
Of suger strawed that hideth false poyson;  
Ther ys no venom so perilus in scherpnys,  
As whan yt hath triakcle of lyknes.

27. Who dredeth no perell in perell he schal falle,  
Smothe Waters byn of fithes depe:  
The Quayle pipe can most falsely calle;  
Tyl the Quayle under the net doth crepe;  
A blyered Fowler trust not thogh he wepe:  
Exchew hys thumble, of weping take no hede,  
That small Byrds can nyp by the hede.

28. And now that y such a daunger am scaped,  
Y wyl bewar and afore provide:  
That of no Fowlar y wil no more be Japed,  
From theyre lyme twygges to fly far asyde,  
There perel ys perel to abyde:  
Com ner thow Chorle, take hede to my speche;  
Of thre Wysdomys that y schal the teche.

29. Yes not of Wysdom to hasty credness,  
To every Tale nor eche tyding:  
But consyder of Reson and Prudens;  
Among Talys ys many a grete lesyng,  
Hasty credens hath cawsed grete hynderyng:  
Report of talis and tydyngys brought up new,  
Maketh many a man ful on trew.

30. For on party take thys for my Raansom,  
Lerne the second grownded of scripture:  
Desyre thow not by no condicion  
Thyng that ys ympossybyl to recure,  
Worldly desyres stante alle in a venture:  
And who desyreth to soare hygh a lofte,  
Oft tyme by foden turne he falleth on softe.

31. The thyrd is thys, bewar both even and morrow,

Forget yt nought but lerne thys of me:  
For Tresor lost, make never to grete Sorrow;  
Wych in no wyfe may not be recovered be,  
For who that taketh sorrow for loss in that degree:  
Reken fyrst hys losse, and after reken hys peyne,  
Of one sorrow he maketh Sorrowys twentyne.

32. Aftur thys Lesson the Byrde began a songe,  
Of hyr ascape gretely rejoycyng  
And sche remembered hyr alleso of the wronge  
Don by the Chorle, fyrst at hyr takyng,  
And of the affray, and of hyr impresonyng:  
Glad that sche was a large and owte of drede,  
Seyde unto hym hoveryng above hys hede,

33. Thow were quod sche a very natural Fole  
To suffer me departe of thy lewdnes:  
Throw owthtys of right to complaine and make dole,  
And in thy hert have gret hevenes,  
That thow hast lost so passyng grete riches:  
Wych myght suffice by valed in rekeyng  
To pay the raunsom of a mighty Kyng.

34. Ther ys a Stone wych ys called Fagownce,  
Of olde engendered within myne entrayle:  
Wych of fyne Golde poyseth a grete unce;  
Setryne of Colors lyke Garnetis of entayle,  
Wych makyth men victorius in batayle;  
And who that bereth on hym thys Stone,  
Ys ful asured ageyne hys mortal Fone.

35. Who hath thys in possession,  
Schal suffer no Povert ne non Indygens:  
But of Tresour have plente and foyson,  
And every Man schal don hym reverence,  
And non Enemy schal don hym non offence;  
But from thi hondes now that I am gone,  
Pleyne gyf thow wilt for thy parte ys none.

36. As y the abrayde her before,  
Of a stone now that I had:  
The wych now thow hast forelore;  
Be all refon thow schuld ys ben sad,  
And in thi hert nothyng glad:  
Now Chorle y the tel in my device,  
I was eyred and bred in swite Paradyce.

37. Now mo namys y schal the tel,  
Of my stone that y cal Fagownce:  
And of hys vertuis with hys smel;  
That ben so swete and so odferus,  
Wyth Ennock and Ely hath be my servis:  
My swete songe that sowndeth so scherpe,  
Wyth Angelles voyse that passeth eny harpe.

38. The nigrum deamond that ys in Morienis sees

And the white Charbonkkel that rolleth in wave;  
The setryne Reby of rych degrees:  
That passeth the stonys of comen sawe,  
In the Lapidery ys grown by olde lawe;  
He passeth all stonys that ys under hevyn,  
After the cowrse of kynde by the Planets sevyn.

39. Hyt ys for none Chorle to have schuch tresour,  
That exsedeth alle Stonys in the lapidery:  
And of alle vertuis he bereth the flowr,  
Wyth all joy and grace yt maketh man mery,  
That in thys worlde schal never byn [sory];  
Now very Chorle thow passeth thy gras,  
Y am at my leberte even as I was.

40. As Clerkys fyndeth in the Bybell,  
At paradys yatis whan he was cast;  
By an Angel both fayr and stylly,  
A downe Kyng Elysawnder ther I threst,  
And of all stonys yt was y lest;  
Soche stonys in place few ben y brought,  
Soroful ys the Chorle and heavy in hys thowte.

41. Now more Chorle yt tel y can,  
And thow wolt to me take hede:  
The Byrde of Ermes ys my name,  
In all the worlde that ys so wyde,  
Wyth gletering of grace by every syde,  
Hose me myght have in hys covertowr,  
He wer rychcher than eny Emperowr.

42. Elysawnder the conquerowr my Ston smot downe  
Upon hys helme whan hyt pyght:  
No mor then a pese that ys so rownde,  
Hyt was ther to no manys fyght,  
That leyde fo pleyne the manly Knyght;  
Now y tel the wyth melde Stevyn,  
Thys myghty grace cam owte fro hevyn.

43. Hit cawseth Love and maketh man Gracius,  
And favorabel in ever mannes fyght:  
Hit maketh acorde of two Folks envyus;  
Comforteth Sorowful and maketh hevvy herts lyght,  
Lyke passyng of colour Sunny bright:  
Y am a fole to tel the at onys,  
Or to teche a Chorle the pryce of precious Stonys.

44. Men schalle not put a precius Margareyt,  
As Rubey, Saferys, and odther Stonys ynde;  
Emeraudys, nor rownde Perlys whyte,  
Byfore rude Swyne that love draffe of kinde:  
For a Sowe delyteth hyr as y fynde  
Mor in fowle draffe hyr Pygges for to glad,  
Than al the Perry that comes owte of Granade.

45. Heche thyng drawes to hys semblable,

Fysshes in the See, Bestys on the Stronde;  
The Eyr for Fowlis ys Commendabyll,  
To the Plowghman for to tyll hys Londe,  
And to a Chorle a Muk-forke in hys honde.  
Y lese my tyme eny more to tare  
To tell the bewar of the Lapidare.

46. That thow haddest thow getyst no more,  
Thi Lyme twygges and Panters y defie;  
To let me gon thow were fowle over seen,  
To lese the richches only of [solye]:  
Y am now fre to syng man to fle  
Wher that my list: and he is a Fole at all  
That goth at large, and maketh hymselfe thrall.

47. To here of Wisdome thi neres be halfe defe,  
Like a [Nasse] that lysteth upon a Harpe;  
Thow must go pype in a Ive leffe:  
Better ys to me to syng on Thornes scharpe,  
Than in a Cage wyth a Chorle to carpe:  
For hyt was seyde of Folks many yere agone,  
A Chorles Chorle is oft woe be gone.

48. Now Chorle y have the her tolde,  
My vertuys her wyth grete experience;  
Hyt were to sume man better than Golde;  
To the yt ys no fructius a sentence,  
As Chepys Croke to the ys better than a Launce:  
Adew now Globbe wyth herte fore,  
In Chorles clowchys com y never more.

49. The Chorle felt hys herte part in twenyne,  
For very sorow and in sunder ryve:  
Alas quod he y may wel wepe and pleyne;  
As a wreche never lyke to thryve,  
But for to indure in povert all my lyve:  
For of foly and wylfulness,  
Y have now lost all holy my ryches.

50. I was a Lorde y crye owte on Fortune,  
And had grete Tresor late in my keeping;  
Wych myght heve made me long to continue;  
Wyth that ilke Stone to have levyd a Kyng,  
Yf y had set hyt in a Ryng:  
Borne it upon me y had gode y nowe,  
Than schuld y no mor have gon to the plowe.

51. Whan the Byrde saw the Chorle thus morne,  
That he was hevy of hys cherem  
Sche take her flyght and agayne return:  
Towards hym and sayd as ye schal here,  
O dull Chorle wisdom for to lere;  
That y the taute all ys lefe behynde,  
Reysed away and clene owte of thy meynde.

52. Taw tey the not thys Wysdome in sentens,



To every tale brought up of new,  
Not to hastyle gyf not ther to credens;  
Unto tyme thow know hit be trew,  
All ys not Gold that scheweth Goldys hew:  
Nor stonys all by nature as y finde,  
Byn not Saferus that schewyth colour ynde.

53. In thys Doctryne y lost my labour,  
To teche the such Proverbys of substaunce;  
Now mayst thow see thy lewd blynde error;  
For all my body poysed in Balans,  
Weyth not a nounce lewdw ys thi remembraunce;  
Yet have y mor poyse closyd in myne entrayle,  
Than all my Body set for Countervayle.

54. All my Body weyth not an unce,  
How myght y have then in me a ston:  
That poyseth mor than doth a grete Fagounce:  
Thy brayne ys dull thi witte almost gon,  
Of hre Wysdoms thow hast lost on;  
Thow schulds not after my sentence,  
To every tale gese to hastyly credence.

55. I badde also bewar both even and morrowe,  
For thyng lost by suden adventur;  
Thow schulds not make to moche sorow;  
Whan thow seyst thow mayst not hit recover,  
Her thow sayest wych doth thy besy cure;  
In the snare to catch me agayne,  
Thow art a Fole thy labor ys in vayne.

56. In the thyrde aslo thow dost rave,  
Y bad thow schulds in no manner wise  
Covet thyng the wych thow mayst not have,  
In wych thow hast fogetyn myne empryse,  
Thaty may say playnly to devyse,  
Thow hast in madnes forget yn all thre,  
Notabyl Wysdomys that y taute the.

57. Hit wer but foly mor wyth the to carpe,  
Or to teche of Wysdomys mor or lesse;  
Y holde hym madde that bryngs forth hys Harpe,  
Theron to teche a rode for dollyd Asse,  
And mad ys he that syngyth a Fole a Masse:  
And he ys most madd that doth hys besynesse,  
To teche a Chorle the termys of Gentlenesse.

58. And semeblably in Apryll and in May,  
Whan gentyl Byrds most make melody;  
But the Cockow can syng butoo lay;  
In odthir tewnys sche hath no fantasy:  
Thus every thyng as Clerks do specify;  
As Frute on the Trees, and Folke of every age,  
Fro whense they come they have a tallage.

59. The Wynter tetryth of hys Welsom wyndys,

Of the gentyll Frute bostys the Gardener;  
The Fysher castyth hys hokys and hys lynys,  
To catche Fysshe in the fresh Revyr,  
Of tyllyth of Londe trefythyng the powre;  
The Gentylman trefythyng of Gentry,  
The Chorle delytyth to speke rebawdry.

60. All on to a Faucon and a Kyte,  
As good an Owle as a Popyngay;  
A dunghyll Douke as deyntieth as a Snyte,  
Who servys a Chorle hase many a wofull day,  
Y cast me never her after mor with the play;  
To fore Chorle any more to syng,  
Of Wysdom to carpe in my lyfyng.

61. The Folke that schall thys Fabyll se and rede,  
New Forged Talys y counsel them to fle  
For lesse of Good take not to grete hede,  
But not Sorowfull for noon adversyte;  
Covet not thyng that may not be,  
And remember wher ye goan,  
A Chorlys Chorle ys ofte wo begon.

62. Unto purpose thys Proverbe ys ful ryve,  
Redde and reported by olde remembraunce:  
A Chylde Byrde, and a Chorlys Wyfe,  
Hath ofte sythys sorrow and mischaunce.  
Who hath Freedom hath sufficiaunce:  
Better ys Freedom wyth lytle gladnes,  
Than to be a Chorle wyth all worldly rychches.

63. Go lytyl Quiar and rcommaunde me  
To my Mayster wyth humbyl affeccyon,  
Be sekynge hym lowly of mersy and pete  
Of thys rude makynge to ha compassion:  
And towchynge thys Translacyon  
Owte of the Frenshe, how so ever the Englyshe be,  
All thyng ys sayd under correccyon,  
Wyth supportation of yowr benygnyte.

Finis.

## The Hermet's Tale

[Back to English alchemical verse.](#)

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### The Hermet's Tale.

In Pilgrimage one onely thing I found  
Of worth in Lemnes nere to Vulcan's shopp,  
A Christall founteine runnig under ground,  
Between a Vally and a Mounsteins topp.  
Pleas'd with this sight, I bid a Hermite tell

The story of the place, who there did dwell.

Within this Vale a hallowe dusky Cave  
There is (quoth he) of greate Antiquity,  
Where plumes of Mars blew greene and red you have:  
Torne from his crest for his Iniquity.  
The Troope of Smiths, as he for Venus lay,  
Supris'd and tooke him, yett he gett away.

For as the Cyclops him in tryumph brought,  
To halting Vulcan to receive his doome,  
They lifted up his beaver, and found nought  
But vacant place and Armour in the roome.  
Of th'armour then they thought they had good prize,  
But working it they found itt scyndarize.

The Smiths amaz'd finding themselves deluded,  
Satt all in Counsaile in their Masters Denne,  
Deliberating well, at length concluded,  
There is no equall War twixt Godds and men,  
Lett's finde the Angry God and pardon crave,  
Lett's give him Venus our poore selves to save.

They sought in Heaven Mars knew his fact so bad,  
He came out there, then one began to tell,  
Saturne turn'd from his Throne, a Place had  
Not far from thence, hard by this Christall Well.  
Thither they wen, and found two Gods alone,  
Sitting within a darke, but glittering throne.

Down fell old Vulcan on his crooked knee,  
And said forgive, O mighty God of Warr,  
My servants and my selfe (once God as yee)  
Then use thy will with Venus my faire starr.  
Saturne (quoth Mars) and I must not yet part,  
Though shee for whom th'art pard'ned hath my heart.

With this the Cuckold with his sweaty Troope  
Went to Forge and seem'd to make a legg,  
Att every steppe, where halting made him stoope,  
In thanks to Mars, granting what he did begg;  
In whose remembrance you shall ever have  
Syndars, and fetters in that hollow Cave.

But lett me tell you all that then befell,  
Iove seeing this, meaning the Smith to right,  
Sent downe a winged God, he trusted well,  
Disguis'd in habitt of a shineing light,  
Which to the Vally from the Hill's high topp,  
Affrighted all the Smiths in Vulcans shopp.

A voyce was heard from Ioves Embassadour,  
To summon Mars t'appeare before the Gods:  
With Saturne forth came Venus Paramour:  
Thinkeing with might to gett of right the odds:  
Downward came he 9 myles, they upward fower,

All mett in mist, he fledd, they nere went lower.

Vulcan came hobling up to se what's done,  
He findes nor light, nor Gods, but other shape;  
To witsse of this fact he calles the Sonne,  
Who streght cryes Murther, and made hast to scape:  
Sme dyeing Soule groan'd forth, Apollo stay,  
Helpe wise Apollo ere thou goest away.

With this Apollo lookeing round about,  
Espies this fountaine knowes the voice was here,  
And boweing downe to finde the party out,  
Himselfe unto himselfe doth streyght appeare.  
There gaz'd he till a sturdy showre of rayne  
Tooke wise Apollo from himselfe againe.

Farewell Apollo then Apollo sayd,  
To morrow when this storme is fully past,  
Ile turne and bring some comfortable ayd,  
By which Ile free thee ere the latter cast.  
Then did itt cry as if the voice were spent,  
Come sweete Apollo, soe itt downwards went.

Vulcan went to his Forge, the Sonne to bed,  
But both were up betimes to meete againe;  
Next morne after the storme a pale foule dead  
Was found att bottome of this faire Fountaine.  
Smith (said Apollo) helpe to lade this spring,  
That I may raise to life yonder dead thing.

Then Vulcan held Apollo by the heele,  
While he lades out the Waters of the Well;  
Boweing and straining made Apollo feele  
Blood from his nose, that in the fountaine fell.  
Vulcan (quoth he) this Accident of blood  
Is that or nought must does this Creature good.

He spake the word, and Vulcan sawe itt done,  
Looke Sol (said he) I see itt changeth hue,  
Fewe Gods have vertue like to thee o Sonne,  
From pale itt is become a ruddy blue;  
Vulcan (quoth Phoebus) take itt to thy forge,  
Warme it, rubb it, lett itt caste the Gorge.

Thus Vulcan did, itt spued the Waters out,  
And then itt spake and cry'de itt was a cold;  
Then Vulcan stuft and cloath'd it round about,  
And made the Stone as hott as ere itt would.  
Thus fourteene dayes itt sickly did indure,  
The Sonne came every day to se the cure.

As itt grewe well the Colours went and came,  
Blew, Blacke, White, Redd, as by the warmth & heate,  
The humours moved were within the same,  
Then Phoebus bid him put it in a sweate;  
Which Vulcan plyed soe well, it grue all Red,

Then was itt found, and cald for drinke and bread.

Stay (quoth Apollo) though itt call for meate,  
Digestion yett is weake, 'twill breede relapse,  
By surfett, therefore eye you lett itt eate,  
Some little exercise were good perhapps,  
Yett had itt broath alowde the strength to keep,  
But when 'twas on his leggs it would scarce creepe.

Sol sawe some reliques left of th'ould disease,  
A solutine (quoth he) were good to clense,  
With which the sickness he did so appease,  
Health made the Patyent seeke to make amense;  
Who went away three weekes, then brought a Stone,  
That in projection yeelded ten for one.

This did he lay down att Apollo's feete,  
And said by cureing one th'hast saved three:  
Which three in this one present joyntly meete,  
Offring themselves which are thine owne to thee.  
Be our Physitian, and as we growe old,  
Wee'le bring enough to make new worlds of Gold.

With that this Hermite tooke me by the hand  
And ledd me to his Cell; Loe here (quoth he)  
Could'st thou but stay, and truly understand  
What thou now seest, thou knowst this Mystery.  
I stayd, I saw, I tryd, and understood,  
A Heav'n on Earth, and everlasting good.

## The Magistr

[Back to English alchemical verse.](#)

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### The Magistr

Through want of Skill and Reasons light  
Men stumble at Noone day;  
Whilst buisily our Stone they seeke,  
That lyeth in the way.

Who thus do seeke they know not what  
Is't likely they should finde?  
Or hitt the Marke whereat they ayme  
Better then can the Blinde?

No, Hermes Sonns for Wisdome aske  
Your footesteps shee'le direct:  
Shee'le Natures way and secret Cave  
And Tree of lyfe detect.

Sun and Moone in Hermes Vessell  
Learne how the Collours shew,

The nature of the Elements,  
And how the Daisies grow.

Greate Python how Appollo flew,  
Cadmus his hollow-Oake:  
His new rais'd army, and Iason how  
The Fiery Steeres did yoke.

The Eagle which aloft doth fly  
See that thou bring to ground;  
And give unto the Snake some wings,  
Which in the Earth is found.

Then in one Roome sure binde them both,  
To fight till they be dead;  
And that a Prince of Kingdomes three  
Of both them shalbe bred,

Which from the Cradle to his Crowne,  
Is fed with his owne blood;  
And though to some it seemeth strange,  
He hath no other Foode.

Into his Virgin-Mothers wombe,  
Againe he enter must;  
Soe shall the King by his new-byrth,  
Be ten times stronger just.

And able is his foes to foile,  
The dead he will revive:  
Oh happy man that understands  
This Medicen to atchive!

Hoc opus exigium nobis fert ire per altum.  
December, 1633.

# The Mistery of Alchymists

[Back to English alchemical verse](#) . [Back to Ripley's works](#).

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## The Mistery of Alchymists,

**Composed by Sir Geo: Ripley  
Chanon of Bridlington.**

When Sol in Aries and Phoebus shines bright,  
The Elements reviving the new Year springing  
The Son by his Vertue gives Nature & Light,  
And moysture refresheth all things growing:  
In the season of the Yeare when the Sun waxeth warme,  
Freshly and fragrante the Flowers doe grow,

Of Natures subtile working we cannot discern,  
Nor yet by our Reason we can it not know,  
In foure Elements is comprehended things Three,  
Animalls, Vegetabills, Mineralls must be,  
Of this is our Principle that we make our Stone,  
Quality and Quantity is unknowne to many one.  
Quality (Father) would I faine know, Son.  
Of what nature it is and what it hath in his kinde.  
As Colours divers which on the ground do grow, Father.  
Keep well this secret (Son) and marke it in thy minde.  
Without Proportion (Father) how should I it know, Son.  
This working now is far from my minde  
Nature and kinde (Son) together do grow, Father.  
Quality by waight (Son) shalt thou never finde.  
To Separate Elements (Father) I must needes know, Son.  
Either in Proportion which be more or less.  
Out of our Principle foure Elements thou shalt draw, Father.  
Thou shalt neede nothing else that needefull is;  
Our Principle in quality is so perfectly mixed,  
By vertue of the Son and his quality,  
So equally Joyned, so well mixed may be.  
This Principle (Father) is but one thing, Son.  
Good (Father) tel me where it doth grow.  
In every place (Son) you shall him well finde; Father.  
By Tast and by Colour thou shalt him well know;  
Fowle in the Ayer with it doe fly,  
And Fishes doe swim there with in the Sea,  
With Reason of Angels you may it discern,  
Both Man and Woman to governe,  
With our fixed Body (Son) we must thus begin.  
Of him make Mercury and Water cleare,  
Man and Woman is them within,  
Married together by vertue of our Fire,  
The Woman in he working is full wild,  
Be well aware she goe not out;  
Till she have conceived and borne a Chylde,  
Then all his kin on him shal lout;  
In their workes they be unstable,  
The Elements they be so raw;  
And their Colour so variable,  
As sometyme like the head of a Crow,  
When he is black ye may well like,  
Putrefaction must go before,  
After Blacke he wilbe White,  
Then Thank ye God the Chylde is borne.  
This Chylde is both King and Emperour,  
Through his region both far and neere;  
All the World doth him honour,  
By the vertue he hath taken of the Fire:  
His first Vertue is White and pure,  
As any Christall shining cleere,  
Of White tincture then be you sure;  
By vertue taken of our Fire,  
His first Vesture that is so White,  
Betokeneth his Virginitie,  
A similitude even thereto like,

And according to the Trinity:  
Our Medicen is made of things Three,  
Against which the Philosophers cannot say nay,  
The Father, the Sone in one degree,  
Corpus, Spiritus & Anima.  
When Nature is with Nature, thou mayst fruite finde,  
By proportion more or lesse,  
In practice hereof many men be blinde,  
Because they understand not what Nature is;  
His second Vesture as Gold is Red,  
In his Vessel bright shining,  
A Daidem set on his head,  
Richer than any earthly thing.  
His third Vesture is Purple pure,  
Like Sun-beames he shineth bright and clere,  
Of Red tincture then be you sure:  
By the vertue he hath taken our Fire.  
My beloved Son I command thee,  
As thou wilt have my love and blessing,  
That unto God kneele on thy knee,  
Unto him give laude and thankeing;  
For theis guifts of grace geuen unto thee,  
To have trew knowledge of this worthy Scyence,  
That many men seeke by land and sea,  
And cannot finde it for any expence:  
I shall shew thee my Son a hid Secret,  
Beacause thou art vertuous in thy living,  
Of me else shouldst thou never it weet,  
And for thou art wife in thy Councell keeping,  
And therefore I charge thee on my blessing,  
Not to shew it to any man living,  
For it is the first Principle of our blessed Stone,  
Through which our noble worke is releved,  
Note well that I shew now to thee my Son,  
If Sulphur be absent our worke is deprived;  
Our Sulphur my Son is Water and Fire,  
Constraining the Body till it be dead,  
Oh hem thou hast never thy desire,  
Till he be bloe as any Lead,  
After all this he doth revive,  
That in his Vessel before was dead;  
I can no better in my reason contrive,  
Then to figure him to the greate God head.  
For as there dyedno more then One,  
Howbeit that there be persons Three,  
The Father, The Sone by might is one:  
The holy Ghost make full our Trinity:  
A similitude like unto our Stone,  
In him ben things three which be concluded all in one,  
Our Sulphur is likened to the holy Ghost,  
For he is quick, called the Spirit of Slyfe,  
In his working of might he is most.  
He raiseth our Body from death to lyfe,  
Many (my Son) with him do rife,  
The holy Gospell therein is expert,  
The number of my reason cannot contrive,



Multum & quantum fructum adsert:  
I liken our Sulphur to the Adamant Stone,  
That Steele drawes to him naturally,  
So doth our Sulphur the woman,  
When she from her husband would flye.  
I muse greatly (Father) and mervaile in minde, Son.  
Whereof this Stone is ingendered,  
And also of what manner of kinde,  
For I have traveled many a Country,  
In vallies low and on hills high,  
And spurred therefore of foes and freind,  
Yet could I never that Sulphur see,  
Nor in any place wat I where him to finde.  
Son he is made of the Elements, Father.  
That God hath given both soule and lyfe,  
From Mettall he may never be absent,  
For he rules both man and wife.  
Father I pray you for charity, Son.  
Where shall I this Sulphur finde,  
For perfectly I know him not by quality,  
Nor yet to fore know him by kinde.  
In our Water Son keep this in minde, Father.  
For there he will appear as white as snow.  
Gramarcy Father to me ye be full kinde, Son.  
For through your teaching full well I it know,  
Now Father I pray you for charity,  
The while it is in your minde,  
To ken the red Sulphur that you will teach me,  
And then I trust your Doctrine to finde.  
White and Red Son be both one in kinde, Father.  
Now hast thou all thy desire,  
Keepe well this secret and close it in thy minde,  
His tincture and growing is by vertue of our Fire,  
For in our Fire our Stone will grow,  
And there his riches he doth encrease,  
And so doth no Stone that I do know,  
That in the fire will put him in prease;  
We liken him therefore unto the Sun,  
That to all Elements giveth light.  
Never sith the World was begun,  
Was any but he of so much might,  
Were he never of so high degree,  
Saphir, Diamond or Emarald Stone,  
The Turcas, or the rich Ruby,  
Of all vertuous Stones set ower alone,  
The greatest Carbuncle that is full of light,  
May not with our Stone Compaire,  
For if they in the Fire should fight,  
The Carbuncle of vertue should be full bare,  
To destroy our Stone, Son that will not be,  
The Elements in him be so equall;  
He is an Oyle incumbustible,  
And of all things most imperiall.  
In which Elements (Father) is our Sulphur in? Son.  
Is he in all, or in any one?  
In all (Son) he needes must be, Father.

For Seperation of Elements make we none,  
Sulphur in Elements Son we may not see,  
By Nature in them he is so privily mixed,  
In Elements he is a quality,  
Our Stone will never else be perfectly fixed.  
Quality (Son) growes also in fire,  
Betwixt the White Stone and the Redd,  
For many Colours there will appere,  
While the tyme the Woman be dead.  
Father must the Woman needes be dead? Son.  
Our Stone else my Son will never be Redd; Father.  
For whereas a Woman is in presence,  
There is much moysture and accidence,  
Wetnes and humours in her be,  
The which would drown'd our Quality;  
Perceive well (Son) by Noahs flood,  
To much moysture was never good.  
Like as quality is hid in quantity,  
So must our Erth in Waters be,  
The riches in him thou shalt finde,  
After alteration of kinde,  
His Oyle in him is congelate,  
This makes our Body liquefact,  
Sulphur and Oyle all of one kinde,  
Which makes oure Stone rich and couloring,  
I cannot tell thee Son a richer thing,  
Then he is in the Fire during,  
The Fire to him may do no wrong,  
Sulphur of Nature makes him so strong.  
How to make our Stone (Father) I would faine know. Son.  
In soft heates my (Son) Elements will meete, Father.  
Hast not to fast whilst they be rawe,  
In the Vessell (Son) the better thou shalt him keepe,  
Rule well the Fire and beware of the Lawe,  
Shut well the Vessell for going forth of the Spirit;  
Soe shall you all things the better keepe;  
For how to get him againe it is strange to know,  
It is hard for some men to make Elements meete,  
Keepe well this Secret Son and God daily praise,  
Put into tht Vessell Water cleare,  
And set it in Fire full forty dayes,  
And then in the Vessell blackness will appeare,  
When that he is black he will change tyte,  
Many Colers in him then will appeare,  
From coulour to colour till it be white,  
The it is tyme Son to change the Fire,  
And melt the heat to your desire,  
And if you will have him White still,  
Then must you your Medicine apply,  
A dry Fire put him till,  
And a moyst Fire naturally,  
Till he be made fixed,  
For to take Mercury before his flight,  
As he is by nature privily mixed,  
Of fusion then he shalbe light,  
And if you to his proportion take,

Fine Luna then will he make,  
So micle of piercing will he be,  
Both fluxible with penetrabilitie;  
And (Son) if thou wilt have thy Medicine Red,  
In a dry Fire thou shalt him keepe,  
Ever still in one steed,  
That never your Vessell come to wet.  
So hard, so heavy and so peircing, Son.  
(Father) this a wonderous thing,  
So hot, so moyst, so light, so wet,  
This greate Secret Father will I keepe,  
So white, so red, so profitable,  
Of all Stones most incomparable.  
He may do more than any King, Father.  
He is so rich Son in his working,  
Gould and Silver men would faine have,  
Poore and rich for it do crave,  
Thay that of it have most aboundance,  
Of the people have most obaisance,  
To serve them both day and night,  
And in the feeld will for it fight,  
Therefore Son upon my blessing,  
Keepe secretly this precious cunning,  
Of thy Councell make neither King nor Knight,  
If they knew they would set it light;  
For when they have what they will,  
God's curse wil come they say the untill,  
For had I wist and had I wend,  
That commeth evermore behinde,  
Our Mercury my (Son) is white and thin,  
In our Vessell shining bright and cleere,  
Our Sulphur is in him within,  
Burning him more then our dry Fire,  
He fixes him more in one yeare,  
By his naturall working I understand,  
Then doth the Sonne by his dry Fire,  
The years a long thousand,  
In short space we may have done,  
When our Medicine thou wilt assay,  
Thou maist make both Sol and Lune,  
In lesse space then in one day.  
Father is it Water in the well springing, Son.  
Or is it the Water in the river running?  
Other Water (Father) can I not finde.  
Noe (Son) it is of another kinde,  
Howbeit it is Water cleere,  
Our Sulphur in him is soe cleving,  
He may not be departed by any fire,  
I tell thee the throath in this thing.  
By no fire (Father) how may that be? Son.  
Fire he is ever brenning, Father.  
Our Sulphur is made of the Sun and such humidity  
That in the Fire he is ever during.  
The tyme of our working would I know, Son.  
In what space might be made our Stone,  
By Corne and Frut (Son) thou maist it wel know.

Once in a yeare it is afore thee done;  
The Sun in the Zodiak about doth gonne,  
Though the twelve Signes once in a yeare,  
Soe long it is ere we can make our Stone.  
Haste not too fast but rule well thy Fire, Father.  
The vertue of our Stone few men can tell,  
The Elements in him be so mighty,  
Aboundance of treasure in him do dwell;  
For in riches all Stones exceeds he.

Finis.

## Pearce the Black Monke on the Elixir

[Back to English alchemical verse.](#)

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### Pearce the Black Monke upon the Elixir.

Take Erth of Erth, Erths Moder,  
And Watur of Erth yt ys no oder,  
And Fier of Erth that beryth the pryse,  
But of that Erth louke thow be wyse,  
The trew Elixer yf thow wylt make,  
Erth owte of Erth looke that thow take,  
Pewer futel faire and good,  
And than take the Water of the Wood:  
Cleere as Chrystall schynyng bryght:  
And do hem togeder anon ryght,  
Thre dayes than let hem lye,  
And than depart hem pryvyly and flye,  
Than shall be browght Watur schynyng,  
And in that Watur ys a foule reynyng,  
Invisible and hyd and unseen,  
A marvelous matter yt ys to weene.  
Than depart them by dystillynge,  
And you schalle see an Erth apperinge,  
Hevie as metal schalle yt be;  
In the wych is hyd grete prevety,  
Destil that Erth in grene hewe,  
Three days during well and trew;  
And do hem in a body of glass,  
In the wych never no warke was.  
In a Furnas he must be sett,  
And on hys hede a good lymbeck;  
And draw fro hym a Watur clere  
The wych Watur hath no peere,  
And aftur macke your Fyer stronger,  
And there on thy glasse continew longer,  
So schal yow se come a Fyer;  
Red as blode and of grete yre,  
And aftur that an Erth leue there schale,

The wych is cleped the Moder of alle;  
Then to Purgatory sche must be doe,  
And have the paynes that longs thereto,  
Tyl sche be bryghter than the Sune,  
For than thow hast the Maystrey wone;  
And that schalbe wythin howre three,  
The wych forsooth ys grete ferly:  
Than do her in a clene Glass,  
Wyth some of the Watur that hers was.  
And in a Furnas do her againe,  
Tyl sche have drunke her Watur certaine,  
And aftur that Watur give her Blood,  
That was her owne pewre and good,  
And whan sche hath dranke alle her Fyer,  
Sche wyll wex strong and of grete yre.  
Than take you mete and mycke thereto,  
And fede the Chylde as you schowlde do,  
Tyl he be growne to hys full age,  
Than schal he be of strong courage;  
And tourne alle Bodies that leyfull be,  
To hys own powre and dignite,  
And this ys the makynge of owre Stone,  
The trewth here ys towlde yow evereech one.  
For all that taketh any other wey,  
Mouch they looseth and mouch they may,  
For trewly there ys no other way of righte,  
But Body of Body and Lyghte of Lyghte,  
Man of Man begottyn ys,  
And Beste of Beste to hys lykenes,  
Alle the fooles in the worlde seeken;  
A thyng that they may never meeten,  
They wolde have Metalle owte of hem,  
That never was fownde by worldly men:  
Ne never was fownde by Goddis myghte,  
That they schould beare any such fyghte.  
All Saltes and Sulphures far and nere,  
I interdite hem alle in fere,  
Alle Corosive waters, Blood and Hayre,  
Pyss, Hornes, Worms and Saudiver,  
Alume, Atriment, Alle I suspende,  
Rasalger [Rafalger] and Arsnick I defende,  
Calx vive, and Calx mort hys Brother,  
I suspende them both, one and other,  
For of alle things I wyll no moe,  
But sowre Elements in Generall I say soe,  
Sun and Moone, Erth and Water;  
And here ys alle that men of clatter,  
Our Gold and Sylver ben no common plate,  
But a sperme owte of a Bodi I take,  
In the wych ys alle Sol, Lune, Lyfe and Lyghte  
Water and Erth, Fyre and Fryght:  
And alle commyth of one Image,  
But the Water of the Wood makyth the marriage;  
Therefore there ys none other waye,  
But to take thee to thy Beades and praye:  
For Covetous Men yt fyndyth never,

Though they seek yt once and ever,  
Set not your Hearts in thys thyng,  
But only to God and good lvyng.  
And he that wyll come thereby,  
Must be meeke, and full of mercy:  
Both in Spyrit and in Countenannace,  
Full of Chereti and good Governauce;  
And evermore full of almes deede,  
Symple and pewerly hys lyf to leade:  
Wyth Prayers, Pennaunces, and Piety,  
And ever to God a lover be,  
And alle the ryches that he ys sped,  
To do God wrschyppe wyth Almes deede.  
In Arsenyck sublymed there ys a way streight,  
Wyth Mercury calcyned nyne tymes hys weight  
And grownde together with Water of myght  
That bereth ingression lye and lyght,  
And anon as they togyther byne,  
Alle runnyth to Water bryght and shene,  
Upon thys Fyre they grow togethyr,  
Tyll they be fast and flee no whythyr;  
But than feede hem fowrth wyth thy hond,  
Wyth mylke and meate tyle they be stringe,  
And thow schalt have there a good Stone,  
Whereof and Ounc on fowrty wyll gone:  
Upon Venus or on Mercury,  
Thys Medicyn wyll make thee merry.  
And yow that have fowght mani a day,  
Leave worke, take yowre Beades and pray,  
For the longer that yow seeken,  
The longer yt ys or yow meeten;  
And he that now sayne would be sped,  
Lysten to my Daughter Megg:  
For schhe scall tell yow trewth and ryghte,  
Hearken now wyth all your myght.  
I am Mercury the myghty Flower,  
I am most worthy of Honour;  
I am sours of Sol, Luna, and Mars,  
I am genderer of Iovis, many be my snares:  
I am setler of Saturne, and sours of Venus,  
I am Empresse, Pryncestes and Regall of Queenes,  
I am Mother of Myrrour, and maker of lyght,  
I am head and hyghest and fayrest in syght:  
I am both Sun, and Moone,  
I am sche that alle thynges must doone.  
I have a Daughter hight Saturne that ys my darlyng,  
The wych ys Mother of all werking,  
For in my Daughter there byne hydd,  
Fowre thyngs Commonly I kydd:  
A Golden seede, and a spearme rych,  
And a Silver seede none hym lich;  
And a Mercury seede full bryght,  
And a Sulphur seede that ys ryght.  
Of my Daughter wythowten dred,  
Byn made Elyxirs whyte and redd,  
Therefor of her draw a Water cler,

The Science yf thow lyst to leare.  
Thys Water reduceth every thyng,  
To tendernes and to fyxing:  
It burgeneth growyth and gyveth fryght and lyght,  
Ingression lyfe and lastyng in syght:  
Alle ryghteous werkes sooth to say,  
It helpeth and bryngyth in a good way:  
Thys ys the Water that ys most worthy,  
Aqua perfectissima & flos mundi:  
For alle werks thys Water makyth whyte,  
Reducyng and schyning as Sylver bryght:  
And of the Oyle greate marvell there ys,  
For all thyngs yt bryngyth to rednes:  
As Cytrine gold he ys full high,  
None ye so redd nor none ys so worthy:  
And in the Erth grete marvele ys hyd,  
That ys first so black, and than so red:  
And alle ys done in howres three,  
Thys may be cleped Gods Prevetie:  
Than the Erth shall torne red as blood,  
Citrine Gold, naturall cleere and good,  
And than the red Oyle to hem schall goe,  
Red Ferment, and red Mercury alsoe,  
And grow togeder weekes seaven,  
Blessed be Almyghty God of Heven:  
One Ounce of thys Medycine worthy  
Cast upon two hundred ownces of Mercury:  
Schall make Gold most royall,  
And ever enduring to holde tryall;  
Fyre and Hammer Tuch and Test,  
And all essayes most and least.  
And yt ys Medycen above common Gold,  
To mans body as God yt would.  
For Gold that cometh from Oare,  
Is nourished with fowle Sulphur:  
And Engendered upon Mercury he ys,  
And nouryshed by Erth and Sulphur I wys,  
And our Gold ys made of the pewel soules,  
In the wych ys now Corrupcyon foule:  
But purged pewre as clene as Chrystall,  
Body and Spyryt and Sowle wyth all;  
And so they grow into a stone,  
In the wych Corrupcyon there ys none;  
And than cast hym upon Mercury,  
And he schalbe Gold most worthy,  
Now have you heard the makyng of our Stone,  
The begynyng and endyng ys all one.

## Thomas Robinson on the Philosopher's Stone

[Back to English alchemical verse.](#)

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## **Thomas Robinsonus De Lapide Philosophorum.**

The Heavens, the Earth, and all that in them is,  
Were in six Dayes perfected from Abisse:  
From One sprung foure; from foure a second One;  
This last a Gritt; that first the Corner Stone.  
Without the First the Last may not be had;  
Yet to the First the Last is too too bad.  
When from the Earth the Heavens were seperated,  
Were not the Heavens with Earth first Cohobated:  
And when the Heavens, and the Earth and all were not;  
Were onely Heavens create; and Earth forgott?  
No: Heavens, and Earth sprung all from one at first:  
Then who can say of Heavens, or Earth is worst?  
Is not the Earth the Mother of them all?  
And what the Heavens, but Earths essentiall?  
Although they have in Heaven no Earthly residence,  
Yet in the Earth doth rest their Heavenly influence:  
Were not the Earth, what were the other Three?  
Were not the Heavens, what on the Earth could be?  
Thus as they came, so shall they passe together;  
But unto Man not knowe from whence, or whither.  
And for the tyme of Earths Heaven purifying,  
Six thousand yeares they live, and have their dying:  
Then all shall rest eternall and divine,  
And by the Beauty of the Godhead shine.  
I swear there is noe other truth but this  
Of that great Stone; which many seeke and misse.

Finis.

## **Testament of John Dee John Gwynn**

[Back to English alchemical verse.](#)

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### **Testamentum Johannis Dee Philosophi Summi ad Johannem Gwynn, transmissum 1568.**

This Letter third and last I minde to make,  
At your request for very vertues sake;  
Your written panges, and methods set aside,  
From that I byd, looke that you never slide.  
Cut that in Three, which Nature hath made One,  
Then strengthen hyt, even by it self alone,  
Wherewith then Cutte the poudred Sonne in twayne,  
By length of tyme, and heale the woonde againe.  
The self same Sunne twys yet more, ye must wounde,  
Still with new Knives, of the same kinde, and grounde;  
Our Monas trewe thus use by natures Law,  
Both binde and lewse, only with rype and rawe,



And ay thanke God who only is our Guyde,  
All is ynugh, no more then at this Tyde.

## A short work of George Ripley

'A short Worke That beareth the Name... of George Ripley', is included in Elias Ashmole's *Theatrum Chemicum Britannicum*, 1652, pages 393-396.

[Back to Ripley's works](#) . [Back to English alchemical verse](#) . [Information on Ripley](#).

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Take Heavy, Soft, Cold, and Drye;  
Clense him, and to Calx grind him subtilly:  
Dissolve him in Water of the Wood;  
If thou can do any good  
Thereof, take a Tincture  
And Earthly Calx good and pure.  
Of this maist thou have with thy travaile,  
Both Mercury, Water, and Oyle;  
Out of the Ayre with Flames great,  
Fire into the Earth doth Creepe;  
In this Worke if thou wilt winn,  
Take heed wherewith thou dost begin,  
And in what manner thou dost work,  
For loosing thy way in the darke;  
And where, with what, and how, thy matter shal end;  
I tell and Councell thee as my Frend:  
Make Water of Earth, and Earth of Water;  
Then art thou well onward in the matter.  
For thou shalt find hid in the myre,  
Both Earth, Water, Ayre, and Fire:  
I tell thee my Brother, I will not flatter,  
Of our Earth is made our Water:  
The which is cleere white as Snow;  
And makes our Earth Calcine and growe.  
Blackness first to thee doth shew,  
As by thy practise thou shalt know:  
Dissolve and Calcine, oft, and oft;  
With Congelation till the Body to whitnes be brought:  
Make the Body fluxible, and flowing;  
With the Earth, perfect, and teyning.  
Then after Ferment is once done;  
Whither thou wilt with Sunne or Moone,  
Dissolve him with the Water of life,  
Ycalled Mercury withouten strife:  
Put the Soule with the Body, and Spirite  
Together in one that they may meete  
In his Dammes belly till he wax great,  
With giving Drinke of his owne sweate:  
For the Milke of a Cow to a Child my brother  
Is not so sweete as the Milke of his Mother:  
This Child that is so marveilously wrought,  
Unto his Heritage must be brought:  
His livelyhood is so worthy a thing,  
Of abilitye to spend with a King:  
He that beareth all this in minde,

And understandeth these Parables all;  
With Seperation he may finde,  
Poore and Rich, great and small;  
With our Sulphur we make our Antimony, White and Red;  
And thereof we make our Mercury quick, and dead.  
This is a Mettall that I speake of one of the seaven,  
If thou be a Clerk read what I meane.  
There is no Plannet of six neither great nor small,  
But if he be put to them, he will Calcine them all.  
Unto red blood he must be brought;  
Else of him thou gettest right nought:  
Reach him then with the Wood Water,  
Man, and Woman Clothed under one hatter,  
In and of them is conceived a Child  
Lovely of beauty, meeke and mild;  
Out of the Earth with dropps stronge,  
Nourish the Child in his Mothers wombe;  
Till he be come to full age;  
And then make thou a Mariage,  
Betweene the Daughter, and the Sonne,  
And then thou hast the Mastery wonn.  
The beginning of this Worke, if thou wilt crave,  
In holly Writ thou shalt it have:  
Both in Masse Booke and in Psalter  
Yea wrighten before the Preest at the Alter:  
And what is Antimony that thou shalt worke,  
I have written to thee if thou be a Clerke;  
Looke about before if thou canst finde  
Plainely written, which maketh men blind:  
Our Werke is bringing againe our Mercury,  
And that Philosophers call Solucion;  
And if thou loose not the uncleane body,  
Thou werkest without discretion;  
The Inbibition of Water, is not the loosing;  
But bringing the Body into water againe turning:  
That is to say into such water,  
That is turning the Body into his first Matter:  
The second Werke is to bring,  
Earth and Water to Congealing;  
The cleansing of the Third is another  
Unto Whiteness; my owne Brother;  
With this Water of his owne,  
That is full marvalous to be knowne:  
The fourth werke is distilling  
Of Water, and Earth upsweating.  
And thus hast thou by one assent,  
Earth, Ayre, Water, and Fire; the foure Elements:  
The Ashes that are in the bottome of the Vessell,  
Looke thou dispise them not though left,  
For I tell thee right well,  
There is the Diadem of our Craft.

## The Worke of Richard Carpenter

[Back to English alchemical verse.](#)

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## THE WORKE OF RICH: CARPENTER.

OF Titan Magnasia take the cler light,  
The rede Gumme that ys so bryght,  
Of Philosofris the Sulfer vife,  
I called Gold wythouten stryfe:  
Of hem drawe owte a Tincture,  
And make a matrimony pure:  
Betweene the husband and the wyfe,  
I spoused wyth the Water of lyfe:  
And so that none dyvysion  
Be there, in the conjenccion  
Of the Moone and of the Sonne,  
After the marriage ys begonne;  
And that Mercury the planete,  
On loes make hem fo to mete:  
That eyder wyth oder be joyned even,  
As a Stone engendered sente down fro heven;  
Of hem make water clere rennynge,  
As any Chrystall bryght schynyng.  
Drawen out of bodyes fyxed,  
By Nature prively mixed  
Within a vessal depured clene,  
Of Philosofris bright and schene;  
Beware the Fume escape the nowght,  
And alleso marked well in thy thowght;  
That of the Fire the quallitee,  
Equal to Phebez bemes be;  
In the moneth of June and Jule,  
Understand me be not dulle;  
For thou schalt see marveles grete,  
Colures spring oute of the heate:  
Fyrste Blakke and Whyte, and so Redde,  
And after Setryne wythouten drede:  
And so wythin howres thre,  
That Stone schall thorowe perced be  
Wyth Aier that schall upon hym lyght,  
The wych ys a wonder syght:  
Whenne the spiryt ys refreyned,  
And wyth the Bodie so constrayned,  
That hem asounder maye nothyng parte,  
So Nature hem doth there so coart,  
In matrise whenne they both ben knyte,  
Lett never thy Vessel be unshytte;  
Tyl thys ingendred have a stone,  
That in thys world ys not suche on:  
For hyt ys called Anymal,  
Richer then the Mineral.  
Wyche ys founden in every plase,  
Who foundeth hyt myght have grase:  
In the and me and over alle  
Both Vegetables and Sophisticall:  
On Hilles hye and Valeys lowe,  
He groweth who cowde hyt know,  
Take thys for an informacion,

In Caryt and in Proporcion,  
Lyth alle who so coude seke oute,  
In Bus and Nubi ys alle the doute:  
He that puttes hemself in pres,  
To Genis and to Species:  
Qualitas and every Quantite,  
To mane a man hyt wol not be,  
To brynge about thys tresour,  
I mene owre Stone of such valour;  
And yet who coude well understonde,  
May fynde hit redy at hys honde:  
For Fowles that in the Ayre done flee,  
And also Fisches in the See:  
The moyster of the rede Grape  
And of the Whyte, who coud hym take:  
Vertues of Erbes vegetyff,  
And soules of Bestes sensytyff:  
Reyson of Angels that doth discerne,  
Goude and Yeul Man to governe,  
All bryngs to thyn house  
Thys Noble Ston so precious,  
And Soverente of alle thys Werke,  
Both to Lewd and to Clerke:  
This lyth alle by discrecion,  
In Fyre, and in Decoccion:  
The craft recordeth yif he can rede,  
How all and sume who shal spede;  
In Bokes eler as ye maye see,  
Stat in Ignis regimine:  
To brynge fosth at my devys,  
Thys ryche Rubye, thys Ston of prys:  
Harde hevy and Percyng,  
Now ys thys a wonder thyng:  
I coude never suche on a spye;  
Save that I finde howe on Marie:  
Fyrst found hyt wythouten lese,  
The wyche was suster to Moysez:  
But who hyt be be that schall hyt werke,  
Let hem not begenn in the derke:  
For he mai fayle for faute of lyght,  
But the Sunne schyne full bright:  
Advyse the well er thow begene,  
Or else lytel schalt thow wyne.

## John Gower concerning the Philosopher's Stone

[Back to English alchemical verse .](#)

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## JOHN GOWER CONCERNING the PHILOSOPHERS STONE.

AND also with great diligence,  
Thei fonde thilke Experience:  
Which cleped is Alconomie,  
Whereof the Silver multiplie;  
Thei made, and eke the Gold also.  
And for to telle howe itt is so:  
Of bodies seven in Speciall,  
With fowre Spirites joynt withall;  
Stant the substance of this matere,  
The bodies which I speke of here,  
Of the Plannets ben begonne,  
The Gold is titled to the Sonne:  
The Moone of Silver hath hi part,  
And Iron that stonde uppon Mart:  
The Leed after Saturne groweth,  
And Jupiter the Brasse bestoweth;  
The Copper sette is to Venus:  
And to his part Mercurius  
Hath the Quicksilver, as it falleth,  
The which after the Boke it calleth,  
Is first of thilke foure named  
Of Spirits, which be proclymed,  
And the Spirite which is seconde,  
In Sal Armoniake is founde:  
The third Spirite Sulphur is,  
The fourth Sewende after this,  
Arcennium by name is hotte  
With blowyng, and with fires hote:  
In these things which I say,  
Thei worchen by divers waye.  
For as the Philosopher tolde,  
Of Gold and Sylver thei ben holde,  
Two Principall extremittees,  
To which all other by degrees,  
Of the mettals ben accordant,  
And so through kinde resemblant:  
That what man couth awaie take,  
The rust, of which they waxen blake,  
And And the favour of the hardnes;  
Thei shulden take the likeness;  
Of Gold or Silver perfectly,  
Bot for to worche it sykerly;  
Between the Corps and the Spirite,  
Er that the Metall be parfite,  
In seven forms itt is sette  
Of all, and if one be lette,  
The remnant may not avayle,  
But otherwise it maie nought fayle;  
For thei by whome this Arte was founde,  
To every poynt a certayne bounde,  
Ordeinen that a man may finde,  
This Craft is wrought by wey of kinde;  
So that there is no fallace in;

But what man that this werke begyn;  
He mote awaite at every tyde,  
So that nothyng be left asyde.  
Fyrst of Distillacion,  
Forth with the Cogelacion,  
Solucion, Disscencion,  
And kepe in his entencion,  
The poynt of Sublimacion,  
And forthwith Calcinacion,  
Of very Approbacion,  
So that there be Fixacion,  
With temperate hetes of fyer,  
Tyll he the perfite Elixer,  
Of thilke Philosophers Stone,  
Maie gette, of which that many one  
Of Philosophers, whilome write,  
Of thilke Stone with other two,  
Which as the Clerkes maden tho;  
So as the Bokes itt recorden,  
The kinde of hem I shall recorden.  
These old Philosophers wise,  
By wey of kynde in sondry wise;  
Thre Stones made through Clergie,  
The fyrst I shall specifie,  
Was cleped Vegetabilis;  
Of which the proper vertue is,  
To mans heale to serve,  
As for to keepe, and to preserve,  
The body fro sickness all,  
Till death of kinde upon hym fall.  
The second Stone I the behote,  
Is Lapis Animalis hote:  
The whose vertue, is proper and couth,  
For Eare and Eye, Nose and Mouth;  
Whereof a man may here, and see,  
And smell and tast, in his degree,  
And for to feele and for to goe,  
Itt helpeth a man of both two:  
The witts five he undersongeth  
To keepe, as it to hym belongeth.  
The third Stone in speciall  
by name is cleped Minerall,  
Which the Mettalls of every myne,  
Attempreth, till that thei ben fyne;  
And pureth hem by such a wey,  
That all the vice goth away,  
Of Rust, of Stynke, and of Hardnes:  
And when they ben of such clennes,  
This minerall so as I fynde,  
Transformeth all the fyrst kynde,  
And maketh hem able to conceive,  
Through his vertue and receive  
Both in substance and in figure,  
Of Gold and Silver the nature.  
For thei two ben the extremittees,  
To which after the properteies,

Hath every mettall his desire,  
With helpe and comforte of the fyre.  
Forth with this Stone as it is said,  
Which to the Sonne and Moone is laide:  
For to the Red, and to the White,  
This Stone hath power to profite;  
It maketh Multiplicacion  
Of Gold and the fixacion,  
It causeth and of this babite,  
He doth the werke to be parfite:  
Of thilke Elixer which me call  
Alconomy, as is befalle  
To hem, that whilome were wise;  
But now it stant all otherwise:  
Thei speken fast of thilke Stone,  
But how to make it now wote none.  
After the sooth Experience,  
And nathles greate diligence,  
Thei setten up thilke dede,  
And spillen more then thei spede;  
For alwey thei fynde a lette,  
Which bringeth in povertie and Dette;  
To hem that rich were to fore,  
The Losse is had the Lucre is lore:  
To gette a pound thei spendeth five,  
I not how such a Craft shall thrive:  
In the manner as it is used,  
It were better be refused,  
Then for to worchen upon wene,  
In thinge which stant not ast thei wene:  
But not for thy who that it knew,  
The Science of himselfe is trew:  
Uppon the forme as it was founded,  
Whereof the names yett be grounded;  
Of hem, that first it founden out:  
And thus the fame goth all about,  
To such as soughten besines,  
Of vertue and worthines,  
Of whom if I the names call,  
Hermes was one the first of all,  
To whom this Art is most applied,  
Geber thereof was magnified,  
And Ortolane and Morien,  
Among the which is Avicen.  
Which founde and wrote and greate partie,  
The practicke of Alconomie,  
Whose bokes plainlie as thei stonde,  
Uppon this Craft few understonde.  
But yet to put hem in assay,  
There be full manie now a day,  
That knowen litle that thei mene,  
It is not one to wite and wene,  
In forme of words thei it trete;  
But yet thei failen of beyet.  
For of to much, or of to lite,  
There is algate found a wite:

So that thei follow not the line,  
Of the perfect Medicine,  
Which grounded is upon nature;  
But thei that written the Scripture;  
Of Greke, Arabe, and Caldee,  
Thei were of such Auctoritee,  
That thei firste founden out the wey,  
Of all that thou hast herd me sey,  
Whereof the Cronicke of her Lore,  
Shall stonde in price for evermore.

# Charnock's Breviary of Alchemy

[Back to English alchemical verse .](#)

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## THE BREVIARY OF NATURALL PHILOSOPHY.

Compiled by the unlettered Scholar  
T H O M A S C H A R N O C K.

Student in the most worthy Scyence of  
Astronomy and Philosophy. The first of Ianuary  
Anno. Dom. 1557.

Anno. Dom. 1557. The first day of the new yeare  
This Treatise was begun as after may appeare.

### The Booke Speaketh.

Come hither my Children of this Discipline,  
Which in naturall Philosophy have spent so long time;  
To ease your painfull Study I am well willed  
And by the grace of God it shall be fulfilled;  
If he in me (my Author) will shed one drop of grace,  
The better he shall finish me and in shorter space.  
And if you will know what I am surely,  
I am named The Breviary of naturall Philosophy.  
Declaring all Vessells and Instruments,  
Which in this Science serve our intents.  
For moe things belong unto the same,  
More then any Author hath written the Name;  
Which hath brought many a one in great doubt,  
What is the Implements that longeth thereabout;  
Wherefore in good order, I will anon declare,  
What Instruments for our Arte you neede to prepare.



## **The Preface of the Author.**

Goe forth little Booke in volume but small,  
Yet hast thou in thee that is not in them All,  
For satisfying the mindes of the Students in this Arte,  
Then art thou worth as many Bookes, as will lye in a Cart:  
Glad may he be that hath thee in his keeping,  
For he may find through diligent seeking,  
All things in thee which shall be necessary,  
As Vessells and Instruments belonging to Alchimy;  
Which would set many a Mans heart on fire,  
To have the same knowledge they have so great desire.  
And no mervaile though they be glad and faine,  
For they have spent many a pound in vain;  
In making of Vessells of many divers sorts,  
And have brought them out of many strange Ports:  
Because the did not well understand,  
That all things we need we have in England.  
Now think you that this will not save many a Marke,  
Unto those that have so wrestled so long in our Warke?  
Yes some should spend all the money in their pouch,  
If they new but this or half so much.  
Wherefore of pitty I will nolonger refraine,  
But declare all things their purpose to attaine.  
Wherefore if you do not happen upon my Booke,  
Either by casualty, Hooke, or by Crooke:  
Yet I pray for my Soule when I am dead and rotten,  
That of Alchimy Scyence the dore hath let open;  
Sufficient for the if thou have any Braine,  
Now sharpen thy wits that thou maist it attaine.

## **The first Chapter.**

Now will I declare all things at large,  
Of Implements of this Work and what is the charge:  
And first with the Potter I will begin,  
Which cannot make that which he hath never seene;  
Whether that thy Vessels be made to thy minde,  
Stand by while he worketh more surety to finde,  
And shew him what to do by some sign of similitude,  
And if his witts be not dull or rude,  
He will understand what thou dost meane,  
For I thinke few Potters in the Realme  
Have made at any tyme such cunning ware,  
As we for our Scyence doth fashion and prepaire;  
And when he hath formed them unto thy purpose,  
For what occaison thou needest not disclose:  
But if he say unto you, Good Master myne,  
Tell me for what purpose or what engine  
Shall these Vessels serve that thou cause me to make,  
For all my life hitherto I dare undertake  
I never formed such, nor the like of them;  
Yet are they but plaine without wrinkle or hem,  
One within another, it is a pretty feate,  
The third without them to guide up the heate:

Then say unto him to satisfie his minde,  
 That ye have a Father which is somewhat blinde,  
 Who if it please God you will indeavor,  
 To stil a water his blindnes to diffever:  
 Which is the Elixir of lyfe as wise men say,  
 And in this doing God send me my pray;  
 The will he will say this or the like,  
 I pray God to send yee that which you seeke,  
 And thus with the Potter thou hast now done,  
 Without thou breake thy Pots with the heate of the Sun:  
 Which if it doe it turns thee to paine,  
 And there is no way but to make them new againe.  
 As soone as with the Potter thou has made an end,  
 Then with a Joyner thou must Condescend,  
 Who also must have this Councill and writt,  
 To make a Tabernacle the Vessell to fitt;  
 Which wilbe also in greate doubt,  
 For what purpose it will serve about;  
 In that he never made nor framed none such,  
 Although it be made like to a Hutch:  
 Then tell him a Tale of a roasted Horse,  
 Unto the which he will have no remorse:  
 And laugh and say it is a Borrough for a Fox,  
 Although it be made sure with Keys and locke,  
 And thus with a Joyner thou hast made an end,  
 Whithout thou set it on fire as I did mine.  
 As for Glassemakers they be scant in this land,  
 Yet one there is as I doe understand:  
 And in Sussex is his habitacion,  
 At Chiddensfold he workes of his Occupation:  
 To go to him it is necessary and meete,  
 Or send a servant that is discrete:  
 And disire him in a most humble wise  
 to blow thee a Glasse after thy devise;  
 If were worth many an Arme or a Legg,  
 The could shape it like to an egge;  
 To open and to close as close as a haire,  
 If thou have such a one thou needest not feare.  
 Yet if though hadst a number in to store,  
 It is the better, for Store is no fore.

## **The Second Chapter.**

Now LORD of thy grace I beseech thee suffer me,  
 To finish my pretence in this rude Studie:  
 For this nor ought else without thy help can be done,  
 As neither the Conjunction of Sun nor Moone:  
 Nor yet other Planets can motion themselves an houre,  
 Without thy providence and thy divine power:  
 Wherefore in all things that we doe begin,  
 Let us with prayer call for the helpe of him:  
 Tha he bring our doings to effect,  
 Which must be done very Circumspect:  
 Wherefore if you thinke to obtaine your intent,  
 Feare God and keepe his Comandment:

And beware of Pride and let it passe,  
And never be looking too much in thy Glasse;  
Deceive noe man with false measure,  
For truly that is ill gotten treasure:  
But let thy weights be true and just,  
For weight and measure every man must  
Unto his Neighbour yeild uprightly,  
And so must thou in the worke of Philosophy:  
And also feed him which is hungry,  
And give him drinke which is thirsty.  
Give liberally I say as riches doe arise,  
And from thirsty body turn not away thy Eyes.  
What and two poore Men at one tyme come unto thee  
And say, Master, for the love of God and our Lady,  
Give us your Charity whatsoever you please,  
For we have not one peny to do us ease;  
And we are now ready to the Sea prest,  
Where we must abide thee moneths at the least;  
All which tyme to Land we shall not passe,  
No although our Ship be made of Glasse,  
But all tempest of the Aire we must abide,  
And in dangerous roades many tymes to ride;  
Bread we shall have none, nor yet other foode,  
But only faire water descending from a Cloude:  
The Moone shall us burn so in processe of tyme,  
That we shalbe as black as men of Inde:  
But shortly we shall passe into another Clymate,  
Where we shall receive a more purer estate;  
For this our Sinns we make our Purgatory,  
For the which we shall receive a Spirituall body:  
A body I say which if it should be sould,  
Truly I say it is worth his weight in Gold:  
Son give theis two, one penny in their Journey to drinke,  
And thou shalt speede the better truly as I think.

### **The third Chapter.**

Now have I good will largely to write,  
Although I can but slenderly indite;  
But whether I can or cannot indeede,  
With the Chapter of Fire I will proceede:  
Which if thou knowest not how to governe and keepe,  
Thou wert as good go to bed and sleepe,  
As to be combred therewith about,  
And therefore I put thee most certainly out of doubt;  
For when I studied this Scyence as thou doest now,  
I fell to practice by God I vowe:  
I was never troubled in all my lyfe beforene,  
As intending to my Fire both Midday Eve and Morne:  
And all to kepe it at an even stay;  
It hath wrought me woe moe then I will say.  
Yet one thing of truth I will thee tell,  
What a greate mishap unto my Worke befell;  
It was upon a Newyeares day at Noone,  
My Tabernacle caught fire, it was soone done:

For within an houre it was right well,  
And streight of fire I had a smell.  
I ran up to my worke right,  
And when I cam it was on fire light:  
Then was I in such feare that I began to stagger,  
As if I had byne wounded to the heart with a dagger;  
And can you blame me? no I think not much,  
For if I had beene a man any thing rich,  
I had rather have given 100 Markes to the Poore,  
Rather then that hap should have chanced that houre.  
For I was well onward of my Work truly,  
God save my Masters lyfe, for when he thought to dye,  
He gave me his work and made me his Heire,  
Wherefore alwaies he shall have my prayer:  
I obteyned his grace the date herefro not to varie,  
In the first and second yeare of King Phillip & Queene Mary.  
Yet lewdly I lost it as I have you tould,  
And so I began the new and forgot the old,  
Yet many a night after I could not sleepe in Bed  
For ever that mischance troubled my head,  
And feare thereof I would not abide againe;  
No though I shoulde reape a double gaine,  
Wherefore my charge rose to a greater summe,  
As in hyring of a good stoute Groome;  
Which might abide to watch and give me attendence,  
Yet often tymes he did me displeasaunce,  
And would sleepe so long till the Fire went out,  
Then would the Knaves that whorson Lout,  
Cast in Tallow to make the fire burne quicker,  
Which when I knew made me more sicker;  
And thus was I cumbred with a drunken sott,  
That with his hasty fire made my Worke too hott;  
And with his sloth againe he set my worke behinde;  
For remedy thereof to quiet my Minde,  
I thrust him out of dores, and took my selfe the paine,  
Although it be troublesome it is the more certaine,  
For servants doe not passe how our workes doe frame,  
But have more delight to play and to game.  
A good servant saith Solomon let him be unto thee,  
As tyme owne heart in each degree.  
For it is precious a faithfull servant to finde,  
Esteeme him above treasure if he be to thy minde;  
Not wretchles, but sober, wise, and quiet,  
Such a one were even for my dyet:  
Thus having warn'd thee of an ill servant sufficient,  
But a good servant is for our intent.

#### **The fourth Chapter.**

When my Man was gone I began it anewe,  
And old troubles then in my minde did renew;  
As to break sleepe oftentimes in the night,  
For feare that my Worke went not aright;  
And oftentimes I was in greate doubt,  
Least that in the night, my fire should go out:

Or that it should give to much heate,  
The pensiveness thereof made me to breake sleepe;  
And also in the day least it should miscary,  
It hath made my minde oftentimes to varie;  
Wherefore if thou wilt follow my reade,  
See thy fire safe when thou goest to Bed:  
At Midnight also when thou dost arise,  
And in so doing I judge thee to be wise:  
Beware that thy Fire do no man harme,  
For thou knowest many a mans House and Barne  
Have byne set on fire by mischance,  
And specially when a Foole hath the governance;  
Our Fire is chargeable, and will amount  
Above 3 pound a weeke, who hath list to cast account,  
Which is chargeable to many a poore man,  
And specially to me as I tell can:  
And Geber bids poore men be content,  
Haec Scientia pauperi & agento non convenit  
Sed potius est illis inimica, and bids them beware,  
Because their mony they may not well spare;  
For thou must have Fires more then one or two,  
What they be George Ripley will thee shew;  
Above a hundred pounds truly did I spend,  
Only in fire ere 9 moneths came to an end;  
But indeed I begun when all things were deare,  
Both Tallow, Candle, Wood, Coale and Fire:  
Which charges to beare sometymes I have sold,  
Now a Jewell, and then a ring of Gold:  
And when I was within a Moneths reckoning,  
Warrs were proclaimed against the French King.  
Then a Gentleman that ought me greate mallice,  
Caused me to be prest to goe serve at Callys:  
When I saw there was noone other boote,  
But that I must goe spight of my heart toote;  
In my fury I tooke a Hatchet in my hand,  
And brake all my Worke whereas it did stand;  
And as for my Potts I knocked them together,  
And also my Glasses into many a shiver;  
The Crowes head began to appeare as black as Iett  
Yet in my fury I did nothing let:  
But with my worke made such a furious faire,  
That the Quintessence flew forth in the Aire.  
Farewell quoth I, and seeing thou art gon,  
Surely I will never cast of my Fawcon,  
To procure thee againe to put me to hinderance,  
Without it be my fortune and caunce,  
To speake with my good Master or that I dye;  
Master I. S. his name is truly:  
Nighe the Citty of Salisbury his dwelling is,  
A spirituall man for sooth he is;  
For whose prosperity I am bound to pray,  
For that he was my Tutor many a day,  
And understood as much of Philosophie,  
As ever did Arnold or Raymund Lullie:  
Gerber, Hermes, Arda, nor yet King Caleb,  
Understood no more then my good Master did.

I travelled this Realme Est and West over,  
Yet found I not the like betweene the Mount and Dover:  
But only a Monke of whome Ile speak anon,  
Each of them had accomplished our White Stone:  
But yet to the Red Worke they never came neere,  
The cause hereafter more plainely shall appeare;  
And thus when I had taken all this paines,  
And the could not reape the fruit of my gaines:  
I thought to my selfe, so to set out this Warke,  
That others by fortune may hit right the Marke.

### **The fifth Chapter.**

I am sorry I have nothing to requite my Masters gentleness,  
But only this Boke a little short Treatise;  
Which I dare say shall as welcome be to him,  
As if I had sent him a Couple of Milch Kine:  
And heere for his sake I will disclose unto thee,  
A greater seacret which by God and the Trinity,  
Since that our Lord this wold first began,  
Was it not so opened I dare lay my hand,  
No, all the Philosophers which were before this day,  
Never knew this secret I dare boldly say.  
And now to obteyne thy purpose more rathe  
Let thy Fire be as temperate as the Bath of the Bathe.  
Oh what a goodly and profitable Instrument,  
Is the Bath of the Bathe for our firey intent!  
To seeke all the World throughout I should not finde,  
For profit and liberty a Fire more fitt to my minde.  
Goe or ride where you list for the space of a yeare  
Thou needest not care for the mending of thy Fire.  
A Monke of Bath which of that house was Pryor,  
Tould me in seacret he occupied none other fire,  
To whome I gave credit even at the first season,  
Beacuse it depended upon very good reason:  
He had our Stone, our Medicine, our Elixir and all,  
Which when the Abbie was supprest he hid in a wall:  
And ten dayes after he went to fetch it out,  
And there he found but the stopple of a Clout.  
Then he tould me he was in such an Agonie.  
That for the losse thereof he though he should be frenzie,  
And a Toy tooke him in the head to run such a race,  
That many yeare after he had no setling place;  
And more he is darke and cannot see,  
But hath a Boy to leade him through the Country.  
I hapned to come on a day whereas he was,  
And by a word or two that he let passe,  
I understood streight he was a Philosopher,  
For the which cause I drew to him neare;  
And when the Company was all gone,  
And none but his Boy and he and I alone,  
Master quoth I for the love of God and Charity,  
Teach me the seacrets of Naturall Philosophy.  
No Son, quoth he, I know not what thou art,  
And shall I reveale to thee such a precuios Arte?

No man by me shall get such gaines,  
No not my Boy which taketh with me such paines,  
That disclose it lyes not in my Bands,  
For I must surrender it into the Lords hands,  
Because I heare not of one that hath the fame;  
Which lifts up his minde and is apt for the same,  
Which if I could finde I would ere I dye,  
Reveale to him that same greate mistery:  
Yet one there is about the City of Salisbury,  
A young man of the age Eight and Twenty,  
Charnock is his name of Tennes that Isle,  
His praise and Comendacions soundeth many a Mile;  
For that Younge man he is toward and apt,  
In all the seaven liberall Scyences set none apart:  
But of each of them he hath much or litle,  
Whereof in out Scyence he may claime a title:  
His praise spreads also for his goof indighting,  
And of some of his doings I have heard the reciting,  
Both of Prose and Meeter, and of Verse also;  
And sure I commend him for his first shewe,  
I thinke Chaucer at his yeares was not the like,  
And Skelton at his yeares was further to seeke;  
Wherefore for his knowledge, gravity and witt,  
He may well be Crowned Poet Laureat.  
Cease Father quoth I and heare me speake,  
For my name is Charnocke upon whome you treat;  
But this which you say to me is a greate wonder,  
For these quallities and I am far assunder;  
I am no such Man as you have made reckoning,  
But you shall speake for me when I go a wiving:  
Your praise will make me speede, though it be not true,  
Nor yet my substance worth an old horse shooe.  
Is your name Charnocke, and the same Man?  
Yes Sir quoth I: then stumbled he to give me his hand:  
And talked an howre with me in the Philosophers speche,  
And heard that no no question I was to seeche,  
My Son quoth he let me have thy prayer,  
For this Science I will make thee myne heire;  
Boy quoth he lead me into some secret place,  
And then departe for a certaine space,  
Untill this man and I have talked together:  
Which being done, quoth he, now gentle Brother,  
Will you with me to morrow be content,  
Faithfully to receive the blessed Sacrement,  
Upon this Oath that that I shall heere you give,  
For ne Gold ne Silver as long as you live,  
Neither for love you beare towards your Kinne,  
Nor yet to no great Man preferment to wynne:  
That you disclose the seacret that I shall you teach,  
Neither by writing nor by no swift speech;  
But only to him which you be sure  
Hath ever searched after the seacrets of Nature?  
To him you may reveale the seacrets of this Art,  
Under the Covering of Philosophie before this world yee depart.  
What answer will you give me: let me heare?  
Master quoth I, I grant your desire.

The Son quoth he keepe thys Oath I charge thee well  
 As thinkest to be saved from the pitt of Hell.  
 The next day we went to Church, and after our devocion  
 A Preist of his Gentleness heard both our Confessions;  
 Which being done, to Masse streight we went,  
 And he ministered to us the holy Sacrement;  
 But he never wist what we meant therein:  
 For with a contrary reason I did him blinde,  
 And so home to dinner we went with our hoast,  
 All which refeccion I paid for the Cost.  
 When dinner was done I walked in the field,  
 And when we were in the midds, Boy quoth he go pick a Thsitle  
 And come not againe before I for whistle.  
 Now Master quoth I the Coast from hearers is cleare,  
 The quoth he my Sonn hearken in thyne Eare;  
 And within three or foure words he revealed unto me,  
 Of Minerall prudence the greate Misterie.  
 Whic when I heard my Spirits were ravished for Joy,  
 The Grecians were never gladder for the wynning of Troy:  
 As I was then remembering my good Master thoe,  
 For even the selfe same secret he did me shew:  
 Nyne dayes and no more I tarried with him sure,  
 But Lord in this tyme what secrets of Nature  
 He opened to me at divers sundry tymes,  
 As partly I have told thee in my former Rimes:  
 The rest is not to be written on paine of Damnacion,  
 Or else in this Boke truly I would make relation;  
 Now Father quoth I, I will depart you froe,  
 And for you I wil pray whether forever I goe;  
 Son quoth he Gods blessing goe with thee and thyne,  
 And if thou speede well, let me heare of thee againe.

### **The sixt Chapter.**

WHEN I was gone a mile or two abroade,  
 With fervent prayer I praised the Lord:  
 Giveing him thanks for that prosperous Journy,  
 Which was more leaver to me then an 100 l. in mony:  
 Surely quoth I my Master shall know all this,  
 Or else my Braines shall serve me amisse;  
 Which if they were so good as the Monke made mencion,  
 Then would I write to my Master with a better invencion,  
 O Lord quoth I what a solemne Oath was this given!  
 Surely in sheetes of Brasse it is worthy to be graven;  
 For a perpetuall memory ever to remaine  
 Among the Philosophers, for an Oath certaine:  
 And when I was two dayes Journey homeward,  
 To aske him a question to him againe I fared,  
 Which I had forgotten, and would not for my Land,  
 But doubt truly I might understand.  
 I thought it not much to goe backe with all speede,  
 To seeke him out, & to the house where I left him I yed,  
 And there in a Chamber anone I founde him out,  
 Praying upon his Beades very devout:  
 Father quoth I a word with you I doe beseech:



Who is that quoth he? my Son Charnocke by his speech:  
Yea forsooth quoth I, I am come back to you,  
Desiring you heartily to tell me one thing true:  
Which is this. Who was in Philosophy your Tutor,  
And of that Seacret to you the Revealer?  
Marry quoth he and speake it with hartly Joy,  
Forsooth it was Ripley the Canon his Boy:  
Then I remembered my good Master againe,  
Which could he did it never attaine  
Of no manner of Man but of God, he put it in his head,  
As he for it was thinking lying in his Bead:  
And thus I tarried with him all that night,  
And made him good Cheere as I might.  
In the morning I tooke my leave of him to depart,  
And in the processe of tyme came home with a merry heart;  
But that mirth was shortly turn'd to care,  
For as I told you so my Worke did fare.  
Once I set it on fyre which did me much woe,  
And after my Man hindered me a Moneth or two;  
Yet the Gentleman did me more spight then the rest,  
As when he made me from my work to be prest,  
Then Bedlam could not hold me I was to frett,  
But sowst at my worke with a greate Hatchett;  
Rathing my Potts and my Glasses altogether,  
I wisse they cost me more or I gott them thither:  
The ashes with my stur flew all about,  
One Fire I split and the other I put out:  
All the Rubish to the dunghill I carried in a Sack,  
And the next day I tooke my Coates with the Crosse at the back;  
And forth I went to serve a Soldiers rome  
And surely quoth I, there shall come the day of Dome;  
Before I practise againe to be a Philosopher,  
Wherefore have me Commended to my good Master.  
And now my students in this Art, my promise I have kept justly,  
And that you shall finde true when you understand me truly;  
Which before that day never thinke to speede  
For a plainer Boke then this never desire to reade:  
And true it is also yf you can pick it out,  
But it is not for every Cart slave or Loute;  
This to understand, no though his witts were fyne,  
For it shalbe harde enough for a very good Divine  
To Conster our meaning of this worthy Scyence,  
But in the study of it he hath taken greate diligence:  
Now for my good Master and Me I desire you to pray,  
And if God spare me lyfe I will mend this another day.

Finished the 20th of July, 1557. By the unlettered  
Schollar THOMAS CHARNOCK, student  
in the most worthy Scyence of ASTRONOMY  
and PHYLOSOPHY.

## Dialogue Between a Father and his Son

[Back to English alchemical verse.](#)

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## A Dialogue betwixt the FATHER and the SONNE, Concerning the two Principles of the BLESSED STONE.

Father

My Sonne if that Sulphur be absent away,  
Our worke is reprov'd whatever they say,  
And it is our Water & Fire as tru as your Creed  
Which constraineth a Body till it be dead:  
Of him shalt thou never have your desire,  
Till he be blew as Lead through his owne Fire,  
I do liken our Sulphur to the magnet Stone,  
That still draweth to her Naturally,  
So with our Sulphur the firey Woman Mercury,  
When she would from he husband flye.

Son

Father I pray you for Charity,  
Where shall I this Sulphur finde?  
For I never did him se with Eye;  
Nor never knew him in his kinde.

Father

In our Water my Sonne keepe it in your minde,  
Where he will appeare so white as any snow,

Son

Grammercy Father ye be full kinde,  
For through your teaching full well I know.  
Now teach me the Red stone when it is in minde,  
How it is made by Natures Law.

Father

The White and Red be both of one kinde,  
Now hast thou my Son all thy desire,  
Whose tincture by growing thou shalt it so finde,  
Through vertue of the Sun and regiment of Fire  
His riches there he dost increase,  
Farre passing all that I can name,  
If they in Fire shall come in presse:  
Gune is their glory but he the same,  
For the vertues of the Planets seaven  
Shall have, and also from the Pole of heven,  
Since the World began noe Gemme is found  
Equall him till in vertues all,  
The Saphir, nor the Diamond,  
The Ruby rich behind shall fall,  
So shall the Turkie and Carbuncle:  
If they in fire together shall fight,  
All One except shall loose their might,  
The fire on him hath power none,  
His Elements be so coequall,  
An Incombustible Oyle is this our Stone  
In power farr passing others all.

Son

In what Element Father is our Sulphur bright?  
Is it in all, or is it in one?

Father

In all Sonne he must need be of right,

For Seperacion of Elements we make none:  
And yett in them we can it not see,  
For sensuall matter he is none,  
But equallitie only intellectuall,  
Without which our Stone never fixt be shall.  
Qualitie Sonne alsoe groweth in the fire;  
Betwixt the White Stone and the Read,  
For Colours many to you shall appeare,  
Untill the tyme the Woman be dead:  
The which things if ye shall not see,  
Red shall your Stone at noe time bee;  
For where the Woman is in Presence,  
There is much moysture and Accidence:  
Watry humors that in her bee  
Will drowne and devoure our qualitee,  
Remember and thinke of Noahs flood,  
For too much Water was never good:  
And yet as qualitie is hid in quantitie,  
So must in Water our Earth be:  
Riches in him thou shalt much finde,  
After alteracions all due to his kinde;  
When Oyle in him is coagulate,  
Then is our Stone body made liquefact:  
When Sulphur Water and Oyle be one,  
Indued with riches then is our Stone.  
I cannot thee tell a richer thing;  
Then is our Stone when he is fire dureing,  
Our Fire maketh he so strong.  
Son  
Father how to make our Stone,  
Fayne would I knowe that have we done;  
Father  
My Sonne with lent and easie heate,  
The Elements togeather will kindly meate:  
Haste not to fast while they be rawe,  
Keep well the Fier, beware of the lowe.  
Shutt well the Vessell least out passe the Spirit,  
So shall you all things the better keepe;  
For if the Spiritts doe passe you from,  
Remedy to gett them againe have you none:  
And how marveillous it is the Elements to meete  
Keepe this as your principall secrete,  
At you begining give God the prayse;  
And keepe your Matter in heate forty dayes,  
But so that all things be made cleare,  
Or else you are never the neare:  
And within this tyme itt wil be Black;  
And oft chainge colour till it be White,  
There you may cease and further proceede,  
By mendinge the heate to your measure indeed;  
And there withall now will I end,  
And to God onely thee Commend.

# Anonymous Alchemical Poems

[Back to English alchemical verse .](#)

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## ANONYMI.

I Shew you here a short Conclusion,  
To understand it if ye have grace,  
Wrighten without any delusion;  
Comprehended in a litle space.  
All that is in this Booke wrighten is,  
In the place comprehended is,  
How Nature worketh in her kinde,  
Keepe well this Lesson in your minde:  
I have declared micle thing,  
If you have grace to keepe in minde,  
How that our Principle is One thing,  
More in Number and One in kinde;  
For there ben things Seven  
That in a Principle doe dwell,  
Most precious under Heven,  
I have so sworne I may not tell.  
In this Booke I shew to you in wrighting,  
As my Brethren doe each one,  
A similitude of every like thing,  
Of which we make our Stone.  
Our Stone is made of a simple thing,  
That in him hath both Soule and Lyfe,  
He is Two and One in kinde,  
Married together as Man and Wife:  
Our Sulphur is our Masculine,  
Our Mercury is our Femenine,  
Our Earth is our Water cleere;  
Our Sulphur also is our Fier,  
And as Earth is in our Water cleare,  
Soe is Aer in or Fier.  
Now have yee Elements foure of might,  
And yet there appeareth but two in sight;  
Water and Earth ye may well see,  
Fier and Aer in them as quality:  
Thys Scyence maie not be taught to every one,  
He were acurst that so schould done:  
How schould ye have Servants than?  
Than non for other would ought done,  
To tyl the Lande or drive the Plough,  
For ever ech man would be proud enough;  
Lerned and leude would put them in Presse,  
And in their workes be full busie,  
But yet thay have but little increse,  
The writings to them is so misty.  
It is full hard this Scyence to finde,  
For Fooles which labour against kinde;  
This Science I pray you to conceale,  
Or else with it do not you meale,  
For and ye canot in it prevaile,

Of much sorrow then may you tell:  
By suddain mooving of Elements Nature may be letted,  
And wher lacks Decoction no perfection may be,  
For some Body with leprosy is infected;  
Raw watery humors cause superfluity:  
Therefore the Philosopher in his reason hath contrived  
A perfect Medicine, for bodyes that be sick,  
Of all infirmities to be releevd,  
This healeth Nature and prolongeth lyfe eak;  
This Medicine of Elements being perfectly wrought,  
Receptes of the Potecary we neede not to buy,  
Their Druggs and Dragms we set at nought,  
With quid pro quo they make many aly.  
Our Aurum potable Nature will increase,  
Of Philosophers Gold if it be perfectly wrought,  
The Phisitians with Minerall pureth him in prese:  
Little it availeth or else right nought.  
This Scyence shall ye finde in the old boke of Turb;  
How perfectly this Medicine Philosophers have wrought,  
Rosary with him also doth record,  
More then four Elements we occupie nought;  
Comune Mercury and Gold we none occupie,  
Till we perfectly have made our Stone,  
Then with them two our Medicine we Multiply,  
Other receptes of the Potecary truly we have none.  
A hundred Ounces of Saturne [Lead] ye may well take;  
Seeth them on the fire and melt him in a mould,  
A Projection with your Medicin upon hem make,  
And anon yee shall alter him into fine Gold;  
One Ounce upon a hundred Ounces is sufficient,  
And so it is on a thousand Ounces perfectly wrought,  
Without dissolucion and Subtillant;  
Encreasing of our Medicine els have we nought.  
Joy eternall and everlasting blisse,  
Be to Almyghty God that never schal miss.

In some Copies I found these following  
Verses set before this Worke.

Earth out of Earth clensed pure,  
By Earth of himselfe through his nature,  
Rectified by his Milke who can it tye,  
And afterward united with Water of lyfe truly:  
A Dragon lying in his deepe denne,  
Rotting in Water to Putrefie then:  
Leprouse huge and terrible in sight,  
By bathing and balning the Dragon cometh to light;  
Evermor drowned in th bottome of his Well,  
Tyl all his Leprousie will no longer dwell,  
In his owne Nature he altereth claene  
Into a pure substance, ye wat what I meane.  
I shew you here a short Conclusion, &c.

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## ANONYMI.

I Schal yow tel wyth hert mode,  
Of three Kynggys that ben so goude,

And how thaye came to God almyght,  
The wich was ther a sweet syght.

I figure now howr besset [blessed] Stone,  
Fro Heven wase send downe to Solomon:

By an Angele bothe goude and style,  
The wych wase than Christis wylle.

The present of hem in Bedlem than,  
To Cryst brwght Aurum Tus & Myrham.

Owre Sol and Sulphir wyth his Mercuri,  
Both Bodi and Soule wyth oure Luneyre.

Aurum betokeneth heer, owre Bodi than,  
The wych was brwght to God and Man.

And Tus alleso owre Soule of lyfe,  
Wyth Myrham owre Mercurye that ys hys Wyfe.

Here be the thre namys fayre and good  
And alle thaye ben but one in mode.

Lyke as the Trenite ys but on,  
Ryght so conclude the Phylosofeers Stone.

Thow mayst a se her now in syght,  
Off owre Stone figuriet a right.

How sende he wase out of Heven,  
By an Angele wyth mylde Stefyn.

And by hys fygure thow mayst se  
That hyt ys lyke to personis Thre.

To Fader and Sonne and holi Gost,  
The wych was and ys of mytis most;

Into hys blyse now come wee,  
Amen goud Lord for cheyte.

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## ANONYMI.

Her ys an Erbe men call Lunayrie,  
I blesset mowte hys maker bee.  
Asterion he ys, I callet alle so,  
And other namys many and mo;  
He ys an Erbe of grete myght,  
Of Sol the Sunn he taketh hys lyght,  
He ys the Fader, to Croppe and Rote;

Wyth fragrant Flowris that ben sote,  
Flowrys to bere in that stede,  
Swm ben Whyte, and swm ben Red:  
Hys Lewys [Leaves] grwyth, both day and nyght,  
Lyke to the Ferment that ys so bright:  
I shall declare, thys Erbe so lyght,  
To many a man hyt ys a fayre seyght;  
Frist at the Rote I wolle begynne,  
That cawsyth alle things for to sprynge;  
A growyth a pon a Mowntayne brym,  
Where Febis hath grete dominacion:  
The Sunne by day, the Mone by nyght,  
That maketh hym both fayre and bryght,  
The Rote growyth on stonns clere,  
Whyte and Rede, that ys so peyre:  
The Rote ys blacke, the Stalke ys red;  
The wyche schall ther never be dede,  
The Lewis [Leaves] be rownd, as a Nowbel son,  
And wexsyth and wanyth as the Mon:  
In the meddes a marke the brede of a peni,  
Lo thys is lyke to owre sweght Lunayre:  
Hys Flowrys schynith, fayre and cler,  
In all the Worlde thaye have non pere,  
He ys not fownde in no manner wise,  
But of a Schepeherd in Godis servyse:  
The good Schepeherd that I her mene,  
Ys he that keepeth hys Sowle clene:  
Hys Flowrys ben gret and sum ben small,  
Lyke to hem that growyth in Dale;  
With many a vertue both fayre and cler,  
As ther ben dayes in alle the yere,  
Fro fallynge Ewel and alle Sekeneys,  
From Sorowe he brengyth man to Bles;  
Unto that blesse that wee maye come,  
Byth the help of Marys Sonne:  
And of hys Moder that ys so fre,  
Amen good Lord for cherite.

## Alchemical Aenigmas by Thomas Charnock

[Back to English alchemical verse.](#)

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### **AEnigma ad Alchimiam.**

When vii. tymes xxvi. had run their rase,  
Then Nature discovered his blacke face:  
But when an C. and L. had overcome him in fight,  
He made him wash his face white and bright:  
Then came xxxvi. wythe greate rialltie,  
And made Blacke and White away to fle:  
Me thought he was a Prince off honoure,  
For he was all in Golden armoure;

And on his head a Crowne off Golde  
That for no riches it might be solde:  
Which tyll I saw my hartte was colde  
To thinke at length who should wyne the filde  
Tyll Blacke and White to Red dyd yelde;  
Then hartely to God did I pray  
That ever I saw that joyfull day.

1572. T. Charnocke.

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## **AEnigma ad Alchimiae.**

When vii. tymes xxvi. had runne their rase,  
Then Nature discovered his blacke face.  
But whith an C. and L. came in with great blost  
And made Blacke nye to flye the Coste:  
Yet one came after and brought 30 off greate might,  
Which made Blacke and White to flee quite;  
Me though he was a Prince off honor,  
For he was all in Golden Armour,  
And one his head a Crowne off Golde:  
That for no riches it myght be solde,  
And trewly with no Philosopher I do mocke;  
For I did it my sellffe Thomas Charnocke:  
Therefore God coomforte in thy warke  
For all our wrettinges are verye darke,  
Despyse all Bookes and them defye,  
Wherein is nothing but Recipe & Accipe;  
Fewe learned men with in this Realme,  
Can tell the aright what I do meane;  
I could finde never man but one,  
Which cowlde teache me the secrets off or Stone:  
And that a Pryste in the Close off Salesburie,  
God rest his Soll in heven full myrie.

1572.

T. CHARNOCKE.

# **Experience and Philosophy**

[Back to English alchemical verse .](#)

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## **EXPERIENCE AND PHILOSOPHY.**

Have you not heard yee Princes great, you Lords & Ladies all,  
Of the mishap and heavy chaunce that now of late did fall?  
A wofull Tale to tell  
Who could expresse it well:  
Oh that some learned Poet had byne  
With me, to se that I have sene:  
Or else some other standing by,  
That well could write a Tragidy  
Of lasting fame and memory.



For yet not since this World began,  
Such cry, such clamour as was than  
Heard never any earthly Man.

Experience that Princesse greate, I saw her in her Throne  
Of glory, where her Majesty delightes to sitt upon;  
And on her wayting by  
A blessed Company  
Of Virgins pure, that as I gesse,  
Were Children to that great Goddesses:  
Their Princely port, their Comly grace,  
Their pierles featur'd hand and face  
Did schew them of Noble race:  
But of their prudent skill to tell,  
In Artes where in they did excell,  
No earthly Toungue can do it well.

And as I gazed thus upon that strange and dreadfull sight,  
I saw how that Experience did teach these Ladies right,  
The Seven Artes Divine,  
With desent discipline,  
By divers rules and orders grave,  
As she thought good for them to have.  
But for to see how diligent  
And buisily their time they spent  
To learne those Artes most excellent,  
The endlesse travells that they tooke  
From place to place, from booke to booke,  
Amazed me on them to looke.

For some in divers Languages did reason dispute,  
And others some did sing and play on Organ, Harpe and Flute;  
And some with Compasses found  
All Measures square and round:  
And some by Cyphering could tell  
Infinite Summes and Numbers well:  
And somes with Eloquence began  
As Poets and Orators to scan  
The Causes between Man and Man:  
And some upon the Stars did gaze,  
And other some sat in a Maze,  
To judge of Seacrets that there was.

Soe that nothing created was under the Firmament,  
That hath a Being or Life by any Element,  
No Simple nor Compound  
In all the World is found  
Under the Sky, or Clouds that fly,  
But they sought out the privity:  
This Rocky Earth, this heavy Masse,  
This Articke Virgin, this let not passe  
To seeke the thing that therein was:  
But put themselves in presse to creepe  
Into the Center of the Deepe,  
Where sundry Soules and Spirits doe sleepe.

This thing Experience gan prudently to debate,  
With cheerfull looke and voyce full mylde, as it seemed to her state,  
And soone decreed she  
Of her benignity:  
Not for their sundry paines I take,  
But only for her Glory sake,  
That all these ladies in a row  
Should further of her Secrets know,  
That from her Majesty did grow;  
Wherewith to Councell called shee  
A Lady grave of greate degree,  
That named was Philosophy.

And after their discourse and talke, that Lady fell downe flatt  
On hands & knees before the Queene in heaven where she satt.  
And looking upon her face  
Did say unto her grace:  
Blessed be thou Experience,  
Full mighty is thou Influence;  
Thy wondrous workes records full well  
In wordell of wordels where thou doest dwell,  
In Earth, in Heaven, and in Hell;  
That thou art now the very same,  
That of Nothing All things did frame,  
Wherefor now blessed be thy Name.

Wherewith the Heavens opened, and fiery flames did fall  
Downe from the Throne of endles Joy and feate imperiall,  
Where Angels infinite  
Like glistening Starrs did fitt:  
So pure and simple was the Light,  
As all the World had burnt bright;  
The flames and floods began to roare,  
And did present their hidden store,  
Of Spirits that sing for evermore,  
All glory and magnificence,  
All humble thankes and reverence  
Be given to E X P E R I E N C E.

Then sylence fell upon the face of Heaven Christalline  
Where all the Powers mustered full ready to encline;  
To that most Sapient,  
The high Omnipotent:  
That said be it, and it was don,  
Our Earth, Our Heaven were begun;  
I am said it the most of might,  
In worde of lyfe and eke in light.  
I am Mercy and Judgement right,  
The Depth is myne so is the Hight:  
The Cold, the Hot, the Moyst, the Dry,  
Where All in All is there am I.

What thing can tell when I began, or when I make an end?  
Wherewith I wrought, and what I mought, or what I did intend?  
To doe when I had done  
The worke I had begun.

For when my Being was alone  
One thing I made when there was none,  
A Masse confused darkly clad  
That in it selfe all Nature had  
To form and shape the good and bad;  
And then as Tyme began to fall,  
It pleased me the same to call  
The first Matter, Mother of all.

And from that Lumpe divided I foure sundry Elements,  
Whom I commanded for to raigne in divers Regiments:  
In Kinde they did agree,  
But not in Quality.  
Whose simple Substance I did take,  
My seate invisible to make:  
And of the Qualities compound,  
I made the Starry Sky so round  
With living Bodyes on the ground;  
And blessed them infinitely,  
With lyfe and long prosperity,  
And bad them grow and Multiply.

Respecting these divided things so created by me,  
Their light and lively spreading forth of them in their degree;  
Retourning to the Masse,  
Where there begining was,  
And saw the refuse of the same,  
How Voyd and Empty it became,  
All darke, and nothing to remaine,  
I put with wrath and great disdaine,  
My only Curse therefor was no raygne;  
For I the Author of all Light  
Did banish Darkness from my sight,  
And blessed all things that shined bright,

So that I mard nothing I made, for that which I made is still,  
And so schalbe unto the end, only to worke my will:  
One thing was first imployd,  
And shall not be destroid,  
It compasseth the World so round,  
A Matter easy to be found:  
And yet most hardest to come by:  
A Secret of Secrets pardye,  
That is most vile and least set by,  
And it my Love and my Darling,  
Conceived with all living thing,  
And travells to the Worlds ending.

What neede have I of mans Devise of Peny or of Pound,  
Of Gold or Silver, Lead or Tynn or Copper in the ground,  
Iron or Silver Quick,  
Whereat the blind to prick;  
Of Cankered Corosives that rust,  
By Salts and sulphurs all to dust?  
Seeke out therefore my darling deare;  
For unto me it is most neere,

My spouse my Love and my Compeare:  
And unto it looke thou direct  
My seaven Children long elect,  
That all things else they might reject.

A Child begetting his owne Father, and bearing his Mother,  
Killing himselfe to give lyfe, and light to all other:  
Is yt that I do meane,  
Most myld and most extreame.  
Did not the Word that dwelt in me  
Take forme and walked visibly;  
And did not I then dwell in it,  
That dwelt in me for to unite  
Three powers in one seate to sit?  
And the Experience did say  
Now knowest thou all, heers lyes the Key,  
And then she vanisht cleane away.

There with arose Phylosophy as one filled with grace,  
Whose looks did shew that she had byne in some Heavenly place:  
For oft she wipt her Eyes,  
And oft she bowd her knees.  
And oft she kist the Steps with dread,  
Whereon Experience did tread;  
And oft she cast he Head on high  
And oft full low she cast her Eye  
Experience for to espy:  
But when she saw that she was gon,  
And that her selfe was left alone:  
I never hread thing make such mone.

FINIS.

# Liber Patris Sapientiae

[Back to English alchemical verse .](#)

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## LIBER PATRIS SAPIENTIAE.

Thow that thys Boke beginneth to rede,  
Keepe well thys Councell the better schalt thow spede:  
Be thow in a place secret by thyself alone,  
That noe man see or here what thow schalt say or done.

2. Yet ere thow begyn to rede much, take thow good hede,  
Wyth whom thow kepest company I counsell thee indede;  
Trust not thy freind too much, wherefore thow goe,  
For he that thow trustest best sometyme may be thye Foe.

3. And take hede to the words of the Fader of Wysdom,  
How he techeth hys Sonne how he schould done;  
To kepe hys precepts of bodely governance

And wyth hys Conyng he will gretly advance.

4. And yf thou wylt not to hys wordys take hede,  
Thou schalt stand here oft in gret feare and dread.  
For he that hath a fore wytt he nedes not do amysse,  
And he that doth Folly the Folly schalbe hys.

5. Now my dere Sonne be thou not a know  
To Lerne nor to Leud, to Hygh nor to Low:  
Neyther to Young nor Old, Rych nor Poore,  
Unto them thou tech nothyng my Lore.

6. Also to scuche men that hold themselves wise,  
And so forth to the foolys that glyde on the Ice:  
They weene in grete Bokes schould be the Art  
Of the Science of Alchemy, but they be not worth a fart.

7. Therefor my Sonn to thee thys Science I may well teach,  
And yf thou wylt upon thy enemy be wreach;  
Or to purchase or build any good thyng,  
It schalbe to thy gret furtheryng.

8. Thys worthy Science of Alchemy if thou wylt it leare,  
A lyttle mony out of thy purse thou must forbear;  
To buy therewyth Flos Florum it is most worthiest,  
And to build well her Cabyn and her Nest.

9. And if thou put out mony for any other thing.  
It is to thy losse; and to thy great hindring:  
Except yt be for thy workes naturall Foode.  
Which is had out of Stone, Ayre and Wood.

10. And if thou have all thyngs wythin the growing,  
Then thou needest not to to buy any manner of thing,  
That schould be to thys Science belonging,  
But beware of thy selfe for feare of hanging.

11. For then thou and thys Science were for ever lost,  
If thou make thereof any manner of boast,  
To any Man or Woman, Old or Young,  
Beware of thy selfe for feare of discovering.

12. For if thou make any man privie  
Of thy Councill, Rich or Needy,  
Thou must so beware Sleeping or Waking,  
For once ymagining of Money making.

13. For yf God sends thee grace and understanding  
Wyth thys Science thou mayst have good lving:  
But beware of speach of Women liberall,  
And of the voice and fight of Children generall.

14. Sonn in thyne owne howse thou maist well gett  
A good Morsell of meat they mouth to sweet,  
Both Pheasant, Partridge, Plover and Leveret,  
Though thou cry yt not owte in the common Market.

15. Therefore kepe close of thy Tongue and of thy Hand,  
From the Officers and Governours of the Land;  
And from other men that they of thy Craft nothing know,  
For in wytnes thereof they wyll thee hang and draw.

16. And thereof the People will the at Sessions indight,  
And great Treason against the they wyll write;  
Wythowt that the Kings grace be to thee more,  
Thow schalt for ever in thys world be forlore.

17. Alsoe wythowt thow be sure of another thyng,  
To purchase the Lycence of thy King:  
For all manner of doubts thee schall betide,  
The better thow maiste Work, and both goe and ride.

18. Alsoe another thing I schall thee lere,  
The poore People take thow nothing deare,  
But ever serve thy God alway at the begynnyng,  
And among the poore People the better schalbe thy living.

19. Now my Chylde to my precepts looke thow take hede,  
Whatsoever fall after the better schall thow spede.  
Better it ys to have a thyng, then for it to wish,  
For when thow feelst a Sore tis hard for thee to get a Leech.

20. Now my deare Son to the I wyll declare,  
More of thys Warke which schalbe thy welfaire;  
If thow canst consider all my sayings,  
For therewith thow mayest finde a full precious thing.

21. And Son though thys Writing be made in Ryme,  
Yet take thow thereat noe greate disdaine.  
Till thow hast proved my words in deede and in thought,  
Iwatt it well it schalbe set at nought.

22. Therefor of all Bodyes and Spyrits more or lesse,  
Mercury is called Flos Florum and worthiest Prynmesse:  
For her Birth and marvelous dealing,  
Sche ys most worthiest to have byne King.

23. For sche ys Erth and Water most heaviest,  
And sche will conjoyne wyth Fire and Aire most lyghtest;  
And so forth wyth her love sche will run and flee,  
For sche delighteth noe other game or glee.

24. Some say that of Sulphur and Mercury all Bodyes minerall are made,  
Ingendered in the Erth with divers Colours cladd:  
By the vertue of Decoccion before Preperacion,  
To the lykenes of every body Mynerall in ther fashion.

25. I will first begin wyth Saturne after other mens sayings,  
How he ys ingendered in the Erth wyth unclene Mercury flying:  
And of Mercury he ys most heaviest wyth black Sulphury Erth mixed,  
Save he ys soft of fusion, and hys Sulphur nothing fixed.

26. Jupiter is a whyte Body made pure Mercury outward,  
And of clere Sulphur somewhat Erthly and white inward;  
He ys kynde softest and well in his fixation,  
For he is almost fixt, but he lacketh Decoction.
27. Mars ys a white Body most of unclean Mercury in the Erth y'made,  
And he ys hardest of fusion with Sulphur Erthly cladd;  
To blackness and rednes he will soonest consume,  
By heate or by corrosive when the Spirit beginneth to fume.
28. Sol is the purest from what red & is made of clene Mercury & Sulphur fixed,  
Ingendered with clere red Sulphur, in the Erth well mixed,  
And therefore he ys without defalt and lacketh no degree;  
For he ys almost hardest of Fusion and heaviest in ponderosity.
29. Venus ys a Body more red of pure Mercury made in hys substance,  
Most of red Sulphur and greene and therein is great variance:  
In the Erth ingendered with Corrosive and bitter substance,  
Well fixed and hard of fusion, rude in governance.
30. Mercury ys a Body if he be with a Substance moved,  
Mixing one kinde with his kinde, so schall he be loved;  
On Spirit received wyth another, the which of them be maine,  
Is casue of ingeneration of every body Mettalyne.
31. Luna ys a pure white Body of clene Mercury & Sulphur white ingendered  
And sche is a litle hard of fusion & almost well fixed  
And sche is next cleanest in Tincture of whitenes,  
Of Ponderosity light, of Jupiter bearing his whitenes.
32. And soe after the Colour of that Erth ys Sulphuri and receptuall,  
Some men do say ys engendered every Metall;  
But my Son the perfect worke of thys alteration,  
I schall informe the true way of another fashion.
33. Now have I declared the working of the Bodies Mynerall,  
Whereof they be ingendered after other mens sayings over all;  
And as in place of the Erth one Body was fully wrought,  
Soe must the artificiall Medicine, be or else it ys nought.
34. Now will I declare the worthiness of Mercury in speciall,  
How sche ys the notalest Spirit that ys mynerall,  
Most marvelous in working and in degree,  
Sche is called the Matter principallest of the three.
35. Also sche ys very subtile in many things artificiall,  
Sche will both give and take Tincture most speciall,  
To hym or of hym that sche loveth most best,  
In speciall when sche ys warmed in her Nest.
36. My Son Mercury ys called the mightiest Flos florum,  
And most royall, and richest of all the Singulorum;  
Sche ys very Patron and Princes most royall,  
And sche ys very Mother of every Mettall.
37. Sche ys Vegitable, Animalle and Minerall,

Sche ys Foure in kinde, and One in generall:  
Sche is Erth, Aire, Water and Fyre,  
Among all other sche hath no Peere.

38. Sche kylleth and slayeth, and also doth calcine,  
Sche dyeth, and also doth sche live againe;  
Sche giveth lyfe and also ingression,  
For joyntly sche ys three in one.

39. Sche ys a very frendly mixar,  
The progeneration of a greate Elixar:  
Sche ys both Body Soule and Spirite,  
In Colour very red, black and white.

40. Many be the wooers that hang on her tayle,  
But sche will not with them I'deale;  
They would her wedd against her will,  
With foemen that liken her full ill.

41. Sche will deale with no manner of wight,  
But with her Husbande as it ys greate right:  
With him sche will bear much fruit,  
For he ys by her nature of her selfe same sute.

42. My Son of hem Fooles have much dispight,  
And therein such Fooles loose their light:  
For sometymes he ys darke, and sometymes bright,  
For he ys lyke no other wight.

43. For if they have their kynde ingendering,  
Their naturall foode and goode keeping,  
They schall increase fruit by dede,  
Very red and white, King and Queene.

44. My Son in thys Scyence I doe deny,  
All things that be discording truly,  
All manner of Salts I doe defie,  
And all manner of Sulphurs in waters of Corrosie.

45. Also Alloome, Vitrial, Auripigmentum and Haire,  
Gold, Silver, Alkaly and Sandiver;  
Honey, Wax, and Oyles or Calx else,  
Gumms, Galls, and also Egg shells.

46. Also I defie Antimony, Berrall, and Christall,  
Rosinm Pitch, also Amber, Jett and Corral;  
Hearbs, Dated Stones, Marble, or Tinglas,  
If there come any of all these it ys the worse.

47. Also Berrills, Gotts Hornes, and Alome plome,  
Good with them will none be done;  
All things that discordeth from Mettall,  
It ys contrary to thy worke in generall.

48. My Son many fooles to me have sought,  
Good with them and I accord right nought;



I leave them there as I them finde,  
And as Fooles I make them blinde.

49. For whych Mercury they have errd full sore  
And then when they had they could doe no more,  
Therefore in Phylosophers sche bear'th the floower,  
For sche ys King, Prince, and Emperour.

50. Yet my deare Son be thow not a knowne  
To Learned, nor to Lewde, to High, nor to Low;  
That thys worke standeth by Mercury and in her fire,  
Her owne speciall Love both life and deare.

51. For he yse her Son, sche ys hys Fright,  
In whome sche worketh all her myght:  
He ys her Son, sche ys hys Mother,  
Sche loveth him peramore and no other.

52. In Sol, and Lune, in her meeting ys all love,  
For our Mercury only ys all her behove,  
And with them sche worketh all her might,  
But they may never increase on fright.

53. Therefor it ys possible to cast a Projection pure,  
Upon a Million to make a perfect Body of tincture:  
Wyth Medicine of Spirits well joyned and fixed,  
It schall not be perceived where it ys well mixed.

54. And therefor if there com Silver or Gold in at thy Gate,  
The which men use in coyne or in common Plate;  
I sweare by God that all thys world hath wrought,  
All thy labour and warke schall turne to nought.

55. For with what Mettall soever that Mercury be joyned,  
Because of her Coldness and Moistnes sche ys acloyd:  
Put them never so close togeder sche will fume anon,  
And when they come into the fire sche wil sone be gone.

56. Therefore Mercury hath a Lover that passeth them  
A thousandfold, who so will him ken  
And he ys her Lover and her Leman sweete,  
And so hys Councell sche will keepe.

57. Both in hys Chamber and also in hys Bedd,  
Also alive and when they byne dead;  
Seeke yee forth fooles as ye have sought,  
For in all other things finde yee right nought.

58. As I said in the 32. Chapter unto my Conclusion,  
How I schould informe the truth after another fashion,  
And to perform thys Scyence both in word and deede,  
In making of our Medicine God must us speede.

60. The which ys called the greate Elixer,  
And ys verily made with a stronge mixar;  
The which is a Stone very Minerall,

And thow maist him well gett ever all.

61. My Son thow schalt take to Mercury no other thing,  
But Erth that's heavy and hard and stiff standing:  
The which in himselfe ys derke bright dry and cold,  
To joyne them togeder thow maist be full bold.

62. One of them to 10 parts of that Water running most heaviest  
And they schalbe both one, and to thy warke most mightiest:  
Then hast thow Man and Woman togeder brought,  
The which ys done by greate love in a thought.

63. The which two be both Spirits, & one Body most heaviest,  
When they be in your Chamber and bed joynd in the Element lightest,  
The which ys more bigger, and bigger hott and dry,  
And therein they will both kiss togeder & neither weepe nor cry.

64. For when Erth and Water ys well mixed,  
By the vertue of the lightest Element well hardend and fixed:  
For before that time they be Water running both,  
And then schall turne to fix body be they never so loath.

65. For theyr bed they schall make a perpetuall Conjunction,  
After the feeding of the light Element and of their proportion;  
Soe schould they be decoct, having the parfait fixascion,  
In the likenes of a body on fusion having hys fashion.

66. But as the first in their Bed they may indure no greate heate,  
Soe as they may well labour in their Bed for sweate:  
Att the first if there be in their Chamber overmuch red Colour,  
Hastily going thereto will cause greate Dolour.

67. For in their first Nest they schould be both water running,  
And because of heate they schould be ever drying.  
And so therein become a subtill dry Substance,  
The which warke schall thee greatly avaunce.

68. Therefor their Nest must be made of a strong kinde,  
Of the most hardest and cleerest Body, that they not out winde;  
For if it so be that their Chamber or Nest begin to break,  
Anon out thereof they will begin to Creake.

69. And then ys all thy warke and thy greate labour lost,  
Then thou maist begin againe upon a new cost,  
And so thow mayest not be negligent and hasty, but out of the bed be sure,  
Without it be hard stuff and clere it will not indure.

70. And if thow wil at the first hand give suddaine heate,  
It will unto thy Warke be nothing meete;  
And if thow let him have any suddaine greate Cold,  
All thys schall breke thy warke, then art thow to bold.

71. Let their Nest be somewhat large with a broade roufe,  
And therein they schall abide if it be strong and close above;  
And in proportion put thereto nothing more nor lesse,  
But as ys sayd before if thow doe yt ys the worse.

72. Also from the beds head there must rise a highe Spoute,  
And another almost downe to the bottome that the Spirit go not out;  
For thou must save the flyers that swim into the upper place,  
For they may hereafter ingender a body as well as the other in space.

73. Also be sure that thow put in their Bed no other thing,  
Then thereof thow schalt have no greate winnyng,  
If thow do thys it schall be to thee for the best  
To keepe them close from flying and warme in their Nest.

74. First with soft fyre her Nest must be warmed,  
With a litle bigger Fyre with overmuch they schalbe harmed,  
Under thy Chamber flowre measure thy Fyre with tyme,  
Then commeth the reward, Gold and Silver fine.

75. After the quantity space and tyme must be had,  
For to deale togeder they be in their dealing glad.  
And how long space and tyme I cannot well say,  
That they in their Chamber and Nest wilbe in sport and play.

76. Behold the uppermost of their Nest what there commeth out,  
The sweting of their Bodys labouring round aboute,  
And when they have played and sweate and laboured so sore,  
They wilbe still, and neither labour nor sweate any more.

77. Then let them coole easily, and draw their breath,  
And then there schalbe some above and some beneath:  
There thou schalt see a Stone as it were grey pouthen,  
Which schalbe to the[e] a ryght greate wonder.

78. Then take them out of their Chamber and Bed anon,  
And lay them upon a Marble stone and breake them thereon:  
And looke what thow hast in of Colour and Ponderostiy,  
Put to him as much Flos florum greatest in dignity.

79. That ys the same Spirit that thow hadst before,  
And so medle them togeder and leare them the same lore;  
Altogeder in another Bed and in their Chamber they must be,  
For a marvelous warke thereof thow schalt understand and see.

80. And thus so oft thow must Multiplie thy Warke,  
To ascend and descend into the Aire as doth the Larke;  
For when the Larke ys weary above in hys stound,  
Anon he falleth right downe to the ground.

81. Behold well their Body, and to their head lay thine Eare,  
And harken thow well what wark they make there:  
If they begin to sing any manner of voyce,  
Give them more heate till thow heare no noyce.

82. And thus give them more heate in their Chamber and Bed also,  
Till thou hearest no manner of noyse rumbling to nor fro:  
And thus continue in their Bed in their sporting playes,  
After the quantity thereof continue so may dayes.

83. When their play and wrestling ys all well done,  
In their voyce singing and crying and sweating up and downe;  
Give their Chamber bigger heate till their Nest be red,  
And so bring the downe low and have no feare nor dread.

84. For thus with heate they schalbe brought full low,  
That they schall in their Bed ne cry nor crow,  
But as a Body lye still downe in their Bed,  
In their owne liknes as they were bodyes dead.

85. Of Grey and White ys all hys cheife Colour,  
For then he ys past all hys greate Dolour:  
I sweare by Almighty God that all hath wrought,  
Thow hast found out that many other Men hath sought.

86. Then take thow hym out of hys Chamber and Bed,  
And thow schalt then find a fixt Body as he were dead;  
Keepe thow hym close and secretly within thy place,  
And thank Almighty God of hys grace.

87. Now my Son before thys, after thys Science I have right well sought  
And thus to thee I have the White Elixer parfety wrought;  
And if thow wilt of the Red Elixer parfety understand,  
Thow must take such another warke in hand.

88. My Son whan thow hast wrought more upon more,  
Dubling each time as I said before;  
Make thow what thow wilt of Red substance,  
As I did the White warke in manner of Governace.

89. Then thow must take the Red Stone that ys all ponder,  
And lay on a Mable Stone and breake him asunder;  
And to medle him with the white Spirit and Water cleere,  
And so put him in hys Bed and Chamber in the Fire.

90. And so in hys Chamb. & hys Bed, he must all thys while be  
Till thow hast turn'd and brought him to another manner of glee:  
Thys Red Elixer if thow wilt open worke heare,  
Thys manner of Schoole thow must right well leare.

91. Thow must hang him in his Chamber with red Colour,  
Till he be fixed and brought from hys great Dolour:  
Then of thys worthy warke be not thow agast,  
For in the warke all the worst ys past.

92. And so in hys fiery Nest and Chamber let him be sure,  
For the longer he be in, the better schalbe hys tincture;  
Soe that he runn not like blood overcoming hys fusion,  
Then hast thow perfectly thys worke in conclusion.

93. Thus he must continue in thys greate heate of Firing,  
Till he be full fixed that he be not running nor flying:  
Then he will give tincture without Number running like wax,  
Unto hys like of fusion he will both joyne and mix.

94. And yf thy Warke be thus well guided and so forth led

Then hast thou in thy Warke right well and wittily sped:  
For if thou do otherwise then I have thee tould,  
In the adventure of thy warke thou maist be to bold.

95. For if thou warke by good measure and perfect tyme,  
Thou shalt have very good Gold and Silver fine;  
Than shalt thou be richer in thy self than any King,  
Wythout he labour the Science and have the same thing.

96. Now my deare Son I schall teach thee how to cast a Projection,  
Therein lyeth all the greates perfectnes with the Conclusion:  
To leade an imparfect Body to hys greates perfectnesse,  
In joyning that like to hys like thou standest in no distres.

97. For when thou hast joyned the milke to the Bodies dry,  
Than hast thou the White and Red Elixer truly:  
The which ys a Marvilous and very precious Stone,  
For therein lieth in thys Science all the worke upon.

98. In thys Science these Stones be in themselves so precious,  
That in their working and nature they be marvelous:  
To schew thee the greates vertue furthermore I will declare,  
That if thou canst with thys manner of working well fare.

99. First thou must take of that Body which ys next Sol in perfection,  
And of his colour toward in ponderosity & proportion:  
Being soluble as it were cleere blood running,  
In the hot Element yt ys alwayes lightest and fleeting.

100. Then take part of the Red Elixer that ys the precious Stone,  
And cast him upon that body that ys blood running anon:  
And whan thou hast thus perfectly thys warke wrought,  
It schalbe turned into perfect Sol with litle labour or nought.

101. On the same wise do for Luna that is in the Colour so white,  
In joyning with that body that is schining and somewhat light;  
In the same proportion cast him the very white Stone,  
And then ys all thy greates warke both made and done.

102. Than hast thou both the Red warke and the White,  
Therefore blessed be that tyme both day and night:  
For thys warke that standeth by greates vertue and love,  
Thou must thanke Almighty God in heaven above.

103. Sonn in the 21 Chapter there write I a full true Rime,  
That ys to say unto thys warke thou have no greates disdain;  
Till thou have proved my words in deed and thought,  
I know it well thys Science schalbe set at nought.

104. My Son to these last precepts looke thou take good hede,  
For better 'tys to have then to wish for in time of neede:  
For who so ys bold in tyme to a Freind to breake,  
He that ys thy Freind may be thy Fo and hys emnity wreake.

105. And therefore my Son I schall give thee a greates charge,  
In uttering of speech be thou not to large;

To tell every man what thou hast in Silver or Gold,  
For to have it from thee many men wilbe right bold.

106. Also use not to revill or ryott that schould excede  
To thy bodily health, the better schalt thou speede;  
Use temperate dyet and temperate travell,  
For when Physitian thee fayleth thys schall thee availe.

107. And leave all blind warkes that thou has seene or heard of Conclusions  
Or proved by Sublimations, Preparations, Distillations, or Dissolutions;  
Of such manner of things greate Bokes do greatly specifie  
And all those contrary sayings in this Craft I do plainly deny.

108. Also my Son remember how thou art mortall,  
Abiding but a while in thys World which ys terrestriall:  
Thou wottest not how long nor hence how soone,  
That death schall thee visitt and unto thee Come.

109. And remember thee well at thy departing,  
Whome thou lovedst and trustedst best old and young:  
Make him thine Heire and most of thy Councell,  
And give him thy Cunning or thy Boke every deale.

110. But beware of flattering and glosing People,  
Of Boasters and Crackers for they will thee beguile:  
Of thy precious Cunning behinde or before,  
And when they have their intent they will give thee a scorne.

111. Therefor make no Man of thy Councell rude nor rustie,  
But him that thou knowest both true and trustie;  
In ryding and going sleeping and waking,  
Both in word and deede and hys disposing.

112. Also in thy owne Chamber looke thou be secret,  
That thy dores and windowes be close shet;  
For some wyll come and looke in every Corner,  
And anon they will aske what thou makest there.

113. And therefore a good excuse must soone be had,  
Or else thou schalt verily wine for to run madd;  
Say thou labourest fore both sleeping and waking,  
To the perfect way of strange Colours making.

114. As yt be sure Bice, Vermillion, Aurum Musicum, & others moe  
Or else with some people thou schalt never have a doe;  
Also thereof thou must have many samples to schew,  
Or else they that harmes thinke will say so.

115. Also furthermore I give thee right good warning,  
Beware of thy warking and also of thy uttering,  
For the examination of the People better or wose,  
Ere thou have for thy warke thy mony in thy purse.

116. Therefor take heede my Son unto these Chapters fixscore  
And all manner of things said what schould be don before:  
For Astronomy thou must have right good feeling,

Ore else in thys Boke thow schalt have simple believing.

117. For thow must know well of seaven principle Characters,  
To what Bodyes in heaven moving that they be likened in those figures  
And to understand their properties and their Conditions,  
In Colours, qualities, softnes, hardnes, & in their proper fashions.

118. Now Son to thee that understandest perfection & Sciences  
Whether it be Spectulative or Practick to my sentences:  
In thys Science and labour I thinke it greate ruthe,  
Therefore I write to thee very truth.

119. And to thee that understand no perfection nor practike  
In no conclusion proved that schould be to hys warke like,  
By Almighty God that all thys world hath wrought,  
I have said and performed to the right nought.

120. Therefore my Son before that thow thys Boke begin,  
Understand wisely in thys what ys written therein:  
For if thow canst not finde by thys Boke neither Sol nor Moyne,  
Then go forth an seeke thow further as other fooles have done.

Explicit Liber dictus Pater Sapientiae.

## Various Pieces on the Emerald Tablet

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- Everard's Commentary on the Emerald Tablet
- The Emerald Tablet from the Geheime figuren
- Various versions of the Emerald Tablet of Hermes [provided by Jon Marshall]
- A Commentary on the Emerald Tablet by Cohn de Toraeke.
- Hortulanus Commentary on the Emerald Tablet.
- William Salmon's Commentary on the Emerald Tablet.
- Synesius' Epilogue on the Emerald Tablet.
- Explanation of the Emerald Tablet from the Glory of the World
- Latin text of the Emerald Tablet

## Everard's Commentary on Emerald Tablet

[Transcribed from Ms. Ashmole 1440.]

[Back to pieces on Emerald Tablet](#) . [Back to alchemical texts](#) .

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**Tabula Smaragdina**  
**or**  
**The Table of Emerald**  
**said to be found**  
**in the Sepulchre of Hermes**

**with glosses (in italic)**

## by John Everard, Doctor of Divinity

- 1. It is true without any lying, certain and most true, that which is inferior, or below, is as that which is superior or above** there being one Universal matter and form of all things, differenced only by accident, and particularly by that great mystery of Rarefaction and Condensation, **and that which is superior as that which is inferior, to work and accomplish the Miracles of one thing**, and to show the great variety and diversity of operations wrought by that Spirit that worketh all things in all things.
- 2. And as all things were from ONE, by the Mediation of one**, God having created all things in the beginning, which is the beginning of all things, and the wisdom of his Father, **so all things spring and took their original from this one thing by adaptation or fitting itself accordingly** in number weight and measure, for Wisdom builds her own house.
- 3. The Father of this one thing**, or that which he useth instead of an Agent, in all the Operations thereof, **is the Sun, and the mother thereof** or which supplies the place of a female and Patient **is the Moon; the Nurse thereof** receiving in her lap all the influences of heat and moisture, the Sulphur and Mercury of Nature (for the Spirit of GOD moveth not but upon the Face of the water) **is the Earth. The Wind or Air carried in its Belly** as one of the links in the chain, that link superior things to them that are below.
- 4. This is the Father original and fountain of all perfection**, and all the secret and miraculous things done in the world; **Whose force is then perfect and complete** to perform those Miracles, and many more **when it is turned into Earth**; that is from a volatile and unfixed thing as it was both before and in the preparation, to a most fixed Earth, but quintessential, wherein all the virtues are both concentrated and doubled, nay infinitely increased. To which purpose **Thou shalt separate the Earth from the Fire**, for they being united, and the subject being but one thing (like Adam and Eve before their separation, or Plato's Hermaphrodite, a man and a woman joined together back to back) could not generate or beget, till all parts be separated, and purged; **and the subtle or fine aethereal from the thick or gross, sweetly** and with much leisure all haste being from Hell, and with a greate deal of wit, judgment and discretion: for to every thing there is an appointed time, and for the production of all animals, vegetables and minerals, the measure of the Igne (fire) is measured, 2. Edras 4, 37. And therefore is requisite both patience to persevere and expect the appointed time, and wit or judgment to find, and order the fire. **It ascendeth from Earth to Heaven, and descendeth from Heaven to Earth**, even as the rain, which in like manner is often cohobated upon the earth; and one part of it is by the appointment of wisdom fixed into earth, whilst another part of earth is attenuated and dissolved; this being the perpetual motion of wisdom itself : and by this means it acquireth the virtue and power of all things above, the subtilty, purity, penetrative activity of fire, light, heaven **and things below**, the fluidness, fixedness and capableness of all influences, which the lower elements of Earth and Water have. **So shalt thou have the glory of the whole world** which consisteth in long life, health, youth, riches, wisdom and virtue, **Therefore shall all obscurity fly from thee** the obscurity and darkness of the body, its distemper and sickness; of the Soul and Mind, that which ariseth from these ignorances which is cured not in the branch only but in the root, when we have put our light in a clear glass. **This is the most strong strength of all strength**, the mightiest expression of all the power strength and efficacy of nature which can be in sublunary things, **for it will overcome any subtle thing**, as metals in Mercury, and the spirit of the bodies; which though they be thin it will be congealed, and though they be volatile, it will fix: and likewise in living weight, there is no disease so spiritual but it will root it out: **and every hard thing it will pierce** as well in compact metals with whom it will join inseparably, as in diseases that affect the solidest part of bodies. **Thus was the World created**: Therefore do the philosophers call their Stone, the little world made of the same Chaos, and after the same manner that the great one was. **From whence will be wonderful adaptations**, or fittings of Agents and Patients, and by that means strange productions in all the kingdoms of Nature, animal, vegetable and mineral : **and the manner of them is this**, which is showed and set down before, and the method of operation the same: **Therefore am I called Hermes Trismegistus** or the thrice greatest Mercury, **having the three parts of the philosophy of the whole world**, and endowed with the knowledge of the Body, Soul and Spirit, whereof all things consist, and of all things that are in the three kingdoms of Nature. **Thus endeth that which I have spoken of the operation of the Sun**: for whatsoever is made or done in all sublunary matters, is done only by the power of the Sun, of whom the Psalmist saith the Almighty hath placed his Tabernacle, it being the Fountain of all natural heat or Nature itself in the Creatures, which is nothing but the finger or ordinate power of the Almighty; And the finger or power of God, is God himself, to whom is due all that, and infinitely more, than the creatures can possibly ascribe unto him.



Blessed be He for evermore.

Amen.

Finished at Fulham on Sunday August 9, 1640.

By J.E.D.D.

[i.e. John Everard Doctor of Divinity]

## Tabula Smaragdina from the *Geheime figuren*



This picture, plain and insignificant in appearance,  
Concealeth a great and important thing.  
Yea, it containeth a secret of the kind  
That is the greatest treasure in the world.  
For what on this earth is deemed more excellent  
Than to be a Lord who ever reeketh with gold,  
And hath also a healthy body,  
Fresh and hale all his life long,  
Until the predestined time  
That cannot be overstepped by any creature.  
All this, as I have stated, clearly

Is contained within this figure.  
Three separate shields are to be seen,  
And on them are eagle, lion, and free star.  
And painted in their very midst  
Artfully stands an imperial globe.  
Heaven and Earth in like manner  
Are also placed herein intentionally,  
And between the hands outstretched towards each other  
Are to be seen the symbols of metals.  
And in the circle surrounding the picture  
Seven words are to be found inscribed.  
Therefore I shall now tell  
What each meaneth particularly  
And then indicate without hesitation  
How it is called by name.  
Therein is a secret thing of the Wise  
In which is to be found great power.  
And how to prepare it will also  
Be described in the following:  
The three shields together indicate  
Sal, Sulphur and Mercurium.  
The Sal hath been one Corpus that  
Is the very last one in the Art.  
The Sulphur henceforth is the soul  
Without which the body can do nothing.  
Mercurius is the spirit of power,  
Holding together both body and soul,  
Therefore it is called a medium  
Since whatever is made without it hath no stability.  
For soul and body could not die  
Should spirit also be with them.  
And soul and spirit could not be  
Unless they had a body to dwell in,  
And no power had body or spirit  
If the soul did not accompany them.  
This is the meaning of the Art:  
The body giveth form and constancy,  
The soul doth dye and tinge it,  
The spirit maketh it fluid and penetrateth it.  
And therefore the Art cannot be  
In one of these three things alone.  
Nor can the greatest secret exist alone:  
It must have body, soul, and spirit.  
And now what is the fourth,  
From which the three originate,  
The same names teach thee  
And the sevenfold star in the lower shield.  
The Lion likewise by its colour and power  
Showeth its nature and its property.  
In the Eagle yellow and white are manifest.  
Mark my words well, for there is need of care:  
The imperial orb doth exhibit  
The symbol of this highest good.  
Heaven and earth, four elements,  
Fire, light, and water, are therein.  
The two hands do testify with an oath

The right reason and the true knowledge,  
And from what roots are derived  
All of the metals and many other things.  
Now there remain only the seven words,  
Hear further what they mean:  
If thou dost now understand this well  
This knowledge shall nevermore fail thee.  
Every word standeth for a city  
Each of which hath but one gate.  
The first signifieth gold, is intentionally yellow.  
The second for fair white silver.  
The third, Mercurius, is likewise grey.  
The fourth for tin, is heaven-blue.  
The fifth for iron, is blood-red.  
The sixth for copper, is true green.  
The seventh for lead, is black as coal.  
Mark what I mean, understand me well:  
In these city gates, indeed,  
Standeth the whole ground of the Art.  
For no one city alone can effect anything,  
The others must also be close at hand.  
And as soon as the gates are closed  
One cannot enter any city.  
And if they had no gates  
Not one thing could they accomplish.  
But if these gates are close together  
A ray of light appeareth from seven colors.  
Shining very brightly together  
Their might is incomparable.  
Thou canst not find such wonders on earth,  
Wherefore hearken unto further particulars:  
Seven letters, and seven words,  
Seven cities, and seven gates,  
Seven times, and seven metals,  
Seven days, and seven ciphers.  
Whereby I mean seven herbs  
Also seven arts and seven stones.  
Therein stands every lasting art.  
Well for him who findeth this.  
If this be too hard for thee to understand  
Here me again in a few other particulars:  
Truly I reveal to thee  
Very clearly and plainly, without hatred or envy,  
How it is named with one word  
Vitriol, for him who understandeth it.  
If thou wouldst oft figure out  
This Cabbalistic way with all diligence,  
Seven and fifty in the cipher  
Thou findest figured everywhere.  
Let not the Work discourage thee,  
Understand me rightly, so shalt thou enjoy it.  
Besides that, note this fully,  
There is a water which doth not make wet.  
From it the metals are produced,  
It is frozen as hard as ice.  
A moistened dust a fuller wind doth raise,

Wherein are all qualities.  
If thou dost not understand this,  
Then I may not name it for thee otherwise.  
Now I will instruct thee  
How it should be prepared.  
There are seven ways for this art,  
If thou neglectest any of them thou workest in vain.  
But thou must, before all things else, know  
Thou hast to succeed in purification.  
And although this be twofold,  
Thou art in need of one alone.  
The first work is freely done by it  
Without any other addition,  
Without distilling something in it,  
Simply through its putrefication.  
From all of its earthliness  
Is everything afterwards prepared.  
This first way hath two paths,  
Happy is he who goeth on the right path.  
The first extendeth through the strength of fire,  
With and in itself, note this well.  
The second extendeth further  
Until one cometh to treasure and to gain.  
This is done by dissolving,  
And again by saturating, I inform you:  
This must be undertaken first of all,  
So comest thou to the end of the fine art.  
After the whole purification hath been completed  
It will be prepared and boiled in the sun  
Or in the warm dung of its time,  
Which extendeth itself very far  
Until it becometh constant and perfect,  
And the treasure of the Wise is in it.  
The other ways are very subtle  
And many mighty one fail therein,  
For here is the purpose of the distillation  
And the sublimation of the Wise Men.  
The separation of the four elements  
Is also called by the Wise Men  
Air, water, and rectified fire.  
The earth on the ground hath mislead many,  
Having been deemed a worthless thing,  
Although all the power lieth in it.  
Some know not how to separate it  
From their Cortibus, therefore they fail.  
It was cast behind the door,  
But the Wise Man taketh it up again,  
Purifieth it snow-white and clear:  
This is the ground, I say in truth.  
But if thou dost wish to separate it,  
Note that it is of no little importance,  
For if they are not prepared  
Then you are in error, that I swear.  
Therefore thou must also have some vinegar  
Which is revealed to the Wise Men,  
Wherewith thou wilt effect the separation,

So that nothing earthly remaineth in it any mo  
Till body and soul have to be separated,  
Otherwise called fire and earth  
And after they are thus purified,

And thereupon followeth the mixture, observe!  
And so it cometh to a wondrous strength,  
The finished figures with the unfinished.  
And if the fire be likewise rightly controlled,  
It will be entirely perfect  
In much less time than a year.  
Now thou hast the entire way in its length  
On which are not more than two paths.  
From these one soon wandereth and goeth astray,  
Else it all standeth clear and plain.  
The one is the water of the Wise Men,  
Which is the Mercurius alone.  
The other is called a vinegar,  
And it is known only to a very few.  
And this vinegar doth circle  
Away from the philosophical iron.  
It is Lord Aes whom it maketh glad.  
Therefore they have combined so closely  
Many hundred forms and names are given  
After each hath chosen it.  
One way springeth from the true source,  
A few have worked on it for a whole year.  
But many through their art and craft  
Have shortened so long a space of time.  
And quickly is the preparation set free  
As Alchemy doth point out.  
The preparation alone  
Maketh this stone great and glorious.  
Although there is but one matter  
It lacketh nothing else.  
But when it is clarified  
Its name hath misled many.  
However, I have revealed enough to thee  
In many ways, forms, and fashions.  
There are many names; I say  
Let not thyself be misled from the true way.  
In their scriptures the Elders write  
That it is a draught, a great poison.  
Others call it a snake, a monster,  
Which is not costly anywhere.  
It is common to all men.  
Throughout the world, to rich and also to poor.  
It is the property of the metals  
Through which they conquer victoriously.  
The same is a perfection  
And setteth a golden crown upon it.  
Now the practice is completed  
For him who understandeth it and knoweth the matter.  
Only two things more are to be chosen  
Which thou wilt find by now  
If thou dost follow the right way

And attend carefully to thy work.  
The composition is the one  
Which the Wise Men kept secret.  
The nature of the fire also hath hidden craft;  
Therefore its order is another.  
With that, one should, not deal too much  
Or else all execution is lost.  
One cannot be too subtle with it.  
As the hen hatcheth out the chick  
So also shall it be in the beginning,  
And time itself will prove it.  
For just as the fire is regulated  
Will this treasure itself be produced.  
Be industrious, constant, peaceful, and pious,  
And also ask God for His help:  
If thou dost obtain that, then always remember  
The poor and their needs.

## Emerald Tablet of Hermes

Many years ago, a group of people decided to publish different translations of the Emerald Tablet and various commentaries upon it. The group broke up, the work was never finished.... Here is some of what remained. Verses have been numbered for comparison. - Jon Marshall.

[Back to pieces on Emerald Tablet.](#)

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### The Emerald Tablet of Hermes

#### History of the Tablet

History of the Tablet (largely summarised from Needham 1980, & Holmyard 1957)

The Tablet probably first appeared in the West in editions of the pseudo-Aristotelean *Secretum Secretorum* which was actually a translation of the *Kitab SIRR al-Asrar*, a book of advice to kings which was translated into latin by Johannes Hispalensis c. 1140 and by Philip of Tripoli c.1243. Other translations of the Tablet may have been made during the same period by Plato of Tivoli and Hugh of Santalla, perhaps from different sources.

The date of the *Kitab SIRR al-Asrar* is uncertain, though c.800 has been suggested and it is not clear when the tablet became part of this work.

Holmyard was the first to find another early arabic version (Ruska found a 12th century recension claiming to have been dictated by Sergius of Nablus) in the *Kitab Ustuqus al-Uss al-Thani* (Second Book of the Elements of Foundation) attributed to Jabir. Shortly after Ruska found another version appended to the *Kitab SIRR al-Khaliqa wa San`at al-Tabi`a* (Book of the Secret of Creation and the Art of Nature), which is also known as the *Kitab Balaniyus al-Hakim fi'l-`Ilal* (book of Balinas the wise on the Causes). It has been proposed that this book was written may have been written as early as 650, and was definitely finished by the Caliphate of al-Ma'mun (813-33).

Scholars have seen similarities between this book and the Syriac Book of Treasures written by Job of Odessa (9th century) and more interestingly the Greek writings of the bishop Nemesius of Emesa in Syria from the mid fourth century. However though this suggests a possible Syriac source, non of these writings contain the tablet.

Balinas is usually identified with Apollonius of Tyna, but there is little evidence to connect him with the *Kitab Balabiyus*, and even if there was, the story implies that Balinas found the tablet rather than wrote it, and the recent discoveries of the dead sea scrolls and the nag hamamdi texts suggest that hiding texts in caves is not impossible, even if we did not have the pyramids before us.

Ruska has suggested an origin further east, and Needham has proposed an origin in China.

Holmyard, Davis and Anon all consider that this Tablet may be one of the earliest of all alchemical works we have that survives.

It should be remarked that apparently the Greeks and Egyptians used the term translated as 'emerald' for emeralds, green granites, "and perhaps green jasper". In medieval times the emerald table of the Gothic kings of Spain, and the Sacro catino- a dish said to have belonged to the Queen of Sheba, to have been used at the last supper, and to be made of emerald, were made of green glass [Steele and Singer: 488].

## Translations

From Jabir ibn Hayyan.

0) Balinas mentions the engraving on the table in the hand of Hermes, which says:

- 1) Truth! Certainty! That in which there is no doubt!
- 2) That which is above is from that which is below, and that which is below is from that which is above, working the miracles of one.
- 3) As all things were from one.
- 4) Its father is the Sun and its mother the Moon.
- 5) The Earth carried it in her belly, and the Wind nourished it in her belly,
- 7) as Earth which shall become Fire.
- 7a) Feed the Earth from that which is subtle, with the greatest power.
- 8) It ascends from the earth to the heaven and becomes ruler over that which is above and that which is below.
- 14) And I have already explained the meaning of the whole of this in two of these books of mine.  
[Holmyard 1923: 562.]

Another Arabic Version (from the German of Ruska, translated by 'Anonymous').

0) Here is that which the priest Sagijus of Nabalus has dictated concerning the entrance of Balinas into the hidden chamber... After my entrance into the chamber, where the talisman was set up, I came up to an old man sitting on a golden throne, who was holding an emerald table in one hand. And behold the following - in Syriac, the primordial language- was written thereon:

- 1) Here (is) a true explanation, concerning which there can be no doubt.
- 2) It attests: The above from the below, and the below from the above -the work of the miracle of the One.
- 3) And things have been from this primal substance through a single act. How wonderful is this work! It is the main (principle) of the world and is its maintainer.
- 4) Its father is the sun and its mother the moon; the
- 5) wind has borne it in its body, and the earth has nourished it.
- 6) the father of talismen and the protector of miracles
- 6a) whose powers are perfect, and whose lights are confirmed (?),
- 7) a fire that becomes earth.
- 7a) Separate the earth from the fire, so you will attain the subtle as more inherent than the gross, with care and sagacity.
- 8) It rises from earth to heaven, so as to draw the lights of the heights to itself, and descends to the earth; thus within it are the forces of the above and the below;
- 9) because the light of lights within it, thus does the darkness flee before it.
- 10) The force of forces, which overcomes every subtle thing and penetrates into everything gross.
- 11) The structure of the microcosm is in accordance with the structure of the macrocosm.
- 12) And accordingly proceed the knowledgeable.
- 13) And to this aspired Hermes, who was threefold graced with wisdom.
- 14) And this is his last book, which he concealed in the chamber.  
[Anon 1985: 24-5]

Twelfth Century Latin

- 0) When I entered into the cave, I received the tablet zaradi, which was inscribed, from between the hands of Hermes, in which I discovered these words:
- 1) True, without falsehood, certain, most certain.
  - 2) What is above is like what is below, and what is below is like that which is above. To make the miracle of the one thing.
  - 3) And as all things were made from contemplation of one, so all things were born from one adaptation.
  - 4) Its father is the Sun, its mother is the Moon.
  - 5) The wind carried it in its womb, the earth breast fed it.
  - 6) It is the father of all 'works of wonder' (Telesmi) in the world.
  - 6a) Its power is complete (integra).
  - 7) If cast to (turned towards- versa fuerit) earth,
  - 7a) it will separate earth from fire, the subtle from the gross.
  - 8) With great capacity it ascends from earth to heaven. Again it descends to earth, and takes back the power of the above and the below.
  - 9) Thus you will receive the glory of the distinctiveness of the world. All obscurity will flee from you.
  - 10) This is the whole most strong strength of all strength, for it overcomes all subtle things, and penetrates all solid things.
  - 11a) Thus was the world created.
  - 12) From this comes marvelous adaptations of which this is the procedure.
  - 13) Therefore I am called Hermes, because I have three parts of the wisdom of the whole world.
  - 14) And complete is what I had to say about the work of the Sun, from the book of Galieni Alfachimi.
- [From Latin in Steele and Singer 1928: 492.]

Translation from Aurelium Occultae Philosophorum..Georgio Beato

- 1) This is true and remote from all cover of falsehood
  - 2) Whatever is below is similar to that which is above. Through this the marvels of the work of one thing are procured and perfected.
  - 3) Also, as all things are made from one, by the consideration of one, so all things were made from this one, by conjunction.
  - 4) The father of it is the sun, the mother the moon.
  - 5) The wind bore it in the womb. Its nurse is the earth, the mother of all perfection.
  - 6a) Its power is perfected.
  - 7) If it is turned into earth,
  - 7a) separate the earth from the fire, the subtle and thin from the crude and course, prudently, with modesty and wisdom.
  - 8) This ascends from the earth into the sky and again descends from the sky to the earth, and receives the power and efficacy of things above and of things below.
  - 9) By this means you will acquire the glory of the whole world, and so you will drive away all shadows and blindness.
  - 10) For this by its fortitude snatches the palm from all other fortitude and power. For it is able to penetrate and subdue everything subtle and everything crude and hard.
  - 11a) By this means the world was founded
  - 12) and hence the marvelous conjunctions of it and admirable effects, since this is the way by which these marvels may be brought about.
  - 13) And because of this they have called me Hermes Trismegistus since I have the three parts of the wisdom and Philosophy of the whole universe.
  - 14) My speech is finished which I have spoken concerning the solar work
- [Davis 1926: 874.]



Translation of Issac Newton c. 1680.

- 1) Tis true without lying, certain & most true.
  - 2) That wch is below is like that wch is above & that wch is above is like yt wch is below to do ye miracles of one only thing.
  - 3) And as all things have been & arose from one by ye mediation of one: so all things have their birth from this one thing by adaptation.
  - 4) The Sun is its father, the moon its mother,
  - 5) the wind hath carried it in its belly, the earth its nourse.
  - 6) The father of all perfection in ye whole world is here.
  - 7) Its force or power is entire if it be converted into earth.
  - 7a) Seperate thou ye earth from ye fire, ye subtile from the gross sweetly wth great industry.
  - 8) It ascends from ye earth to ye heaven & again it desends to ye earth and receives ye force of things superior & inferior.
  - 9) By this means you shall have ye glory of ye whole world & thereby all obscurity shall fly from you.
  - 10) Its force is above all force. ffor it vanquishes every subtile thing & penetrates every solid thing.
  - 11a) So was ye world created.
  - 12) From this are & do come admirable adaptaions whereof ye means (Or process) is here in this.
  - 13) Hence I am called Hermes Trismegist, having the three parts of ye philosophy of ye whole world.
  - 14) That wch I have said of ye operation of ye Sun is accomplished & ended.
- [Dobbs 1988: 183-4.]

Translation from Kriegsmann (?) alledgedly from the Phoenician

- 1) I speak truly, not falsely, certainly and most truly
  - 2) These things below with those above and those with these join forces again so that they produce a single thing the most wonderful of all.
  - 3) And as the whole universe was brought forth from one by the word of one GOD, so also all things are regenerated perpetually from this one according to the disposition of Nature.
  - 4) It has the Sun for father and the Moon for mother:
  - 5) it is carried by the air as if in a womb, it is nursed by the earth.
  - 6) It is the cause, this, of all perfection of all things throughout the universe.
  - 6a) This will attain the highest perfection of powers
  - 7) if it shall be reduced into earth
  - 7a) Distribute here the earth and there the fire, thin out the density of this the suavest (suavissima) thing of all.
  - 8) Ascend with the greatest sagacity of genius from the earth into the sky, and thence descend again to the earth, and recognise that the forces of things above and of things below are one,
  - 9) so as to posses the glory of the whole world- and beyond this man of abject fate may have nothing further.
  - 10) This thing itself presently comes forth stronger by reasons of this fortitude: it subdues all bodies surely, whether tenuous or solid, by penetrating them.
  - 11a) And so everything whatsoever that the world contains was created.
  - 12) Hence admirable works are accomplished which are instituted (carried out- instituuntur) according to the same mode.
  - 13) To me therefor the name of Hermes Trismegistus has been awarded because I am discovered as the Teacher of the three parts of the wisdom of the world.
  - 14) These then are the considerations which I have concluded ought to be written down concerning the readiest operations of the Chymic art.
- [Davis 1926: 875 slightly modified.]

From Sigismund Bacstrom (allegedly translated from Chaldean).

- 0) The Secret Works of CHIRAM ONE in essence, but three in aspect.
  - 1) It is true, no lie, certain and to be depended upon,
  - 2) the superior agrees with the inferior, and the inferior agrees with the superior, to effect that one truly wonderful work.
  - 3) As all things owe their existence to the will of the only one, so all things owe their origin to the one only thing, the most hidden by the arrangement of the only God.
  - 4) The father of that one only thing is the sun its mother is the moon,
  - 5) the wind carries it in its belly; but its nurse is a spirituous earth.
  - 6) That one only thing is the father of all things in the Universe.
  - 6a) Its power is perfect,
  - 7) after it has been united with a spirituous earth.
  - 7a) Separate that spirituous earth from the dense or crude by means of a gentle heat, with much attention.
  - 8) In great measure it ascends from the earth up to heaven, and descends again, newborn, on the earth, and the superior and the inferior are increased in power.
  - 9) By this wilt thou partake of the honours of the whole world. And Darkness will fly from thee.
  - 10) This is the strength of all powers. With this thou wilt be able to overcome all things and transmute all what is fine and what is coarse.
  - 11a) In this manner the world was created;
  - 12) the arrangements to follow this road are hidden.
  - 13) For this reason I am called Chiram Telat Mechasot, one in essence, but three in aspect. In this trinity is hidden the wisdom of the whole world.
  - 14) It is ended now, what I have said concerning the effects of the sun. Finish of the Tabula Smaragdina.
- [See Hall 1977: CLVIII,]

From Madame Blavatsky

- 2) What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of the one thing.
  - 3) As all things were produced by the mediation of one being, so all things were produced from this one by adaption.
  - 4) Its father is the sun, its mother the moon.
  - 6a) It is the cause of all perfection throughout the whole earth.
  - 7) Its power is perfect if it is changed into earth.
  - 7a) Separate the earth from the fire, the subtile from the gross, acting prudently and with judgement.
  - 8) Ascend with the greatest sagacity from earth to heaven, and unite together the power of things inferior and superior;
  - 9) thus you will possess the light of the whole world, and all obscurity will fly away from you.
  - 10) This thing has more fortitude than fortitude itself, because it will overcome every subtile thing and penetrate every solid thing.
  - 11a) By it the world was formed.
- [Blavatsky 1972: 507.]

From Fulcanelli (translated from the French by Sieveking)

- 1) This is the truth, the whole truth and nothing but the truth:-
- 2) As below, so above; and as above so below. With this knowledge alone you may work miracles.
- 3) And since all things exist in and emanate from the ONE Who is the ultimate Cause, so all things are born after their kind from this ONE.
- 4) The Sun is the father, the Moon the mother;
- 5) the wind carried it in his belly. Earth is its nurse and its guardian.
- 6) It is the Father of all things,

- 6a) the eternal Will is contained in it.
  - 7) Here, on earth, its strength, its power remain one and undivided.
  - 7a) Earth must be separated from fire, the subtle from the dense, gently with unremitting care.
  - 8) It arises from the earth and descends from heaven; it gathers to itself the strength of things above and things below.
  - 9) By means of this one thing all the glory of the world shall be yours and all obscurity flee from you.
  - 10) It is power, strong with the strength of all power, for it will penetrate all mysteries and dispel all ignorance.
  - 11a) By it the world was created.
  - 12) From it are born manifold wonders, the means to achieving which are here given
  - 13) It is for this reason that I am called Hermes Trismegistus; for I possess the three essentials of the philosophy of the universe.
  - 14) This is the sum total of the work of the Sun.
- [Sadoul 1972: 25-6.]

From Fulcanelli, new translation

- 1) It is true without untruth, certain and most true:
  - 2) that which is below is like that which is on high, and that which is on high is like that which is below; by these things are made the miracles of one thing.
  - 3) And as all things are, and come from One, by the mediation of One, So all things are born from this unique thing by adaption.
  - 4) The Sun is the father and the Moon the mother.
  - 5) The wind carries it in its stomach. The earth is its nourisher and its receptacle.
  - 6) The Father of all the Theleme of the universal world is here.
  - 6a) Its force, or power, remains entire,
  - 7) if it is converted into earth.
  - 7a) You separate the earth from the fire, the subtle from the gross, gently with great industry.
  - 8) It climbs from the earth and descends from the sky, and receives the force of things superior and things inferior.
  - 9) You will have by this way, the glory of the world and all obscurity will flee from you.
  - 10) It is the power strong with all power, for it will defeat every subtle thing and penetrate every solid thing
  - 11a) In this way the world was created.
  - 12) From it are born wonderful adaptations, of which the way here is given.
  - 13) That is why I have been called Hermes Trismegistus, having the three parts of the universal philosophy.
  - 14) This, that I have called the solar Work, is complete.
- [Translated from Fulcanelli 1964: 312.]

From Idres Shah

- 1) The truth, certainty, truest, without untruth.
- 2) What is above is like what is below. What is below is like what is above. The miracle of unity is to be attained.
- 3) Everything is formed from the contemplation of unity, and all things come about from unity, by means of adaptation.
- 4) Its parents are the Sun and Moon.
- 5) It was borne by the wind and nurtured by the Earth.
- 6) Every wonder is from it
- 6a) and its power is complete.
- 7) Throw it upon earth,
- 7a) and earth will separate from fire. The impalpable separated from the palpable.
- 8) Through wisdom it rises slowly from the world to heaven. Then it descends to the world combining the power of the upper and the lower.
- 9) Thus you will have the illumination of all the world, and darkness will disappear.
- 10) This is the power of all strength- it overcomes that which is delicate and penetrates through solids.

- 11a) This was the means of the creation of the world.  
 12) And in the future wonderful developments will be made, and this is the way.  
 13) I am Hermes the Threefold Sage, so named because I hold the three elements of all wisdom.  
 14) And thus ends the revelation of the work of the Sun.  
 (Shah 1964: 198).

### Hypothetical Chinese Original

- 1) True, true, with no room for doubt, certain, worthy of all trust.  
 2) See, the highest comes from the lowest, and the lowest from the highest; indeed a marvelous work of the tao.  
 3) See how all things originated from It by a single process.  
 4) The father of it (the elixir) is the sun (Yang), its mother the moon (Yin).  
 5) The wind bore it in its belly, and the earth nourished it.  
 6) This is the father of wondrous works (changes and transformations), the guardian of mysteries,  
 6a) perfect in its powers, the animator of lights.  
 7) This fire will be poured upon the earth...  
 7a) So separate the earth from the fire, the subtle from the gross, acting prudently and with art.  
 8) It ascends from the earth to the heavens (and orders the lights above), then descends again to the earth; and in it is the power of the highest and the lowest.  
 9) Thus when you have the light of lights darkness will flee away from you.  
 10) With this power of powers (the elixir) you shall be able to get the mastery of every subtle thing, and be able to penetrate everything that is gross.  
 11a) In this way was the great world itself formed.  
 12) Hence thus and thus marvellous operations will be achieved.  
 [Slightly altered from Needham 1980: 371.]

## TEXTUAL REMARKS

On #3 Some Latin texts have meditatione (contemplation), others mediatione (mediation). Some texts have adaptatione (by adaptation), some have adoptionis (by adoption).

On #6 'Telesmi' is a greek word, some texts have 'thelesmi'.

On #6, 7 In some texts 'Its Power is Complete' is a separate line. In the generally accepted reading, this runs into #7 producing 'Its Power is complete if versa fuerit to earth'. Where possible this has been indicated by diving these lines in 6, 6a, 7, & 7a

On #7, 8 In some texts the 'Wisdom, capacity' (magno ingenio) is read as referring to #7, and hence the operation of Separation is to be carried out 'carefully', in other readings the 'wisdom' is held to refer to #8 and the product of the Separation which thus ascends with 'wisdom'.

Needham quotes Ruska to the effect that sections 3, 12 and 14 are probably late additions (op. cit)

## COMMENTARIES

### On #1

Hortulanus: "... the most true Sun is procreated by art. And he says most true in the superlative degree because the Sun generated by this art exceeds all natural Sun in all of its properties, medicinal and otherwise" (Davis modified by 'Linden')

### On #2

Albertus Magnus: Hermes says "the powers of all things below originate in the stars and constellations of the heavens: and that all these powers are poured down into all things below by the circle called Alaur, which is, they said, the first circle of the constellations". This descent is "noble when the materials receiving these powers are more like things above in their brightness and transparency; ignoble when the materials are confused and foul, so that the heavenly power is, as it were oppressed. Therefore they say that this is the reason why precious stones more than anything else have wonderful powers" (60 -61). While the "seven kinds of metals have their forms from the seven planets of the lower spheres" (168).

Hortulanus: "the stone is divided into two principle parts by the magistracy, into a superior part which ascends above and into an inferior part which remains below fixed and clear. And these two parts moreover are concordant in their virtue since the inferior part is earth which is called nurse and ferment, and the superior part is the spirit which quickens the whole stone and raises it up. Wherefore separation made, and conjunction celebrated, many miracles are effected."

Burckhardt: "This refers to the reciprocal dependence of the active and the passive... essential form cannot be manifested without passive materia.. the efficacy of the spiritual power depends on the preparedness of the human 'container' and vice versa.... 'Above' and 'below' are thus related to this one thing and complement one another in its regard".

Schumaker: "There are corresponding planes in various levels of creation, hence it is safe to draw analogies between macrocosm and microcosm, the mineral kingdom and the human, animal and vegetable kingdoms etc".

Needham: "the whole affirmation looks remarkably like the doctrine that extreme of Yang generates Yin, and vice versa".

### **On #3**

Hortulanus: "our stone, which was created by God, was born and came forth from a confused mass, containing in itself all the elements- and hence our stone was born by this single miracle".

Trithemius: "Is it not true that all things flow from one thing, from the goodness of the One, and that whatever is joined to Unity cannot be diverse, but rather fructifies by means of the simplicity and adaptability of the One" "What is born from Unity? Is it not the ternary? Take note: Unity is unmixed, the binary is compounded, and the ternary is reduced to the simplicity of Unity. I, Trithemius, am not of three minds, but persist in a single integrated mind taking pleasure in the ternary, which gives birth to a marvelous offspring" (Bran)

Burckhardt: "the undivided, invisible Light of the unconditioned One is refracted into multiplicity by the prism of the Spirit". As the Spirit contemplates the Unity without full comprehension "it manifests the 'many-sided' All, just as a lens transmits the light it receives as a bundle of rays".

Schumaker: As God is one, all created objects come from one thing, an undifferentiated primal matter.

### **On #4**

Hortulanus: " As one animal naturally generates more animals similar to itself, so the Sun artificially generates Sun by the power of multiplication of...the stone.... in this artificial generation it is necessary that the Sun have a suitable receptacle, consonant with itself, for its sperm and its tincture, and this is the Luna of the philosophers"

Redgrove: Sun and Moon "probably stand for Spirit and Matter respectively, not gold and silver".

Burckhardt: Sun "is the spirit (nous), while the moon is the soul (psyche)".

Schumaker: "If the moon is associated with water, as because of its 'moisture' [as] was usual, and the sun with fire, the prima materia is understood to have been generated by fire, born of water, brought down from the sky by wind, and nourished by earth".

### **On #5**

Albertus Magnus: by this Hermes "means the levigatio [making light weight] of the material, raising it to the

properties of Air. And why he says the wind carries the material [of the stone] in its belly is that, when the material is placed in an alembic- which is a vessel made like those in which rosewater is prepared- then by evaporation it is rendered subtle and is raised towards the properties of Air... And there distills and issues from the mouth of the alembic a watery or oily liquor with all the powers of the elements" (17). In metals the moisture is not separated from the dryness, but is dissolved in it; and being so dissolved, it moves about there as if it had been swallowed by the Earth and were moving about in its bowels. And on this account Hermes said "The mother of metal is Earth that carries it in her belly".

Hortulanus: "It is plain that wind is air, and air is life, and life is spirit... And thus it is necessary that the wind should bear the whole stone.... [However] our stone without the ferment of the earth will never come to the effect, which ferment is called food"

Trithemius: "the wind carries its seed in her belly".

Maier: By "the wind carried him in its belly" Hermes means " 'He, whose father is the Sun, and whose mother is the Moon, will be carried before he is born, by wind and vapour, just as a flying bird is carried by air'. From the vapours of winds, which are nothing else but wind in motion, water proceeds, when condensed, and from that water, mixed with earth, all minerals and metals arise". The substance carried by the wind is "in chemical respect.. the sulphur, which is carried in mercury". Lull says "'The stone is the fire, carried in the belly of the air'. In physical respect it is the unborn child that will soon be born". To be clearer, "'All mercury is composed of vapours, that is to say of water, which the earth raises along with it into the thin air, and of earth, which the air compels to return into watery earth or earthy water" As the elements contained within are each reduced to a watery condition, they either follow the volatile elements upward as in common mercury, or they stay below with the solid elements as in philosophical Mercury "and in the solid metals". So "Mercury is the wind which receives the sulphur... as the unripe fruit from the mothers womb, or from the ashes of the burnt mother's body and takes it to a place where it may ripen". Ripley says "our child shall be born in the air, that is the belly of the wind" [de Jong 1969: 55- 7.]

Maier (2nd Comment) on "The earth is its nurse": Food changes into the substance of the eater and is then assimilated. "This harmony dominates the whole of nature, for the like enjoys the like". The same happens in the Work and Nature "just as is the growth of the child in the mother's womb. So also a father, a mother and a nurse have been attributed to the philosophical child... it comes into being from the twofold seed and then grows as an embryo does". As a woman must moderate her diet to avoid miscarriage, "in the same way one must set about philosophical work with moderation". The Seeds also have to be united. "Philosophers say that the one comes from the East and the other from the West and become one; what does this mean but combining in a retort, a moderate temperature and nourishment?". "One may wonder why the earth is referred to as the nurse of the philosophic child, since barrenness and dryness are the main properties of the element earth". The answer is that not the element, but the whole Earth is meant. "It is the nurse of Heaven not because it resolves, washes and moistens the foetus, but because it coagulates, fastens and colours the latter and changes it into sap and blood... The Earth contains a wonderful juice which changes the nature of the one who feeds on it, as Romulus is believed to have been changed by the wolf's milk into a bellicose individual" [de Jong 1969: 63 -5.]

Burckhardt: "The wind which carries the spiritual germ in its body, is the vital breath". Vital breath is the substance of the realm between heaven and earth, it "is also Quicksilver which contains the germ of gold in a liquid state". The earth is "the body, as an inward reality".

#### **On #6**

Burckhardt: the word talisman is derived from Telesma. Talismans work by corresponding to their prototype, and by making a "'condensation', on the subtle plane, of a spiritual state. This explains the similarity between the talisman, as the bearer of an invisible influence, and the alchemical elixir, as the 'ferment' of metallic transformation".

#### **On #7**

Hortulanus: The stone is perfect and complete if it is turned into earth "that is if the soul of the stone itself... is turned into earth, namely of the stone and is fixed so that the whole substance of the stone becomes one with its nurse, namely the earth, and the whole stone is converted to ferment"

Trithemius: it is the seed from #5 that must be cast upon the earth.

Bacstrom: "Process- First Distillation".

Burckhardt: "when the Spirit is 'embodied', the volatile becomes fixed".

Schumaker: if the prime matter is to be used it must be fixed into a substance "capable of being handled".

#### **On #7a**

Hortulanus: "You will separate, that is, you will dissolve, because solution is separation of parts.."

Burckhardt: The separation "means the 'extraction' of the soul from the body".

Schumaker "Since the volatile principle is fire -or sometimes, air- stability is produced by its removal. Or, alternatively but less probably, the earth is impurity ('the gross') and a purified fire ('the subtle') is what is wanted.

#### **On #8**

Albertus Magnus: In intending to teach the operations of alchemy Hermes says the stone "'ascends to heaven' when by roasting and calcination it takes on the properties of Fire; for alchemists mean by calcinatio the reduction of material to powder by burning and roasting. And the material 'again descends from heaven to earth' when it takes on the properties of Earth by inhumatio, for inhumation revives and nourishes what was previously killed by calcination".

Hortulanus: "And now he deals with multiplication [of the stone]." "Although our stone is divided in the first operation into four parts... there are really two principle parts". The ascending, non fixed, and the earth or ferment.

"It is necessary to have a large quantity of this non fixed part and to give it to the stone which has been made thoroughly clean from dirt.... until the entire stone is borne above by the virtue of the spirit"

"Afterwards it is necessary to incerate the same stone,..with the oil that was extracted in the first operation, which oil is called the water of the stone" Roast or boil by sublimation until the "entire stone descends... and remains fixed and fluent". "That which is coporeal is made spiritual by sublimation, and that which is spiritual is made corporeal by descension".

Trithemius: "When the ternary has at last returned to itself it may, by an inner disposition and great delight, ascend from the earth to heaven, thereby receiving both superior and inferior power; thus will it be made powerful and glorious in the clarity of Unity, demonstrate its ability to bring forth every number, and put to flight all obscurity".

Bacstrom: "Last Digestion". "The Azoth ascends from the Earth, from the bottom of the Glass, and redescends in Veins and drops into the Earth and by this continual circulation the Azoth is more and more subtilised, Volatilizes Sol and carries the volatilized Solar atoms along with it and thereby becomes a Solar Azoth, i.e. our third and genuine Sophic Mercury". The circulation must continue until "it ceases of itself, and the Earth has sucked it all in, when it becomes the black pitchy matter, the Toad [the substances in the alchemical retort and also the lower elements in the body of man -Hall], which denotes complete putrifaction or Death of the compound".

Read, suggests this section describes the use of a kerotakis, in which metals are suspended and subject to the action of gasses released from substances heated in the base, and from their condensation and circulation.

Burckhardt: "dissolution of consciousness from all formal 'coagulations' is followed by the 'crystalisation' of the Spirit, so that active and passive are perfectly united."

Schumaker: "Separate the volatile part of the substance by vaporization but continue heating until the vapour reunites with the parent body, whereupon you will have obtained the Stone".

#### **On #9**

Trithemius: When the ternary has returned to Unity cleansed of all impurities "the mind understands without contradiction all the mysteries of the excellently arranged arcanum".

Bacstrom: the black matter becomes White and Red. The Red "having been carried to perfection, medicinally and for Metals" is capable of supporting complete mental and physical health, and provides "ample means, in finitum multiplicabile to be benevolent and charitable, without any diminution of our inexhaustible resources, therefore well may it be called the Glory of the whole World". Contemplation and study of the Philosopher's Stone ("L. P.") elevates the mind to God. "The Philosophers say with great Truth, that the L.P. either finds a good man or makes one". "By invigorating the Organs the Soul makes use of for communicating with exterior objects, the Soul must acquire greater powers, not only for conception but also for retention". If we pray and have faith "all Obscurity must vanish of course".

Burckhardt: "Thus the light of the Spirit becomes constant..[and] ignorance, deception, uncertainty, doubt and foolishness will be removed from consciousness".

#### **On #10**

Trithemius: The Philosopher's Stone is another name for the 'one thing', and is able to "conquer every subtle thing and to penetrate every solid". "This very noble virtue... consists of maximal fortitude, touching everything with its desirable excellence".

Bacstrom: "The L.P. does possess all the Powers concealed in Nature, not for destruction but for exaltation and regeneration of matter, in the three Departments of Nature". "It refixes the most subtil Oxygen into its own fiery Nature". The power increases "in a tenfold ratio, at every multiplication". So it can penetrate Gold and Silver, and fix mercury, Crystals and Glass Fluxes.

Burckhardt: "Alchemical fixation is nevertheless more inward... Through its union with the spirit bodily consciousness itself becomes a fine and penetrating power". He quotes Jabir "The body becomes a spirit, and takes on... fineness, lightness, extensibility, coloration... The spirit... becomes a body and acquires the latter's resistance to fire, immobility and duration. From both bodies a light substance is born, which.. precisely takes up a middle position between the two extremes".

Schumaker: The product of the distillation and reunion will "dominate less solid substances, but because of its own subtlety it will 'penetrate' and hence dominate, other solid things less pure and quasi-spiritual than itself".

#### **On #11**

Burckhardt: "the little world is created according to the prototype of the great world", when the human realises their original nature is the image of God.

Schumaker: "The alchemical operation is a paradigm of the creative process. We may note the sexual overtones of what has preceded"

#### **On #12**

Burckhardt: "In the Arabic text this is: "This way is traversed by the sages".

#### **On #13**

Hortulanus: "He here teaches in an occult manner the things from which the stone is made." "the stone is called perfect because it has in itself the nature of minerals, of vegetables and of animals. For the stone is three and one, tripple and single, having four natures.... and three colours, namely black, white and red. It is also called the grain of corn because unless it shall have died, it remains itself alone. And if it shall have died... it bears much fruit when it is in conjunction..."

Newton: "on account of this art Mercurius is called thrice greatest, having three parts of the philosophy of the whole world, since he signifies the Mercury of the philosophers.... and has dominion in the mineral kingdom, the vegetable kingdom, and the animal kingdom".

Bacstrom: the wisdom of the world (?) is hidden in "Chiram and its Use". Hermes "signifies a Serpent, and the Serpent used to be an Emblem of Knowledge or Wisdom."

Burckhardt: "The three parts of wisdom correspond to the three great divisions of the universe, namely, the spiritual,



psychic and corporeal realms, whose symbols are heaven, air and earth".

Schumaker: "The usual explanation of Trismegistus.. is that Hermes was the greatest philosopher, the greatest priest, and the greatest king".

## General

Trithemius: "our philosophy is celestial, not worldly, in order that we may faithfully behold, by means of a direct intuition of the mind through faith and knowledge, that principle which we call God...."

Trithemius: "Study generates knowledge; knowledge prepares love; love, similarity; similarity, communion; communion, virtue; virtue, dignity; dignity, power; and power performs the miracle".

Newton "Inferior and superior, fixed and volatile, sulphur and quicksilver have a similar nature and are one thing, like man and wife. For they differ from one another only by degree of digestion and maturity. Sulphur is mature quicksilver, and quicksilver is immature sulphur: and on account of this affinity they unite like male and female, and they act on each other, and through that action they are mutually transmuted into each other and procreate a more noble offspring to accomplish the miracles of this one thing". "And just as all things were created from one Chaos by the design of one God, so in our art all things... are born from this one thing which is our Chaos, by the design of the Artificer and the skilful adaptation of things. And the generation of this is similar to the human, truly from a father and mother".

Blavatsky: the mysterious thing "is the universal, magical agent, the astral light, which in the correlations of its forces furnishes the alkahest, the philosopher's stone, and the elixir of life. Hermetic philosophy names it Azoth, the soul of the world, the celestial virgin, the great Magnes, etc" It appears to be that which gives organisation ("the maze of force-correlations"), and form i.e. the perfect geometry of snowflakes.

Sherwood Taylor: "the operation of the Sun.. was carried out by a 'spirit', universal, the source of all things, having the power of perfecting them. Its virtue is integral [# 6a] (ie having the power to convert the diverse into a single substance), if it be turned into earth (ie. solidified). This conveyed that the Stone was to be a solidified pneuma.

Pneuma was the link between earth and heaven, having the virtue of the celestial and subterranean regions- the power of the whole cosmos from the fixed stars to the centre of the earth. It overcomes every nature and penetrates every solid. It is the source of the whole world and so it can be the means of changing things in a wonderful way. The three parts of the philosophy of the whole world are presumably of the celestial, terrestrial, and subterranean regions".

Shah: The table is "the same as the Sufi dictum... 'Man is the microcosm, creation the macrocosm - the unity. All comes from One. By the joining of the power of contemplation all can be attained. This essence must be separated from the body first, then combined with the body. This is the Work. Start with yourself, end with all. Before man, beyond man, transformation".

## A COMMENTARY OF IBN UMAIL

HERMUS said the secret of everything and the life of everything is Water.... This water becomes in wheat, ferment; in the vine, wine; in the olive, olive oil.... The beginning of the child is from water.... Regarding this spiritual water and the sanctified and thirsty earth, HERMUS the great, crowned with the glorious wisdom and the sublime sciences, said [#1] Truth it is, indubitable, certain and correct, [#2] that the High is from the Low and the Low is from the High. They bring about wonders through the one, just as things are produced from that one essence by a single preparation. Later by his statement [#4] Its father is the Sun and its mother the Moon he meant their male and their female. They are the two birds which are linked together in the pictures given regarding the beginning of the operation, and from them the spiritual tinctures are produced. And similarly they are at the end of the operation. Later in his statement [#7 ?] the subtle is more honourable than the gross, he means by the subtle the divine spiritual

water; and by the gross the earthly body. As for his later statement [#8] with gentleness and wisdom it will ascend from the earth to the sky, and will take fire from the higher lights, he means by this the distillation and the raising of the water into the air. As for his later statement [#8a] It will descend to the earth, containing the strength of the high and the low, he means by this the breathing in (istinshaq) of the air, and the taking of the spirit from it, and its subsequent elevation to the highest degree of heat, and it is the Fire, and the low is the body, and its content of the controlling earthly power which imparts the colours. For there lie in it those higher powers, as well as the earthly powers which were submerged in it.

The natural operation and decay causes it to be manifest, and hence the strength of the earth, and of the air, and of the higher fire passed in to it. Later he said [#9] it will overcome the high and the low because in it is found the light of lights: and consequently the darkness will flee from it. [See Stapleton et al. p 74, 81.]

## APPENDIX

Translation from Roger Bacon's edition of Secretum Secretorum made c 1445

- 1) Truth hath hym so, and it is no doubt,
  - 2) that the lover is to the heigher, and the heigher to the lower aunsweren.
- The worcher forsoth of all myracles is the one and sool God, of and fro Whom Cometh all meruelous operacions.
- 3) So all thynges were created of o soole substance, and of o soole disposicion,
  - 4) the fader wherof is the sone, and the moone moder,
  - 5) that brought hym forth by blast or aier in the wombe, the erthe taken fro it,
  - 6) to whom is seid the increat fader, tresour of myracles, and yever of vertues.
  - 7) Of fire is made erthe.
- 7a) Depart the erthe fro the fire, for the sotiller is worthier than the more grosse, and the thynne thyng than the thik.  
This most be do wisely and discretly.
- 8) It ascendith fro the erth into the heven, and falleth fro heven to the erthe, and therof sleith the higher and the lower vertue.
- 9) And yf it lordship in the lower and in the heigher, and thow shalt lordship aboue and beneth, which forsoth is the light of lightes, and therfor fro the wolle fle all derknesse.
- 10) The higher vertue ouer-cometh all, for sothe all thynne thyng doth in dense thynges.
- 11a) After the disposicion of the more world rynneth this worchyng.
- 13) And for this prophetisyng of the trynyte of God Hermogenes it called Triplex, trebil in philosophie, as Aristotle seith.

[See Manzalaoui 1977: 65 -6.]

Translation of same source, made c. 1485.

- 1) The trwthe is so, and that it is no dowght,
- 2) that lower thyngis to hyer thyng, and hyer to lower be correspondent. But the Werker of myracles is on Godde alone, fro Home descendyng euiry meruulus werk.
- 3) And so alle thyngis be creat of one only substauns, be an only dysposicion,
- 4) of home the fadyr is the sonne, and the mone the modyr,
- 5) qwyche bar her be the wedyr in the wombe. The erthe is priuyd fro her-to.
- 6) This is clepyd or seyde the fadyr of enchauntmentis, tresour of myracclis, the yessuer of vertuys.
- 7) Be a lytil it is made erthe.
- 7a) Depart that qwyche is erthly fro that qwyche is fi Fry, for that qwyche is sotel is mor wurthy han that qwyche is grose, and that rar, porous, or lyght, is mor bettyr than qwyche is thyk of substauns. This is done wysely or dyscretly.
- 8) It ascendyng fro the erth in-to heuyn and fallyng fro heuyn in-to erth, and ther-of it sleth the ouyr vertu and the nedyr vertu, so it hath lorchyp in the lowe thyngis and hye thingis,
- 9) and thu lordschyp pist vppeward and downward, and with the is the lyght of lyghtys. And for that alle derkness

schal fle fro the.

10) The ovyr vetu ourcomyth alle, for euiry rar rhyng werkyth in to euiry thyk thyng.

11a) And aftyr the dysposicion of the mor world rennyth thys werking.

13) And for that Hermogines is clepyd threhold in filosophye, and of the meruellys of he world.

[See Manzalaoui 1977: 174-5]

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## A Commentary on the Emerald Tablet

This 13 stanza verse may be, to those who understand it, one of the most profound examples of wordmanship ever recorded. To this writer, these words hold within their scope the essence of all scripture, myth, and spiritual metaphor.

The following interpretation of the Emerald Tablet of Hermes is offered by this writer who has spent many years contemplating, and proving, its content. My intent is only to aid those whose inner being responds to the tablet's song. Please understand that there are as many interpretations as there are interpreters, but there is only one Tablet. Did Hermes write it? Was there such a person, after all? We cannot be sure, nevertheless, the words are before us and they resonate with the truth and power of their meaning.

Each person who is drawn to the Emerald Tablet will have their own ideas and understanding of it, as it should be. Hopefully, some of these ideas will be shared so that everyone may benefit. No one person, in my opinion, can comprehend all that these words contain. - Cohn de Toraeke.

[Back to pieces on Emerald Tablet.](#)

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## THE EMERALD TABLET OF HERMES

- I. I SPEAK NOT FICTION, BUT WHAT IS CERTAIN AND MOST TRUE.
- II. WHAT IS BELOW IS LIKE THAT WHICH IS ABOVE, AND THAT WHICH IS ABOVE IS LIKE THAT WHICH IS BELOW FOR PERFORMING THE MIRACLE OF ONE THING.
- III. AND AS ALL THINGS ARE PRODUCED FROM ONE, BY THE MEDIATION OF ONE, SO ALL THINGS ARE PRODUCED FROM THIS ONE THING BY ADAPTATION.
- IV. ITS FATHER IS THE SUN, ITS MOTHER WAS THE MOON, THE WIND CARRIED IT IN ITS BELLY, ITS NURSE IS THE EARTH.
- V. IT IS THE CAUSE OF ALL PERFECTION THROUGHOUT THE WHOLE WORLD.
- VI. ITS POWER IS PERFECT IF IT BE CHANGED INTO THE EARTH.
- VII. SEPARATE THE EARTH FROM THE FIRE, THE SUBTLE FROM THE GROSS, GENTLY, AND WITH JUDGMENT.
- VIII. IT ASCENDS FROM THE EARTH TO HEAVEN, AND DESCENDS AGAIN TO EARTH, THUS YOU WILL POSSESS THE GLORY OF THE WHOLE WORLD AND ALL OBSCURITY WILL FLY AWAY.
- IX. THIS THING IS THE FORTITUDE OF ALL FORTITUDE, BECAUSE IT OVERCOMES ALL SUBTLE THINGS, AND PENETRATES EVERY SOLID THING.
- X. THUS ARE ALL THINGS CREATED.
- XI. THENCE PROCEED WONDERFUL ADAPTATIONS WHICH ARE PRODUCED IN THIS WAY.
- XII. THEREFORE AM I CALLED HERMES TRISMEGISTUS, POSSESSING THE THREE PARTS OF THE PHILOSOPHY OF THE WHOLE WORLD.
- XIII. WHAT I HAD TO SAY ABOUT THE OPERATIONS OF THE SUN IS COMPLETE.

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First: The meaning of the term - HERMETIC PHILOSOPHY.

The word "Hermetic" comes from the name Hermes Trismagistus; the Egyptian God of Wisdom who was blessed with three Magisteries, and who, it is traditionally believed, wrote the Emerald Tablet.

[hermetic] - sealed and impenetrable from the outside.

[philosophy] - from philo(s); Greek/Latin - beloved, or loving

+ sophia; Greek - wisdom. Therefore, Hermetic Philosophy means "The Sealed and Beloved Wisdom."

Hermes' words are simple and eloquent, and yet they encompass the whole Philosophy of the Great Art which includes the practical work of making the plant stone and mineral stone (referred to as The Minor Work and The Major Work, respectively).

Understand that Hermetic Philosophy IS the key. How one makes the stones, according to the sages, is as simple as making bread once the ingredients and processes are understood. They say that when the seeker understands the NATURE of the stones and their correct PROCESSES they will, with industry and perseverance, easily accomplish

the work.

In this Spirit and Light Hermes' words apply to the comprehension of both stones for they are similar in nature, but very different in degree. Above all else, according to the sages, you will succeed in possessing the Stone when you have first succeeded in possessing it, metaphorically, within your heart. This is called, "At-One-ment", which is more commonly pronounced, atonement. Also - isn't it curious that At-One-ment and (S)tonement share the same numerical value of 8?

Hermes, through his words, becomes a metaphor for Creation's process.

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## **The EMERALD TABLET OF HERMES - an interpretation.**

### **I. I SPEAK NOT FICTION, BUT WHAT IS CERTAIN AND MOST TRUE.**

"I SPEAK . . ." In the Christian Bible, at the beginning of the Gospel of St. John, it is written, 'In the beginning was the WORD, and the WORD was with God, and the Word WAS God.' This implies sound (vibration) as the first cause or affect upon Creation by 'I' (God), the Source of all that is to follow. EveryTHING in the universe, from the incomprehensible, to the most rarefied thought, even black holes, flows from 'I' and carries the essence of 'I' within it, flesh of its flesh, so to speak.

"NOT FICTION, . . ." Fiction is imaginary falsehood. Though a thought may be false within its context, it still exists and has its being in Mind; only its application can be false. Just as there is no fiction in a giant redwood that began from a single seed, there is no fiction in Creation, which began from a single word. The first infinitesimal SOUND of the first Word instantly established infinite MIND.

"BUT WHAT . . ." This inquisition opens the void of the NO-THING like a mother's womb opens to receive her husband's seed. Though there IS only the ONE, the ONE must acknowledge Itself to become itself, and thus the Word becomes two in ONE Mind - positive, and negative, male and female.

"IS CERTAIN . . ." The first stirring of the Word is Potential, undefined yet CERTAIN (Absolute) - 'Omniscient, Omnipresent, and Omnipotent.

". . . AND MOST TRUE." Potential desires expression. Inherent within the dual nature of Mind, which is both male as LIFE, and female as LAW (here, Law implies the principles of universal structure), is WILL, which, in turn, empowers Mind's desire to express itself through CONCEPTion. Their offspring is LOVE or the REALITY of LAWful LIFE, which is the 'MOST TRUE' love.  
. . . . What is more lovable than the TRUTH itself - their Son?

The phonetics of Son and Sun, or Sol and Soul, is not accidental. Life, Law, and Truth are, alchemically speaking, Spirit (Mercury), Body (Salt), Soul (Sulfur), respectively. The TRINITY.

With these first eleven words Hermes has described creation.

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### **II. WHAT IS BELOW IS LIKE THAT WHICH IS ABOVE, AND THAT WHICH IS ABOVE IS LIKE THAT WHICH IS BELOW FOR PERFORMING THE MIRACLE OF ONE THING.**

"WHAT IS BELOW IS LIKE THAT WHICH IS ABOVE, . . ." and "AND THAT WHICH IS ABOVE IS LIKE THAT WHICH IS BELOW . . ." These words bring to mind so many interpretations that it seems redundant to comment upon them. From the Bible - God speaks to Moses, I AM THAT I AM, to the most common contraction - AS ABOVE, SO BELOW.

In essence, for use with alchemical theory and philosophy, my sense is that these words should best be regarded to mean that the universal energies [ABOVE] work through and have their being in their physical counterpart

[BELOW], such as a plant, for example.

I define REAL as that which is eternal, and ACTUAL as that which is temporal. Therefore, there is a Real pattern for the plant which represents its eternal idea and, for a period of time, an ACTUALized physical body. Likewise the experiences of the temporal body can exert an influence on the eternal counterpart.

A Stone is made by separating the three essentials, Salt, Sulfur, and Mercury; purifying them, and recombining them. Once done they are empowered exponentially by repeated imbibitions and circulations. The Philosopher's Stone and the Plant Stone, to a lesser degree, are like lenses through which the universal power and perfect intelligence pass. The stone focuses and concentrates the threefold primal energy of the creative Word. That is why it will transmute metal, or flesh, to its level of potency. The more potent the stone, the more profound its affects.

". . . FOR PERFORMING THE MIRACLE OF ONE THING." Transmuting lead to gold, or restoring the sick, or old, to health is unexplainable and implies a divine source for the Stone's goodness. One thing, which represents the ONE in all its forms; One Universe, One Mind, One energy, One power, One intellect, in one object - the Stone. That is a miracle!

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III. AND AS ALL THINGS ARE PRODUCED FROM ONE, BY THE MEDIATION OF ONE, SO ALL THINGS ARE PRODUCED FROM THIS ONE THING BY ADAPTATION.

"AND AS ALL THINGS ARE PRODUCED FROM ONE . . ." Again, this would first imply the ONE original Source of All. Secondly, since we know that the Above has a Below, and visa-versa, it also implies a physical counterpart which is the Philosophical Mercury, the Prima Materia. Also known as the Great Sea from which springs all life, the Mother of Christ - Mary; from mare - the sea (as in, mariner, etc.). It is written that all things in the objective universe can be absorbed and dissolved in the Mercury of the Wise - without a trace. So, this One thing as a concept is represented by THE Mercury - not metallic mercury.

"BY THE MEDIATION OF ONE . . .," The mediator in alchemical philosophy is universal MIND, or SOUL, of which there can only be one. In alchemy this is represented by the philosophical Sulfur [Soul Fire] objectified in our solar system by our sun. Our planet and everything in it and on it came from the differentiation of Solar material [particles].

". . . SO ALL THINGS ARE PRODUCED FROM THIS ONE THING BY ADAPTATION." Solar particles may be looked upon as SEED ideas. From this seed grows all things by adaptation. Just as a seed adapts to its environment to grow and fulfill itself, so does a universe, a planet, or a person grow from a seed.

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IV. ITS FATHER IS THE SUN, ITS MOTHER WAS THE MOON, THE WIND CARRIED IT IN ITS BELLY, ITS NURSE IS THE EARTH.

"ITS FATHER IS THE SUN . . ." The sun is radical; it radiates and is masculine.

"ITS MOTHER WAS THE MOON, . . ." The moon is magnetic; it concentrates and is feminine.

Here, the past tense of "WAS" is used. In my opinion this means that the elemental or nuclear universe was created once only and is constantly renewing and evolving by adaptation, though stimulated by a constant barrage of NEW solar energy - therefore the sun IS its Father. To expand this concept; the infinity of suns [stars] provides the universe with constant renewal and expansion. Black holes [negative polarity] contract the universe. The universe breathes - exhaling / inhaling. In some teachings this is referred to as the Divine Breath.

These are metaphors for the duality of the objective universe. The pure spiritual energy streaming from our sun has to have some kind of body - a photon. This photon carries within itself its identity, or its soul, and as a seed represents that which is above the sun [nonphysical]. It will contribute its seminal virtue as it joins other seminal

particles [protons] to coagulate within the concentrating negative field of electrons [the MOON factor], and form a more complex particle like an atom. The atoms make elements which make molecules, etc. - all by Adaptation.

"THE WIND CARRIED IT IN ITS BELLY, . . ." This, I think, is literally true. The solar wind showers our high atmosphere with photons and other solar particles [solar seeds] which are carried about the sky in the wind and moisture [when isolated from rainwater it is called Gur, or Ghur]. The seed is then brought to earth via thunder storms and charged with electrical energy. That's why the spring rain and the morning dew are so valued by alchemists; they contain electrically charged solar seed.

One of my early mentors explained that the seven color rays of the sun correspond to the seven tones of the musical scale, and they also correspond to the seven primary particles, or seeds, of material existence, at least on Earth. He taught that from these seven distinct particles, which contain the whole universe in potential, every element on the periodic scale was, by adaptation, created.

". . . ITS NURSE IS THE EARTH." Adaptive growth occurs as the earth's rich and infinite array of elements is made available to the solar seed. Whether in the mineral, vegetable, or animal kingdom, the seed will find fertile options with which and in which to evolve. Realize that we are talking about the REAL seed not a seed kernel, like a grain of rice. One cannot see the seed, only its tangible body, the kernel.

Each of the 7 primary solar seeds [masculine] has, within the elemental mix of the earth, a crystalline counterpart that is feminine [negative]. They are alive in nature and they attract one another. The Marriage spoken of by the adepts, when they describe the making of Stones, is the purified union of these two, male and female, which are the volatile and fixed aspects of the same element. While in the marriage chamber, the philosophical vessel, the volatile becomes fixed and the fixed becomes volatile. Eventually, after they have consummated their union by consuming one another their SON (Stone) is born.

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#### V. IT IS THE CAUSE OF ALL PERFECTION THROUGHOUT THE WHOLE WORLD.

Here, I think, is meant perfection as nature has it rather than as man would design it. The universe is slightly out of balance, though it perpetually tends toward balance. If it were in balance there would be no movement and no time, no sense of evolution or growth. However, what we experience as perfection is a form of calm balance within the fray of nature's arena. Perhaps our words joy, bliss, ecstasy, or contentment, may convey this type of perfection.

Another kind of perfection is objective perfection. Gold we say is a perfect metal, a diamond a perfect gem, and so forth. Something without flaws. We also say a strong, healthy, person, is perfectly fit, and our natural scientists are always looking for the perfect specimen. Man can recognize and facilitate what in nature he accepts as perfection, but man cannot create perfection. Only God is perfect.

To the alchemists, perfection was represented by the epitome of the world's virtue, which they thought was the universe's virtue as well - the concentration and empowerment of the Prima Materia - the TRUE Philosophical Mercury. To them, everything that had reached the zenith of its potential had arrived there by virtue of the Mercury and thus contained it, yet some natural objects contained more than others - i.e., the metals.

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#### VI. ITS POWER IS PERFECT IF IT BE CHANGED INTO THE EARTH.

Understand that in nature the Mercury is volatile, vaporous, and both male and female; the Spirit contains the Sulfur within it. Only after it is isolated, separated, and purified, are the male and female separately discernible.

Through art they are reunited in their perfection with their proper body [Salt] and, once empowered exponentially by many circulations, enabled to penetrate all matter and raise its vibrations to its own highest potential of perfection, like the transmutation of illness to health. Think of the Stone as a super conductor of the virtues of the sun.

The sun's light and virtue passes THROUGH the stone rather than from it. Metaphorically speaking, Jesus (God's Son) felt virtue, which he always acknowledged came from his Father in heaven, go out of him when a sick woman touched the hem of his robe (his outer garment, which is analogous to the physical Earth [as the Stone] as stated in stanza VI).

Years ago I had come down with the flu. I had all the symptoms, fever, chills, dry mouth, and headache. My teacher put two drops of his preparation under my tongue and had me lie down. In two hours I was fine, even energetic. What was it? I don't know. Perhaps a charged Antimonial Theriac? By charged I mean it either contained the PM (Philosophical Mercury), or the mixture had been distilled out of a host menstruum of PM. It tasted extremely floral yet metallic.

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## VII. SEPARATE THE EARTH FROM THE FIRE, THE SUBTLE FROM THE GROSS, GENTLY, AND WITH JUDGMENT.

"SEPARATE THE EARTH FROM THE FIRE, . . ." Here, Hermes talks about the process, but he's also implying that nature performs the same operation - As Above, So Below. Think of the Universe as analogous to water's characteristics. You have vapor [moisture], humidity [steam], fluid [water], solid [ice]; and before they combined to make water you had the elements hydrogen and oxygen, which are common to all its forms. Also common to all its forms is FIRE which is put there by the sun.

When you separate the water from most of its fire you have ice - its CRYSTAL formation. Likewise, even one of the most dense element known, osmium, has a melting point of 2700o C as it becomes fluid, and a boiling point of more than 5300o C as it becomes a vapor. Everything is bound by four natural qualities; warm, cold, dry, wet, and four natural states; fire, air, water, earth.

Specifically, he indicates here that the Mercury [fire] - and Sulfur - is to be separated from its body or vehicle, perhaps a plant or metallic ore.

"THE SUBTLE FROM THE GROSS, . . ." In the case of a plant, the essential oils must be separated from the gross oils. In the case of minerals and metals - the subtle fire is locked up in their crystalline structure which has to be cracked and broken.

"GENTLY, . . ." This is a primary KEY to all alchemical operations. Separation of the subtle parts from the gross parts will usually require an application of some type of externally manipulated heat. If this heat is too violent and too fast it will drive the subtle virtues away; if it is too weak, the subtle virtues can never break free. The great secret of alchemical operations is the CONTROL OF THE FIRE!

"AND WITH JUDGMENT." You do not want to destroy the life in the things you work with. Each kingdom has its own comfortable life sustaining range of temperature, even the metals.

For example: To hatch a fertilized chicken egg there must be the right amount of heat for the right amount of time - approximately 110o F. for several days. Too much heat and you have a cooked chick, too little and it cannot germinate and grow. It is the same in the plant and mineral kingdoms. That's why an alchemist knows that a foundry cast metal is dead because the heat required to melt it drove out the spirit - its Mercury. Learning to correctly sense the heat and the character of your fire takes time and practice. Meditation upon the fire does not hurt, either.

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## VIII. IT ASCENDS FROM THE EARTH TO HEAVEN, AND DESCENDS AGAIN TO EARTH, THUS YOU WILL POSSESS THE GLORY OF THE WHOLE WORLD AND ALL OBSCURITY WILL FLY AWAY.

At this juncture many opinions flourish. What, exactly, ascends and descends? The Mercury? The Sulfur and the



Mercury? Nature herself may give a clue.

The sun radiates its energy into earth's ionosphere, stratosphere, and atmosphere, its light penetrates the cloud cover, and eventually reaches the earth's surface. Sun rays penetrate the oceans, rivers, lakes, ponds, and polar ice fields, invigorating, purifying, and sanitizing them all. It interacts with the earth's water in its various states. Water [the Moon factor] is highly magnetic, and crystalline - a liquid crystal, if you will. It is not only the most abundant fluid on the planet, but the most abundant chemical, and probably the least known and understood.

The earth is an organic, multidimensional, fluxing plasma of life forces, magnetic fields, and energy vortexes, all of which are potentially fertile and depend on water. From the arctic poles to the equator the earth's substance constantly moves. Winds, rains, erosion, volcanoes, tornadoes and hurricanes, undersea volcanic action, and tectonic plate movement all bring forth elemental material that intermixes with the Earth's water and is CIRCULATED.

"IT ASCENDS FROM THE EARTH TO HEAVEN, AND DESCENDS AGAIN TO EARTH, . . ." The elementally laden waters evaporate and ascend to the high altitudes where they are charged by the Sun and impregnated under the influence of the Moon before they condense as rain, snow, hail, mist, or dew, and descend back to the earth. They have regained the power to germinate bringing forth new life that will contribute to nature's drama. This process repeats itself perpetually. All life forms cycle through their term from birth to death whether it be for millions of years, or milliseconds. It is a constant circulation that everyday, little by little, evolves the whole planet.

". . . THUS YOU WILL POSSESS THE GLORY OF THE WHOLE WORLD . . ." Here Hermes suggests that through personal observation one will understand Nature's processes, which are gloriously straightforward, and come to know her Laws. Knowledge of the Laws of nature are indispensable in guiding one through the maze of pitfalls one encounters in producing the Great Stone. The lack of true knowledge instead of wild and confusing theory is the reason so many try, but so few succeed.

For example, observe a rose: During the night, between midnight and three, especially during the full moon, the blossom will cover its petals with microscopic droplets of its precious oil. As dawn nears the descending dew condenses on the rose petals and bonds with the tiny droplets of rose oil. As the first rays of the sun strike and warm the petals the charged water evaporates and ascends into the air with its little passenger of oil. This scene recurs with every tree, plant, and flower in our gardens and meadows and regenerates our atmosphere with its sweet aroma, to say nothing of the medicinal advantage it lends to one who breaths the morning air [prana?]. This happens over the whole planet each day. It is the natural process of steam distillation.

The dew also carries trace minerals and metals that have been exposed through the natural processes of erosion and other surface disturbance.

". . . AND ALL OBSCURITY WILL FLY AWAY." I, for one, agree with the sages; nature is our best teacher. We should study the relationship between the three kingdoms and focus on understanding natural dynamics. It is plain and simple once the concept begins to formulate and clarify. The books we pour over represent what someone else perceived - and they can keep us blind to our own light.

To quote a sage that I once studied, "You must break free from thinking with your ego and be like a child observing the wondrous domain you call Earth. Open your heart and be like an infant suckling your daily ration of Wisdom from her breast."

The Stones are made by artificially duplicating Nature's processes as long as we follow her Laws. Indeed, there is a place in this work for Astrology, Qabala, and Magic, but true alchemy has no better friend than Nature herself.

Man is an ignorant being; his knowledge is limited, but his ignorance is infinite.< Ram Ashied

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IX. THIS THING IS THE FORTITUDE OF ALL FORTITUDE, BECAUSE IT OVERCOMES ALL SUBTLE THINGS, AND PENETRATES EVERY SOLID THING.

On the mental plane, after a stone has been successfully accomplished, a humbling sense of knowing occurs which brings with it understandings of those things pondered in vagueness and obscurity before. It marks a rite of passage that leaves one aware that the accomplishment was not an end of a quest, but rather a preparation for greater responsibility.

"THIS THING IS THE FORTITUDE OF ALL FORTITUDE,..." One's meditations are deeper and more profound. A bit more weight is felt spiritually but this is accompanied with joy and a sense of well being. Yet, one may feel more isolated as one's life changes due to changes in inner values and desires. This can mean changes in relationships and social choices. The FORTITUDE to meet these challenges is in you, nor are you alone because inner dimensional assistance is certainly evident.

On the physical plane the alchemists assure us that the Stones, both Major and Minor, when ingested in very small doses, strengthen the body organically by reinvigorating each system. This is accomplished on an atomic level in each cell by balancing all forces and bringing the cell's body, mind, and spirit into perfect harmony. Fortitude in the physical sense means that one regains the ability to meet all health and personal challenges with full strength.

"...BECAUSE IT OVERCOMES ALL SUBTLE THINGS,..." Diseases are incapable of taking root in the body, the power and virtue of the Stone augments the immune system and overwhelms them. The Philosopher's Stone is, of course, more permanent and more powerful than the plant stone.

Channels are opened as the body rejects its drosses and toxins. The chakras open allowing more vital hormone secretion to occur. The body actually transfigures to a higher state of energy. And the mind opens and expands becoming more psychically sensitive.

"...AND PENETRATES EVERY SOLID THING." On the mental plane this refers to the sages' claim that one can pierce the veil and perceive past and future clearly. One's mental power increases so that one may achieve a certain power and control over the elements, especially the weather.

On the physical, it is claimed by some who write of the virtues of the Philosopher's Stone that they have experienced the renewal of teeth, darkening of hair, renewed sexual potency and desire. Women who have passed menopause conceive and give birth in their fifties and sixties. Tumors and skin blemishes disappear, such as liver spots. Glasses are put away as normal eyesight returns.

In metal transmutation the stone transmutes a metal to its next highest level, tin to copper, copper to silver, silver to gold. According to the story of Bit Nur\*, a light emitting crystal called a Billur, made by monastery alchemists, Chakimim, in the Himalayas, transmuted any metal exposed to its brilliant light into the next highest metal, silver to gold, for example. The author stated that the monks told him that their crystal was the TRUE Stone of Hermes.

Are these claims true? Only those who accomplish the glorious Stone will know.

\*Paracelsus Research Society, Alchemical Laboratory Bulletins 1960-1972, Page 154.

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## X. THUS ARE ALL THINGS CREATED.

He speaks here of All THINGS. Creation is a process that is still going on from minute to minute. A constant flow of energy expressing countless forms of objective existence that mirror the unseen. The Stones epitomize that concentrated power that is exercised every moment by Divine Mind. They are artificial, man made, but divinely directed, and yet they transmit the creative power of God.

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## XI. THENCE PROCEED WONDERFUL ADAPTATIONS WHICH ARE PRODUCED IN THIS WAY.

Once the Stone(s) is in hand, its bearer will be directed from within as to its use - where, when, and how, and for

whom. It has been claimed that the stone will make a dead branch flower, a blind person see, a tremor removed from one, palsy from another, and a barren field produce abundantly.

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## XII. THEREFORE AM I CALLED HERMES TRISMEGISTUS, POSSESSING THE THREE PARTS OF THE PHILOSOPHY OF THE WHOLE WORLD.

There is contention here as to his meaning. Does he mean that he has achieved mastery over his Body, his Mind, and his Spirit? Or could he mean he has gained mastery or been made a Magistry over Salt, Sulfur, and Mercury in Nature. Some think he means that he is a Master Alchemist, a Master Astrologer, and a Master Magician (Qabalist). Others believe that he is one of the early incarnations of Christ. Actually, we each must decide for ourselves.

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## XIII. WHAT I HAD TO SAY ABOUT THE OPERATIONS OF THE SUN IS COMPLETE.

I have no more to add.

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For comparison I have included another version of the Emerald Tablet. It was first written in the Chaldaen language, then translated to German, and then later to English. It has come from the Chakimim of Bit Nur. According to the story, they sang this like a hymn.

PRAISE AND HONOR BE UNTO OUR LORD WHO CREATED HEAVEN AND EARTH THROUGH A WORD. AND HE CREATED THAT WHICH IS ABOVE LIKE UNTO THAT WHICH IS BELOW AND THAT WHICH IS BELOW LIKE THAT WHICH IS ABOVE.

HIS FATHER IS THE SUN, HIS MOTHER THE MOON, AND HIS BREATH THE WIND BLOWED GENTLY OVER THE EARTH FRUCTIFYING IT.

AND THE CREATURES FROM BELOW MIX THEIR POWERS WITH THOSE FROM ABOVE AND THEY BEGET A WONDERFUL BEING.

FOUR ELEMENTS DOES IT CONTAIN WITHIN ITSELF.

IN ITS EARTH IS OUR LORD. IN ITS WATER IS OUR LORD. IN ITS AIR IS OUR LORD. IN ITS FIRE IS OUR LORD.

EARTH, WATER, AIR, AND FIRE PAY ATTENTION TO HIS WILL, AND OBEY THE LAW OF OUR LORD.

THUS IS THE WORLD CREATED AND THE NAME OF OUR LORD IS THE KEY TO ITS SECRET.

# Hortulanus Commentary on the Emerald Tablet

This famous commentary on the Emerald Tablet is found in a number of books and alchemical collections in Latin. The first published English version was included in Roger Bacon, *The mirror of alchimy*, London 1597.

[Back to pieces on Emerald Tablet.](#)

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

## **The praier of Hortulanus.**

Laude, honour, power and glorie, be given to thee, O Almighty Lorde God, with thy beloved sonne, our Lord Iesus Christ, and the holy Ghost, the comforter. O holy Trinitie, that art the onely one God, perfect man, I give thee thanks that having the knowledge of the transitorie things of this worlde (least I should bee provoked with the pleasures thereof) of thy abundant mercie thou hast taken mee from it. But forsomuch as I have knowne manie deceived in this art, that have not gone the right way, let it please thee, O Lord my God, that by the knowledge which thou hast given me, I may bring my deare friends from error, that when they shal perceive the truth, they may praise thy holy and glorious name, which is blessed for ever. Amen.

## **The Preface.**

I Hortulanus, so called from the Gardens bordering upon the sea coast, wrapped in a Iacobin skinne, unworthy to be called a Disciple of Philosophie, moved with the love of my welbeloved, doo intend to make a true declaration of the words of *Hermes*, the Father of Philosophers, whose words, though that they be dark and obscure, yet have I truly expounded the whole operation and practise of the worke: for the obscuritie of the Philosophers in their speeches, dooth nothing prevaile, where the doctrine of the holy spirit worketh.

## **Chapter I.**

### **That the Art of Alchimy is true and certaine.**

The Philosopher saith. *It is true*, to wit, that the Arte of *Alchimie* is given unto us, *Without leasing*. This hee saith in detestation of them that affirme this Art to bee lying, that is, false. *It is certaine*, that is proved. For whatsoever is proved, is most certaine. *And most true*. For most true golde is ingendred by Art: and he saith most true, in the superlative degree, because the golde ingendred by this Art, excelleth all naturall gold in all proprietie, both medicinall and others.

## **Chapter II.**

### **That the Stone must be divided into two parts.**

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

## **Chapter III.**

### **That the Stone hath in it the foure Elements.**

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

## Chapter IV.

### **That the Stone hath Father and Mother, to wit, the Sunne and Moone.**

And as wee see, that one living creature begetteth more living creatures like unto it selfe: so artificially golde engendereth golde, by vertue of multiplication of the foresaid stone. It followeth therefore, the Sunne is his father, that is, Philosophers Gold. And as in everie naturall generation, there must be a fit and convenient receptacle, with a certaine consonancie of similitude to the father: so likewise in this artificiall generation, it is requisite that the Sunne have a fitte and consonaunt receptacle for his seede and tincture: and this is Philosophers silver. And therefore it followes, the Moone is his mother.

## Chapter V.

### **That the coniunction of the parts of the stone is called Conception.**

The which two, when they have mutuallie entertained each other in the coniunction of the Stone, the Stone conceiveth in the bellie of the winde: and this is it which afterwarde he sayeth: *The winde carried it in his bellie*. It is plaine, that the winde is the ayre, and the ayre is the life, and the life is the Soule. And I have already spoken of the soule, that it quickneth the whole stone. And so it behoveth, that the wind should carry and recarry the whole stone, and bring forth the masterie: and then it followeth, that it must receive nourishment of his nurce, that is the earth: and therefore the Philosopher saith, *The earth is his Nurse*: because that as the infant without receiving food from his nurse, shuld never come to yeres: so likewise our stone without the firmentation of his earth, should never be brought to effect: which said firmament, is called nourishment. For so it is begotten of one Father, with the coniunction of the Mother. *Things*, that is, sonnes like to the Father, if they want long decoction, shalbe like to the Mother in whitenesse, and retaine the Fathers weight.

## Chapter VI.

### **That the Stone is perfect, if the Soule be fixt in the bodie.**

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

## Chapter VII.

### **Of the mundification and cleansing of the stone.**

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

## Chapter VIII.

### **That the unfixed part of the Stone should exceed the fixed, and lift it up.**

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

## Chapter IX.

### **How the volatile Stone may againe be fixed.**

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

## Chapter X.

### **Of the fruit of the Art, and efficacie of the Stone.**

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

## Chapter XI.

### **That this worke imitateth the Creation of the worlde.**

He giveth us also an example of the composition of his Stone, saying, *So was the world created.* That is, like as the world was created, so is our stone composed. For in the beginning, the whole world and all that is therein, was a confused Masse or Chaos (as is above saide) but afterward by the workmanship of the soveraigne Creator, this masse was divided into the foure elements, wonderfully separated and rectified, through which separation, divers things were created: so likewise may divers things bee made by ordering our worke, through the separation of the divers elements from divers bodies. *Here shal be wonderfull adaptations,* that is, If thou shalt separate the elements, there shall be admirable compositions, fitte for our worke in the composition of our Stone, by the elements rectified: Whereof, to wit, of which wonderfull things fit for this: *the meanes,* to wit, to proceede by, *is here.*

## Chapter XII.

### **An enigmaticall insinuation what the matter of the Stone shoulde be.**

*Therefore I am called Hermes Trismegistus.* Now that he hath declared the composition of the Stone, he teacheth us after a secret maner, whereof the Stone is made: first naming himselfe, to the ende that his schollers (who should hereafter attaine to this science) might have his name in continuall remembrance: and then hee toucheth the matter saying: *Having three parts of the Philosophie of the whole world:* because that whatsoever is in the worlde, having matter and forme, is compounded of the foure Elements: hence is it, that there are so infinite parts of the world, all

which he divideth into three principall partes, Minerall, Vegetable, and Animall: of which jointly, or severally, hee had the true knowledge in the worke of the Sunne: for which cause he saith, *Having three parts of the Philosophie of the whole world*, which parts are contained in one Stone, to wit, Philosophers Mercurie.

### Chapter XIII. Why the Stone is said to be perfect.

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

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

## Salmon's Commentary on the Emerald Tablet

This commentary is included as Chapter 14 in the section on Hermes 'The Golden Work' in William Salmon's *Medicina Practica*, London 1692. It draws heavily from Hortulanus' commentary.

[Back to pieces on Emerald Tablet.](#)

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### The Smaragdine Table of Hermes.

**I. Hermes.** *This is true, and far distant from a Lie; whatever is below, is like that which is above; and that which is above, is like that which is below: By this are acquired and perfected the Miracles of the One Thing.*

**Salmon.** That is to say, the truth of this our Art is confirmed by Experience, we know it to be truth by very matter of Fact; and notwithstanding all the Sophisms, and Logomachia of the Schools, there is no Argument can stand against Experience. The Waters of the Cataracts of Heaven above, are like to the Waters below, when the great Fountain of the deep is broken up; and the Waters below, are like to the Waters above. There are two parts in our Stone, a Superior part that ascends up, and an Inferior part which remains beneath; and yet these two parts agree in One. The inferior Part or Earth, is called the Body or Ferment. The superior part or Spirit, is called the Soul or Life, which quickens the Stone, and raises it up: The first must be dissolved, and made Water, like the Superior; and the Superior must be coagulated, and made Earth, like the Lower, that they may be united, and become the Miracle of the one Thing; then it will be evidently demonstrated, that whatsoever is below, is like that which is above, and contrarywise. Nor do they differ one from another but by Accident, as Corruptible and Incorruptible, Pure and Impure, Heavy and Light, Clear and Opaque, Agent and Patient, Masculine and Feminine, etc. all which are Accidents, not Substances. Heaven or that which is above is Incorruptible, where the pure Elements are made, from a Corruptible matter elevated or lifted up, in the Concavity of which Firmament, the Body or Substance of Luna is Graduated. Hence it is apparent that this our Medicine must resemble Heaven itself, in Activity, Penetrativeness, and Incorruptibility; nor must it work as the Elements in Natural Bodies, which are as it were Dead, and destitute of any Power or Action.

**II. Hermes.** *Also, as all things were made from One, by the help of One: So all things are made from One thing by Conjunction.*

**Salmon.** That is, as all things were made or come from One Confused Chaos, by the help of One Omnipotent or Almighty God; so our Stone is born or brought fourth out of one Confused Mass, by the help of one particular

Matter or Thing, which contains in it four Elements, Created by the determination of God. Here Hermes points forth the Universal Medicine in imitation of the Worlds Creation; which is performed by one Universal Spirit, and so by a Supernatural Experiment, points forth this Our Natural Work. It is the Opinion of many Philosophers that the Spirit of Natural things, or the Spirit of Nature is the Medium between the Soul and the Body, as being that which makes the absolute and firm Conjunction. But the opinion of some is though the Spirit is said to be the more subtile Substantice; yet it can be no more separated from the Soul, than Light from the Sun.

**III. Hermes.** *The Father thereof is the Sun, and the Mother thereof is the Moon: the Wind carries it in its Belly, and the Nurse thereof is the Earth.*

**Salmon.** As living Creatures beget their Like or Kind, so Gold generates Gold by the Virtue of Our Stone: The Sun is its Father, that is, Our Philosophical or Living Gold. And as in every natural Generation, there must be a fit and convenient receptacle, with a certain likeness of kind to the Father; so likewise in this Our Artificial Generation, it is requisite that the Sun, or our Living Gold, should have a fit and agreeable Receptacle or Womb, for its Seed or Tincture; and this Our Philosophical or Living Silver, i.e. Mercury, which is the Mother thereof. What Sol and Luna are in the Heavens above, the same are Our Gold and Silver in Our Heavens below. The Universal Masculine Seed is the Sulphur of Nature, the first and most Potent cause of all Generation: And if Sol does Live, it is necessary, as Paracelsus saith, to live in some things, viz. in its own Radical Humidity, and most pure and simple Air, which contemperates the heat thereof by its Humidity. The Wind is the Air, and the Air is the Life, and the Life is the Soul, which quickens the whole Stone. And therefore the Wind, Air, Life and Soul must carry the Stone, viz. bring forth Our Magistry: which being brought forth, it must be nourished by its Nurse, which is the Earth; for The Earth (saith Hermes) is its Nurse. The Wind Carries it in its Belly; by which the Universal, Inferior, and Feminine Seed is dilated through the Air, and joyned to the Universal Superior and Masculine Seed; the Air or Mercury is the Womb wherein the two Seeds are conjoyned. The Air arises from Fire and Water, as the Heaven from Fire and Air. Under the Appellation of Fire, is comprehended the most pure substance of the Earth, ascending with Fire: and under the Name of Air the most pure Substance of Water; The Belly or Womb of Nature, is a most pure Breath or Matter, raised from all the inferior Elements, converted into a Volatility or Air, in which is conceived by the help of Luna, the Universal Seed of the Sun, speciflicated also by the other Lights or Stars. Hermes will have three Elements, two under the Names of Sol and Luna, the third under the Name of Ventus, the Wind. The Earth is the Nurse of this Birth of the Air, by whose Breasts it is Nourished, whence it Sucks the Mercurial Milk, (that is the more thick substance of the Inferior Water remaining yet in the Earth) by which it grows and increases to its Substance and Perfection, as a Child to the Stature and Strength of a Man.

**IV. Hermes.** *This is the Mother or Fountain of all Perfection, and its Power is Perfect and Intire, if it be changed into Earth.*

**Salmon.** As if he should say, this Arcanum which I here shew you is the Original and Fountain of all Arcanums and Mysteries, the secret Treasure of the whole World. But it is not brought to its Perfection till it is changed into Earth; then indeed is its Power perfect and intire: that is, if the Soul of the Stone (of which we have spoken before and which may be called the Wind or Air, which is also the Life, Virtue, Power and Spirit) be converted into Earth, viz. a fixt Substance or Matter; so that the whole Air, Spirit, Life and Soul of the Stone may be conjoyned to its Earth, which is its Nurse, and be all turned into Ferment. As in making of Bread, a little Leaven Ferments and Transmutes, a great deal of Meal or Paste: so also must Our Stone be Fermented, that it may become Ferment to the Eternal Multiplication thereof. That which the Wind does bear in its Belly must be converted into Earth, then is the Work completed; which is done by a long and Unwearied Decoction (not by evaporating, but retaining the Spirits) till it becomes inspissated, and in success of time is dried to a Pouder or Earth. But the time will be long and tedious, therefore you must attend it with Patience, according to the Matter you work upon. Some things are remote from Perfection, other things more remote, and others most remote, whilst other things are near to Perfection, others neerer, and some things nearest of all. He that knows not these things before he begins his Work, may afterwards deplore his Error, with very great loss.

**V. Hermes.** *Separate the Earth from the Fire, and the Subtile and Thin from the Gross and Thick; but prudently with long Sufferance, Gentleness and Patience, and Wisdom, and Judgement.*

**Salmon.** Hetherto he has only discoursed the Theory, he now comes to shew you the Practical Part, shewing first the Purification of the Matter of the Stone. You must do it gently, by little and little, not Violently, but Prudently and



Wisely, after a Philosophick manner: By Separating he means Dissolving: for Dissolution is the Separation of parts: Some will have it, that by the Earth here, he means the Lees or Dreggs of the matter, which is to be Separated from the Fire, the Air, and the Water, and the whole Substance of the Stone, that it may become Pure, and free from any Putrefaction or Defiled Matter: and this the Spagyrick Philosophers say is the first Operation or Preparation of the Matter or Parts of their Stone. But some understand hereby, the Separation of the four Elements, and this doubtless is the thing if it be spoken of a Spagyric, and not Vulgar Separation. Under the Appellation of Fire, the two other are understood, viz. Air and Water; for the Fire cannot want or subsist without Air, nor is the Air without Water; for Air is made of Water by the Mediation of the Fire, by which it is forced to Ascend upwards. But as to the Earth, it partly Ascends and is made Volatile, and partly remains fixed below. By separating the Earth from the Fire, some will have it, that he would have the Thick to be separated from the Thin, not the Thin from the Thick, because the Earth is thicker than the Fire. But by separating the subtil from the gross, is to be understood, the subtilizing of the Thick Matter, and Spagyrically to reduce that subtilized Matter into Aether or Spiritual Air. But this most prudently be done which gentleness, long Suffering, Patience, etc. that is according to the Laws of Art, but gently, even with a gentle Heat according to Natural Generation. The Instrument of Nature, and of the Spagyrist's Fire, without which the Work cannot be done. This Fire is either Internal or External. The Internal is proper to the substance or Matter, and Naturally dwells within it, which you must prudently stir up and Excite. The External is either Violent, or Tempered in four several Degrees. The Violent is that with which some things are Calcined, other Sublimed, others (as Metalls) Liquefied or Melted. The Temperate in its several Degrees, imitate or resemble Nature, and are used for Putrefaction, Digestion, and Congelation, or Circulatorily to dissolve and fix. But Various are these kinds of Fire which are to be applied according as the Subject requires, and the prudence of the Artist directs, being continual without interruption from beginning to the End.

**VI. Hermes.** *It Ascends from the Earth up to Heaven, and descends again from the Heaven to the Earth, and receives the Powers and Efficacy of the Superiors and Inferiors.*

**Salmon.** Here it to be observed that though Our Stone be divided in the first Operation into four Parts, which are the four Elements, yet as we have already said there is but two principal Parts of it, One which Ascends upwards and is Volatile, and another which remains below, and is fixed, which is called Earth, and ferment which Nourishes and Ferments the whole Stone. But of the unfixed or Volatile part we must have a great quantity, that I may Nourish the purified Matter of the Stone, till it be made to Ascend, is sublimed, and subtilized: then being thus subtilized and made Volatile, it must be incrated with the Oyl, extracted from it in the first Operation, which is called the Water of the Stone, and so often Boyled by Sublimation, till by Virtue of the Fermentation of the Earth exalted with it; the whole Stone does again descend, from the Heaven to the Earth, and remains fixed and flowing; that is, that the Corporeal be made Spiritual by Sublimation, and the Spiritual be made Corporeal by Descension: Here is a Circulatory Distillation admirably declared, and the Construction of a Spagyric Vessel, to the Similitude of Nature. It Ascends from the Earth, i.e. from the inferiour part of the vessel; to Heaven, i.e. the superiour part: The matter generated of Sol, and Luna ascends, i.e. the thick Terrean substance thereof is converted or resolved, into Heaven, viz. into a subtle substance like to Heaven: he demonstrates the Spagyric solution, by what Instrument and Artifice it is done; then he teaches the Fixation, It Descends again to the Earth; as if he should say, after its substance is dissolved and made to Ascend under the Obedience of the Internal Celestial Virtues or Powers, standing there the determined time of Its Maturity, it returns again, or descends, that is to say, the Spirit is made Corporeal, which was before a Body or made from a Body, Spiritual, which is nothing but the Philosophick Riddle. *Fac Fixum Volatile, & rursus Volatile fixum, & totum habebis Magisterium.* And by this means it will obtain the Virtues of the Superior and Inferiour Powers, i.e. the Heavenly and Volatile Power, to penetrate, grow, increase or multiply: and the Earthly Power to give Substance, Corporeity, and Fixity.

**VII. Hermes.** *In this Work, you acquire to your self the Wealth and Glory of the whole World: Drive therefore from you all Cloudiness or Obscurity, Darkness and Blindness.*

**Salmon.** Possessing this Stone thus perfected, you possess all the Wealth and Treasures of the World; so that you may live free from Care and Trouble, from Discontent and Fears, from every Sickness and Disease: It is a Remedy for all Diseases both of Body and Mind: It strikes at the root of Infirmities; and destroyes that which would destroy or undermine the Health and Prosperity of the Humane Body. This Stone, this Wealth, this Treasure, though it be but like to a Grain of Mustard-seed, yet it grows to be the greatest of all Trees, in whose Branches the Birds of the Air make their Nests, and under whose shadow the Beasts of the Field dwell.

**VIII. Hermes.** *For the Work increasing or going on in Strength, adds Strength to Strength, forestalling and overtopping all other Fortitudes and Powers; and is able to Subjugate and Conquer all things, whether they be thin and Subtil, or thick and Solid Bodies.*

**Salmon.** There is no Comparison of the Powers of other Natural things, to the Power of the Stone, for it is able to overcome and master all other Powers: it can convert common Quick Silver into a Congealed substance, and Transmute it into fine Gold or Silver: and it can Penetrate and Peirce through all other hard solid or compact Bodies, and strike them with a never fading Tincture, so firm and fixt, which the Power and Strength of the Strongest and most Violent Fire can never conquer or overcome. This is as much as if he should say, it is the compleat Virtue of total Nature, the Power, Efficacy and Potency of all things, and even (as it were) above Nature, so that it may not improperly be said to be a Work Metaphysical, for that it seems to act above or beyond Nature. It overcomes or conquers all things, that is, it makes all subtil and thin things (as Quicksilver) thick and coagulates them: and on the contrary it Penetrates all thick and solid things, i.e. It makes every hard Metal whether Perfect or Imperfect (as Sol, Luna, Saturn, Jupiter, Mars and Venus) subtle and thin, and brings them to the greatest Perfection, expelling all the Malign and Dark Spirits possessing them and giving to them Tincture and Fixity, by its Subility and Spirituality.

**IX. Hermes.** *In this manner was the World made; and hence are all the wonderful Conjunctions or Joynings together of the Matter and Parts thereof, and the Marvellous Effects, when in this way it is done, by which these Wonders are Effected.*

**Salmon.** The Creation of the World he brings as a Prior Example, or Exemplification of the Work of Our Philosophick Stone, for as the World was Created, so is Our Stone composed. As in the beginning the whole World and all that is therein was a Chaos or confused Mass, but afterwards by the Virtue Word, Power, or Spirit of the Great Creator, a Separation was made, the Elements were divided and rectified, and the Universal World was produced and brought forth Beautiful and Perfect in Number, Weight and Measure. So also in this our work, we separate the Elements, which we divide and rectifie by many sublimate, depressions, and percipitations, whereby the perpetual and wonderful conjunction is made, which is the product of the prime matter, and the root of the Golden Kingdom, in which power is produced into Act.

**X. Hermes.** *And for this Cause I am called Hermes Trismegistus, for that I have the knowledge or understanding of the Philosophy of the three principles of the Universe. My Doctrine or Discourse, which I have here delivered concerning this solar Work, is compleat and perfect.*

**Salmon.** Hermes Trismegistus signifies the Thrice greatest Hermes, for that he had the Knowledge of the three Principals of the Universe, viz. Salt, Sulphur and Mercury, answering to the Body, Soul, and Spirit; Mineral, Vegetable, and Animal, of which he had the true Knowledge, he knew the way how to separate them, and conjoyn them again, to make the fixt Volatile and the Volatile fixt, to take away Tinctures, and restore better again, all which are contained in Our Philosophick Mercury which is the Womb in which Our Philosophick (which is the true) Gold is Generated. It is said to be perfect, because I. It contains all the Principles. 2. From its never fading Color. 3. Its never perishing Body. It is resembled to a grain of Wheat, which unless it Dies, it brings forth no Fruit; but if it Die, and is Putrefied, passing through Death and Putrefaction or Dissolution, to Life and Heaven, there by perfecting its Nature, it is infinitely profitable. What he has delivered concerning this Matter, viz. of the three Colors, Black, White, and Red; of the three Principles, Salt, Sulphur, and Mercury; of the three Subsistences, Body, Soul, and Spirit; of the three Operations, Volatilization, Tincture, and Fixation; of the three States, Imperfection, Anihilation, and Perfection, he declared to be True and Compleat, and that the Stone thus Generated (existing and being in one only thing, viz. the Philosophick Mercury) by a series of Natural Operations, is Perfect and Intire, wanting nothing.

## Synesius' Epilogue on the Emerald Tablet.

This epilogue to the true book of Synesius is included in *Basil Valentine His Triumphant Chariot of Antimony, with annotations of Theodore Kirkringius. M.D. With The True Book of the Learned Synesius a Greek Abbot taken out of the Emperour's Library, concerning the Philosopher's Stone.* London, 1678.

[Back to pieces on Emerald Tablet.](#)

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## The Epilogue according to Hermes.

Thus art thou to separate the *earth* from the *fire*, the *gross* from the *subtil* gently, with great Judgment, that is to say, separate the parts that are united to the Furnace, by the dissolution and separation of the parts, as the earth from the fire, the subtle from the gross, &c. that is to say, the more pure substance of the stone, until thou hast got it clean, and free from all spots or filth. And when he saith, *it ascends from the earth up into Heaven and returns again into the earth*, there is no more to be understood by it then the Sublimation of the Bodies. Further, to explain what distillation is, he sayes *the Wind carries it in its belly*, that is, when the water is distilled by the Alembick, where it first ascends by a wind full of Fume and Vapour, and afterwards returns to the bottom of the Vessel in water again. When he would also express the congelation of the matter, he sayes, *Its force is absolute, if it be turned into earth*, that is to say, be converted by decoction. And to make a general demonstration of all hath been said, he sayes, *It shall receive both the inferior and superior force*, that is to say, that of the Elements, for as much as, if the Medicine receive the force of the lighter parts, that is to say, air and fire, it shall also receive that of the more grave and weighty parts, changing itself into water and earth, to the end, that the Matters being thus perpetually joined together, may have permanence, durance, constancy, and stability. Glory be to God.

## Glory of the World

This text is included in the *Musaeum Hermeticum* of 1625, though it was first published in German as *Gloria Mundi sonsten Paradeiss Taffel*, Frankfurt, 1620. Contained in the third part is an explanation of the Emerald Tablet.  
[Back to pieces on Emerald Tablet.](#)

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### The Emerald Table

It is true, without any error, and it is the sum of truth; that which is above is also that which is below, for the performance of the wonders of a certain one thing, and as all things arise from one Stone, so also they were generated from one common Substance, which includes the four elements created by God. And among other miracles the said Stone is born of the First Matter. The Sun is its Father, the Moon its Mother, the wind bears it in its womb, and it is nursed by the earth. Itself is the Father of the whole earth, and the whole potency thereof. If it be transmuted into earth, then the earth separates from the fire that which is most subtle from that which is hard, operating gently and with great artifice. Then the Stone ascends from earth to heaven, and again descends from heaven to earth, and receives the choicest influences of both heaven and earth. If you can perform this you have the glory of the world, and are able to put to flight all diseases, and to transmute all metals. It overcomes Mercury, which is subtle, and penetrates all hard and solid bodies. Hence it is compared with the world. Hence I am called Hermes, having the three parts of the whole world of philosophy.

### Explanation of the Emerald Table of Hermes.

Hermes is right in saying that our Art is true, and has been rightly handed down by the Sages; all doubts concerning it have arisen through false interpretation of the mystic language of the philosophers. But, since they are loth to confess their own ignorance, their readers prefer to say that the words of the Sages are imposture and falsehood. The fault really lies with the ignorant reader, who does not understand the style of the Philosophers. If, in the interpretation of our books, they would suffer themselves to be guided by the teaching of Nature, rather than by their own foolish notions, they would not miss the mark so hopelessly. By the words which follow: "That which is above is also that which is below," he describes the Matter of our Art, which, though *one*, is divided into two things, the volatile water which rises upward, and the earth which lies at the bottom, and becomes fixed. But when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished, for then that which rises upward and that which descends downward become one body. Therefore the Sage says that that which is above is that which is below, meaning that, after having been separated into two substances (from being one substance), they are again joined together into one substance, i.e., an union which can never be dissolved, and possesses such virtue and efficacy that it can do in one moment what the Sun cannot accomplish in a thousand years. And this miracle is wrought by a thing which is despised and rejected by the multitude. Again, the Sage tells us that all things were created, and are still generated, from one first substance and consist of the same elementary material; and in this first substance God has appointed the four elements, which represent a common material into which it might perhaps be possible to resolve all things. Its development is

brought about by the distillation of the Sun and Moon. For it is operated upon by the natural heat of the Sun Moon, which stirs up its internal action, and multiplies each thing after its kind, imparting to the substance a specific form.

The soul, or nutritive principle, is the earth which receives the rays of the Sun and Moon, and therewith feeds her children as with mother's milk. Thus the Sun is the father, the Moon is the mother, the earth the nurse -- and in this substance is that which we require. He who can take it and prepare it is truly to be envied. It is separated by the Sun and Moon in the form of a vapour, and collected in the place where it is found. When Hermes adds that "the air bears it in its womb, the earth is its nurse, the whole world its Father," he means that when the substance of our Stone is dissolved, then the wind bears it in its womb, i.e., the air bears up the substance in the form of water, in which is hid fire, the soul of the Stone, and fire is the Father of the whole world. Thus, the volatile substance rises upward, while that which remains at the bottom, is the "whole world" (seeing that our Art is compared to a "small world"). Hence Hermes calls fire the father of the whole world, because it is the Sun of our Art, and air, Moon, and water ascend from it; the earth is the nurse of the Stone, i.e., when the earth receives the rays of the Sun and Moon, a new body is born, like a new foetus in the mother's womb. The earth receives and digests the light of Sun and Moon, and imparts food to its foetus day by day, till it becomes great and strong, and puts off its blackness and defilement, and is changed to a different colour. This, "child," which is called "our daughter," represents our Stone, which is born

anew of the Sun and Moon, as you may easily see, when the spirit, or the water that ascended, is gradually transmuted into the body, and the body is born anew, and grows and increases in size like the foetus in the mother's womb. Thus the Stone is generated from the first substance, which contains the four elements; it is brought forth by two things, the body and the spirit; the wind bears it in its womb, for it carries the Stone upward from earth to heaven, and down again from heaven to earth. Thus the Stone receives increase from above and from below, and is born a second time, just as every other foetus is generated in the maternal womb; as all created things bring forth their young, even so does the air, or wind, bring forth our Stone. When Hermes adds, "Its power, or virtue, is entire, when it is transmuted into earth," he means that when the spirit is transmuted into the body, it receives its full strength and virtue. For as yet the spirit is volatile, and not fixed, or permanent. If it is to be fixed, we must proceed as the baker does in baking bread. We must impart only a little of the spirit to the body at a time, just as the baker only puts a little leaven to his meal, and with it leavens the whole lump. The spirit, which is our leaven, in like fashion transmutes the whole body into its own substance. Therefore the body must be leavened again and again, until the whole lump is thoroughly pervaded with the power of the leaven. In our Art the body leavens the spirit, and transmutes it into one body, and the spirit leavens the body, and transmutes it into one spirit. And the two, when they have become one, receive power to leaven all things, into which they are injected, with their own virtue.

The Sage continues: "If you gently separate the earth from the water, the subtle from the hard, the Stone ascends from earth to heaven, and again descends from heaven to earth, and receives its virtue from above and from below. By this process you obtain the glory and brightness of the whole world. With it you can put to flight poverty, disease, and weariness; for it overcomes the subtle mercury, and penetrates all hard and firm bodies." He means that all who would accomplish this task must separate the moist from the dry, the water from the earth. The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs. Such is the preparation of the substance, which is worth the whole world, whence it is also called a "little world." The possession of the Stone will yield you the greatest delight, and unspeakably precious comfort. It will also set forth to you in a typical form the creation of the world. It will enable you to cast out all disease from the human body, to drive away poverty, and to have a good understanding of the secrets of Nature. The Stone has virtue to transmute mercury into gold and silver, and to penetrate all hard and firm bodies, such as precious stones and metals. You cannot ask a better gift of God than this gift, which is greater than all other gifts. Hence Hermes may justly call himself by the proud title of "Hermes Trismegistus, who holds the three parts of the whole world of wisdom."

## Emerald Tablet of Hermes

This latin version of the Emerald Tablet has been supplied by Frederic Chaslin.

[Back to pieces on Emerald Tablet.](#)

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Verum, sine Mendacio, certum et verissimum:  
Quod est Inferius est sicut quod est Superius,

et quod est Superius est sicut quod est Inferius,  
ad perpetranda Miracula Rei Unius.  
Et sicut res omnes fuerunt ab Uno,  
meditatione unius,  
sic Omnes Res natae ab hac una Re, adaptatione.

Pater eius est Sol. Mater eius est Luna.  
Portavit illud Ventus in Ventre suo.  
Nutrix eius Terra est.  
Pater omnis Telesmi totius Mundi est hic.  
Virtus eius integra est si versa fuerit in Terram.  
Separabis Terram ab Igne, subtile ab spisso,  
suaviter, magno cum ingenio.

Ascendit a Terra in Coelum,  
iterumque descendit in Terram,  
et recipit Vim superiorum et inferiorum.  
Sic habebis Gloriam totius Mundi.  
Ideo fugiet a te omnis Obscuritas.  
Haec est totius Fortitudinis Fortitudo fortis,  
quia vincet Omnem rem subtilem,  
Omnemque Solidam penetrabit.

Sic Mundus creatus est.  
Hinc erunt Adaptationes Mirabiles,  
quarum Modus est hic.  
Itaque vocatus sum Hermes Trismegistus,  
habens tres partes Philosophiae totius Mundi.

Completum est quod dixi de Operatione Solis.

## The works of Sir George Ripley

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Information on Ripley

Ripley's Twelve Gates  
Philaethes exposition of Ripley's Vision  
The Bosom Book of Sir George Ripley  
A short work of George Ripley  
Verses from the Ripley Scrowle  
The Mistery of Alchymists by George Ripley  
George Ripley's Epistle to King Edward [Transcribed by Justin von Bujdoss]  
George Ripley's Epistle to King Edward Unfolded [Transcribed by Justin von Bujdoss]  
A Treatise of Mercury and the Philosophers Stone [Transcribed by Justin von Bujdoss]  
The Ripley Scroll

## George Ripley

[Back to Ripley's works.](#)

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George Ripley [1415?-1490] was one of the most important of English alchemists. Little is known about him, but it is supposed that he was a Canon at the Priory of St Augustine at Bridlington in Yorkshire during the latter part of the 15th century, where he devoted himself to the study of the physical sciences and especially alchemy. To acquire fuller knowledge he travelled in France, Germany and Italy, and lived for some time in Rome, and there in 1477 was made a chamberlain by Pope Innocent VIII. In 1478 he returned to England in possession of the secret of transmutation. He pursued his alchemical work, and is reputed to have given vast sums to the Knights of St. John of Jerusalem at Rhodes to defend them from the Turks. But his labours becoming irksome to the abbot and other canons, he was released from the order, and joined the Carmelites at Boston, where he died in 1490.

His name is attached to as many as five and twenty different works, most of which remain in manuscript. Whether or not they are all by him may be doubted, and it has been asserted that what is called the '[Vision](#)' is not by him but is the work of an anonymous writer of the following century. Tanner has enumerated his books and manuscript with the libraries of Oxford and elsewhere, where they are preserved.

Ripley adopted an allegorical approach to alchemy, and his most important writings are his *Compound of Alchemy* in verse which describes the alchemical process as undergoing twelve stages or 'Gates', and his emblematic 'Ripley Scrowle'. [The Compound of Alchymy](#), was one of the most popular on the subject. it circulated widely in manuscript. It was first printed at London :

The title has a woodcut border; there is an ornamental capital E containing a portrait of Queen Elizabeth, to whom the book is dedicated, and there is an engraved diagram called Ripley's Wheel. Ashmole reprinted it in the *Theatrum Britannicum* and added a note upon the author. He also printed several other pieces by Ripley: 'Verses belonging to his Scrowle', 'The Mistery of Alchymists', 'the Preface to his Medulla, which he wrote Ann. Dom. 1476, and dedicated to Geo. Nevell then Archbishop of Yorke', and another 'Shorte Worke'. All of these, like the 'Compound of Alchymy', are in verse.

## Bibliography of printed books

*The Compound of Alchymy. Or the ancient hidden Art of Alchemie: Containing the right & perfectest meanes to make the Philosophers Stone, Aurum potable, with other excellent Experiments. Divided into twelue Gates. First written by the learned and rare Philosopher of our Nation George Ripley,... whereunto is adioyned his Epistle to the King, his Vision, his Wheele, and other his Workes, neuer before published:... Set foorth by Ralph Rabbards Gentleman... London Imprinted by Thomas Orwin, 1591, small 4to. 52 folios.*

*Opuscula quaedam chemica. Georgii Riplei Medulla philosophiæ chemicæ. Incerti autoris Canones decem, mysterium artis mira breuitate et perspicuitate comprehendentes. Helicæ Monachi Franciscani Speculum alchymie. Ioan. Aurelii Augurelli Chrysopoeiæ compendium paraphrasticum. Artefi Clavis maioris sapientiæ.*

*Ioan. Pontanti Epistola de lapide philosophorum. Galli Etschenreuteri medici Epistola ad Guilielmum Gratarolum. Omnia partim ex veteribus manuscriptis eruta, partim restituta. Francofurti: J. Bringer. 1614. 157 pages.*

*Trois tractez de la philosophie naturelle, non encores imprimez; sçavoir, La turbe des philosophes... Plus, La parole delaissee de Bernard Trevisan. Et un petit traicté... intitulé, Les douze portes d'alchymie, autres que celles de Ripley [Ripley]. Paris: J. Sara. 1618. 8vo.*

*Chymische Schrifften des hochgelehrten, fürtresslichen vnd weitberhümten Philosophi Georgii Riplaei, Canonici Angli. Darinnen vom gebenedeyeten Stein der Weisen vnd desselben kunstreicher præparation gründlich gelehret wird, Zuvor durch den Hochgelahrten Herrn Nicolaum Barnaudum Chymicum zu Lateinischer Sprache publiciret, Jetzo aber allen Filiis doctrinae zum besten durch einen Liebhaber der Kunst in Deutsche Sprache gebracht, vnd in Druck gegeben Anno 1624. Gedruckt In verlegung Johann Birkners, Buchhändlers in Erffurt. 8vo. [1], 111 pages.*

*Opera omnia chemica, quotquot hactenus visa sunt, quorum aliqua jam primum in lucem prodeunt, aliqua MS. exemplarium collatione à mendis & lacunis repurgata, atque integrati restitua sunt... [With preface by Ludovicus Combach.] Cassellis: typis Jakob Gentschii, impensis Sebald Köhlers. 1649. 8vo. [14], 439 pages.*

*Chymische Schrifften, darinnen von dem gebenedeyten Stein der Weisen und desselben Kunstreichen Præparation gründlich gehandelt wird. Nach der Lateinisch- und Englischen Edition Herrn William Salmon... ins Teutsche übersetzt durch B. Roth-Scholtzen. (Artephü... geheimer Haupt-Schlüssel zu dem verborgenen Stein der Weisen... ins Teutsche übersetzt durch B. Roth-Scholtzen.-Das eröffnete philosophische Vatter-Hertz an seinen Sohn, welches er... nicht länger wollt vor ihm verschlossen halten, sondern... erklärte demselben alle das, was zu der... Bereitung des Steins der Weisen vonnöthen war... in Teutscher Sprache publicirt durch B. Roth-Scholtzen.)* Nürnberg: Johann Daniel Tauber erben, 1717. 8vo. 231 pages.

*Georgii Riplaei, Canonici in England zu Bridlington, Chymische Schrifften, Darinnen von dem gebenedeyten Stein der Weissen und desselben kunst-reichen Praeparation gründlich gehandelt wird. Nach der Lateinisch- und Englischen Edition Herrn William Salmon, Profess. Phys. ins Teutsche übersetzt durch Benjamin Roth-Scholtzen, Phil. & Med. Doct. Zu finden bey Johann Paul Krauss, Buchhändler in Wienn. 1756. 8vo. [4], 233, [3] pages. [Contains also: Artephius, Geheimer Haupt Schlüssel, p. 105. Das eröffnete Philosophische vatter-Hertz an seinen Sohn, p.153.]*

*Aurifontina Chymica [Sometimes ascribed to John Frederick Houpreght.] : or, a collection of fourteen small treatises concerning the first matter of philosophers, for the discovery of their (hitherto so much concealed) Mercury. Which many have studiously endeavoured to hide, but these to make manifest, for the benefit of Mankind in general. London: for William Cooper. 24mo. 22, 272 , 4 pages. [Item 4. A Treatise of Mercury and the Philosophers Stone. By Sir George Ripley.]*

*Collectanea Chymica: A Collection Of Ten Several Treatises In Chymistry, Concerning The Liquor Alkahest, The Mercury of Philosophers, and other Curiosities worthy the Perusal. Written by Eir. Philaletha, Anonymus, Joh. Bapt. Van-Helmont, Dr. Fr. Antonie, Bernhard Earl of Trevisan, Sir Geo. Ripley, Rog. Bacon, Geo. Starkey, Sir Hugh Platt, and the Tomb of Semiramis, see more in the Contents. London: Printed for W. Cooper. 1683-4. 12mo. [6], 193, [4], 32, 16 pages. [Item 6. George Ripley, Bosome-book.]*

*Eenige philosophische en medicinale tractaatjes beschrijvende de liquor alchahest, de mercurius der filosofhen, en andere curieusheden. Door Eir. Philaletha [and others]. Uyt het engels vertaald door J. van de Velde. Amsterdam: Jacob van de Velde. 1688. 24mo. [12], 260 pages. [Item 6. George Ripley. Het Besem-Boek.]*

*Willam Salmon. Medicina Practica: or, Practical Physick. Shewing The Method of Curing the most Usual Diseases happening to Human Bodies... To which is added, The philosophick Works of Hermes Trismegistus, Kalid Persicus, Geber Arabs, Artefius Longævus, Nicholas Flammel, Roger Bachon, and George Ripley. All Translated out of The best Latin Editions, into English; and Carefully Claused, or divided into Chapters, and Sections, for the Pleasant Reading, and easier Understanding of those Authors. Together with a singular comment upon the first book of Hermes, the most Ancient of Philosophers. The whole Completed in Three Books. By William Salmon, Professor of Physick... London: Printed by W. Bonny, for Tho. Howkins and John Harris. 1692. 8vo. [30, 696, [2] pages. [Item 8. George Ripley. The Marrow of Alchymie.]*

## Manuscripts.

There are over 200 manuscript of Ripley's works, too many to list here.

# Ripley's Twelve Gates

This text has been modernised by Adam McLean from the 1591 edition of *The Compound of Alchymy*.  
[Back to information on Ripley](#) . [Back to Ripley's works](#).

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[The First Gate - Calcination](#)

[The Second Gate - Solution](#)

[The Third Gate - Separation](#)

[The Fourth Gate - Conjunction](#)

[The Fifth Gate - Putrefaction](#)  
[The Sixth Gate - Congelation](#)  
[The Seventh Gate - Cibation](#)  
[The Eighth Gate - Sublimation](#)  
[The Ninth Gate - Fermentation](#)  
[The Tenth Gate - Exaltation](#)  
[The Eleventh Gate - Multiplication](#)  
[The Twelfth Gate - Projection](#)  
[The Recapitulation](#)

# Ripley's First Gate

[Back to Twelve Gates](#) . [Back to Ripley's works](#).

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## CALCINATION - THE FIRST GATE

Calcination is the purgation of our stone,  
And restoration also of its natural heat.  
Of radical humidity it looseth none,  
Inducing solution into our stone most mete.  
Seek after philosophy I you advise  
But not after the common guise,  
With sulphur and salts prepared in diverse ways.

Neither with corrosives, nor with fire alone,  
Nor with vinegar, nor with ardent water,  
Neither with the vapour of lead,  
Our stone is calcined according to our intent.  
All those who to calcining so be bent,  
From this hard science withdraw their hand,  
Till they our calcining better understand.

For by such calcining, their bodies will be spoiled,  
For it diminishes the moisture of our stone.  
Therefore when bodies to powder be burnt,  
Dry as ashes of tree or bone,  
Of such calxes then will we will have none,  
For moisture we multiply radical,  
In our calcining, diminishing none at all.

And for a sure ground of our true calcination,  
Work wisely only kind with kind.  
For kind to kind has appetite and inclination.  
He who does not know this, in knowledge is blind,  
And may wander forth as mist in the wind,  
Knowing never with profit where to alight,  
Because he conceives not our words aright.

Join kind to kind therefore as reason is,  
For as every young shoot answers its own seed,  
Man begets man, a beast a beast, likewise,  
Further to treat of this there is no need.  
But understand this point if you will succeed,  
Each thing is first calcined in its own kind,



This well concealed fruit therein shall you find.

And we make calx unctuous both white and red,  
Of three degrees or our base be perfect,  
Fluxible as wax, else stand they in little stead.  
By right long process as philosophers do write,  
A year we take or more for our respite.  
For in less space our calxes will not be made,  
Able to tinge with colour that will not fade.

And for thy proportions you must beware,  
For therein may you be beguiled.  
Therefore so that your work will not be marred,  
Let your body be subtly filled with Mercury,  
As much then so subtiled,  
One of the Sun, two of the Moon,  
Till altogether like pap be done.

Then make the Mercury four to the Sun,  
Two to the Moon as it should be,  
And thus your work must be begun,  
In figure of the Trinity,  
Three of the body and of the spirit three,  
And for the unity of the substance spiritual,  
One more than of the substance corporeal.

By Raymond's repertory this is true Proportion,  
There who choose to look.  
The same my Doctor did show to me,  
But three of the spirit Bacon took,  
To one of the body,  
For which I lay awake many a night before I knew it.  
And both be true, take which you choose.

If the water also be equal in proportion to the earth,  
With heat in due measure,  
From them shall spring a new young shoot,  
Both white and red in pure tincture,  
Which in the fire shall ever endure.  
Kill you the quick, the dead revive;  
Make trinity unity without any strife.

This is the surest and best proportion,  
For where is least of the part spiritual,  
The better therefore shall be solution,  
Than if you did it swell with water,  
Your earth overglutting which loses all,  
Take heed therefore to the potter's loam,  
And make you never too wet your womb.

That loam behold how it is tempered,  
The mean also how it is calcinated,  
And ever look you bear this in mind,  
That never your earth with water be suffocated.  
Dry up your moisture with heat most temperate,  
Help Dissolution with moisture of the Moon,

And Congelation with the Sun, then you have done.

Four natures into the fifth so shall you turn,  
Which is a nature most perfect and temperate,  
But hard it is with your bare foot to spurn,  
Against a bar of iron, or steel newly sharpened,  
For many do so which be infatuated,  
When they such high things take in hand,  
Which they in no way do understand.

In eggs, in vitriol, or in blood,  
What riches they go there to find.  
If they Philosophy understood,  
They would not in working be so blind,  
To seek Gold and Silver out of their kind.  
For like as fire is of the burning principle,  
So is the principle of gilding likewise.

If you intend therefore to make,  
Gold and Silver by craft of our philosophy,  
Take neither eggs nor blood,  
But Gold and Silver which naturally Calcined,  
Wisely and not manually,  
A new generation will be brought forth,  
Increasing their kind as does everything.

And if it were true that profit might be,  
In things which are not metalline,  
In which be colours pleasant to see,  
As in blood, eggs, hair, urine or wine,  
Or in mean minerals dug out of the mine,  
Yet must that element be putrefied and separated,  
And with elements of perfect bodies be disposed.

But first make rotation of these elements,  
And into water your earth turn first of all,  
Then of your water make air by levitation,  
And air make fire, then I will call you a Master,  
Of all our secrets great and small.  
The wheel of Elements then you can turn about,  
Truly understanding our writings without doubt.

This done, go backwards, turning the wheel again,  
And presently turn your fire into water,  
Air into earth, else you will labour in vain.  
For so to temperament is brought our stone,  
And Nature's contractions, four are made one,  
After they have three times been circulated,  
And also your base is perfectly consummated.

This under the moisture of the Moon,  
And under the temperate heat of the Sun,  
Your Elements shall be incinerated soon,  
And then you have the mastery won.  
Thank God your work was then so begun,  
For there you have one true token,

Which first in blackness will be shown to you.

That token we call the Head of the Crow,  
And some men call it the Crow's bill,  
Some call it the ashes of Hermes tree,  
And thus they name it after their will,  
Our Toad which eats his fill of the earth,  
Some name it by that which it is mortified,  
The spirit with venom intoxicated.

But it has an infinity of names, I say,  
For it is named after each thing that is seen to be black,  
Till the time it waxes white,  
Then it has names of more delight,  
Called after all things that be full white,  
And the red likewise after the same,  
Of all red things does take the name,

You are now within the first gate,  
Of the Castle where the Philosophers dwell.  
Proceed wisely that you may win,  
And go though more gates of that Castle.  
This Castle is round as any bell,  
And gates it has yet eleven more,  
One is conquered, now to the second go.

The end of the First Gate.

## Ripley's Second Gate

[Back to Twelve Gates.](#)

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### SOLUTION - THE SECOND GATE

Now I will speak a word or two of Solution,  
Which reveals what ere was hid from sight,  
And makes thin, things that were thick,  
By virtue of our first menstruum clear and bright,  
In which our bodies have been eclipsed from light,  
And of their hard and dry compaction subtilated,  
Into their own first matter kindly retrogradated.

One in gender they be, and in number two,  
Whose father is the Sun, the Moon the mother,  
Mercury moves between,  
These and no more be our Magnesia, our Adrop,  
And no other things be here, but only sister and brother,  
That is to mean, agent and patient,  
Sulphur and Mercury, co-essential to our intent.

Betwixt these two, equally contrary,  
Engendered is our mean most marvellous,  
Which is our Mercury and unctuous menstruum,  
Our secret Sulphur working invisibly,

More fiercely than fire burning the body,  
Dissolving the body into mineral water,  
Which we do call night or darkness in the North.

But yet I trust, you understand not utterly,  
The very secret of the Philosopher's Dissolution.  
Therefore understand me, I counsel you wisely,  
For the truth I will tell you without delusion,  
Our Solution is cause of our Congelation,  
For Dissolution on the one side corporeal,  
Causes Congelation on the other side spiritual.

And we dissolve into water which wets no hand,  
For when the earth is integrally incinerated,  
Then is the water congealed; this understand,  
For the elements be so together concatenated,  
That when the body is from his first form altered,  
A new form is induced immediately,  
For nothing is without form utterly.

And here a secret I will disclose to you,  
Which is the ground unto our secrets all,  
Which if you do not know you shall but lose,  
Thy labour and costs both great and small.  
Take heed therefore that in error you not fall,  
The more your earth, and the less your water be,  
The rather and better solution shall you see.

Behold how ice to water does relent,  
And so it must, for water it was before,  
Right so again to water our earth is gone,  
And water thereby congealed for evermore.  
For after all Philosophers that ever were born,  
Each metal was once mineral water,  
Therefore with water they turn to water all.

In which water of kind occassionate,  
Of qualities been repugnant and diversity.  
Things into things must therefore be rotated,  
Until diversity be brought to perfect unity.  
For Scripture records when the earth shall be troubled,  
And into the deep sea shall be cast,  
Mountains and bodies likewise at the last.

Our bodies be likened conveniently to mountains,  
Which after high Planets we name,  
Into the deepness therefore of Mercury,  
Turn them, and keep you out of blame,  
For then you shall see a noble game,  
How all shall become powder as soft as silk,  
So does our rennet kindly curd our milk.

Then have the bodies lost their first form,  
And others been induced immediately,  
Then you have well bestowed your cost,  
Whereas others uncunningly must go by,

Not knowing the secrets of our Philosophy.  
Yet one point more I must tell thee,  
How each body has dimensions three.

Altitude, Latitude and also Profundity,  
By which always we must turn our wheel,  
Knowing that your entrance in the West shall be,  
Your passage forth to the North if you do well,  
And there your lights lose their light each deal,  
For there you must abide by ninety nights,  
In darkness of purgatory without lights.

Then take your course up to the East anon,  
By colours variable, passing in manifold ways,  
And then be winter and spring nigh overgone,  
To the East therefore devise your ascending,  
For there the Sun with daylight does uprise in summer,  
And there disport you with delight,  
For there your work shall become perfect white.

Forth from the East into the South ascend,  
And sit you down there in the chair of fire,  
For there is harvest, that is to say an end  
Of all this work after your own desire,  
There shines the Sun up in his Hemisphere,  
And after the eclipse is in redness with glory,  
To reign as King upon all metals and Mercury.

All in one glass must all this thing be done,  
Like to an egg in shape and closed well,  
Then you must know the measure of firing,  
Which if unknown your work is lost each deal.  
Never let your glass be hotter than you may feel,  
And suffer still in your bare hand to hold,  
For fear of losing, as Philosophers have told.

Yet to my doctrine futhermore attend,  
Beware your glass you never open nor move,  
From the beginning until you have made an end,  
If you do otherwise, your work may never achieve,  
Thus in this Chapter, which is but brief,  
I have taught you your true Solution,  
Now to the third gate go, for this is won.

The end of the second gate.

## Ripley's Third Gate

[Back to Twelve Gates.](#)

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### SEPARATION - THE THIRD GATE

Separation does each part from the other divide,  
The subtle from the gross, the thick from the thin,

But look you set aside manual Separation,  
For that pertains to fools that little good do win,  
But in our Separation Nature does not cease,  
Making division of qualities elemental,  
Into a fifth degree till they be turned all.

Earth is turned into water black and blue,  
And water after into air under very white,  
Then air into fire, elements there be no more,  
Of these is made our stone of great delight,  
But of this Separation much more must we write,  
And Separation is called by Philosophers definition,  
Tetraptative dispersion of the said four elements.

Of this Separation I find a like figure,  
Spoken by the prophet in the psalmody,  
God brought out of a stone a flood of water pure,  
And out of the hardest rock oil abundantly,  
So out of our precious stone if you be wise,  
Oil incombustible and water you shall draw,  
And thereabouts you need not at the coals to blow.

Do this with heat easy and nourishing,  
First with moist fire and after that with dry,  
Drawing out the phlegm with patience,  
And after that the other Natures wisely,  
Dry up thine earth till it be thirsty,  
By Calcination, else you labour in vain,  
And then make it drink up the moisture again.

Thus you must oftentimes make Separation,  
Dividing your waters into two parts,  
So that the subtle from the gross you take,  
Till the earth remain below in colour blue,  
That earth is fixed to abide all woe,  
The other part is spiritual and flying,  
But you must turn them all into one thing.

Then oil and water with water shall distil,  
And through its help receive moving,  
Keep well these two that you not spoil,  
Your work for lack of due closing,  
And make your stopple of glass,  
Melting the top of your vessel together with it,  
Then Philosopher-like it is shut up.

The water wherewith you may revive the stone,  
Look you distil before you work with it,  
Oftentimes by itself alone,  
And by this sight you shall well know,  
When it is quit from feculent faeces,  
For some men can it with Saturn multiply,  
And other substances which we defy.

Distil it therefore till it be clean,  
And thin like water as it should be,

As heaven in colour bright and shine,  
Keeping both figure and ponderosity,  
Therewith did Hermes moisten his tree,  
Within his glass he made it grow upright,  
With flowers coloured beautiful to sight.

This water is like to the venomous Tyre,  
Wherewith the mighty miracle is wrought,  
For it is a poison most strong of ire,  
A stronger poison cannot be thought,  
At apothecaries therefore it is often sought,  
But no man shall be intoxicated by it,  
From the time it is elixerated into medicine.

For then it is the miracle true,  
It is of poison most expulsive,  
And in its workings does marvels show,  
Preserving many from death to life,  
But look you meddle it with no corrosive,  
But choose it pure and quick running,  
If thou thereby will have winning.

It is a marvellous thing in kind,  
And without it nothing can be done,  
Therefore did Hermes call it his wind,  
For it flies up from Sun and Moon,  
And makes our stone to fly with it soon,  
Reviving the dead and giving life,  
To Sun and Moon, husband and wife.

Which if they were not by craft made quick,  
And their fatness with water drawn out,  
So the thin was severed from the thick,  
You should never bring this work about,  
If you will speed therefore without doubt,  
Raise up the birds out of their nest,  
And after again bring them to rest.

Water with water will accord and ascend,  
And spirit with spirit, for they be of one kind,  
Which after they be exalted make to descend,  
So shall you divide that which Nature formerly did bind,  
Mercury essential turning into wind,  
Without which natural and subtle Separation,  
May never complete profitable generation.

Now to help you in at this gate,  
The last secret I will tell to you,  
Your water must be sublimated seven times,  
Else no kindly Dissolution shall be,  
And you shall not see putrefying,  
Like liquid pitch, nor colours appearing,  
For lack of fire working within your glass.

There are four fires which you must understand,  
Natural, unnatural, against Nature also,

And elemental which does burn the brand.  
These four fires we use and no more,  
Fire against nature must do your bodily woe,  
This is our Dragon as I you tell,  
Fiercely burning as the fire of hell.

Fire of nature is the third menstrual,  
That fire is natural in each thing,  
But fire occasional, we call unnatural,  
As heat of ashes, and baths for putrefying,  
Without these fires you may nought bring to Putrefaction,  
For to be separate,  
Your matters together proportionate.

Therefore make fire within your glass,  
Which burns the body more than fire Elemental,  
If you will win our secrets,  
According to your desire.  
Then shall your seeds both rot and spire,  
By help of fire occasional,  
That kindly after they may be separated.

Of Separation the Gate must thus be won,  
That furthermore yet you may proceed,  
Towards the Gate of secret Conjunction,  
Into the inner Castle which will you lead,  
Do after my counsel if you will speed,  
With two strong locks this Gate is shut,  
As consequently you shall well know.

The end of the Third Gate.

## Ripley's Fourth Gate

[Back to Twelve Gates.](#)

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### THE FOURTH GATE - CONJUNCTION

After the chapter of natural Separation,  
By which the elements of our Stone be dissevered,  
Here follows the chapter of secret Conjunction,  
Which Natures repugnant joins to perfect unity.  
And so them knitteth that none from the other may flee,  
When they by fire shall be examined,  
They be together so surely conjugated.

And therefore Philosophers give this definition,  
Saying this Conjunction is nothing else,  
But a copulation of dissevered qualities,  
Or a co-equation of principles, as others tell,  
But some men with Mercury that the Apothecary sells,  
Meld bodies which cannot divide their matter,  
And therefore they slip aside.



For until the time the soul be separated,  
And cleansed from its original sin with the water,  
And thoroughly spiritualised,  
The true Conjunction you may never begin.  
Therefore the soul first from the body twin,  
Then of the corporeal part and of the spiritual.  
The soul shall cause perpetual conjunction.

Of two conjunctions the philosophers do mention make,  
Gross when the body with Mercury is reincrudate,  
But let this pass, and to the second take heed,  
Which is as I have said, after separation celebrated,  
In which the parties be left with least to colligate,  
And so promoted unto a most perfect temperance,  
That never after amongst them may be repugnance.

Thus Separation causes true Conjunction to be had,  
Of water and air, with earth and fire,  
But that each element into other may be laid,  
And so abide for ever to your desire,  
Do as do daubers with clay or mire,  
Temper them thick and make them not too thin,  
So do up drying, you shall the rather win.

But manners there be of our Conjunction three,  
The first is called Diptative by Philosophers,  
Which between the agent and patient must be,  
Male and female, Mercury and Sulphur vive,  
Matter and form, thin and thick to thrive,  
This lesson will help thee without any doubt,  
And our Conjunction truly to bring about.

The second manner is called Triptative,  
Which is Conjunction, made of things three,  
Of body, soul and spirit, that they not strive,  
Which trinity you must bring to unity,  
For as the soul to the spirit must bonded be,  
So the body must the soul to him knit,  
Out of thy mind let not this lesson flit.

The third manner and also the last of all,  
Four Elements together which join to abide,  
Tetraptative certainly the Philosophers do call it,  
And especially Guido de Montano whose fame goes wide,  
And therefore in most laudable manner this tide,  
In our Conjunction four elements must aggregate in due proportion,  
Which first were separated asunder.

Therefore like as the woman has veins fifteen,  
And the man has but five to the act of their fecundity,  
Required in our Conjunction first I mean,  
So must the man our Sun have of his water three,  
And nine his wife, which three to him must be.  
Then like with like will joy have for to dwell,  
More of Conjunction I needeth not to tell.

This chapter I will conclude right soon,  
Therefore gross Conjunction charging thee to make but one,  
For seldom have strumpets children of them bore,  
And so you shall never come by our stone,  
Without you let the woman lie alone,  
That after she has once conceived of the man,  
Her matrix be shut up from all others then.

For such as add ever more crude to crude,  
Opening their vessel letting their matters cool,  
The sperm conceived they nourish not but delude themselves,  
And spoil their work each time.  
If you therefore wish to do well,  
Close up your matrix and nourish the seed,  
With continual and temperate heat if you will speed.

And when your vessel has stood by five months,  
And clouds and eclipses be passed each one,  
The light appearing, increase your heat, then believe,  
Until bright and shining in whiteness be your Stone.  
Then may you open your glass anon,  
And feed your child which is born,  
With milk and meat, aye more and more.

For now both moist and dry is so contempered,  
That of the water earth has received impression,  
Which never after that asunder may be separate,  
So water to earth has given ingression,  
That both together to dwell have made profession,  
And water of earth has purchased a retinue,  
They four made one never more to strive.

Thus in two things all our intent does hang,  
In dry and moist, which are two contraries.  
In dry, that it bring the moist to fixing,  
In moist, that it give liquefaction to the earth also,  
That of them a temperament may thus go forth,  
A temperament not so thick as the body is,  
Neither so thin as water without miss.

Loosing and knitting thereof be two principles,  
Of this hard science, and poles most principal,  
How be it that other principles be many more,  
As shining fanes which I shall show,  
Proceed therefore unto another wall,  
Of this strong Castle of our Wisdom,  
That in at the fifth Gate you may come.

The end of the Fourth Gate.

## Ripley's Fifth Gate

[Back to Twelve Gates.](#)

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## THE FIFTH GATE - PUTREFACTION

Now we begin the chapter of Putrefaction,  
Without which pole no seed may multiply,  
Which must be done only by continual action,  
Of heat in the body, moist not manually.  
For bodies else may not be altered naturally,  
Since Christ doth witness, unless the grain of wheat die in the ground,  
Increase may thou not get.

And likewise unless the matter putrefy,  
It may in no way truly be altered,  
Neither may thy elements be divided kindly,  
Nor the conjunction of them perfectly celebrated,  
That thy labour therefore be not frustrated,  
The privitie of our putrefying well understand,  
Before ever you take this work in hand.

And Putrefaction may thus be defined, after philosophers sayings,  
To be the slaying of bodies,  
And in our compound a division of things three,  
Leading forth into the corruption of killed bodies,  
And after enabling them unto regeneration,  
For things being in the earth, without doubt,  
Be engendered of rotation in the heavens about.

And therefore as I have said before,  
Thine elements commixed and wisely coequate,  
Thou keep in temperate heat,  
Eschewing evermore that they be not incinerate by violent heat,  
To dry powder, unprofitably rubificated,  
But into powder black as a crow's bill,  
With heat of the Bath or else of our dunghill.

Until the time that ninety nights be passed,  
In moist heat keep them for any thing,  
Soon after by blackness you shall espy,  
That they draw close to putrefying,  
Which after many colours you shall bring,  
With patience easily to perfect whiteness,  
And so thy seed in his nature will multiply.

Make each the other then to hug and kiss,  
And like as children to play them up and down,  
And when their shirts are filled with piss,  
Then let the woman to wash be bound,  
Which often for faintness will fall in a swoon,  
And die at last with her children all,  
And go to purgatory to purge their filth original.

When they be there, by little and little increase,  
Their pains with heat, aye, more and more,  
Never let the fire from them cease,  
And see that thy furnace be apt therefore,  
Which wise men call an Athanor,

Conserving heat required most temperately,  
By which thy matter doth kindly putrefy.

Of this principle speaks wise Guido,  
And sayeth "by rotting dieth the compound corporeal",  
And then after Morien and others more,  
Upriseth again regenerated, simple and spiritual,  
And were not heat and moisture continual,  
Sperm in the womb might have no abiding,  
And so there should be no fruit thereof upspring.

Therefore at the beginning our stone thou take,  
And bury each one in other within their grave,  
Then equally between them a marriage make,  
To lie together six weeks let them have their seed conceived,  
Kindly to nourish and save,  
From the ground of their grave not rising that while,  
Which secret point doth many a one beguile.

This time of conception with easy heat abide,  
The blackness showing shall tell you when they die,  
For they together like liquid pitch that tide,  
Shall swell and bubble, settle and putrefy,  
Shining colours therein you shall espy,  
Like to the rainbow marvellous to sight,  
The Water then beginneth to dry upright.

For in moist bodies, heat working temperate,  
Engenders blackness first of all,  
Which is the assigned token of kindly Conjunction,  
And of true Putrefaction: remember this,  
For then perfectly to alter thou can not miss,  
And thus by the gate of blackness thou must come in,  
To light of Paradise in whiteness if you wilt win.

For first the Sun in his uprising shall be obscured,  
And pass the waters of Noah's flood on earth,  
Which was continued a hundred and fifty days,  
Ere this water went away,  
Right so our waters shall pass (as wise men understood),  
That you with David shall say,  
"Abierunt in sicco flumina" : bear this away.

Soon after that Noah planted his vineyard,  
Which royally flourished and brought forth grapes,  
After which space you shall not be afraid,  
For it likewise shall follow the nourishing of our stone,  
And soon after that 30 days be gone,  
You shall have grapes right as ruby red,  
Which is our Adrop, our Ucifer, and our red lead.

For like as souls after pains transitory,  
Be brought to Paradise, which ever is joyful life,  
So shall our stone after his darkness in Purgatory be purged,  
And joined in Elements without strife,  
Rejoice the whiteness and beauty of his wife,

And pass from darkness of purgatory to light of Paradise,  
In whiteness Elixir of great might.

And that you may the rather to putrefaction win,  
This example take you for a true conclusion,  
For all the secret of Putrefaction rests therein,  
The heart of oak that hath of water continual infusion,  
Will not soon putrefy, I tell you without delusion,  
For though it lay in water a hundred years and more,  
Yet should you find it sound as ere it was before.

But if you keep it sometimes wet and sometimes dry,  
As thou may see in timber by usual experiment,  
By process of time that oak shall utterly putrefy,  
And so likewise according to our intent,  
Sometimes our tree must with the Sun be burnt,  
And then with water we must make it cool,  
That by this means to rotting we may bring it well.

For now in wet, and now again in dry,  
And now in heat, and now again to be in cold,  
Shall cause it soon to putrefy,  
And so shall thou bring to rotting your gold,  
Treat thy bodies as I have thee told,  
And in thy putrefying with heat be not too swift,  
Lest in the ashes thou seek after your thrift.

Therefore your water you draw out of the earth,  
And make the soul therewith to ascend,  
Then down again into the earth it throw,  
That they oftentimes so ascend and descend,  
From violent heat and sudden cold descend your glass,  
And make your fire so temperate,  
That by the sides the matter be not vitrified.

And be you wise in choosing of the matter,  
Meddle with no salts, sulphurs nor mean minerals,  
For whatsoever any worker to thee does clatter,  
Our Sulphur and Mercury be only in metals,  
Which some men call oils and waters,  
Fowls and bird, with many other names,  
So that fools should never know our stone.

For of this world our stone is called the ferment,  
Which moved by craft as nature does require,  
In his increase shall be full opulent,  
And multiply his kind after thine own desire,  
Therefore is God vouchsafe you to inspire,  
To know the truth, and fancies to eschew,  
Like unto you in riches shall be but few.

But many men be moved to work after their fantasy,  
In many subjects in which be tinctures gay,  
Both white and red divided manually to sight,  
But in the fire they fly away,  
Such break pots and glasses day by day,

Poisoning themselves and losing their sight,  
With odours, smokes, and watching up by nights.

Their clothes be bawdy and worn threadbare,  
Men may them smell for multipliers where they go,  
To file their fingers with corrosives they do not spare,  
Their eyes be bleary, their cheeks lean and blue,  
And thus I know they suffer loss and woe,  
And such when they have lost that was in their purse,  
Then do they chide, and Philosophers sore do curse.

To see their houses is a noble sport,  
What furnaces, what glasses there be of diverse shapes,  
What salts, what powders, what oils, or acids,  
How eloquently of Materia Prima their tongues do clap,  
And yet to find the truth they have no hope,  
Of our Mercury they meddle and of our sulphur vive,  
Whereon they dote, and more and more unthrive.

For all the while they have Philosophers been,  
Yet could they never know what was our Stone,  
Some sought it in dung, in urine, some in wine,  
Some in star slime (some thing it is but one),  
In blood and eggs : some till their thrift was gone,  
Dividing elements, and breaking many a pot,  
Shards multiplying, but yet they hit it not.

They talk of the red man and of his white wife,  
That is a special thing, and of the Elixirs two,  
Of the Quintessence, and of the Elixir of life,  
Of honey, Celidonie, and of Secondines also,  
These they divide into Elements, with others more,  
No multipliers, but will they be called Philosophers,  
Which natural Philosophy did never read or see.

This fellowship knows our Stone right well,  
They think them richer than is the King,  
They will him help, he shall not fail,  
To win for France a wondrous thing,  
The holy Cross home will they bring,  
And if the King were taken prisoner,  
Right soon his ransom would they make.

A marvel it is that Westminster Kirk,  
Which these Philosophers do much haunt,  
Since they can so much riches work,  
As they make boast of and avaunt,  
Drinking daily at the wine due taunt,  
Is not made up perfectly at once,  
For truly it lacketh yet many stones.

Fools do follow them at their tail,  
Promoted to riches wishing to be,  
But will you hear what worship and avail,  
They win in London that noble city ?  
With silver maces (as you may see),

Sargents awaiteth on them each hour,  
So be they men of great honour.

Sargents seek them from street to street,  
Merchants and Goldsmiths lay after them to watch,  
That well is him that with them may meet,  
For the great advantage that they do catch,  
They hunt about as does a dog,  
Expecting to win so great treasure,  
That ever in riches they shall endure.

Some would catch their goods again,  
And some more good would adventure,  
Some for to have would be full fain,  
Of ten pounds one, I you ensure,  
Some which have lent their goods without measure,  
And are with poverty clad,  
To catch a noble, would be full glad.

But when the Sargents do them arrest,  
Their pockets be stuffed with Paris balls,  
Or with signets of St Martin's at the least,  
But as for money it is pissed against the walls,  
Then they be led (as well for them befalls),  
To Newgate or Ludgate as I you tell,  
Because they shall in safeguard dwell.

Where is my money become, saith one ?  
And where is mine, saith he and he ?  
But will you hear how subtle they be anon,  
In answering that they excused be,  
Saying of our Elixirs we were robbed,  
Else might we have paid you all your gold,  
Though it had been more by ten-fold.

And then their creditors they flatter so,  
Promising to work for them again,  
In right short space the two Elixirs,  
Doting the Merchants that they be fain,  
To let them go, but ever in vain,  
They work so long, till at the last,  
They be again in prison cast.

If any them ask why they be not rich ?  
They say that they can make fine gold of tin,  
But he (say they) may surely swim the ditch,  
Which is upheld by the chin,  
We have no stock, therefore may we not win,  
Which if we had, we would soon work enough,  
To finish up Westminster Kirk.

And some of them be so devout,  
They will not dwell out of that place,  
For they may without doubt,  
Do what them list to their solace,  
The Archdeacon is so full of grace,

That if they bless him with their cross,  
He forceth little of other mens loss.

And when they there sit at the wine,  
These monks they say have many a pound,  
Would God (saith one) have some were mine,  
Yet care away, let the cup go round,  
Drink on saith another, the mean is found,  
I am a master of that Art,  
I warrant us we shall have part

Such causes Monks evil to do,  
To waste their wages through their dotage,  
Some bringeth a mazer, and some a spoon,  
Their Philosophers gives them such comage,  
Behighting them winning with domage,  
A pound for a penny at the least again,  
And so fair promises make fools fain.

A Royal medicine one upon twelve,  
They promise them thereof to have,  
Which they could never for themselves,  
Yet bring about, so God me save,  
Beware such Philosophers no man deprave,  
Which help these Monks to riches so,  
In threadbare coats that they must go.

The Abbot ought well to cherish this company,  
For they can teach his Monks to live in poverty,  
And to go clothed and monied religiously,  
As did Saint Bennet, eschewing superfluity,  
Easing them also of the ponderosity of their purses,  
With pounds so aggravated,  
Which by Philosophy be now alleviated.

Lo who meddles with this rich company,  
Great boast of their winning they may make,  
For they shall reap as much by their Philosophy,  
As they of the tail of an ape can take,  
Beware therefore for Jesus' sake,  
And meddle with nothing of great cost,  
For if thou do, it is but lost.

These Philosophers (of which I spoke before),  
Meddle and blunder with many a thing,  
Running in errors ever more and more,  
For lack of true understanding,  
But like must always bring forth like,  
So hath God ordained in every kind,  
Would Jesus they would bear this is mind.

They expect of a Nettle to have a Rose,  
Or of an Elder to have an apple sweet,  
Alas, that wisemen their goods should lose,  
Trusting such doctrines when they them meet,  
Which say our Stone is trodden under foot,



And makes them vile things to distil,  
Till all their houses with stench they fill.

Some of them never learned a word in Schools,  
Should such by reason understand Philosophy ?  
Be they Philosophers ? Nay, they be fools.  
For their works prove them without wit,  
Meddle not with them, if you would be happy,  
Lest with their flattery they so thee till,  
That you agree unto their will.

Spend not thy money away in waste,  
Give not to every spirit credence,  
But first examine, grope and taste,  
And as thou provest, so put your confidence,  
But ever beware of great expense,  
And if the Philosopher do live virtuously,  
The better you may trust his Philosophy.

Prove him first, and him appose,  
Of all the secrets of our Stone,  
Which if he know not, you need not to lose,  
Meddle you no further, but let him be gone,  
Though he make ever so piteous a moan,  
For then the Fox can fagg and faine,  
When he would to his prey attain.

If he can answer as a Clerk,  
How he has not proved it indeed,  
And you then help him to his work,  
If he be virtuous I hold it merited,  
For he will thee quite if ever he speeds,  
And thou shalt know by a little anon,  
If he have knowledge of our Stone.

One thing, one glass, one furnace, and no more,  
Behold if he does hold this principle,  
And if he do not, then let him go,  
For he shall never make thee a rich man,  
Timely it is better you forsake him,  
Than after with loss and variance,  
And other manner of unpleasance.

But if God fortune you to have,  
This Science by doctrine which I have told,  
Reveal it not to whosoever it craves,  
For favour, fear, silver or gold.  
Be no oppressor, lecher not boaster bold,  
Serve thy God and help among the poor,  
If you wish this life to continue long.

Unto thyself your secrets ever keep,  
From sinners, who have not God in dread,  
But will cast you in prison deep,  
Till you teach them to do it indeed,  
Then slander on you shall spring and spread,

That you do coin then will they say,  
And so undo you for ever and aye.

And if you teach them this cunning,  
Their sinful living for to maintain,  
In hell therefore shall be your winning,  
For God will take disdain of you and them,  
As thou nought could therefore you faine,  
That body and soul you may both save,  
And here in peace to have your living.

Now in this Chapter I have taught you,  
How you must putrefy your body,  
And so to guide you that you be not caught,  
And put to durance loss and villany  
My doctrine therefore remember wisely,  
And pass forth towards the sixth gate,  
For thus the fifth is triumphate.

The end of the Fifth Gate

## Ripley's Sixth Gate

[Back to Twelve Gates.](#)

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### THE SIXTH GATE - CONGELATION

Of Congelation I need not much to write,  
But what it is, I will to you declare.  
It is the induration of soft things of colour white,  
And the fixation together of spirits which are flying,  
How to congeal, you need not much to care,  
For Elements will knit together soon,  
So that Putrefaction be kindly done.

But Congelations be made in divers ways,  
Of spirits and bodies dissolved to water clear,  
Of salts also dissolved twice or thrice,  
And then congealed into a fluxible matter;  
Of such congealing, fools fast do clatter,  
And some dissolve, dividing the Elements manually,  
And congealing them after to a dry powder.

But such congealing is not to our desire,  
For unto ours it is contrary,  
Our congelation dreads not the fire :  
For it must ever stand in it unctuous,  
And so it is also a tincture so bounteous,  
Which in the air congealed will not relent to water,  
For then our work were spoiled.

Moreover congeal not into so hard a stone,  
As glass or crystal, which melteth by fusion,

But so that it like wax will melt anon  
Without blast: and beware of delusion,  
For such congealing accords not to our conclusion,  
As will not flow, but run to water again,  
Like salt congealed, then labour you in vain.

Which congelation avails us not a deal,  
It longeth to multipliers, congealing vulgarly,  
If you therefore wish to do well,  
(So that the medicine shall never flow kindly,  
Neither congeal, without you putrefy it first)  
First purge, and then fix the elements of our stone,  
Till they together congeal and flow anon.

For when your matter is made perfectly white,  
Then will the spirit with the body be congealed,  
But of that time you may have long respite,  
Or it congeal, like pearls in your sight,  
Such congelation be you glad to see,  
And after like grains red as blood,  
Richer than any worldly good.

The earthly grossness therefore first mortified,  
In moisture blackness is engendered;  
This principle may not be denied,  
For natural philosophers so say, I declare,  
Which had, of whiteness you may not miss;  
And into whiteness if thou congeal it once,  
Then have you a stone most precious of all stones.

And like as the moist did putrefy the dry,  
Which caused in colour blackness to appear,  
So the moist is congealed by the dry,  
Engendering whiteness shining with might full clear,  
And dryness proceeding as the matter whitens,  
Like as in blackness moisture does him show,  
By colours variant always new and new.

The cause of this is heat most temperate,  
Working and moving the matter continually,  
And thereby also the matter is altered,  
Both inward and outward substantially,  
Not as do fools to their sophistical sight;  
But in every part all fire to endure,  
Fluxible, fixed and stable in tincture.

As Physic determines of each digestion,  
First done in the stomach in which is dryness,  
Causing whiteness without question,  
Like as the second digestion causes redness,  
Completed in the liver by temperate heat,  
Right so our Stone by dryness and by heat,  
Is digested to white and red complete.

But here you must another secret know,  
How the Philosophers child in the air is born,

Busy you not to blow at the coal too fast,  
And take this neither for mockery or scorn,  
But trust me truly, else is all your work forlorn,  
Without your earth with water be revived,  
Our true congealing you shall never see.

A soul it is, being betwixt heaven and earth,  
Arising from the earth as air with water pure,  
And causing life in every lively thing,  
Incessant running upon our four fold nature,  
Enforcing to better them with all its cure,  
Which air is the fire of our Philosophy,  
Named now oil, now water mystically.

And by this means air which we call oil or water,  
Our fire, our ointment, our spirit, and our Stone,  
In which one thing we ground our wisdoms all,  
Goes neither in nor out alone,  
Nor the fire but the water anon.  
First it leads out, and after it brings in,  
As water with water, which will not lightly twin.

And so may water only our water move,  
Which moving causes both death and life  
And water to water doth kindly cleave,  
Without repugnance or any strife,  
Which water to fools is nothing rife,  
Being without doubt of the kind of the Spirit,  
Called water and that which leads out.

And water is the secret and life of every thing  
Of substance found in this world,  
For of water each thing has its beginning,  
As is shown in women, when they are unbound,  
Of water called Albumen, which passes before if all be sound,  
First from them running,  
With grievous throes before their childing.

And truly that is the most principal cause,  
Why Philosophers charge us to be patient,  
Till in time the water be dried all to powder,  
With nourishing heat, continual, not violent;  
For qualities be contrary of every element,  
Till after black in white be made a union,  
Of them for ever, congealed without division.

And furthermore, the preparation of this conversion,  
From thing to thing, from one state to another,  
Is done only by kindly and discrete operation of Nature,  
As is of sperm within the mother;  
For sperm and heat, are as sister and brother,  
Which be converted in themselves as nature can,  
By action and passion at last to perfect man.

For as the bodily part by nature was combined,  
Into man, is such as the beginner was,

Which though it thus from thing to thing was altered,  
Not out of kind, to mix with other kind did pass,  
And so our matter spermatical within our glass,  
Within itself must turn from thing to thing,  
By most temperate heat only nourishing it.

Another natural example I may tell you,  
How the substance of an egg by nature is wrought  
Into a chicken without passing out of the shell,  
A plainer example I could not have thought,  
And their conversions be made till forth be brought,  
From state to state, the like by like in kind,  
With nourishing heat : only bear this in mind.

Another example here also you may read,  
Of vegetable things, taking consideration,  
How every thing grows of its own seed,  
Through heat and moisture, by natural operation,  
And therefore minerals be nourished by the administration  
Of radical moisture, which was their beginning,  
Not passing their kind within one glass.

There we turn them from thing to thing again,  
Into their mother the water when they go,  
Which principle unknown, you labourest in vain.  
Then all is sperm ; and things there be no more,  
But kind with kind in number two,  
Male and female, agent and patient,  
Within the matrix of the earth most orient.

And these be turned by heat from thing to thing  
Within one glass, and so from state to state,  
Until the time that nature does bring them,  
Into one substance of the water regenerate:  
And so the sperm with his kind is altered,  
Able in likeness his kind to multiply,  
As does in kind all other things naturally.

In the time of this said natural process,  
While that the conceived sperm is growing  
The substance is nourished with his own menstrual,  
Which water only out of the earth did spring,  
Whose colour is green in the first showing;  
And from that time the Sun hides his light,  
Taking his course throughout the North by night.

The said menstrual (I say to you in counsel)  
The blood of our green Lion and not of vitriol,  
Dame Venus can the truth of this tell to you,  
At the beginning, to counsel if you call her,  
The secret is hid by Philosophers great and small,  
Which blood drawn out of our green Lion,  
For lack of heat had not perfect digestion.

But this blood called our secret menstrual,  
Wherewith our sperm is nourished temperately,

When it is turned into the corporeal faeces,  
And so become perfectly white and very dry,  
Congealed and fixed into his own body,  
Then decocted blood to sight it may well seem,  
Of this work named the milk white diadem.

Understand now that our fiery water thus sharp,  
Is called our menstrual water,  
Wherein our earth is loosed and naturally calcined,  
By congelation that they may never twine,  
But yet to congeal more water you may not hesitate,  
Into three parts of the acute water said before,  
With the fourth part of the earth congealed and no more.

Unto that substance therefore so congeate,  
The fourth part put of crystalline water,  
And make them then together to be disposed,  
By congelation into a miner metalline,  
Which like a new slipped sword will shine,  
After the blackness which first will show,  
The fourth part then give it of water new.

Many imbibitions it must have yet,  
Give it the second, and after the third also,  
The said proportion keeping in your wit,  
Then to another the fourth time look you go,  
Therefore pass not the fifth time and the sixth,  
But put two parts at each time of them three,  
And at the seventh time five parts must there be.

When you have made imbibition seven times,  
Again you must turn your wheel,  
And putrefy all that matter without addition,  
First abiding blackness if you will do well,  
Then into whiteness congeal it up each deal,  
And after by redness into the south ascend,  
Then have you brought your base to an end.

Thus is your water then divided into two parts,  
With the first part the bodies be putrefied,  
And to your imbibitions the second part must go,  
With which your matter is afterward denigrated,  
And soon upon easy decoction albificated,  
Then is it named by Philosophers our starry stone,  
Bring that to redness, then is the sixth gate won.

The end of the Sixth Gate.

## Ripley's Seventh Gate

[Back to Twelve Gates.](#)

Now I turn my pen to write of Cibation,  
Since it must here the seventh place occupy:  
But in few words it will be expedited,  
Take heed therefore, and understand me wisely;  
Cibation is called a feeding of our dry matter,  
With milk and meat, which moderately you do,  
Until it be brought unto the third order.

But give it never so much, that you it glut,  
Beware of dropsy, and also of Noah's flood:  
By little and little therefore you to it put  
Of meat and drink, as seems to do it good,  
That watery humours not overgrow the blood,  
To drink therefore let it be measured so,  
That you never quench it from that kindly appetite.

For if it drink too much, then it must have  
A vomit or else it will be sick too long from the dropsy  
Therefore thy womb thou save,  
And from the flux, or else it will be wrong,  
But rather let it thirst for drink along  
Than you should give it overmuch at once.  
Which must in youth be dieted for the nonce.

And if you diet it (as nature does require) moderately,  
Till time that it be grown to age,  
Keeping it from cold, and nourishing it with moist fire,  
Then it shall grow, and wax full of courage,  
And do to you both pleasure and advantage;  
For it shall make dark bodies whole and bright,  
Cleansing their leprosy through its might.

Three time must you also turn about your wheel,  
Still keeping the rule of the said Cibation,  
And then as soon as it does feel the fire,  
Like wax it will be ready unto liquation:  
This chapter needs no longer protestation,  
For I have told you the diet most convenient,  
After thine elements be made equipotent.

And also how you shall bring thy gold to whiteness,  
Most like in figure to leaves of the hawthorn tree,  
Called Magnesia, as I have told before,  
And our White Sulphur without combustibility,  
Which from the fire will never fly away.  
And thus the seventh gate (as you desired)  
In the uprising of the Sun is conquered.

The end of the seventh gate

## Ripley's Eighth Gate

[Back to Twelve Gates.](#)

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## THE EIGHTH GATE - SUBLIMATION

Here of our Sublimation a word or two  
I have to speak, which is the eighth gate.  
Fools do sublime, but you do not sublime so,  
For we sublime not in the way they do,  
To sublime truly therefore you shall not miss,  
If you can make they bodies first spiritual,  
And then your spirits (as I have taught you) corporeal.

Some do sublime Mercury from vitriol and salt,  
And other spirits from scales of iron and steel,  
Calcined from egg shells, and from quicklime,  
And in their manner yet sublime they right well,  
But such subliming accords never a deal,  
To our intents, for we sublime not so,  
To true subliming therefore, now I will go.

In Sublimation first beware of one thing,  
That thou sublime to the top of the vessel;  
For without violence you shall not bring it down again,  
But there it will abide and dwell.  
So I tell you it rejoices with refrigeration,  
Keep it down therefore with temperate heat,  
Full forty days, till it wax black and brown.

For then the soul begins to come out  
From his own veins, for all that is subtle,  
Will with the spirit ascend without doubt,  
Bear in your mind therefore, and think on this,  
How here eclipsed be your bodies,  
As they do putrefy subliming more and more into water  
Until they be all borne upwards.

And thus when they have spued out their venom,  
Into the water then it does appear black,  
Becoming spiritual each deal without doubt,  
Subliming easily in our manner,  
Into the water, which does bear it:  
For in the air our child must thus be born  
Of the water again, as I have said before.

But when these two by continual Sublimation,  
Be laboured so with heat both moist and temperate,  
That is all white and purely made spiritual,  
Then heaven upon earth must be reiterated,  
Until the soul with the body be incorporated,  
That earth become all that before was heaven,  
Which will be done in seven Sublimations.

And Sublimations we make for three causes,  
The first cause is, to make the body spiritual,  
The second is, that the spirit may be corporeal,  
And become fixed with it and consubstantial,  
The third cause is, that from its filthy original



It may be cleansed, and its saltiness sulphurous,  
May be diminished in it, which is infectious.

Then when they thus together be freed from impurities,  
They will sublime up whiter than the snow;  
That sight will greatly comfort you :  
For then anon perfectly you shalt know,  
The spirits shall so be thrown down,  
That this eighth gate shall to thee be unlocked,  
Out of which many are shut and mocked.

The end of the eighth gate

## Ripley's Ninth Gate

[Back to Twelve Gates.](#)

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### THE NINTH GATE - FERMENTATION

True Fermentation few workers understand,  
That secret therefore I will expound to you.  
I travelled truly through many a land,  
Ere ever I might find any that would tell it me :  
Yet as God would, evermore blessed be he,  
At at last I came to the perfected knowledge thereof,  
Take heed therefore what I thereof do write.

Fermentations in divers manners be done,  
By which our medicine must be perpetuated,  
Into clear water - some looseth Sun and Moon,  
And with their medicines make them to be congealed;  
Which in the fire when they be examined,  
May not abide, nor alter with complement:  
For such fermenting is not to our intent.

But yet more kindly some other men do,  
Fermenting their medicines in this way -  
In Mercury dissolving both Sun and Moon,  
Till time with the spirit they will arise,  
Subliming them together twice or thrice;  
Then Fermentation therewith they make;  
That is a way, but yet we it forsake.

Some others there be which have more sense,  
To touch the truth in part of fermenting -  
They amalgam their bodies with Mercury like pap,  
Then thereupon their medicines relenting;  
These of our secrets have some hint,  
But not the truth with perfect complement  
Because they neither putrefy, nor alter their Ferment.

That point therefore I will disclose to you,  
Look how you did with your imperfect body -  
Do so with thy perfect bodies in each degree,

That is to say, first you putrefy them,  
Destroying their former qualities utterly,  
For this is wholly to our intent,  
That first you alter before you ferment.

To your compound make ferment the fourth part,  
Which ferments be only of Sun and Moon,  
If you therefore be master of this art,  
Your fermentation let thus be done,  
Fix water and earth together soon,  
And when your medicine as wax do flow,  
Then upon amalgams look you it throw.

And when all that together is mixed,  
Above the glass well closed make your fire,  
And so continue it till all be fixed,  
And well fermented to your desire,  
Then make Projection after thy pleasure  
For that is medicine each deal perfected,  
Thus must you ferment both red and white.

For like as flour of wheat made into a paste,  
Requires ferment, which we call leaven of bread,  
That it may have the kindly taste,  
And become cordial food to man and woman,  
So you shall ferment your medicine,  
That it may taste of the Ferment pure,  
At all assays for ever to endure.

And understand that there be Ferments three,  
Two be of bodies in nature clean,  
Which must be altered as I have told you;  
The third most secret of which I mean,  
Is the first earth of his water green:  
And therefore when the Lion does thirst,  
Make him to drink till his belly burst.

Of this a question if I should move,  
And ask of workers, what is this thing ?  
Anon thereby I should them prove,  
If they had knowledge of our fermenting:  
For many a man speaks with wondering,  
Of Robin Hood and of his bow,  
Which never shot therein I trow.

For true Fermentation as I tell you,  
Is the incorporation of the soul with the bodies,  
Restoring to it the kindly smell,  
With taste and colour by natural compacting together,  
Of things dissevered, a due re-integration,  
Whereby the body of the spirit takes impression.  
That either the other may help to have ingression.

For like as bodies in their compaction corporeal,  
May not show out their qualities effectually,  
Until the time that they become spiritual,

No more may spirits abide with bodies steadfastly,  
Till they be fixed together with them proportionally,  
For then the body teaches the spirit to suffer fire,  
And the spirit the body to enter to your desire.

Therefore you must ferment your gold with gold,  
Your earth cleansed with his own water, I mean,  
Nought else to say but element with element,  
The spirit of life only going between,  
For like as an adamant as you have seen  
Draws iron to him, so does our earth by kind,  
Draw down to him his soul borne up with wind.

With wind therefore the soul lead out and in,  
Mingle gold with gold, that is to say,  
Make Element with Element together run,  
Till time all fire they may suffer,  
For earth is Ferment without nay to water,  
And water the earth unto,  
Our Fermentation in this way must be done.

Earth is gold, and so is the soul also,  
Not common, but ours thus elementary,  
And yet thereto the Sun must go,  
That by our wheel it may be altered:  
For so to ferment it must be prepared,  
That it profoundly may be joined,  
With other natures as I said to you.

And whatsoever I have here said of gold,  
The same of silver I will you understand,  
That you putrefy them and alter (as I have told)  
Ere you take in hand to ferment your medicine.  
Forsooth I could never find anyone in England  
Who could teach me to ferment in this way,  
Without error, by practice or by speech.

Now of this chapter needs to treat no more,  
Such I intend prolixity to eschew;  
Remember well my words therefore,  
Which you shall prove by practice true,  
And Sun and Moon look you renew,  
That they may hold of the fifth nature,  
Then shall their tincture evermore endure.

And yet a way there is most excellent,  
Belonging unto another working,  
A water we make most redolent,  
All bodies to oil wherewith we bring,  
With which our medicine we make flowing,  
A quintessence this water we call,  
Which heals all diseases in man.

But with my base, after my doctrine prepared,  
Which is our calx this must be done,  
For when our bodies be so calcined,

That water will to oil dissolve them soon  
Make you therefore oil both of the Sun and Moon,  
Which is ferment most fragrant for to smell,  
And so the ninth gate of this Castle is conquered.

The end of the Ninth Gate.

## Ripley's Tenth Gate

[Back to Twelve Gates.](#)

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### THE TENTH GATE - EXALTATION

We proceed now to the chapter of Exaltation,  
Of which truly you must have pure knowledge,  
But little is different from Sublimation,  
If you conceive it right I you ensure,  
Hereto accords the holy scripture,  
Christ saying thus - "if I exalted be,  
Then shall I draw all things unto me".

Our medicine if we exalt so,  
It shall be thereby ennobled,  
That must be done in two manners,  
From time the parties be disposed,  
Which must be crucified and examined,  
And then bury together both man and wife,  
To be after revived by the spirit of life.

Then up to heaven they must be exalted,  
There to be in body and soul glorified,  
For you must bring them to such subtlety,  
That they ascend together to enter,  
In clouds of clearness uniting together with Angels,  
Then shall they draw as you shall see,  
All other bodies to their own dignity.

If you therefore will exalt the bodies,  
First you augment them with the spirit of life,  
Till in time the earth be well subtilized,  
By natural rectifying of every Element,  
Exalting them up into the firmament,  
Then much more precious shall they be than gold,  
Because of the quintessence which they do hold.

For when the cold has overcome the heat,  
Then into water the air shall be turned,  
And so two contraries together shall meet,  
Till either with the other right well agree,  
So into air the water as I tell thee,  
When heat of cold has got domination,  
Shall be converted by craft of our circulation.

And of the air then fire you shall have,

By loosening, putrefying and subliming,  
And fire you have of the earth material,  
Thus by craft dissevering your elements,  
Most especially well calcining your earth,  
And when they be each one made pure,  
Then do they hold all of the first nature.

In this way therefore make them be circulated,  
Each into other exalting by and by,  
And all in this one glass surely sigillate,  
Not with thine hands, but as I teach you naturally,  
Fire into water, then turn first hardly,  
For fire is in Air, which is in water existent,  
And this conversion accords to our intent.

Then furthermore turn on your wheel,  
That into earth the air converted be,  
Which will be done also right well,  
For Air is in water being earth, trust me,  
The water into fire, contrary in her quality,  
Soon turn you may, for water is in earth,  
Which is in fire, conversion true is this.

The wheel is now near turned about,  
Into air turn earth which is the proper nest,  
Of other Elements there is no doubt,  
For earth is in fire, which in air takes rest,  
This circulation begin you in the west,  
Then into the south, till they exalted be,  
Proceed duly, as I have taught you in the figure \*.

In which process clearly you may see,  
From one extreme how to another you may not go,  
But by a mean, since they in qualities contrary be,  
And reason will show that it be so,  
As heat into cold, with other contraries more,  
Without their means, as moist to heat and and cold,  
Examples sufficient before this I have told.

Thus I have taught you how to make,  
Of all your Elements a perfect circulation,  
And at the figure example to take,  
How you shall make this foresaid Exaltation,  
And of your medicine in the Elements true graduation,  
Till it be brought to a generative temperate,  
And then you have conquered the tenth gate.

The end of the tenth gate.

## Ripley's Eleventh Gate

[Back to Twelve Gates.](#)

Now I proceed to declare Multiplication,  
Which is by Philosophers in this way defined,  
Augmentation it is of the Elixir indeed,  
In goodness and quantity both for white and red,  
Multiplication is therefore as they do write,  
That thing that does augment medicines in each degree,  
In colour, in odour, in virtue, and also in quantity.

And why may you multiply this medicine infinitely,  
Forsooth the cause is this,  
For it is fire, which kindled will never die,  
Dwelling with you, as fire does in houses,  
Of which one spark may make more fire this way,  
As musk in pigments and other spices more,  
In virtue multiplied, and our medicine right so.

So he, who fire has less or more, is rich,  
Because he may multiply it so hugely,  
And so is he rich, who has in store any part,  
Of our Elixir which can be augmented infinitely -  
One way if you dissolve our powders dry,  
And make often times of them Congelation,  
Thereof in goodness then you make Augmentation.

The second way both in goodness and quantity,  
It multiplies by iterated Fermentation,  
As in that chapter I showed plainly to thee,  
By diverse manners of natural operation,  
And also in the chapter of our Cibation,  
Where you may know how you shall multiply,  
Your medicine with Mercury infinitely.

But if you will both loose and eke ferment,  
Both more in quantity and better will it be -  
And in such ways you may augment it soon,  
That in your glass it will grow like a tree,  
The tree of Hermes named seemly to see,  
Of which one pip in a thousand will multiply,  
If you can make your projection wisely.

And just as with Saffron when it is pulverised,  
By little and little if it be tempered with liquor,  
When with much more liquor dilated,  
Tinges much more of liquor in quantity,  
That being whole in his gross nature :  
So shall you see, that our Elixir, the more it is made thin,  
The further in tincture it fastly will run.

Keep in your fire therefore both morning and evening,  
So that you do not need to run from house to house,  
Among thy neighbours to seek or borrow your fire ,  
The more you keep, the more good shall you win,  
Multiplying it always more and more within your glass,  
By feeding with Mercury unto your lives end,  
So shall you have more than you need to spend.

This matter is plain, thereof I will write no more,  
Let reason guide you,  
Be never the bolder to sin therefore,  
But serve thy God the better in each tide,  
And while that you shall in this life abide,  
Bear this in mind, forget not I thee pray,  
As thou shalt appear before God at domesday.

His own great gifts therefore and his treasure,  
Dispose you virtuously, helping the poor at need,  
That in this world you may procure to yourself,  
Mercy and grace with heavenly bliss to merit,  
And pray to God devoutly that he lead you,  
In at the twelfth gate, as he can best,  
Soon after then you shall end your conquest.

The end of the eleventh gate.

## Ripley's Twelfth Gate

[Back to Twelve Gates.](#)

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### THE TWELFTH GATE - PROJECTION

In Projection it shall be proved if our practice be profitable,  
Of which it behoves me the secrets here to move,  
Therefore if your tincture be sure and not variable,  
By a little of your medicine thus you may prove,  
With Metal, or with Mercury as pitch it will cleave,  
And tinge in Projection all fires to abide,  
And soon it will enter and spread full wide.

But many by ignorance do mar what they made,  
When they make Projection on uncleansed metals,  
For because of corruption their tinctures must fade,  
Which they would not first take away from the body,  
Which after Projection be brittle, blue and black.  
That your tincture therefore may evermore last,  
First see you cast your medicine upon ferment.

Then brittle as glass will your ferment be,  
Upon bodies cleansed and made very pure,  
Cast that brittle substance and soon you shall see,  
That they shall be curiously coloured with tincture,  
With all assays for ever shall endure,  
But profitable Projection perfectly to make,  
At the Psalms of the Psalter example thou take.

On 'Fundamenta' cast this psalm 'Nunc dimittis',  
Upon 'verba mea', then cast 'Fundamenta' believe,  
Then 'Verba' upon 'diligam', conceive me with your wits,  
And 'diligam' upon 'attendite', if you wish to thrive,  
Thus make you Projections, three, four, or five,

Till the tincture of the medicine begin to decrease,  
And then it is time for Projection to cease.

By this misty talking I mean nothing else,  
But that you must cast first the less on the more,  
Increasing ever the number as wise men tell you,  
And keep you this secret unto yourself in store,  
Be covetous of cunning it is no sore burden,  
For he that does not join the Elixir with bodies made clean,  
Surely does not know what projection does mean.

Ten if thy multiply first into ten,  
One hundred that number will assuredly make,  
If one hundred into an hundred be multiplied,  
Then ten thousand is that number if you count it wisely,  
Then into as much more ten thousand to multiply,  
Is a thousand thousand, I say,  
Which multiplied into as much more, is a hundred millions.

That hundred millions being multiplied likewise,  
Into ten thousand millions, as I do say to you,  
Making so great a number I know not what it is,  
Your number in Projection thus multiply always.  
Now child through your courtesy for me that you pray,  
Since I have told you our secrets all and some,  
To which I beseech GOD by grace you may come.

Now you have conquered these twelve gates,  
And all the Castle you hold at your will,  
Keep your secrets in store to yourself,  
And the commandments of God look you fulfil,  
See you continue your glasses still in fire,  
And multiply your medicines always more and more,  
For wise men do say, that store is no sore.

The end of the twelve gates

## Ripley's Recapitulation of the Twelve Gates

[Back to Twelve Gates.](#)

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### RECAPITULATION

So to bring this treatise to a final end,  
And briefly to conclude all these secrets here,  
Diligently look at, and attend to your figure,  
Which contains in it all these secrets great and small,  
And if you conceive it, both theoretically and practically,  
By figures and colours, by scripture plain,  
It wisely conceived, you may not work in vain.

Consider first the latitude of this precious stone,  
Beginning in the first side noted in the West,  
Where the red man and the white woman be made one,



Espoused with the spirit of life to live in rest,  
Earth and water equally proportioned, that is best,  
And one part of the earth is good, and of the spirit three,  
Which twelve to four also of the earth may be.

Three of the wife, and one of the man you take,  
And the less of the spirit in this dispousation,  
The better your Calcination for certain you shall make,  
Then forth into the North proceed by obscuration,  
Called the Eclipsing of the red man and his white wife,  
Loosening them and altering them between winter and spring,  
Turning earth into water, dark and nothing clear.

From thence by many colours into the East ascend,  
Then shall the Moon be full appearing by day light,  
Then is the purgatory passed, and her course at an end,  
There is the uprising of the Sun appearing bright,  
There is Summer after Spring, and day after night:  
The earth and water which were black be turned to air,  
And clouds of darkness blown over, and all appears fair.

And as the beginning of your practice was in the West,  
And in the North the perfect mean of profound alteration,  
So in the East after them is the beginning of speculation,  
But of this course the Sun makes consummation up in the South,  
There the elements are turned into fire by circulation,  
Then to win your desire you need not be in doubt,  
For the wheel of our philosophy you have turned about.

But turn your wheel about again two times,  
Which being comprehended all the secrets of our philosophy,  
In twelve chapters made plain to you, if you conceive this well,  
And all the secrets by and by of our lower Astronomy,  
Of how you shall calcine bodies, perfect, dissolve, divide, and putrefy,  
With perfect knowledge of all the poles which be in our heaven,  
Shining with inexplicable colours, never were a scene more gay.

And thus our secret conclusion know without fail,  
Our red man tinges not, nor his wife, until they be tinged,  
Therefore if you will lift yourself by this craft to avail,  
Hide the altitude of bodies, and show out their profundity,  
Destroying the first quality in every one of your materials,  
And repair anon in them secondary qualities more glorious,  
And in one glass, and with one rule, turn four natures into one.

Pale and black with false citrine, imperfect white and red,  
The Peacock's feathers in gay colours, the rainbow which shall go over,  
The spotted panther, the lion green, the Crows bill blue as lead.  
These shall appear before you perfect white, and many more others.  
And after the perfect white, grey, false citrine also,  
And after these, there shall appear the red body invariable,  
Then you have a medicine of the third order of his own kind multipliable.

You must divide your white Elixir into two parts,  
Before you rubify, and into two glasses let these be done,  
If you will have your Elixir for Sun and Moon do both so,

And multiply these soon into Mercury to great quantity,  
And even if you had not at the beginning enough to fill a spoon,  
Yet may you so multiply both white and red,  
That if you live a thousand years, they shall stand you in stead.

Therefore I counsel you have recourse to your wheel,  
And study well to know each chapter truly,  
Meddle with no phantastic multipliers, but let them be,  
Who will flatter you, feigning to be cunning in Philosophy,  
Do as I bid you, them dissolve these aforesaid bases wisely,  
And turn them into perfect oils with our true ardent water,  
By circulation that must be done according to our intent.

These oils will fix crude Mercury and convert all bodies,  
Into perfect Sun and Moon, when you shall make Projection,  
That oily substance pure and fixed which Raimund Lully did call,  
His Basilisk, of which he never made so plain detection,  
Pray for me to God, that I may be one of his elect,  
And that he will at domesday know me for one of his,  
And grant me his bliss to reign with him forever. Amen

End of the Recapitulation.

## Philalethes exposition of Ripley's Vision

This interesting exposition of a short poem of Sir George Ripley entitled his 'Vision', which uses symbolic ideas also explored in the *Ripley Scrowle*, is included in **Philalethes**, Eirenaeus. *Ripley Reviv'd: or, an Exposition upon Sir George Ripley's Hermetico-Poetical Works. Containing the plainest and most excellent Discoveries of the most hidden Secrets of the Ancient Philosophers, that were ever yet published. Written by Eirenaeus Philalethes an Englishman, stiling himself Citizen of the World.* London, Printed by Tho. Ratcliff and Nat. Thompson, for William Cooper at the Pelican in Little-Britain. 1678.

[Back to Ripley's works](#) . [Information on Ripley](#).

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### The Vision of Sr George Ripley, Canon of Bridlington, Unfolded.

When busie at my Book I was upon a certain Night,  
This Vision here exprest appear'd unto my dimmed sight:  
A Toad full Ruddy I saw, did drink the juice of Grapes so fast,  
Till over-charged with the broth, his Bowels all to brast:  
And after that, from poyson'd Bulk he cast his Venom fell,  
For Grief and Pain whereof his Members all began to swell;  
With drops of Poysoned sweat approaching thus his secret Den,  
His Cave with blasts of fumous Air he all bewhited then:  
And from the which in space a Golden Humour did ensue,  
Whose falling drops from high did stain the soyl with ruddy hue.  
And when his Corps the force of vital breath began to lack,  
This dying Toad became forthwith like Coal for colour Black:  
Thus drowned in his proper veins of poysoned flood;  
For term of Eighty days and Four he rotting stood  
By Tryal then this Venom to expel I did desire;  
For which I did commit his Carkass to a gentle Fire:  
Which done, a Wonder to the sight, but more to be rehearst;  
The Toad with Colours rare through every side was pierc'd;  
And White appear'd when all the sundry hews were past:  
Which after being tinted Ruddy, for evermore did last.

Then of the Venom handled thus a Medicine I did make;  
Which Venom kills, and saveth such as Venom chance to take:  
Glory be to him the granter of such secret ways,  
Dominion, and Honour both, with Worship, and with Praise.  
Amen.

## **An Exposition upon Sir George Ripley's Vision.**

**Written by Æyrenæus Philalethes, Anglus, Cosmopolita**

### **The Vision of George Ripley, Canon of Bridlington, Unfolded.**

This Vision is a Parable rather or Enigm, which the Ancient Wise Philosophers have been wont to use often in setting out their secrets; this Liberty is granted to all men for to make use of Enigmatical expressions, to decipher that which is indeed mysterious. The Ancient Egyptians taught much by Hieroglyphicks, which way many Fathers of this Science have followed; but most especially they have made use of Mystical or Cabalistical descriptions; such is this. But to the thing in hand.

#### **A Toad full ruddy I saw.**

Here we have a Toad described, and in it the whole secret of Philosophers: The Toad is Gold; so called, because it is an Earthly Body, but most especially for the black stinking venosity which this operation comes to in the first days of its preparation, before the whiteness appear; during the Rule of Saturn, therefore it is called the ruddy Toad. To this Authors assent with one accord; when they say our stone is nothing else but Gold digested unto the highest degree, to which Nature and Art, can bring it; and again the first work, saith another Philosopher, is to sublime Mercury, and then into clean Mercury to put clean bodies: many witnesses I could bring, yea the whole current of writers run this way: And what if some subtle Philosophers seem to deny this, on purpose to deceive the unwary? We shall not make it our work to reconcile them; (though we might) for many of them wrote very enviously, on purpose to ensnare; all of them wrote mysteriously, as much as they could to darken the truth: and at the best none of them were but men, and described things according to their apprehensions in Philosophy, none of them wrote in everything the naked truth; for then the Art would become so easie, that it would be condemned. But what needs words? we know the Truth, and we know by a secret Character, true Writers from Sophisters; and we need no Arguments being eye-witnesses our selves, and know that there is but one truth; not but one path, even the beaten path in which all who ever have attained this Art have trodden, nor can we be deceived our selves; nor would we deceive others.

#### **Did drink the juice of Grapes.**

This Toad is said to drink the juice of Grapes according to the Philosopher, the body, saith he, is not nobler than Gold, nor yet the water more precious than wine. This water they call sometimes Aqua Ardens, sometimes Acetum Acerrimum, but most commonly they call it their Mercury; this denomination I shall not insist upon; but shall assure you that is only deciphers Mercury, even that Mercury, of which I writ in my little Latine Treatise, called Introitus apertus ad oclusum Regis palatium; in that I discovered the whole Truth fully and nakedly, and if not too plainly, I am sure plain enough. I shall not here repeat; to that I remit the Reader.

This juice of Grapes this Toad is said to drink; that is not only in the gross Conjunction, which is an Impastation of the body, with the Water to the temper of Dough or Leaven, which the Water readily doth: such affinity there is between the Water and the Body; as the Philosopher saith, this Water is friendly and pleasant to the metals. But over, and besides the Water soaks Radically into our Body; being circulated upon it, according as the Philosopher saith, When its own sweat is returned to the Body, it perforates it marvellously. Thus the Body drinks in the Water, or Juice of Grapes, not so much then when they are first mingled: but most especially, when by Decoction it pierceth radically to the very profundity of it; and makes it to alter its Form; This is the Water which teareth the Bodies, and makes them no Bodies, but flying Spirits like a Smoak, Wind or Fume, as Artephius speaketh plentifully.

This operation is performed in a short while, in comparison of Subterranean operations of Nature, which are done in a very long time; therefore it is that so many Philosophers say, that it is done in a very short time, and yet it is not without cause, that so many of the Philosophers have complained of the length of this decoction.

Therefore the same Arthepius who had said, that this fire of the Water of our Mercury, doth that in a short time above ground, that Nature was in performing in a 1000 years, doth in another place say, that the tincture doth not come out at once, but by little and little each day, and hour, till after a long time the decoction be compleat, according to the saying of the Philosopher: *Boyl, boyl, and again boyl, and accompt not tedious our long decoction.*

### **So fast.**

So then this expression here, that the Toad doth drink in the Juice of Grapes so fast, doth not imply but that this work must have the true time of Nature; which is indeed a long time, and so is every decoction at least: so they will seem to the Artist who attends the fire day by day, and yet must wait for the fruit with Patience, till the Heaven have showred down upon the Earth the former and latter Rain: yet be not out of heart, but attend until the compleatment, for then a large Harvest will abundantly recompence all thy toyl.

### **Till over-charged with the Broth, his Bowels all to brast.**

It follows in the Vision, that at length the Toad (over-charged with the broth) did burst asunder; This broth is the same which the fair Medea did prepare, and pour upon the two Serpents which did keep the Golden Apples, which grew in the hidden Garden of the Virgins Hesperides.

For the Vinegre of the Philosophers being circulated upon the Body, doth engender a substance like unto a bloody Broth, and makes Colours of the Rainbow, to appear in the ascension and descension upon your Lyon, until the Eagles have at length devoured the Lyon, and all together being killed with the Carion of the Carcasses become a venomous Toad, creeping on the Earth, and a Crow swimming in the midst of the dead Sea.

The Juice of Grapes then, which is our Mercury, drawn from the Chameleon or Air of our Physical Magnesia, and Chalybs Magical, being circulated upon our true Terra Lemnia; after it is grossly mixed with it by Incorporation, and set to our fire to digest, doth still enter in and upon our Body, and searcheth the profundity of it; and makes the occult to become manifest by continual ascension and descension: till all together become a Broth; which is a mean substance of dissevered qualities, between the Water and the Body, till at length the Body burst asunder and be reduced into a Powder, like to the Atoms of the Sun, black of the blackest and of a viscous matter.

### **And after that, from poisoned bulk he cast his venom fell.**

This Reduction of the Body, thus in this water ingenders so venomous a Nature, that truly in the whole World there is not a ranker Poyson, or stink, according as Philosophers witness: And therefore he is said to cast his fell venom from his poisoned bulk; in as much as the exhalations are compared to the Invenomed Fume of Dragons, as Flamell in his Summary hath such an Allusion. But the Philosopher (as he adds in his Hieroglyphicks of the two Dragons), never feels his stink, unless he break his Vessels, but only he judgeth it by the colours proceeding from the rottenness of the Confections.

And indeed it is a wonder to consider, (which some Sons of Art are eye-witnesses of) that the fixed and most digested Body of Gold; should so rot and putrify, as if it were a Carcass, which is done by the admirable Divine virtue of our dissolving Water, which no Money can purchase. All these operations, which are so enlarged by variety of expressions, center in one, which is killing the quick, and reviving the dead.

### **For grief and pain whereof his members all began to swell.**

This venomous fume of exhalations returning upon the Body, cause it to swell all over according to the saying of the Philosopher; The Body in this Water puffeth up, swelleth and putrefieth as a Grain of Corn, taking the nature living and vegetable, therefore for this cause this Water is in this sence called by the Philosophers their Leaven, for as

Leaven causeth Past to swell, so this fermented the body, and causeth it to tumefie and puff up; it is also called venom, for as this venom causeth swelling, so this Water by its reiteration uncessantly upon our body.

This operation is uncessant from the first incitation of the matter, even until compleat putrefaction; for the Toad doth always send forth his exhalations (being rather called the Lyon), till he be over-come in part: and then when the Body begins a little to put on the Nature of the Water, then it is compared to two Dragons, one winged, and the other without wings: and lastly when that stinking Earth appears, which Hermes calls his Terra Foliata, or Earth of Leaves, then it is most properly called the Toad of the Earth; from the first excitation, even to the last of this putrefaction; which exhalations are at the beginning for a time White, and afterwards become Yellowish, Blewish, and Blackish, (from the virulency of the matter) which exhalations hourly condensing, and ever and anon running

down like little veins in drops, do enter the Body marvellously, and the more it is entred; the more it swells and puffs up, till at length it be compleatly putrefied.

### **With drops of poisoned sweat, approaching thus his secret Den.**

The following two Verses then are but a more Ample description of this work; of volatilization which is an ascension, and descension, or circulation of the confections within the Glass. Which Glass here called the secret Den, is else-where called by the same Author, a little Glassen-tun, and is an oval Vessel; of the purest White Glass, about the bigness of an ordinary Hen-Egg, in the which about the quantity of an ounce of 8 drachms of the confection, in all mixed is a convenient proportion to be set, which being Sealed up with Hermes Seal, the Glass having a neck about 6 fingers high, or thereabouts, which being thin and narrow; is melted together Artificially, that no Spirits can get out, nor no Air can come in, in which respect it is named a secret Den. Also it is called a secret Den, because of the secretness of Ashes or Sand, in which in a Philosophical Athanor it is set, the doores being firmly shut up, and a prospect left to look in by a Window, either to open a little, as much as is convenient sometimes, as occasion requires, or else with Glass put into it, to admit the view of the Artist; together with a light at hand to shew the colours.

### **His Cave with blasts of fumous Air, he all bewhited then.**

Which Glass, Nest, and Furnace being thus secretly ordered, the Artist must in the first place expect to be in Prison a long time, as Bernard Trevisan saith, for the Concave of this secret place, will be so bewhited with the fumes which ascend, that an Artist rules his work more by skill and reason, or the eye of the mind, then of the Body, for the Spirits arising like a smook or Wind, sticketh to the Concave of the Glass, which is above the Sand or Ashes, and there by degrees, there grow drops which run down and moisten the Body below, and reduce as much as they can of the fixed, and so the Body by the Water, and the Water by the Body alter their colours.

### **And from the which in space a Golden Humour did ensue.**

In so much that at length, the whole Vessel will seem as though it were all over gilded with Gold, for the exhalations will be Yellow, which is a sign of true Copulation of our Man and Woman together, but before this Yellow, and with it there will be an obscuring of the White brightness of the Fume, with mixture of Colours, Dark, obscure and Blewish.

The space is not long, for all the several passages are conspicuous before 40 days; for in that space from these Colours, are demonstrating Signs of Corruption and Generation, which is given us by the biting, and fiery Nature of our pontick Waters, and the resistance of our Bodies; in which Fight the Body is over-come, and killed, and dying yields these Colours: which is a Sign that the Eagles now are getting the Mastery, and our Lyon hath also a little infected them with his Carcass, which they begin to prey upon. This Operation is by Ingenious Artists called Extraction of Natures, and Separation, for the Tincture begins now to be separated from the Body. Also Reduction to the first matter; which is Sperm or Seed, which by reason of its double Nature is compared to two Dragons. I shall not enlarge in this Vision, but briefly unfold what is briefly laid down.

### **Whose falling drops from high did stain the soyl with ruddy hue.**

These colours of the Mercury, do affect the subsident fixed Body, with sutable colours and the Bodies from these exhalations, be Tincted with a ruddy colour, which Flamel expresseth to this purpose, that these two Natures, or Dragons do bite one another very cruelly; and never leave from the time they have seized one upon another; till by their slaving Venom, and mortal hurts, they be all or a gore bloud, and then being stewed in their own Venom, are changed into a fifth Essence.

### **And when his Corps the force of vital breath began to lack.**

But before the renovation of these Natures, they must in the first place pass through the Eclipse, both of the Sun and Moon and the darkness of Purgatory, which is the Gate of Blackness, and after that they shall be renovated with the light of Paradise.

This Allegorically is called Death, for as a man will resist violence, which entrencheth upon his life as long as he can, but if his Enemies are many and mighty, at length they grow too mighty for him, and he begins to fail both in strength and courage, and so Paleness, the Harbinger of Death, doth stand as it were on his lips, so our Body or Man the Sun, like a strong Champion, doth resist long, till he be wounded, and bleed as it were all over, and then dies, at whose death blackness doth begin to appear, as of old the Ravens were foretellers of Man's death approaching: for this Reiteration of Rotation of the Influences of the Heaven of it, together with heat still drying up and soaking in the Moisture as fast as it falls, brings it at last naturally to die and corrupt, as any other thing doth.

And then the Corps begin to lack breath; that is, the Fumes begin to cease: for with oft ascending and descending the Spirits are somewhat fixed, and turned into Powder or Dust, and are now in the bottom of the Vessel, drawing fast to Putrefaction: Nor do they for a time ascend, but remain below.

Wherefore govern your Fire, that your Spirits be not so exalted, and climb so high that the Earth want them, and they return no more: For this Operation is, as Morien saith, a drawing out of Water from the Earth, and again a returning of the same to the Earth, so often and so long till the Earth putrefie.

### **This dying Toad became forthwith like Coal for colour black.**

This is the final end of the Combat, for herein in this Earth of Leaves all are reconciled, and final Peace is made; and now one Nature embraceth another, in no other form but in the form of a Powder impalpable, and in no other colour but black of the blackest.

From henceforth Natures are united, and boil and bubble together like melted Pitch, and change their forms one into another. Take heed therefore lest instead of Powder Black of the Blackest, which is the Crows Bill, you have an unprofitable dry half red Precipitate, Orange-coloured, which is a certain sign of the Combustion of Flowers, or Vertue of the Vegetative Seed. On this very Rock I have stumbled, and do therefore warn you.

### **Thus drowned in his proper Veins of poisoned Flood.**

It appears by all that hath been said, and by the undoubted Testimony of all Philosophers who have been Eye-witnesses to this Truth, that the work is not so tedious, nor so chargeable, but that in the simple way of Nature the Mastery is to be attained: for when once the true body is Impasted with its true Leven, it doth calcine it self, and dissolve it self for the dissolution of the Body into a black and changeable coloured Water, which is the sign of the egression of the Tincture, is the Congelation of the Spirits into this lowest Period of Obscurity, which is this black Powder like unto Lamp-Black, this is the Complement of Eclipsation, which Contrition begins soon after the Colours, Yellowish, Blewish, etc.

### **For term of Eighty Days and Four he rotting stood.**

This Calcination begins with these Variation in Colour about the two and fortieth day, of fiftieth at the farthest, in a good Regimen: After which comes putrefying Corruption, like to the Scum of boiling bloody Broath or melted Pitch; but Blackness in part, to wit, Superficial, begins about the fortieth day after the stirring up of the matter, in case of right Progress and Regimen of the Fire, or about the fiftieth at farthest. But this drowning of him in his own Poysen, and stewing him in his own Broath, is the intire Blackness and Cimmerian utter Darkness of compleat Rottenness, which according to the Author, is for the space of eighty four days. This time is not certainly agreed upon by Authors: But in this they all agree, they prescribe so long time until the Complement. One writes, That this Blackest Black indures a long time, and is not destroyed in less than five months. Another writes, That the King when he enters into his Bath pulls off his Robe, and gives it to Saturn, from whom he receives a Black Shirt, which he keeps forty two days: And indeed it is two and forty days before he put on this Black Shirt instead of his Golden Robe, that is, be destroyed as touching his Solary Qualities, and become instead of Fixt, Citrine, Terrene, and Solid, a Fugitive, Black, Spiritual, Watery, and Flegmatic Substance: But Putridness begins not till the first Forms be put off; for so long as the Body may be reduced into its former Nature, it is not yet well ground and imbibed: grind therefore and imbibe, till thou see the Bodies to become no Bodies, but a Fume and Wind, and then circulating for a season, thou shalt see them settle and putrifie.

Saturn then will hold the Earth, which is Occidental, Retentative and Autumnal, in the West; then proceed to the North, where Mercury holdeth the Water, where the Matter is Watery and Flegmatick, as it is Winter, and the North expulsive. But they who divide the Operation into Saturn's Rule, and after him succeeding Jupiter, ascribe to Saturn the whole of Putridness, and to Jupiter the time of variety of Colours. After Jupiter, who holds but twenty or two and twenty days, comes Luna, the third Person, bright and fair, and she holds twenty good days, sometimes two over and above: In this Computation it is good to count from the fortieth or fiftieth day of the first beginning of the Stone, to the fourteenth or sixteenth day of Jupiter's Reign, wherein in the washing of Laton there is still Blackness, though mixed with variety of gay Colours, which amounteth to the sum of days allowed by the Author in Putrifaction, to wit, Eighty four days. Accounting intire Blackness, with Augurellus, after four times eleven days and nights, which make four and forty: Or, according to another Philosopher, which saith, In the first Fifty Days there appears the True Crow, and after it in Threescore and Ten Dayes the White Dove; and after in Fourscore and Ten Days the Tyrian Colour.

By Tryal then this Venom to expel I did desire;  
For which I did commit his Carkass to a gentle Fire.

Which done, a Wonder to the sight, but more to be rehearst;  
The Toad with Colours rare through every side was pierc'd;  
And White appear'd when all the sundry hews were past:  
Which after being tinted Ruddy, for evermore did last.

I shall add my own Sentence: Mix thy two Natures well, and if thy matter be pure, both the Body, and the Water, and the internal Heat of thy Bath as it ought to be, and the external Fire gentle, and not violent; yet so that the Matter may circulate, the Spiritual Nature on the Corporal, in six and forty or fifty days expect the beginning of intire Blackness; and after six and fifty days more, or sixty, expect the Peacocks Tayl, and Colours of the Rainbow; and after two and twenty days more, or four and twenty, expect Luna perfect, the Whitest White, which will grow more and more glorious for the space of twenty days, or two and twenty at the most: After which, in a little more increased Fire, expect the Rule of Venus for the space of forty days, or two and forty; and after it the Rule of Mars two and forty days more; and after him the rule of Sol flavus forty days, or two and forty: And then in a moment comes the Tyrian Colour, the sparkling Red, the fiery Vermilion, and Red Poppy of the Rock.

Then of the Venom handled thus a Medicine I did make,  
Which Venom kills, and saveth such as Venom chance to take.

Thus onely by Decoction these Natures are changed and altered so wonderfully to this blessed Tincture, which expelleth all Poyson, though it self were a deadly Poyson before the Preparation, yet after it is the Balsam of Nature, expelling all Diseases, and cutting them off as it were with one Hook, all that are accidental to Humane frail Body, which is wonderful.

Glory be to Him the Grantor of such secret Ways,  
Dominion and Honour both, with Worship, and with Praise. Amen.

Now God only is the Dispenser of these glorious Mysteries: I have been a true Witness of Nature unto thee, and I know that I write true, and all Sons of Art shall by my Writings know that I am a Fellow-Heir with them of this Divine Skill. To the Ignorant I have wrote so plain as may be, and more I had written if the Creator of all things had given me larger Commission. Now to Him alone, as is due, be all Honour, and Power, and Glory, who made all things, and giveth knowledge to whom he listeth of his Servants, and conceals where he pleaseth: To Him be ascribed, as due is, all Service and Honour. And now, Brother, whoever enjoyeth this rare Blessing of God, improve all thy strength to do him service with it, for he is worthy of it, who hath created all things, and for whose sake they were and are created.

## The Bosom Book of Sir George Ripley

[Back to Ripley's works](#), [Information on Ripley](#).

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**The Bosome-Book**  
**of Sir George Ripley,**  
**Canon of Bridlington.**

**Containing**

**His Philosophical Accurtations in the makeing**  
**the Philosophers Mercury and Elixirs.**

**London,**  
**Printed for William Cooper, at the Pelican in Little Britain. 1683.**

The Bosome-Book of Sir George Ripley. The whole Work of the Composition of the Philosophical Stone, of the great Elixir, and of the first Solution of the gross Body.

First take 30 pound weight of Sericon or Antimony, which will make 21 pound weight of Gum, or near thereabouts, if it be well dissolved, and the Vinegar very good, and dissolve each pound thereof in a Gallon of twice distilled Vinegar when cold again, and as it standeth in Dissolution in a fit Glass Vessel, stirr it about with a clean Stick very often every day, the oftner the better, and when it is well moulten to the bottom, then filter over the said Liquors three several times, which keep close covered, and cast away the Feces, for that is superfluous filth which must be removed, and entreth not into the Work but is called Terra damnata.

The making of our Gum or green Lyon.

Then put all these cold Liquors thus filtered into a fit Glass Vessel, and set it into Balneo Mariae to evaporate in a temperate heat, which done our Sericon will be coagulated into a green Gum called our green Lyon, which Gum dry well, yet beware thou burn not his Flowers not destroy his greeness.

The Extraction of our Menstue, or blood of our green Lyon.

Then take out the said Gum, and put it into a strong Retort of Glass very well Luted, and place it in your Furnace, and under that at the first, make sober Fire, and anon you shall see a faint Water issue forth, let it waste away; but when you see a white Smoak or fume issue forth, then put too a Receiver of Glass, which must have a very large Belly, and the mouth no wider then it may well receive into that the Neck of the Retort, which close well together that no fume issue forth of the Receiver. Then encrease your Fire by little and little till the fume which issueth be reddish, then continue the greater Fire, until drops like blood come forth, and no more fume will issue forth, and when that leaveth bleeding let it cool or asswage the Fire by little and little, and when all things are cold, then take away the Receiver, and close it fast suddenly, that the Spirits vanish not away, for this Liquor is called, our blessed Liquor, which Liquor keep close stopped in a Glass till hereafter. Then look into the Neck of the Retort, and therein you shall find a white hard Ryme as it were the Congelation of a Frosty vapour or much like sublimate, which gather with diligence and keep it apart, for therein are contained great Secrets which shall be shewed hereafter, after the great Work is ended.

The Creation of our Basis.

Then take out all the Feces which remaineth in the Retort, and are blackish like unto Soot, which Feces are called our Dragon, of which feces Calcyne one pound or more at your pleasure in a fervent hot Fire in a Potters or Glass-makers Furnace, or in a Furnace of vente (or a Wind Furnace) until it become a white Calx, as white as Snow, which



white Calx keep well, and clean by it self, for it is called the Basis and Foundation of the Work, and it is now called Mars, and our white fixed Earth or ferrum Philosophorum.

The Calcination of the black Feces called our black Dragon.

Then take all the rest of the aforesaid black Feces or black Dragon, and spread them somewhat thin upon a clean Marble, or other fit Stone, and put into the one side thereof a burning Coal, and the Fire will glide through the Feces within half an Hour, and Calcyne them into a Citrine Colour, very glorious to behold.

The Solution of the said Feces.

Then dissolve those Citrine Feces in such distilled Vinegar, as you did before, and then filter it likewise, three times as before, and after make or evaporate it to a Gum again, and then draw out of it more of our Menstruum, called now, Dragons Blood, and iterate this Work in all points as afore, until you have either brought all, or the most part of the Feces into our Natural and blessed Liquor, all which Liquor put to the first Liquor or Menstrue called the Green Lyons Blood, and set that Liquor then altogether in one Vessel of Glass fourteen days in Putrifaction, and after proceed to the Separation of Elements, for now have you all the Fire of the Stone in this our blessed Liquor, which before lay hidden in the Feces, which Secret all the Philosophers do marvellously hide.

The Separation of the Elements whereof the first is the Air, and is also counted our Ardent-Water, and our Water Attractive.

Then put all the said putrified Menstruum into a Still of fine Venice Glass fit for the quantity thereof, put on the Limbeck, and close it to the Still with a fine Linnen Cloth dipt in the White of an Egg, and then set it in Balneo Mariae, put to the Receiver, which must be of a great length that the Spirit respire not out again, and with very temperate heat separate the Elements one from another, and then the Element of Air will issue forth first, which is an Oyl.

Our Ardent Water or Water Attractive is thus made.

When all the first Element is distilled, then in another Still fit for it, rectify it, that is to say, distil it over 7 several times, and until it will burn a Linnen Cloth clean up that is dipt in it, when it is put to the flame, which then is called our Ardent Water rectified, and it is also called our Water Attractive, which keep very close stopped, for otherwise the Spirit thereof which is very subtil will vanish away.

By often rectifying the Ardent Water, there will come Aer in a white Oyl swimming above the Water, and there will remain behind a yellow Oyl which with a stronger Fire will also come over. Put Sublimate beaten small upon a Plate of Iron, and in the Cold it will dissolve into Water, and filter it then, and put upon it some of the Ardent Water, and it will draw to it self all the Mercury in the form of a green Oyl swimming aloft, which separate and put into a Retort, and distill first a Water, and afterward will come a green thick Oyl which is the Oyl of Mercury.

The Flood or Water of the Stone.

Then draw out the Flood or Water of the Stone by it self in another Receptory, which Liquor will be somewhat white, and draw it with a very gentle Fire of Balneo, until there remain in the bottom of the Still, a thick Oily substance like unto liquid Pitch, keep this Water by it self in a fit Glass very close stopped.

Note when the Liquor cometh white, you must put on another Receiver, for then all that Element is come over, two or three drops of this black Liquid Oyl given in Spirit of Wine cureth all Poyson taken inwardly.

Our Mans Blood is thus made and rectified.

Then put our Ardent Water upon that Matter black and liquid, stir them well together, and let it so stand well covered, for 3 Hours then decant and filter it, put on fresh Ardent Water and repeat this Operation 3 times and then distil it again with a moist lent Fire of Balneo, and so do three times, and then it is called Mans blood rectified, which the Workers in the Secrets of Nature do so seek, and so hast thou the Elements exalted in the virtue of their quintessence, namely the Flood that is Water and the Air, let this Blood be kept for a season.

### The Oyl or Fire, or the Earth of the Stone.

Then put up the Flood or Water upon the black and soft matter or Earth of the Stone, let them be well mingled together, and then distil the whole until there remain in the bottom, an Earth most dry and black which is the Earth of the Stone, save the Oyl with the Water for a season close stopt in any wise.

### The Fiery Water.

Then beat this black Earth into Powder, and mingle it with Mans blood, and so let it stand 3 Hours, after that distil it on Ashes, with a good Fire, and Reiterate this work 3 times, and then it shall be called Water of the Fire rectified, and so hast thou three of the Elements exalted into the Virtue of the quintessence, namely, Water, Air and Fire.

### The Earth.

Then Calcine the Earth black and dry, in a Furnace of Reverberation, until it become a very fine white Calx.

### The Water of Life which is our Mercury and our Lunary.

Then mingle with this white Calx the Fiery Water, and distil it with a strong Fire all off as before, and Calcine the Earth again that remaineth in the bottom of the Still, and then distil it again with a strong Fire as before, and again Calcine it, and thus distil and Calcine 7 times until all the Substance of the Calx be lifted up by the Limbeck, and then hast thou the Water of Life rectified and made indeed Spiritual, and so hast thou the 4 Elements exalted in the Virtue of their quintessence. This Water will dissolve all Bodies and putrefy them and Purge them, and this is our Mercury and our Lunary, and whosoever thinketh that there is any other Water then this, is Ignorant and a Fool, and shall never be able to come to the effect.

A grand secret or Accurtation of Sr. George Ripley, for the help of those which have made the Philosophers Mercury and whose Poverty disables them to proceed to either the Red or White Elixir.

Take the Cerus or Cream of the finest and purest Cornish Tinn moulten, reduce it into fine white Calx, put it into a fit Glass Still, and thereupon pour a convenient quantity of our Mercury, when it is our Lunary perfect, then distil that Mercury from the Calx again, and imbibe it therewith again, and again distill and reiterate this work until the Calx is become subtil and Oyly, yea and so subtil indeed, that it will flow upon a Plate of Copper Fiery hot as Wax, and not evaporate, which then will convert Copper into fine Silver, for the softness and neshness of the Tinn is taken away by the benefit of our Mercury confixed unto it by Virtue of which, it is made indurate and clean that it may agree with hard Bodies in fusion and in Malleation even as pure Silver. This work is very gainful and easie to be dealt withal, use it therefore until thou be Rich, and then I pray thee for our Lords sake go to the great work, which is hear truly set forth unto thee, according as by Practice I have wrought and proved the same. For the which thank God.

### The Oyl which is the Element of Fire, and our red Mercury.

The Flood with the Oyl afore reserved shall be distilled with a most lent Fire of Balneo, and the red Oyl which remaineth in the bottom shall be diligently kept by it self, for it is the Element of Fire, and the Water shall be rectified again, and the same work iterated, until no more of our said red Lunary will remain in it.

### The work of Putrifaction.

When all your Elements be thus separated, then take the white Calcined Feces first of all reserved, called Mars, and put so much thereof into a Chymia as will scarcely fill half the Glass, and thereupon pour so much of our Ardent Water rectified as may but well cover the Calx which done incontinent stop close the Glass with a Blind-head, and set it into a cold place, until the Calx have drank up all the Liquor, which it will do in 8 days, then imbibe it again with the like quantity of the same Water and let it stand eight days more, and so Reiterate the work, from 8 days to 8 days, until the same Calx will drink no more; but stand Liquid still, then Seal up the Glass with a Hermes seal and set it in Balneo Mariae in a temperate heat to Putrifaction.

#### The digestion of the white Stone.

Then in that temperate Balneo let your Glass stand unremoved by the space of fully 150 days, and until the Stone within the Glass become first Russet, and after whitish green, and after that very white like unto the Eyes of Fishes, which then is Sulphur of Nature flowing, and not evaporating in Fire, and our white Stone ready to be fermented.

#### Another Secret Accurtation of Sr. George Ripley.

Take the above said Sulphur of Nature, and project a quantity upon a Plate of Glass fiery hot, and the Glass shall be converted into a Silver Colour, and that Colour shall not be removed by any Art.

#### The digestion of the Red Stone.

Then take out the white Stone and divide it in to two, and know the true weight of each half, the one half reserve to the white work, the other half put into the Glass, and seal it up again with Hermes Seal, and then remove the Glass into a Cinerition which is somewhat a hotter Fire, and let it stand there likewise unremoved in that digestion, until it become Red, and of a Purple Colour, so have you the red Stone also ready to be fermented.

#### The Preparation of the Ferment to the white-Stone.

Then take Silver well purged from all Metalls, and other filth that may be joyned with it, and dissolve it in as much of our Lunary, which is our Mercury as the quantity of your Silver is, and in no greater quantity as near as you may, and set it upon warm Ashes close covered, and when it is thoroughly dissolved, the whole Liquor will be green, then rectifie our Mercury, clean from it again twice or thrice, so that no drop of our Mercury be left with it, then seal up the Oyl of Luna in a Chemia, and set it in Balneo to putrefie, until it shew all Colours, and at the last come to be Christaline white, which then is the white Ferment of Ferments.

#### The Fermentation of the white-Stone.

Then put that half of the white Stone before reserved, for the white-Work into a fit Glass, and know his weight, and put so much of the foresaid Lune Ferment into the Glass with the Stone as may contain the 4th part of the said Stone, and in the said Glass well luted fix them together, in a fixatory Vessel under the Fire, which will be well done in 2 or 3 days.

#### The Inceration of the White-stone.

When they are thus fixed together, and become one very fine Powder, incerate, that is to say, imbibe it with the white Oyl of our Stone, which is our Lunary by pouring on as it were drop after drop, until the Stone be Oylish, then congeal it, and again imbibe it, and in this manner iterate this work, until this Stone will flow in Fire like Wax, when it is put upon a Plate of Copper Fiery hot and not evaporate, and congeal it up until it be hard, white and transparent clear as Chrystal, then it is the Medicine of the third degree, and the perfect white Stone, transmuting all Metaline Bodies, and chiefly Copper and Iron, into pure and perfect Silver.

#### The Preparation of the Red-ferment.

Then likewise take Gold very purely, first purged from all other Metals that may be joyned with it, with ten parts of Antimony, and then dissolve it in our Mercury or Liquor Solute, as before you did the Lune, and when it is perfectly dissolved the Liquor will be Citrine; then in like manner, rectifie from it again our Mercury or Liquor Solute, and then Seal up the Oyl of Gold Ferment in a Chemia fit for it, and set it in Balneo to Putrefie, which likewise will become black, and must stand still unremoved in digestion, until it become white, which then remove into a stronger Fire without opening the Glass, and then keep it until it change Colours and become Citrine, which then is also Ferment of Ferments for the Red-work.

#### The Fermentation of the Red-stone.

Then to the other half of the Stone before rubified, digested, and reserved for the Red-work, put so much of the

foresaid Gold Ferment as may contain the 4th part of the said Stone, and then fix them as you did the white-Stone, under Fire in a fixatory Vessel which will be then very well done in two or three days.

#### The work of Inceration for the Red.

When they are thus fixed together, and thereby become one very fine Powder, incerate, that is imbibe it with the Red Oyl of our Stone, then congeal it again, and again imbibe, and congeal and iterate this work so often until it will flow in Fire as Wax; but not evaporate when it is put upon a Plate of Copper Fiery hot, which then congeal up until it be clear transparent hard, red in Colour like a Ruby or Jacinth, which is then the Medicine of the third Degree, and the perfect Red Stone, transmuting all Bodies, and especially Mercury, Lead and Silver into pure Gold, as any of the Natural Mine.

Thus have you the making of the Philosophers Stones, both White and Red, which is the great Secret of Philosophers. These Stones must be kept by themselves in several Glasses, or fair Boxes in a warm place, or dry at the least, as you would keep Sugar, because they are of so tender and Oily Substance, as they are apt to dissolve in every moist place which therefore preserve as is here shewed.

#### The Multiplication or Increase of the Vertue and Goodness of the aforesaid White and Red Stones.

If you list to exalt your Medicine or Stone in quantity or goodness, then put your aforesaid white or red Stone, or part of each into a several Vyol of Glass fit for the quantity, close well the Viol, then hang up your Glass or Glasses in Balneo Mariae vaporoso so that it touch not the Water, in this warm fume or breath, the Stone which was congealed before in the Glass will now be dissolved, which then congeal again upon warm Ashes, and again thus dissolve and congeal, and so iterate this work of dissolution and congelation until at last the Stone within the Glass dissolved will be congealed, as soon as he cometh out of the Pot or Balneo, and feeleth the cold Air, without any other manner of Congelation to be used, and note that how often in this work you do dissolve and congeal your said Medicine or Stone, so many times doth he increase his Vertue ten times in projection, so that if at the first one ounce will convert 100 ounces, after the second Solution, the same one shall convert 1000, after the third 10000, after the fourth time 100000, and after the fifth 1000000 parts of any imperfect Metal into pure and true Gold and Silver in all Examinations as any of the Natural Mine.

#### The way of Projection.

Because it is very combersom to melt a thousand thousand parts of any Body, when you will make Projection thus do. Take 100 ounces of Mercury first washed with Salt, and Vineger, and put it into a Crucible, and set it over the Fire, and when that doth begin to Wax hot, put in one ounce of your Elixir or Medicine thus prepared as afore taught you, upon that hundred parts of the cleansed Mercury, and all the said Mercury shall become Medicine, project, one ounce of that Medicine upon another 100 ounces, of other washed Mercury, and it shall all also be converted into Medicine, again the 3 time project one ounce of this congealed Mercury, upon another 100 ounces of washed Mercury, and all shall be converted into Medicine, then project, the 4th time 1 ounce of this, last congealed Mercury, upon another 100 ounces of other washed Mercury, and all that shall be converted into Gold or Silver, according as your Stone was prepared, to the white or red, praised be God.

#### Accurtation of the great Work which saved half the Work and Labour in the Work revealed by Sr. George Ripley.

The white Frosty Ryme or Powder whereof I told you in the beginning, being found in the Neck of the Retort, after the drawing of the Menstrue is like Sublimate, and is perfect Sulphur of Nature, and therefore needeth neither Putrifaction nor Digestion unto white, of this Sulphur take either the half, or the whole if you list, and also take so much of the Lune Ferment, when it is Firment of Ferments as may contain the 4th part of the said Sulphur, seal them up both together in a Chemia and fix them together under the Fire in a fixatory Vessel, which will be well done in three days, and when they are become one very fine White Powder, then Incerate, that is to say, Imbibe it with the White Oyl of our Stone, which is our Mercury, congealed, and imbibe and iterate this Work, and in all points do as you did in the White Work, in the great Elixir before, for this Sulphur is of the same Nature, and thus shall you have the white Work perfectly made, and the Stone in half the time, and with half the Labour; which is not only a precious Jewel, but a great secret also.

#### The like Accurtation of the Red-work done by the aforesaid Sulphur.

Take either the one half or the whole of this abovesaid Sulphur of Nature, and dissolve it once with our red Mercury congeal it again, and then Seal it up in Chymea and set it in Cinerition (or Ashes) till it be thoroughly digested, and until it hath put on his Purple Colour or Fiery Chariot, then put thereunto so much of the Ferment of Soll, when it is Ferment of Ferments, as may contain the 4th part of the said Sulphur, then fix them together under a Fire in a fixatory Vessel, which will be well done in 3 days, and when they be become one very fine Red Powder, then Incerate, that is, Imbibe it with the red Oyl of our Stone, which is our red Mercury and red Lunary, and Fire of the Stone, and continue in doing in all points as in the great Work aforesaid until the Stone be hard, transparent in Colour like a Ruby or Jacinth flowing in Fire, and not evaporating, then have you with less Labour and Expense of time the perfect Red-Stone for the which thank God.

This is the pleasant and dainty Garden of the Philosophers, which beareth the sweet smelling Roses white and red, abbreviated out of all the Work of the Philosophers, containing in it nothing superfluous or diminished, teaching to make infinitely Gold or Silver according as the Medicine was prepared, having Vertue to heal also all Grieffs and Sicknesses as well proceeding of cold as of hot Causes through the subtilty of his Nature, above all other Medicines of Physitians, for it comforteth the Healthy, strengthneth the weak, and maketh the Aged seem Young, and driveth away all Grief, and putteth venom from the Heart, it moysteth the Arteries and joynts it dissolveth all things in the Lungs, it cleanseth the Blood, it purgeth the Pipes, and keepeth them clean, and if the Sicknes be of one Months continuance, it healeth it in one day, if of one Years continuance, it healeth it in 12 days, and if the grief be very old, it healeth in one Month. To conclude, whosoever hath this Medicine, he hath an incomparable Medicine above all Treasures of the World, Praise God.

## A short work of George Ripley

'A short Worke That beareth the Name... of George Ripley', is included in Elias Ashmole's *Theatrum Chemicum Britannicum*, 1652, pages 393-396.

[Back to Ripley's works](#) . [Back to English alchemical verse](#) . [Information on Ripley](#).

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Take Heavy, Soft, Cold, and Drye;  
Clense him, and to Calx grind him subtilly:  
Dissolve him in Water of the Wood;  
If thou can do any good  
Thereof, take a Tincture  
And Earthly Calx good and pure.  
Of this maist thou have with thy travaile,  
Both Mercury, Water, and Oyle;  
Out of the Ayre with Flames great,  
Fire into the Earth doth Creepe;  
In this Worke if thou wilt winn,  
Take heed wherewith thou dost begin,  
And in what manner thou dost work,  
For loosing thy way in the darke;  
And where, with what, and how, thy matter shal end;  
I tell and Councell thee as my Frend:  
Make Water of Earth, and Earth of Water;  
Then art thou well onward in the matter.  
For thou shalt find hid in the myre,  
Both Earth, Water, Ayre, and Fire:  
I tell thee my Brother, I will not flatter,  
Of our Earth is made our Water:  
The which is cleere white as Snow;  
And makes our Earth Calcine and growe.  
Blackness first to thee doth shew,  
As by thy practise thou shalt know:  
Dissolve and Calcine, oft, and oft;

With Congelation till the Body to whitnes be brought:  
Make the Body fluxible, and flowing;  
With the Earth, perfect, and teyning.  
Then after Ferment is once done;  
Whither thou wilt with Sunne or Moone,  
Dissolve him with the Water of life,  
Ycalled Mercury withouten strife:  
Put the Soule with the Body, and Spirite  
Together in one that they may meete  
In his Dammes belly till he wax great,  
With giving Drinke of his owne sweate:  
For the Milke of a Cow to a Child my brother  
Is not so sweete as the Milke of his Mother:  
This Child that is so marvelously wrought,  
Unto his Heritage must be brought:  
His livelyhood is so worthy a thing,  
Of abilitye to spend with a King:  
He that beareth all this in minde,  
And understandeth these Parables all;  
With Seperation he may finde,  
Poore and Rich, great and small;  
With our Sulphur we make our Antimony, White and Red;  
And thereof we make our Mercury quick, and dead.  
This is a Mettall that I speake of one of the seaven,  
If thou be a Clerk read what I meane.  
There is no Plannet of six neither great nor small,  
But if he be put to them, he will Calcine them all.  
Unto red blood he must be brought;  
Else of him thou gettest right nought:  
Reach him then with the Wood Water,  
Man, and Woman Clothed under one hatter,  
In and of them is conceived a Child  
Lovely of beauty, meeke and mild;  
Out of the Earth with dropps stronge,  
Nourish the Child in his Mothers wombe;  
Till he be come to full age;  
And then make thou a Mariage,  
Betweene the Daughter, and the Sonne,  
And then thou hast the Mastery wonn.  
The beginning of this Worke, if thou wilt crave,  
In holly Writ thou shalt it have:  
Both in Masse Booke and in Psalter  
Yea wrighten before the Preest at the Alter:  
And what is Antimony that thou shalt worke,  
I have written to thee if thou be a Clerke;  
Looke about before if thou canst finde  
Plainely written, which maketh men blind:  
Our Werke is bringing againe our Mercury,  
And that Philosophers call Solucion;  
And if thou loose not the uncleane body,  
Thou werkest without discretion;  
The Inbibition of Water, is not the loosing;  
But bringing the Body into water againe turning:  
That is to say into such water,  
That is turning the Body into his first Matter:  
The second Werke is to bring,

Earth and Water to Congealing;  
The cleansing of the Third is another  
Unto Whiteness; my owne Brother;  
With this Water of his owne,  
That is full marvalous to be knowne:  
The fourth werke is distilling  
Of Water, and Earth upsweating.  
And thus hast thou by one assent,  
Earth, Ayre, Water, and Fire; the foure Elements:  
The Ashes that are in the bottome of the Vessell,  
Looke thou dispise them not though left,  
For I tell thee right well,  
There is the Diadem of our Craft.

## Verses from the Ripley Scrowle

The verses from the *Ripley Scrowle* are included in Elias Ashmole's *Theatrum Chemicum Britannicum*, 1652.

[Back to Ripley's works](#) . [Information on Ripley](#).

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Verses belonging to an emblematicall scrowle:  
Supposed to be invented by Geo: Ripley.

I shall you tell with plaine declaracion,  
Where, how, and what is my generacion:  
Omogeni is my Father,  
And Magnesia is my Mother:  
And Azot truly is my Sister:  
And Kibrick forsooth is my Brother:  
The Serpent of Arabia is my name,  
The which is leader of all this game:  
That sometyme was both wood and wild,  
And now I am both meeke and mild;  
The Sun and the Moone with their might,  
Have chastised me that was so light:  
My Wings that me brought,  
Hither and thither where I thought  
Now with their might they downe me pull,  
And bring me where they woll,  
The Blood of myne heart I wiss,  
Now causeth both Joy and blisse:  
And dissolveth the very Stone,  
And knitteth him ere he have done;  
Now maketh hard that was lix,  
And causeth him to be fix.  
Of my blood and water I wis,  
Plenty in all the World there is.  
It runneth in every place;  
Who it findeth he hath grace:  
In the World it runneth over all,  
And goeth round as a ball:  
But thou understand well this,  
Of the worke thou shalt miss.  
Therefore know ere thou begin,  
What he is and all his kin,

Many a Name he hath full sure,  
And all is but one Nature:  
Thou must part him in three,  
And then knit him as the Trinity:  
And make them all but one,  
Loe here is the Philosophers Stone.

The Bird of Hermes is my name,  
Eating my wings to make me tame.

In the Sea withouten lesse,  
Standeth the Bird of Hermes:  
Eating his Wings variable,  
And thereby maketh himself more stable;  
When all his Fethers be agon,  
He standeth still there as a stone;  
Here is now both White and Red,  
And also the Stone to quicken the dead,  
All and sune withouten fable,  
Both hard, and nesh and malliable  
Understand now well aright,  
And thanke God of this sight.

Take thou Phoebus that is so bright,  
That sitteth so high in Majesty;  
With his beames that shineth soe light,  
In all places where ever that he be,  
For he is Father to all living things,  
Maynteyner of Lyfe to Crop and Roote,  
And causeth Nature forth to spring;  
With his wife being soote,  
For he is salve to every sore,  
To bring about thys precious worke;  
Take good hede unto his lore,  
I say to learned and to Clerk,  
And Omogeny is my Name:  
Which God shaped with his owne hand,  
And Magnesia is my Dame;  
Thou shalt verily understand,  
Now heere I shall begin,  
For to teach thee a ready way:  
Or else litle shalt thou wyn,  
Take good heed what I say;  
Devide thou Phoebus in many a parte;  
With his beames that byn so bright,  
And thus with Nature him Coarte,  
The which is mirroure of all light:  
This Phoebus hath full many a Name,  
Which that is full hard for to know;  
And but thou take the very same,  
The Philosophers Stone thou shalt not know,  
Therefore I counsell ere thou begin:  
Know him well what it be,



And that is thicke make it thin;  
For then it shall full well like the.  
Now understand well what I meane,  
And take good heed thereunto,  
The worke shall else litle be seen:  
And tourne thee unto mikle woe,  
As I have said in this our Lore,  
Many a Name I wiss it have,  
Some behinde, and some before;  
As Philosophers of yore him gave.

On the Ground there is a Hill,  
Also a Serpent within a Well:  
His Tayle is long with Wings wide,  
All ready to fly on every side,  
Repaire the Well round about,  
That the Serpent pas not out;  
For if that he be there agone,  
Thou loosest the vertue of the Stone,  
What is the Ground thou mayst know heere,  
And also the Well that is so cleere:  
And eke the Serpent with his Tayle  
Or else the worke shall litle availe,  
The Well must brenne in Water cleare,  
Take goog heede for this thy Fyre,  
The Fire with Water brent shalbe,  
And Water with Fire wash shall he;  
Then Earth on Fire shalbe put,  
And Water with Air shalbe knit,  
Thus ye shall go to Putrefaccion,  
And bring the Serpent to reduction.  
First he shalbe Black as any Crow,  
And downe in his Den shall lye full lowe:  
Iswel'd as a Toade that lyeth on ground,  
Burst with bladders fitting so round,  
They shall to brast and lye full plaine,  
And thus with craft the Serpent is slaine:  
He shall shew Collours there many a one,  
And tourne as White as wilbe the bone,  
With the water that he was in,  
Wash him cleane from his sin:  
And let him drink a litle and a lite,  
And that shall make him faire and white,  
The which Whitnes is ever abiding,  
Lo here is the very full finishing:  
Of the White Stone and the Red,  
Lo here is the true deed.

## The Mystery of Alchymists

[Back to English alchemical verse](#) . [Back to Ripley's works](#).

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## **The Mistery of Alchymists,**

**Composed by Sir Geo: Ripley  
Chanon of Bridlington.**

When Sol in Aries and Phoebus shines bright,  
The Elements reviving the new Year springing  
The Son by his Vertue gives Nature & Light,  
And moisture refresheth all things growing:  
In the season of the Yeare when the Sun waxeth warme,  
Freshly and fragrant the Flowers doe grow,  
Of Natures subtil working we cannot discerne,  
Nor yet by our Reason we can it not know,  
In foure Elements is comprehended things Three,  
Animalls, Vegetabills, Mineralls must be,  
Of this is our Principle that we make our Stone,  
Quality and Quantity is unknowne to many one.  
Quality (Father) would I faine know, Son.  
Of what nature it is and what it hath in his kinde.  
As Colours divers which on the ground do grow, Father.  
Keep well this secret (Son) and marke it in thy minde.  
Without Proportion (Father) how should I it know, Son.  
This working now is far from my minde  
Nature and kinde (Son) together do grow, Father.  
Quality by waight (Son) shalt thou never finde.  
To Separate Elements (Father) I must needs know, Son.  
Either in Proportion which be more or less.  
Out of our Principle foure Elements thou shalt draw, Father.  
Thou shalt neede nothing else that needefull is;  
Our Principle in quality is so perfectly mixed,  
By vertue of the Son and his quality,  
So equally Joyned, so well mixed may be.  
This Principle (Father) is but one thing, Son.  
Good (Father) tel me where it doth grow.  
In every place (Son) you shall him well finde; Father.  
By Tast and by Colour thou shalt him well know;  
Fowle in the Ayer with it doe fly,  
And Fishes doe swim there with in the Sea,  
With Reason of Angels you may it discerne,  
Both Man and Woman to governe,  
With our fixed Body (Son) we must thus begin.  
Of him make Mercury and Water cleare,  
Man and Woman is them within,  
Married together by vertue of our Fire,  
The Woman in he working is full wild,  
Be well aware she goe not out;  
Till she have conceived and borne a Chylde,  
Then all his kin on him shal lout;  
In their workes they be unstable,  
The Elements they be so raw;  
And their Colour so variable,  
As sometyme like the head of a Crow,  
When he is black ye may well like,

Putrefaction must go before,  
After Blacke he wilbe White,  
Then Thank ye God the Chyld is borne.  
This Chyld is both King and Emperour,  
Through his region both far and neere;  
All the World doth him honour,  
By the vertue he hath taken of the Fire:  
His first Vertue is White and pure,  
As any Christall shining cleere,  
Of White tincture then be you sure;  
By vertue taken of our Fire,  
His first Vesture that is so White,  
Betokeneth his Virginitie,  
A similitude even thereto like,  
And according to the Trinity:  
Our Medicen is made of things Three,  
Against which the Philosophers cannot say nay,  
The Father, the Sone in one degree,  
Corpus, Spiritus & Anima.  
When Nature is with Nature, thou mayst fruite finde,  
By proportion more or lesse,  
In practice hereof many men be blinde,  
Because they understand not what Nature is;  
His second Vesture as Gold is Red,  
In his Vessel bright shining,  
A Daidem set on his head,  
Richer than any earthly thing.  
His third Vesture is Purple pure,  
Like Sun-beames he shineth bright and clere,  
Of Red tincture then be you sure:  
By the vertue he hath taken our Fire.  
My beloved Son I command thee,  
As thou wilt have my love and blessing,  
That unto God kneele on thy knee,  
Unto him give laude and thankeing;  
For theis guifts of grace geven unto thee,  
To have trew knowledge of this worthy Scyence,  
That many men seeke by land and sea,  
And cannot finde it for any expence:  
I shall shew thee my Son a hid Secret,  
Beacause thou art vertuous in thy living,  
Of me else shouldst thou never it weat,  
And for thou art wife in thy Councell keeping,  
And therefore I charge thee on my blessing,  
Not to shew it to any man living,  
For it is the first Principle of our blessed Stone,  
Through which our noble worke is releevd,  
Note well that I shew now to thee my Son,  
If Sulphur be absent our worke is deprived;  
Our Sulphur my Son is Water and Fire,  
Constraining the Body till it be dead,  
Oh hem thou hast never thy desire,  
Till he be bloe as any Lead,  
After all this he doth revive,  
That in his Vessel before was dead;  
I can no better in my reason contrive,

Then to figure him to the greate God head.  
For as there dyedno more then One,  
Howbeit that there be persons Three,  
The Father, The Sone by might is one:  
The holy Ghost make full our Trinity:  
A similitude like unto our Stone,  
In him ben things three which be concluded all in one,  
Our Sulphur is likened to the holy Ghost,  
For he is quick, called the Spirit of Slyfe,  
In his working of might he is most.  
He raiseth our Body from death to lyfe,  
Many (my Son) with him do rife,  
The holy Gospell therein is expert,  
The number of my reason cannot contrive,  
Multum & quantum fructum adsert:  
I liken our Sulphur to the Adamant Stone,  
That Steele drawes to him naturally,  
So doth our Sulphur the woman,  
When she from her husband would flye.  
I muse greatly (Father) and mervaile in minde, Son.  
Whereof this Stone is ingendered,  
And also of what manner of kinde,  
For I have traveled many a Country,  
In vallies low and on hills high,  
And spurred therefore of foes and freind,  
Yet could I never that Sulphur see,  
Nor in any place wat I where him to finde.  
Son he is made of the Elements, Father.  
That God hath given both soule and lyfe,  
From Mettall he may never be absent,  
For he rules both man and wife.  
Father I pray you for charity, Son.  
Where shall I this Sulphur finde,  
For perfectly I know him not by quality,  
Nor yet to fore know him by kinde.  
In our Water Son keep this in minde, Father.  
For there he will appear as white as snow.  
Gramarcy Father to me ye be full kinde, Son.  
For through your teaching full well I it know,  
Now Father I pray you for charity,  
The while it is in your minde,  
To ken the red Sulphur that you will teach me,  
And then I trust your Doctrine to finde.  
White and Red Son be both one in kinde, Father.  
Now hast thou all thy desire,  
Keepe well this secret and close it in thy minde,  
His tincture and growing is by vertue of our Fire,  
For in our Fire our Stone will grow,  
And there his riches he doth encrease,  
And so doth no Stone that I do know,  
That in the fire will put him in prease;  
We liken him therefore unto the Sun,  
That to all Elements giveth light.  
Never sith the World was begun,  
Was any but he of so much might,  
Were he never of so high degree,

Saphir, Diamond or Emerald Stone,  
The Turcas, or the rich Ruby,  
Of all vertuous Stones set ower alone,  
The greatest Carbuncle that is full of light,  
May not with our Stone Compaire,  
For if they in the Fire should fight,  
The Carbuncle of vertue should be full bare,  
To destroy our Stone, Son that will not be,  
The Elements in him be so equall;  
He is an Oyle incumbustible,  
And of all things most imperiall.  
In which Elements (Father) is our Sulphur in? Son.  
Is he in all, or in any one?  
In all (Son) he needes must be, Father.  
For Separation of Elements make we none,  
Sulphur in Elements Son we may not see,  
By Nature in them he is so privily mixed,  
In Elements he is a quality,  
Our Stone will never else be perfectly fixed.  
Quality (Son) growes also in fire,  
Betwixt the White Stone and the Redd,  
For many Colours there will appere,  
While the tyme the Woman be dead.  
Father must the Woman needes be dead? Son.  
Our Stone else my Son will never be Redd; Father.  
For whereas a Woman is in presence,  
There is much moysture and accidence,  
Wetnes and humours in her be,  
The which would drown'd our Quality;  
Perceive well (Son) by Noahs flood,  
To much moysture was never good.  
Like as quality is hid in quantity,  
So must our Erth in Waters be,  
The riches in him thou shalt finde,  
After alteration of kinde,  
His Oyle in him is congelate,  
This makes our Body liquefact,  
Sulphur and Oyle all of one kinde,  
Which makes oure Stone rich and coloring,  
I cannot tell thee Son a richer thing,  
Then he is in the Fire during,  
The Fire to him may do no wrong,  
Sulphur of Nature makes him so strong.  
How to make our Stone (Father) I would faine know. Son.  
In soft heates my (Son) Elements will meete, Father.  
Hast not to fast whilst they be rawe,  
In the Vessell (Son) the better thou shalt him keepe,  
Rule well the Fire and beware of the Lawe,  
Shut well the Vessell for going forth of the Spirit;  
Soe shall you all things the better keepe;  
For how to get him againe it is strange to know,  
It is hard for some men to make Elements meete,  
Keepe well this Secret Son and God daily praise,  
Put into tht Vessell Water cleare,  
And set it in Fire full forty dayes,  
And then in the Vessell blackness will appeare,

When that he is black he will change tye,  
Many Colers in him then will appeare,  
From coulour to colour till it be white,  
The it is tyme Son to change the Fire,  
And melt the heat to your desire,  
And if you will have him White still,  
Then must you your Medicine apply,  
A dry Fire put him till,  
And a moyst Fire naturally,  
Till he be made fixed,  
For to take Mercury before his flight,  
As he is by nature privily mixed,  
Of fusion then he shalbe light,  
And if you to his proportion take,  
Fine Luna then will he make,  
So micle of piercing will he be,  
Both fluxible with penetrabilitie;  
And (Son) if thou wilt have thy Medicine Red,  
In a dry Fire thou shalt him keepe,  
Ever still in one steed,  
That never your Vessell come to wet.  
So hard, so heavy and so peircing, Son.  
(Father) this a wonderous thing,  
So hot, so moyst, so light, so wet,  
This greate Secret Father will I keepe,  
So white, so red, so profitable,  
Of all Stones most incomparable.  
He may do more than any King, Father.  
He is so rich Son in his working,  
Gould and Silver men would faine have,  
Poore and rich for it do crave,  
Thay that of it have most aboundance,  
Of the people have most obaisance,  
To serve them both day and night,  
And in the feeld will for it fight,  
Therefore Son upon my blessing,  
Keepe secretly this precious cunning,  
Of thy Councell make neither King nor Knight,  
If they knew they would set it light;  
For when they have what they will,  
God's curse wil come they say the untill,  
For had I wist and had I wend,  
That commeth evermore behinde,  
Our Mercury my (Son) is white and thin,  
In our Vessell shining bright and cleere,  
Our Sulphur is in him within,  
Burning him more then our dry Fire,  
He fixes him more in one yeare,  
By his naturall working I understand,  
Then doth the Sonne by his dry Fire,  
The years a long thousand,  
In short space we may have done,  
When our Medicine thou wilt assay,  
Thou maist make both Sol and Lune,  
In lesse space then in one day.  
Father is it Water in the well springing, Son.

Or is it the Water in the river running?  
Other Water (Father) can I not finde.  
Noe (Son) it is of another kinde,  
Howbeit it is Water cleere,  
Our Sulphur in him is soe cleaving,  
He may not be departed by any fire,  
I tell thee the throath in this thing.  
By no fire (Father) how may that be? Son.  
Fire he is ever brenning, Father.  
Our Sulphur is made of the Sun and such humidity  
That in the Fire he is ever during.  
The tyme of our working would I know, Son.  
In what space might be made our Stone,  
By Corne and Frut (Son) thou maist it wel know.  
Once in a yeare it is afore thee done;  
The Sun in the Zodiak about doth gonne,  
Though the twelve Signes once in a yeare,  
Soe long it is ere we can make our Stone.  
Haste not too fast but rule well thy Fire, Father.  
The vertue of our Stone few men can tell,  
The Elements in him be so mighty,  
Aboundance of treasure in him do dwell;  
For in riches all Stones exceeds he.

Finis.

## George Ripley's Epistle to King Edward

This is included in *The compound of alchymy. Or the ancient hidden art of archemie: conteining the right and perfectest meanes to make the philosophers stone... Divided into twelve gates... Whereunto is adioyned his epistle to the king, his vision, his wheele, and his other workes... Set foorth by Raph Rabbards.* London, 1591.

[Back to Ripley's works.](#)

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### The Epistle by George Ripley Written to King Edward 4.

O Honorable Lord, and most victorious Knight,  
With grace and vertue abundantly endewed,  
The safegaurd of England, and the maintainer of right;  
That God you loveth, indeed he that well shewed:  
Wherefore I trust this land shalbe renewed  
With joy and riches, with charitie and peace,  
So that olde ranckors new understrewed,  
Tempestuous troubles, and wretchednes shall cease.

And therefore sith I see by tokens right evident,  
That God you guideth, and how that you be vertuous,  
Hating sinne, and all such as be insolent,  
How that also manslaughter to you is odious,  
Upon the judgement also that you be piteous:  
Me seemeth ruthe it were but that you should live long;  
For of your great fortune you are not presumptuous,  
Nor vengeable of spirit to revenge you of each wrong.

These considered with others in your most noble State,  
Like as God knoweth, and people doo witnes beare,  
So entirely me mooveth, that I must algate  
Record the same, and therein be no flatterer:  
And not that only, but also to write here  
Unto your Highnes, humbly to present  
Great secretts, which in farre countries I did learne,  
And which by grace to me most unworthie are lent.

Once to your Lordship such things I did promise,  
What time you did command to send unto me,  
And sith that I wrote it in secret wise,  
Unto your grace from the Universitie  
Of Louaine, when God fortun'd me by grace to see  
Greater secrets and much more perfite,  
Which onely to you I will disclosed to be,  
That is the great Elixer both red and white.

For like it you to trust that truly I have found,  
The perfect was of most secret Alchymie,  
Which I will never truly for marke nor for pound  
Make common but to you, and that conditionally,  
That to youre selfe you shall keepe it full secretly,  
And only to use it as may be to Gods pleasure,  
Else in time comming to God I should aby, e,  
For my discovering of his secret treasure.

Therefore be you well advised and with good deliberation,  
For of this secret shall know no other creature,  
But onely you as I make faithfull protestation,  
For all the time that herein life I shall endure,  
Whereto I will your Lordship me ensure, To my desire in this my oath for to agree,  
Least I to me the wrath of God procure,  
For such revealing of his great gift and privitie.

If God fortune you by me to win this treasure,  
Serve him devowtly with more lawde and thanking,  
Praying his Godhead in life that you may so endure,  
His gifts of grace, and fortune to use to his pleasing,  
Most especially intending over all thing,  
To your power and cunning his precepts ten  
So to observe, that into no danger your selfe you bring,  
But that you in glory may see him hereafter, Amen.

And yet moreover I will your Lordship to pardon me,  
For openly with pen I will it never it write,  
But whensoever also this precious secret, most of delight,  
By mouth also this precious secret, most of delight,  
How may be made perfect Elixers both red and white,  
Plaine unto your Lordship it shall declared be,  
And if it please you, with easie expences and respite,  
I will them worke by grace of the Trinitie.

But notwithstanding for perill that may befall,  
If I dare not here plainly the knott unbinde,



Yet in my writing I will not be so misticall,  
But that by studie the true knowledge you may finde,  
How that each thing is multiplied in his kinde,  
And how the likenes of bodies metaline be transmutable  
I will declare, that if you feele me in your minde,  
My writing you shall finde true and no fained fable.

As Philosophers in the metheors doe write,  
The likenes of bodies metaline be not transmutable,  
But after he added these wordes of more delight,  
Without they be reduced to their beginning materiable,  
Wherefore such bodies within nature be liquiable,  
Minerall and metaline may be mercurizate,  
Conceive you may this science is not opinionable,  
But very true, by Raymond and others determinate,

In the saide booke the Philosophers speake also,  
Therein if it please your Highnes for to reade,  
Of divers sulphures, and especially of two,  
And of two mercuries joyned to them indeed,  
Whereby he doth true understanders leade,  
To the knowledge of the principle which is onely trew,  
Both red, moist, pure, and white, as I have espied,  
Which be neverthesse found but of verie few.

And these two things be best, he added anone  
For him that worketh the Alchymie to take:  
Our golde and our silver therewith to make all one,  
Wherefore I say who will our pearle and Ruby make,  
The said principles looke he not forsake:  
For at the beginning, if his principles be true,  
And if so be by craft he can them also bake,  
In th'end truly his worke he shall not rue.

But one great secret right needfull to be knowne,  
That though the Philosophers speake plurally,  
All is but one thing you may me well trowe,  
In kinde which is our base principally,  
Whereof doth spring both white and red naturally,  
And yet the white must come first out of the red,  
Which is not wrought manually,  
But natually, craft helping out of our lead.

For all the partes of our most precious stone,  
As I can prove, be coessentiall and concrete,  
Moreover there is no true principle but one,  
Full long is was ere I therewith could meete,  
Who can reduce him and knoweth his heate,  
And onely kinde with kinde can well redresse,  
Till filthie originall be clensed from his seate,  
He likely is to finde our secrets more and lesse.

Therefore worke kinde onely with his owne kinde,  
And so your Elements joyne that they are not strive.  
This poynt also for any beare in minde,  
That passive natures you turne into active,

Of water, fire, and wind of earth make blive,  
And of the quadrangle make a figure round,  
Then have thou the honie of our bee-hive,  
One ounce well worth one thousand pound.

The principall secret of secrets all,  
Is true proportion which may not be behinde,  
Wherein I counsell thee be not superficiall,  
The true conclusion if you thinke to finde,  
Turne earth into water and water into winde,  
Therefore make fire and beware of the flood  
Of Noah, wherein many men are so blinde,  
That by this science they get liittle good.

I counsell you eate and drink temperately,  
And beware well that Iposarche come not in place,  
Neshe not your wombe by drinking immoderately,  
Least you quench naturall heate in little space,  
The colour will tell appearing in your face,  
Drinke no more therefore than you may eate,  
Walke up and downe after an easie pace,  
Chase not your bodie too sore to sweate.

With easie fire after moving when you sweate,  
Warme your bodie and make it drie againe,  
By rivers and fountaines walke after meate,  
At morning time visit the high mountaine,  
That Phisick so biddeth I read certaine,  
So high the mountaines yet doe you not ascend,  
But that you may downwardes your way have plaine,  
And with your mantle from colde ye you defend.

Such labour is wholesome your sweate for to drie,  
With napkin, and after it see you take no colde,  
For grosse humours be purged by sweate kindely,  
Used Diacameron then confect with perfect golde,  
Hermidocles for watery humors good I holde,  
Use spericon perforat with milke of tincturiall,  
And sperma Caeti with red wine, and when you wax olde,  
And Goats milke sod with wine nourisheth moysture radicall.

But a good Phisitian who so intendeth to be,  
Our lower Astronomie needeth well to know,  
And after that to learne well urine in a glass to see,  
And if it neede to be chafed the fire for to blow,  
Then wittily it by divers wayes for to throw  
After the cause to make a medicine bliue,  
Truly telling the infirmities all on a row,  
Who this can doe by his Phisick is like to thrive.

We have our heaven incorruptible of the quintessence,  
Ornate with signes, Elements, and starres bright,  
Which moysteth our earth by subtile influence,  
And of it a secret sulphure hid from sight,  
It fetcheth by vertue of his active might,  
Like as the Bee fetcheth honey out of the flower,

Which thing could doe no other worldly weight.  
Therefore to God be all glory and honour.

And like as yce to water doth relent,  
Where it was congealed by violence of colde,  
When Phoebus it shineth with his heate influent,  
Even so to water minerall reduced is our golde,  
As witnesseth plainly, Albert, Raymond, and Arnold,  
By heate and moysture and by craft occasionate,  
Which congelation of the spirits, loe now I have tolde,  
How our materialls together must be proportionate.

At the dyers craft you may learne this science,  
Beholding with water how decoction they make  
Upon the wad or madder easily and with patience,  
Till tinctures doe appeare are which then the cloth doth take,  
Therein so fixed that they will never forsake  
The cloth, for washing after they joynd be,  
Even so our tinctures with the water of our lake,  
We draw by boyling with the ashes of Hermes tree.

Which tinctures when they by craft are made perfite,  
So dyeth mettles with colours aye permanent,  
After the qualitie of the medicine, red or white,  
That never away with anie fire wilbe brent:  
To this example if you take good tent,  
Unto your purpose the rather you shall winne.  
And let your fire be easie, and not too fervent,  
Where nature did leave what time you did beginne.

First calcine, and after that putrifie,  
Dissolve, distill, sublime, discend, and fixe,  
With Aqua vitae oft times both wash and drie,  
And make a marriage the bodie and spirite betwixt,  
Which thus together naturallie if you can mixe,  
In loosing of the bodie the water congeald shalbe,  
Then shall the bodie die utterlie of the flixe,  
Bleeding and changing his colour, as you shall see.

The third day againe to life he shall arise,  
And devoure birds, and beasts of the wildernesse,  
Crowes, poppingaies, pies, peacocks, and mavois,  
The Phoenix, with the Eagle, and the Griffin of fearfulnessse,  
The greene Lion, with the red Dragon he shall distresse,  
With the white Dragon, and the Antelop, Unicorn & Panther,  
With other beasts and birds both more and lesse,  
The Basiliske also, which almost each one doth feare.

In bus and nibus he shall arise and descend,  
Up to the Moone, and sith up to the Sunne,  
Through the Ocean sea, which round is withouten end,  
Onely shippen within a little glassen tunne;  
When he is there come, then is the mastrie wonne:  
About which journey, great goods you shall not spend,  
And yet you shall be glad that ever it was begunne,  
Patiently if you list to your worke attend.

For then both bodie and spirite with oyle and water,  
Soule, and tincture, one thing both white and red,  
After colours variable it containeth, what souer men clatter;  
Which also is called after he hath been dead  
And is revived, our Markaside, our Magnet, and our lead,  
Our Sulphur, our Arsinike, and our true Calx vive,  
Our Sunne, our Moone, our ferment and our bread,  
Our toad, our Basiliske, our unknowen bodie, our man, our wife.

Our bodie thus naturally by craft when he is renovate  
Of the first order, is medicine called in our Philosophie;  
Which oftentimes againe must be propertualicate,  
The round wheele turning of our Astronomie,  
And so the Elixer of spirits you must come: for why  
Till the sonne of the fixed by the sonne of the fixer be overgone,  
Elixer of bodies, named it is onely,  
And this found secret poynt, deceaveth manie one.

This naturall proces by helpe of craft thus consummate,  
Dissolveth Elixer spiritull in our unctuous humiditie,  
Then in Balneo Mare together let them be circulate,  
Like new honie or oyle, till perfectly they be thickened.  
Then will that medicine heal all infirmitie,  
And turne all mettals to Sunne and Moone perfectly,  
Thus you shall make the great Elixer, and Aurum potable,  
By the grace and will of God, to whom be all honour and glorie.

Amen. quod George Ripley.

FINIS.

# George Ripley's Epistle to King Edward unfolded

[Back to Ripley's works.](#)

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## Sir George Riplie's Epistle to King Edward unfolded.

This Epistle as it was imediately written to a King, who was in his generation, both wise and valiant, so it doth comprise the whole secret, both learnedly described, and yet Artificially vailed, yet as the Author testifieth, that in this Epistle he doth plainly untie the main knot. So I can and do testifie with him, that there is nothing desirable for the true attaining of the mysterie, both in Theory and Practick of it, which is not in this short Epistle fully taught. This then I intend as a key to all my former writings, and assure you on my faithful word doubtfully or mystically, as I have in all my other writings, seeming to aver some things which taken without a figure, are utterly false, which we did onely to conceal this Art: This key therefore we intend not to make common; and shall intreat you to keep it secret to your self, and not to communicate it, except it be to a sure friend, who you are confident will not make it publick. And this request we make upon very good grounds, knowing that all our writings together, are nothing to this, by reasons of the contradictions wch we have woven into them, which here is not done in the least measure. I shall therefore in this Epistle take up a new method, and that different from the former, and shall first draw up the substance of the Philosophie couched in this Epistle, into several Conclusions, and after elucidate the same.

The first Conclusion is drawn from the ninth stave of this Epistle, the eight first staves being only complemental, and that is, That as all things are multiplied in their kind, so may be Mettals, which have in themselves a capacity of being transmuted, the imperfect to perfect.

The second Conclusion in the tenth stave is, That the main ground for the possibility of transmutation, is the possibility of reduction of all Mettals, and such Minerals as are of Metallick principles, into their first Mercurial matter.

The third Conclusion is in the eleventh stave, That among so many Metalline or Mineral Sulphurs and so many Sulphurs there are but two that are related to our work, which Sulphurs have their Mercuries essentially united to them.

The fourth conclusion from the same stave is, That he who understands these two Sulphurs and Mercuries aright, shall find that the one is the most pure red Sulphur of gold, which is Sulphur in manifesto and Mercurius in occulto, and that other is most pure white Mercury, which is indeed true quicksilver, in manifesto and Sulphur in occulto, these are our two principles.

The fifth Conclusion from the twelfth stave is, That is a mans principles be true, and his operations regular, his event will be certain, which event is no other than the true mystery.

These Conclusions are but few in number, but of great weight, the amplification, illustration, and ilucidation therefore of them will make a Son of Art truly glad.

For the first, Forasmuch as it is not for our purpose here to invite any to the Art, onely intending to lead and guide the Sons of Art; we shall not prove the possibility of Alchimy, by many arguments, having done it abundantly in another Treatise. He then that will be incredulous, let him be incredulous, he that will cavil, let him cavil; but he whose minde is perswaded of the truth of the Art, and of it's dignity, let him attend to what is in the Illustration of these five Conclusions discovered, and his heart shall certainly rejoyce.

We shall therefore briefly Illustrate this first Conclusion, and insist there are more largely, where the secrets of the Art are most couched.

For this first then which concluded in effect the truth of the Art, and its reality, he that would therein be more satisfied in it, let him read the Testimony of all Philosophers, and he that will not believe the Testimonies of so many men, being most of them, men of renown in their own time, he will cavill also against all other Arguments. We shall onely hold to Riplyes Testimony in this our key, who in the fourth stave, assures the King that at Lovain he first saw the greatest and most perfect secrets, namely the two Elixers; And in this following verse, craves his confident credit, that he hath himself truly found the way of secret Alchimy, and promiseth the discovery of it to the King, onely upon condition of secrecy.

And in the eighth stave, though he protests never to write it by pen, yet proffers the King at his pleasure, to shew him ocularly the red and white Elixer, and the working of them, which he promiseth will be done for easies costs in time. So then he that will doubt the truth of the Art, must account this famous Author, for a most simple mad Sophister, to write and offer such things to his Prince, unles he were able in effect to do what he promised, from which imputation his writings, and also the histories of him, of his fame, gravity, and worth will sufficiently clear him.

We now come to the second Conclusion, the substance of which is, that all Mettals and bodies of Metalline principles, may be reduced to their first Mercurial matter, and this is the main and chief ground for the possibility of transmutation. On this we must insist largely & fully, for (trust me) this is the very hinge on which our secrets hang.

First, then know that all the Mettals, and serveral Minerals have Mercury for their next matter, to which (for the most part, nay indeed always) there adheres, and is concoagulated an external Sulphur, which is not Metalline, but distinguishable from the internal kerne of the Mercury.

This Sulphur is not wanting even in common Argent vive, by the Mediation of which, it may be precipitated into the form of a dry powder. Yea and by a liqour (the Alchahest) well known to us, (though nothing helping of this Art of transmutation) it may be so fixed, that it may endure all fires, the Test and Coppel, and this without the addition of any thing to it, the liqour (by vertue whereof it is fixed) coming away intire, both in its Pondus and vertue.

This Sulphur in gold and silver is pure, in the other Mettals it is less pure, therefore in gold and silver it is fixed, in others it is fugitive, in all the Mettals it is coagulated; in Mercury or Argent vive, it is coagulable; in gold, silver and Mercury, this Sulphur is so strongly united, that the Antients did ever judge Sulphur and Mercury to be all one, but we by the help of the liqour, (the Alchahest) the invention of which, in these parts of the World we owe to Paracelsus (though among the Moors and Arabians it hath been and is (at this day) commonly known to the acuter sort of chemists) but this I say we know that the Sulphur which is in Mercury coagulable, and in the Mettals coagulated, is external to the nature of Mercury, and may be separated in the form of a tintured Metallick Oyle, the remaining Mercury being then void of all Sulphur, save that which may be called its inward Sulphur, and is now incoagulable of it self (Though by our Elixer it is to be coagulated) but of itself, it can neither be fixt nor precipitated, nor

sublimed, but remains unaltered in all corrosive waters, and in all digestions of heat. One way then of Mercury azating all Mettals and Minerals, is by the liquor Alcahest, which out of all such bodies as have Mercury in their constitution, can separate a running Argent vive, from which Argent vive all its sulphur is then separated, save that onely which is internal and central to the Mercury, which internal Sulphur of Mercury no corrosive can touch, Next to this way of universal Reduction, there are also some other particular wayes, by which Lead, Tin, Antimony, yea, even Copper, and Iron may be reduced into a running quicksilver, by the help of Salts, which because (being corporeal) they pierce not so radically as the forenamed liquor doth, they therefore do not spoile the Mercury of its Sulphur but that as much Sulphur as there is in common Mercury, so much also there is in this Mercury of the bodies, onely this Mercury hath specificated qualities according to the nature of the Mattal or Mineral, from which it was extracted, and from that reason (as to our work, which is to dissolve perfect species of Mettals) it hath no more vertue than common Argent vive: There is then but only one humidity, which is applicable unto our work, which certainly is neither Tin nor Copper, nor is drawn from any thing, which nature hath formed, but from a substance compounded by the Art of the Philosopher. So then, if a Mercury drawn from the bodies, have not onely the same deficiency of heat and superfluity of foeces as common Mercury hath, but also a distinct specificated form, it must (by reason of this its form) be so much the farther remote from our Mercury then common Argent vive is.

Our Art therefore is to compound two principles (one in which the salt, and another in which the Mercury of nature doth abound) which are not yet perfect, nor yet totally imperfect and (by consequence) may therefore (by our Art) be exalted which that (which is totally perfect) cannot be: and then by common Mercury to extract not the Pondus, but the celestial vertue out of the compound, which vertue (being fermental) begets in the common Mercury an offspring more noble than it self, which is our true Hermaphrodite, which will congeal it self, and dissolve the bodies; observe but a grain of Corn in which scarce a discernable part is sprout, and this sprout, if it were out of the grain, would dye in a moment; the whole grain is sowed, yet the sprout onely produceth the herb: So is it in our body, the fermental spirit that is in it, is scarce a third part of the whole, the rest is of no value, yet all is joyned in the composition, and the faeculent corporeous, part of the body comes away with the dreggs of the Mercury. But beyond the example given of a grain it may be observed that the hidden and spiritual vertue of this our body, doth purge and purifie its matrix of water, in which it os sowed, that is, it makes it cast forth a great quantity of filthy earth, and a great deal of Hydropical saline moisture. For instance thy washings (for a tryall) with pure clean fountain water, weigh first a pint of the same water, and take the exact weight of it, then wash thy compound eight or ten times, save all the faeces, weigh thy body and Mercury exactly, weigh thy faeces being very dry, then distill or sublime all that will sublime a very little quick Mercury will ascend; then put the Residue of the faeces in a crucible, set them on the coals, and all the faeculency of the Mercury will burn like a coal, yet without fume; when that is all consumed, weigh the remaining faeces, and thou shalt find them to be two thirds of thy body, the other being in the Mercury, weigh the Mercury which thou sublimedst, and the Mercury prepared by itself, and the weight of both will not recompence thy Mercury weight by farre. So then boile up thy water to a skin, in which thou madest thy Lotions, for that is a thick water: and in a cool place thou shalt have Christals, which is the salt of Mercury Crude, and no way fit for Medicines: yet it is a content for the Artists to see how the Heterogeneityties of Mercury are discovered, which no other Art save the liquor of Alcahest can do, and that in a destructive, and not a generative way as this is, for this operation of ours is made between male and female, within their own kind, between which there is a ferment which effecteth that which no other thing in the world could do. In all truth, I tell you, that if you should take our imperfect compound body, per se, and Mercury, per se, and them alone, though you might bring out of the one a most pure Sulphur, and out of the other a Mercury of Mercury, which is the nut of Mercury, yet with these thou couldst effect nothing, for fermental virtue is the wonder of the World, and it is by it, that water becomes Herbs, Trees, and Plants, Fruits, Flesh, Blood, Stones, Minerals, and everything, look then for it onely, and rejoyce in it as in a deservedly invaluable treasure; Now know that fermentation, works not out of kind, neither do salts ferment Mettals; Wilt thou know then whence it is that some fixt Alcalyes do extract a Mercury out of Minerals, and out of the more imperfect Metals, consider then, that in all these bodies the Sulphur is not so radically mixt and united, as it is in Silver and Gold. Now Sulphur is of Kin to divers Alcalyes, that are ordinarily dissolved or melted with it, and by this means the Mercurial parts are disjoyned, and the Argent vive is by fire separated. The Mercury thus separated, is spoyled of its Sulphur when as indeed there needs onely a depuration of the Sulphur by separating the impure from the pure; but these salts having separated the Sulphur do leave the Mercury worse, that is, more estranged from a Metallick nature, than it was before, for in its composition that Sulphur of Saturn will not burn, but though it be sublimed, calcined, made sugar, or vitrefied, yet by fire and fluxes it still returns to the same it was in before, but its Sulphur being (as is aforesaid) separated, will take fire, if joyned with Salt-peter, even as common Sulphur doth, so that the Salts act on the Sulphur of which they rob the Mercury; they act not on the Mercury for want of ferment which is not to be found, but onely among Homogeneall things. Therefore the ferment of bread leavens not a stone, nor doth the ferment of anyanimal or vigeatable, ferment a mettal or mineral.

So then, though our Gold thou mightest obtaine a Mercury by the help of the Liquor, of that first ens of Salt, yet that Mercury would never accomplish our work, whereason the otherside Mercury made out of Gold by our Mercury, though there be three parts of our Mercury to one of the Gold, This Mercury I say will (by continual digestion) accomplish the whole work; marvell not then, that our Mercury is more powerfull, which is prepared by Mercury; for certainly the ferment, which commeth between the compound Body and the Water, causeth a death, and a regeneration, it doth that, which nothing in the world can do, besides it severs from Mercury a terrestreity, which burns like a Coale, and an Hydropical humor melting in common water, but the residue is acuated by a Spirit of life, which is our true embryonated Sulphur of our water, not visible, yet working visibly. We conclude, that all operations for our Mercury but by common Mercury, and our body according to our Art are erroneous, and will never produce our mystery, although they be otherwise never so wonderfull. For as the Author of the Newlight saith, No water in any Island of the Phylosophers, was wholesome, but that which was drawn out of the reins of the Soll and Luna. Wilt thou know what that meanes? Mercury in its pondus and incombustibility is Gold fugitive, our Body in its purity, is called the Phylosophers Luna being farre more pure than the imperfect mettals and its Sulphur also as pure as the Sulphur of Soll, not that it is indeed Luna, for it abides not in the fire, now in the composition of these three (1) our common Mercury and the two principles of our compound there interceeds, the ferment of Luna, out of which though it be a Body, proceeds yet a specificating odor: yea and oft the pondus of it is diminished: If the compound be much washt, after it is sufficiently clean. So then the ferment of Soll and Luna interceeds in our composition, which ferment begets an offspring, more noble than it self a 1000 fold, wheas should'st thou work on our compound Body by a violent way of Salts, thou should'st have thy Mercury by farre less noble, than the Body, the Sulphur of the Body being separated and not exalted by such a process.

We now come to the third conclusion, which is that among all metaline and mineral Sulphur there are onely two, that belong to our work, which two have their Mercuries essentially united with them. This is the truth of our secrets, though we (to seduce the unwary) do seem to aver the contrary, for do not think that (because we do insinuatetwo waies, therefore) we really mean as we say, for verily (as witnesseth Ripley) There is no true principle but one. Nor have we but one matter, not but one regimen of heat, and one linear way of proceeding.

These two Sulphurs as they are principles of our work, they ought to be homogeneal, for it is onely Gold spiritual that we seek, first white, then red, which Gold is no other then that which the vulgar see, but they know not the hidden spirit that is in it. This principle wants nothing but Composition, and this composition must be made, with our other crude white Sulphur which is nothing but Mercury vulgar, by frequent cohobation of it upon our Hermaphroditical Body, so long till it be come a fiery water.

Know therefore that Mercury hath in its self a Sulphur, which being unactive, our Art is to multiply in it a living active Sulphur, which comes out of the loyns of our Hermaphroditical Body, whose father is a metal and his mother a mineral, Take then the most beloved daughter of Saturn, whose armes are a circle Argent, and on it a sable cross on a blackfield, which is the signall note of the great World, espouse her to the most warlike God, who dwells in the house of Aries, and thou shalt find the Salt of Nature, with this Salt acuate thy water, as thou best knowest, and thou shalt have the Lunary bath, in which the Sun will be ammended.

And in all truth I assure thee, that although though hadst our body Mercurialized (without the addition of Mercury of any of the metals) made per se, that is without the addition of Mercury, it would not be in the least profitable unto thee, for it is Mercury onely, which hath a Celestial form and power, which it receives, not onely, nor so much from the compound body, as from the fermental virtue which proceeds from the composition of both the body and the Mercury, by which is produced a wonderfull Creature: So then let all thy care be to marry Sulphur with Suphur, that is our Mercury which is impregnated, which Sulphur, must be espoused with our Sol then hast thou two Sulphurs married and two Mercuries of one off spring, whose father is the Sol, and Luna the mother.

The fourth Conclusion makes all perfectly plain, which hath been said before, namely that these two Sulphurs are the one most pure red Sulphur of Gold, and the other of most pure clean white Mercury.

These are our two Sulphurs, the one appears a coagulated body, and yet carries its Mercury in its belly: the other is in all its proportions true Mercury, yet very clean and carries its Sulphur within its self, though hidden under the form and fluxibilitie of Mercury.

Sophisters are (here) in a labyrinth, for because they are not acquainted with metalline love, they work in things altogether heterogeneal, or if they work upon metalline bodies they yet either joyne males with males, or females with females, or else they work on each alone, or else they take males, which are charged with natural inabilities, and females whose matrix is vitiated. Thus by there own inconsideration they frustrate their own hopes, and then cast the blame upon the Art, when as indeed it is onely to be imputed to their own folly, in not understanding the Phylosophers.

I know many pittifull Sophisters do dote on many Stones, vigitable, animal, and mineral, and some to those add the firey Angelical, Paradaical Stone, which they call a wonder working essence, and because the mark they aim at, is so

great, the Waies also, by which they would attain their Scope, they make also a double, one Way they call the Via Humida, the other, the Via Sicca, (to use their languages).

The latter way is the labyrinthian path, which is fit onely for the great ones of the earth to tread in, the other the dedalean path, an easie way of small cost for the poor of the world, to enterprize.

But this I know and can testifie that there is but one Way, and but onely one Regimen, no more Colours than ours, and what we say or write otherwise, is but to deceive the unwary, for if every thing in the world ought to have its proper causes, there cannot be any one end, which is produced from two waies of working on distinct principles. Therefore we protest and must again admonish the Reader that (in our former writings) we have concealed much, by reason of the two waies we have insinuated, which is the play of children, and the work of women, and that is decoction by the fire, and we protest that the lowest degree of this our work, is that the matter be stirred up, and may hourly circulate without feare of breaking the vessel, which for this reason ought to be very strong, but our linear decoction is an internal work, which advances every day and hour, and is distinct from that outward heat, and is therefore invisible and insensible. In this our work, our Diana is our body when it is mixed with the water, for then all is called the Moon, for Laton is whitened, and the woman beares rule, our Diana hath a wood, for in the first dayes of the Stone, our body after it is whitened grows vegetably. In this wood, are at the last found two Doves, for about the end of three weeks, the soul of the Mercury ascends, with the soul of the dissolved Gold, these are in folded in the everlasting armes of Venus, for in this season the confection are all tinted with a pure green colour, these Doves are circulated seven times, for in seven is perfecton, and they are left dead, for they can rise and move no more, our Body is then black like to a Crowes bill, for in this operation all is turned to powder, blacker than the blackest. Such passages as these we do oftentimes use, when we speak of the preparation of our Mercury, and this we do to deceive the simple, and it is also for no other end that we confound our operations speaking of one, when we ought to speak of another, for if this Art were but plainly set down, our operations would be contemptible even to the foolish. Therefore believe me in this, that because our workes are truly Natural, we therefore do take the liberty to confound the Phylosophers work, with that which is purely Natures work, that so we might keep the simple in ignorance, concerning our true Vinegre, which being unknown, their labor is wholly lost.

Let me then (for a close) say onely thus much; Take our Body which is Gold, and our Mercury which is seven times acuated by the marriage of it, with our Hermaphroditicall Body, which is in a Chaos, and is the splendor of the soul of the God Mars, in the earth, and water of Saturn, mix these two in such a pondus as nature doth require, In this mixture you have our invisible fires, for in the water of our Mercury is an active Sulphur or mineral fire and in the Gold a dead passive, but yet actual Sulphur now when that Sulphur of the Gold is stirred up and quickened, there is made between the fire of nature, which is as the Gold, and the fire against nature, which is in the Mercury, a fire partly of the one and partly of the other, for it partakes of both, and by these two fires thus united into one, is caused both Corruption (which is Humiliation) and generation (which is Glorification and Perfection:) Now know that God onely governs this way of the internal fire, man being ignorant of the progress thereof, onely by his reason beholding its operations, he is able to discern that it is hot, that is, that it doth perform the action of heat, which is decoction, In this fire there is no sublimation, for sublimation is an exaltation, but this fire is such an exaltation, as that beyond it, is no perfection.

All our work then is onely to multiply this fire, that is to circulate the body so long until the vertue of the Sulphur be augmented. Again this fire is an invisible Spirit, and therefore not having dimentions, is neither above nor below, but everywhere in the Sphere of the activity of our matter in the Vessel: So that though the material visible substance do sublime and ascend by the action of the elemental heat, yet this spiritual vertue is always as well as in that which remains in the bottom, as in that which is in the upper part of the Vessel. For it is as the soul in the body of man, which is everywhere at the same time, and yet bounded or termined in none.

This is the ground of one Sophism of ours, (viz.) when we say that in this true Philosophical fire, there is no sublimation, for the fire is the life, and the life is a soul, which is not at all subject to the dimensions of Bodies, Hence also it is that the opening of the Glass or cooling of the same during the time of working kills the life or fire, that is in this secret Sulphur, and yet not one grain of the mettall is lost. The elemental fire then is that which any child knowes how to kindle and govern, but it is the Philosopher onely, that is able to discern the true inward fire for it is a wonderful thing, which acts in the body, yet is no part of the body. Therefore the fire is a celestial vertue it is uniformed, that is, it is alwaies the same until the period of its operation is come, and then being come to perfection it acts no more, for every Agent, when the end of its action is come then rests.

Remember then that when we speak of our fire which sublimes not, that thou do not mistake and think that the moisture of the compound which is within the Glass ought not to sublime, for that it must do uncesantly, but that the fire that sublimes not, is the metalline love, which is above and below and in all places alike. Now then for a close to all that hath been said, learn and be well advised what matter you take in hand, for an evil Crow laies an evil Egg, as the proverb hath it, let thy seed be pure, the shalt thou see a noble offspring, let the fire without be such, as in which



our confections may play to & fro uncessantly, & this (in a few daies) will produce that which thou most longest for, the Crows Bill.

# Ripley's Treatise of Mercury and the Philosophers' Stone

This is contained in *Aurifontina Chymica: or, a collection of fourteen small treatises concerning the first matter of philosophers, for the discovery of their (hitherto so much concealed) Mercury. Which many have studiously endeavoured to hide, but these to make manifest, for the benefit of Mankind in general.* London, 1680.

[Back to Ripley's Works.](#)

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## A Treatise of Mercury and the Philosophers Stone.

by Sir George Ripley.

I will, my dearest Son, instruct thee in this Blessed Science, Which was hid from the Wise of old, to whom God was pleased to shew so much favour. Know therefore, that our Matter is the chiefest of all things in the Earth, and of least estimation and account, as will hereafter more plainly appear. For if Water incorporate it self with Earth, the Water will be lowest of all, and will (if it be not kept down) with Fire, ascend higher; and thus it may be seen, how Water will be highest and lowest. Yet true it is, that it is of least estimation, for in our Earth and Water, and in that drossie Earth, you may find some very pure and clear, which is our Seed and fifth Essence, and then that foul and drosse Earth is good for nothing else, and of no estimation. But that Water, as I said, is the chiefest, will appear many ways: Know, Son, that without Water we cannot make Bread, nor anything else, which God hath created in Nature; and hence you may easily perceive, that Water is the first Matter of all things which are born or generated in the World: for certainly 'tis manifest unto thee, that nothing grows or receiveth increase without the four Elements; therefore whatsoever is Elemented by virtue of the four Elements, it must of necessity be, that original of all things that are born or grow, should be of Water: Yet ought you not to understand, this before spoken of Water, but of that Water which is the Matter of all things, out of which all Natural things are produced in their kind. Know therefore, that the first of all Air is engendered of Water; of Air, Fire; of Fire, Earth. Now will I more familiarly and friendly discourse with thee; I'll further manifest this Mystery unto thee by degrees, lest by too much haste it happen to us according to the Proverb, That he that makes too much haste, oftentimes comes home too late. Now therefore that I may satisfie thy desire, I will discourse of the first Matter, which Philosophers call, the fifth Essence, and many other names they have for it, by which they may the more obscure it. In it for certain are four Elements, pure in their Exaltation: Know therefore, that if you would have the fifth Essence, Man, you must first have Man, and you must have nothing else of that Matter; and see that you observe this well. This I say, that if you desire to have the Philosophers Stone, you must of necessity first have the fifth Essence of that same Stone, whether it be Mineral or Vegetative; joyn therefore species with species, and Gems with Gems, and not the one without the other, nor anything contrary, which may be other than the species or proper Gems; beware therefore of all that is not Essential: For of Bones, Stones cannot be made, neither do Cranes beget Geese; which if you will consider, you'll find the profit of it, by the help of the Divine Grace; by the assistance whereof let us father proceed to speak of this blessed Water, which is called the Water of the Sun and Moon, hidden in the concavity of our Earth. Concerning which Earth know, that all that is generated must of necessity have Male and Female, from which action and passion arise, without which Generation never is. But you will certainly never receive profit from things differing in kinds. Notwithstanding, if you have this Water of the Sun and Moon, it will draw other Bodies and Humours to its own kind, by the help of the virtue and the heat of the Sun and Moon, and will make them perfect. As an Infant in the womb of its Mother, decoction of temperate heat helping it, turneth the Flowers into its Nature and kind, that is, into Flesh, Bloud, Bones, and Life, with the other properties of a living Body, of which 'tis needless to say any more. And hence you may understand, that our water changeth it self into a perfect kind, which things of its own kind: For first it will congeal it self into a substance like Oyl; then it will change that Oyl, by the means of temperate heat, into Gum; and lastly, by the help of the perfect heat of the Sun, into a Stone. Now therefore know, that out of one thing

you have three, that is Oyl, Gum, and a Stone. Know also, that when the Water is turned into Oyl, then you have a perfect Spirit; when the Oyl is turned into hard Gum, then you have a perfect Spirit and Soul; and when the Spirit and Soul are turned into a Stone, then you have a perfect Body, Soul and Spirit together: Which as it is called the Philosophers Stone and Elixir, and a perfect Medicine of mans Body; so also that which is leavened with its genus, and the fifth Essence. Know, Son, that fifth Essences are divers, one whereof is to Humane Bodies, another to Elixir, and to the imperfect Bodies of Metals: For you must consider, that the generation and growth of Metals, is not as the growth of mans Body; for a genus agrees with its genus, and a species with its species. Moreover, know that the first Matter of man, which begetteth the Flesh, Bloud, Bones and Life, is a Spermatick Humour, which causeth generation, through a vital Spirit included therein: And when the Matter is generated and congealed into a Body, extract thence the fifth Essence of that Body, wherewith you may nourish the Body. Yet Son, will I tell thee moreover, that Water, or Matter, or Seed whereof Man is begot, is not the augments of the Body. Know, Son, that if the Body be fed with its Natural food, then its first Matter will be increased, and also the Body, (viz.) the first Matter in quality, and the Body in quantity; the first Matter is that which is called the fifth Essence. Yet Know, Son, that the fifth Essence is one thing, and that the Matter of augmentation is another: and, as I said before, the increase of Metals, is not like the increase of mans Body. Although the fifth Essence, which causeth the augmentation of the Metals, may be a fit Medicine for Humane Bodies; as also the fifth Essence, which causeth the augmentation of mans Body, may be a fit Medicine for the Bodies of Metals: and therefore, as before is said, the fifth Essence is one thing, and augmentation another. You see therefore for what reason our Water is called, the first Matter and the Seed of Metal; viz. because of it all Metals are generated. Therefore you will have need of it in the beginning, middle, and end, for as much as it is the cause of all generation, because by its Congelation, it is turned into all sorts of Metals, to wit, into the first Matter of the sorts. Thence it is called, the Seed of Metals, and the \*Metallick Water of Life: [\*So it is in the Latine, though perhaps the words should be Vita Metallica, that is, the Water of Metallick Life, that is, of the Life of Metals] because it affords Life and Bloud to sick and dead Metals, & joyneth in Matrimony the Red man and the White woman, that is, the Sun and the Moon. It is called also Virgins Milk; for as long as it is not joyned with the Sun and the Moon; nor with anything else, except only those which are of its own kind, so long it may be called a Virgin. But when it is joyned with a Male and Female, and married with them, then it is no longer a Virgin, because it adhereth to them, and becomes one with them to whom it is joyned with to generation. But as long as it remains a Virgin, it is called Virgins Milk, the Blessed Water, and the Water of Life, and by many other Names. And now, my Son, that I may say something of the Philosophers Mercury, know that when thou hast put thy Water of Life to the Red man, who is our Magnesia, and to the White woman, whose name is Albifica, and they shall all have been gathered together into one, then you have the true Philosophers Mercury. For after that in this manner all is joyned with a Male and Female, then it is called the Philosophers Mercury, the Philosophers Water of Life, the Bloud of Man, his red Flesh, his Body and Bones. Know therefore, that there are many sorts of Milk, (viz.) Virgins Milk, Womans Milk, and also Mans Milk: For when first they are joyned in one, and she is big, having conceived, then the Infant must be nourished with Milk: But then you may know, that this Milk is not Virgins Milk, but rather the man and the womans Milk, wherewith it is always to be nourished, till it is grown to that strength, that it may be brought up with stronger and fuller food. That food which I mean is the leavening of it which gives it form, that it may perform Virile work: For until the Infant, that is, this our stone, be formed and leavened with its like, the Bloud of the green Dragon, and the red Bloud of the Red Dragon, whether it be the white Stone or the red, it will never do a perfect work. Know therefore, Son, that the first Water is that Water Rebar, which God made of Nature, and it is the cause of Generation, as I said before; but when after the conjunction which ariseth from the Marriage, it begets the Water of Life, and the Philosophers Milk, with one of which, or both, you must augment and feed your Stone perpetually.

Much more could I say to thee, Son, concerning this first Matter, but let this suffice, that setting aside impertinencies of words, we may now, Divine Grace favouring of us, proceed to the practice it self of the Philosophick Stone. See therefore, my Son, that thou diligently putttest all these Matters(which though they are three things, yet are they but one only) in a Glass Vessel, and letttest them quietly putrefie: then put an Alembick upon your Vessel, and by distillation draw out all the Water, which may be thence distilled. Try this first in Maries Bath. Then place the the Vessel in Ashes, and make a gentle Fire for 12 hours: then take the Matter out of the Vessel, grind it well by it self, without the foresaid Water, then put it again into the Vessel with Water, and stop the Vessel close. Put it in the Bath for three days, and the distill the Water as before in the Bath, and the Matter will be more black than before. Do thus three times over, and then grind it no more; but afterwards as often as you distill it, so oft pour Water on the top: but between each distillation give it so much Fire fore six hours or more, till it become indifferent dry; then pour Water on the top again, and dissolve it again in the Bath under a blind Alembick. Also in every distillation separate the Flegm, by casting away six or seven drops of Water in the beginning of each distillation. And observing this order, cause it to drink its proper Water, till it hath drink of it seven times its weight which it had at the first. But then it

will be of a white colour, and so much whiter, by how much the more of its own Water it hath drank. This is white Elixir.

Moreover, this our Water is called Homogeneous, and by many other names. Besides, know that this Water and Matter generate as well the Red Stone, as the White: Know also, when this first Matter is brought to its compleat whiteness, then the end of one, is the beginning of the other; that is, of the Red Stone, which is our Red Magnesia, and Virgins Brass, as we said at first: Son, see thou well understand these words. Our Virgins Brass, is our Gold; yet

I do not say, that all Brass is Gold: also our Brass, is our live Brimstone; but all Brimstone, is not our live Brimstone: also Quicksilver, is Mercury; but I do not say, that common Quicksilver, is our Silver: as I said before, that Water of Life which is our Seed and first Matter, is our Mercury and our Spirit of Life, which is extracted out of the blessed land of Aethiopia, which is called Magnesia, and by many other names. Besides, my Son, know that there is no perfect generation, without corruption; for corruption causeth cleanliness, and cleanliness corruption. Consider therefore, Son, our dying poison, which dyeth and is dyed perpetually; and this is our Body, or Soul, and our Spirit, when they are joyned together in one, and become one thing, which with its parts ariseth also out of one thing, besides which there is not any other, neither ever shall be. Wherefore, my Son, great folly it is for any one to believe, that any other Medicine can be turned into Gold or Silver; which Medicine will little profit thee of it self, except it be mingled with a Body, for then shall it perfect its work according to its form which it is born: For it is never born that it may of it self become a Body. Moreover, know that there is as much difference between the first Matter, which is called the Seed of Metals, and the Medicine, as is between the Medicine and Gold: For the Seed will never be the Medicine without Body, neither will the Medicine ever be a Metal without a Body. Much difference also there is between Elixir and the Medicine, as between the Masculine and Feminine Seed, and also an Infant which is generated of those in the Matrice. Now you may see, that the Seed is one thing, and the Infant another; though they be one and the same in kind, one thing, one operation, the Vessel finally one, though it be called by divers names: For a Man and Woman, is an Infant born, when as yet the Man is one thing, and the Woman another, though they be one and the same in kind: which you ought to understand in our Stone. But what I said before, that corruption is the cause of generation, and of cleanliness, is true: For you must know, that every thing in its first Matter is corrupt and bitter, which corruption and bitterness is called dying poison, which is the cause of Life in all things, as will be sufficiently manifest, if you with right reason do weigh the Natures of things. Consider well, O Son, that when Lucifer the Angel of Pride, first rebelled against God, and prevaricated the Command of the most High, be assured that this was made corrupt, bitter, and harsh to him: No less was the fall and prevarication of our first Parents Adam and Eve, whom death and condemnation followed, made to them corruption and bitterness, and likewise to us in whom the same corruption is propagated. Many more like examples I could recite, if need were: But setting aside these, to come to what is proper to our discourse; consider well, that of all precious Fruits which grow out of the Earth, their first Matter is bitter and harsh, as still retaining some footstep of the former corruption and putrefaction; which bitterness, by the means of continual action of natural heat, is with great virtue turned into sweetness. Now therefor, Son, if thou wilt be ingenious, this little will suffice whereby to find out much more, and to perceive my meaning: Consider therefore well, Son, that according to the old Proverb,

He sweet deserves not, who no bitter tasts.

But now to speak something more of our Brass; know, that Brass signifies continuance, or continuing Water: But what is farther to be considered in the nature of the name of Brass, you may easily gather from its English Tetragrammate name, that is, its name consisting of four letters, to wit, B.R.A.S. First therefore, by B. is signified the Body of our Work, which is sweet and bitter, our Olive and our Brass continuing in its form: by R. is signified the Root of our Work, and the Spring of continuing Radical Humours, which is our Red Tincture, and Red Rose which purifieth all in its kind: A. signifies our Father Adam, who was the first man, out of whom was born the first woman Eve; whence you understand, that therein is Male and Female. Know therefore, that our Brass is the beginning of our Work, our Gold and Olive, for it is the first Matter of Metals, as Man is the first Man and Woman. S. signifies the Soul of our Life, and Spirit of Life, which God breathed into Adam, and all the creatures; which Spirit is called the fifth Essence. Moreover, Son, by these four Letters, we may understand the four Elements, without which nothing is generated in Nature. They also signifie Sol and Lune, which are the causes of all Life, Generation, and augmentation of all things born in the World. In this name therefore of four letters, consisteth our whole Work: For our Brass is Male and Female, of which ariseth he who is called begot. Therefore, Son, take good notice what is signified by our sweet Brass, what is called our Sandiver, or the Salt of our Nitre, or Nitre; what also by the Bloud of the Dragon, what Sol and Lune, our Mercury, and our Water of Life, and many other things, concerning which Philosophers have spoken darkly, and in Riddles. Know therefore, Son, that our first Matter is neither Gold, nor common Silver, nor is it of corrosives, or such like outward things, which Denigrators groping in

the dark now-a-days do use. Take heed therefore, Son, that by no means you admit any thing contrary in kind; for be assured, that what a man shall have sowed, the same shall he reap. Moreover, know that when our Stone is compleated in its proper kind, then it will be a hard Stone, which will not easily be dissolved; yet if you add his Wife to him, he will be dissolved into Oyl, which is called Philosophers Oyl, incombustible Oyl, and by many other names. Know therefore, Son, that there are diverse leavenings, as well as Corporal as Spittual, (viz.) Corporal in quantity, and Spiritual in quality: Corporal leavening increaseth the weight and quantity of the Medicine, yet is not of so great power as the Medicine it self, as is Spiritual leavening; for it only encreaseth the Medicine in quantity, not in virtue: but Spiritual leavening increaseth it in both; and where the Corporal ruleth above an hundred, the Spiritual above a thousand. Moreover, as long as the Medicine is leavened with the Corporal substance, it is called Elixir. There is therefore a divers manner of leavening, and a difference between the Medicine, and the Elixir; for the Spiritual is one thing, the Corporal another. Know also, that as long as it is Spiritual leavening, it is liquid Oyl and Gum, which cannot conveniently be carried about from one place to another; but when it is Corporal, then it will be a Stone which you may carry about in your Pocket. Now therefore you see what is the difference between the Medicine, and the Elixir; nor is the difference less between Elixir, and Gold and Silver, for Gold and Silver are difficult to melt, but Elixir not so, for it easily dissovles at the flame of a Candle: thence you may easily perceive, how various the differences of our composition and temperament are. Lastly, that we may say something concerning their food and drink, know that their food is of airy Stones, and their drink is drawn out of two perfect Bodies, namely out of the Sun and Moon; the drink that is drawn out of the Sun, is called liquid Gold, (or Potable, that is, that may be drank;) but that out of the Moon, is called Virgins Milk. Now, Son, we have discoursed plainly enough with thee, if Divine Grace be not wanting to thee; for that drink that is drawn out of the Sun, is Red, but that out of the Moon, is white; and therefore one is called liquid Gold, but the other Virgins Milk; one is Masculine, the other Feminine, though both ariseth out of one Image, and one kind. Son, ponder my words, otherwise if thou wanderest in the dark, that evil befalls thee from defect of light: See therefore that thou beest diligent in turning the Philosophick Wheel, that thou mayst make Water out of Earth, Air out of Water, Fire our of Air, and Earth out of Fire, and all this out of one Image and Root, that is, out of its own proper kind, and natural food wherewith its Life may be cherished without end. He who hath understanding, let him understand.

Glory to God Omnipotent.

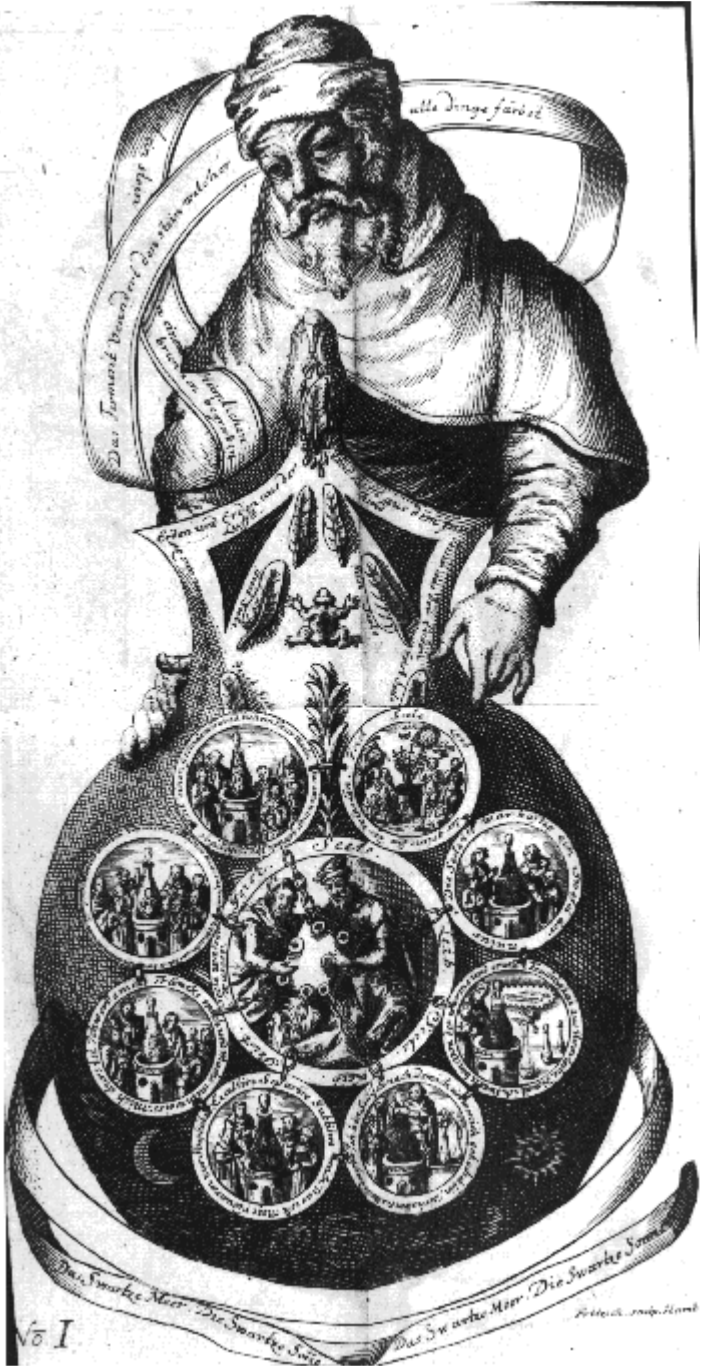
FINIS.

## The Ripley Scroll

The Ripley Scroll is an important 15th century work of emblematic symbolism. Twenty one copies are known, dating from the early 16th century to the mid-17th. There are two different forms of the symbolism, with 17 manuscripts of the main version, and 4 manuscripts of the variant form. There are very wide variations in the English text on the different manuscripts, and for the text here I have modernised and unified a number of versions. This is not a properly researched edition, but a reworking of the text into a modern readable form. I add the engravings of the Scroll printed in David Beuther, *Universal und Particularia...* Hamburg, 1718.

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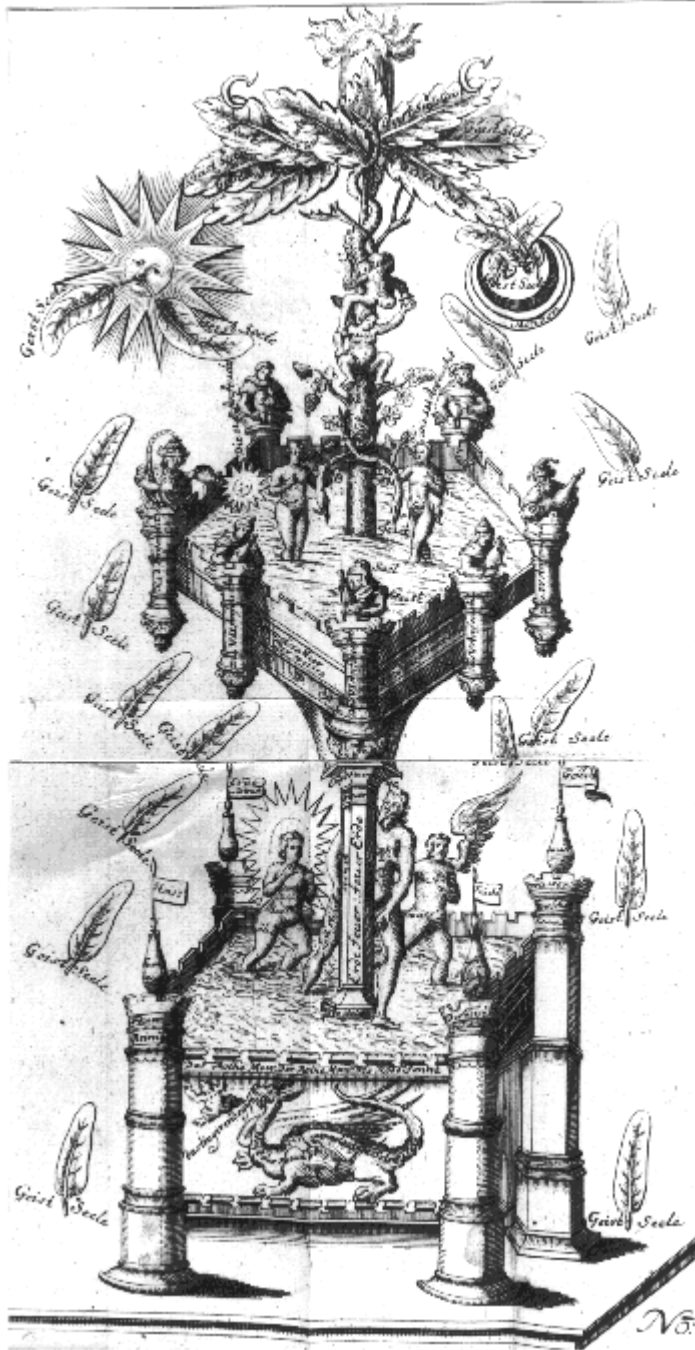
**You must make Water of the Earth, and Earth of the Air, and Air of the Fire, and Fire of the Earth.  
The Black Sea. The Black Luna. The Black Sol.**



**Here is the last of the White Stone and the begining of the Red.**

Of the son take the light  
 The Red gum that is so bright  
 And of the Moon do also  
 The which gum they both trowe  
 The philosophers Sulphur vive  
 This I call it without strife  
 Kybright and Kebright it is called also  
 And other names many more

Of them drawe out a tincture  
And make of them a marriage pure  
Between the husband and the wife  
Espoused with the water of life  
But of this water thou must beware  
Or else thy work will be full bare  
He must be made of his own kind  
Mark thou now in thy mind  
Acetome of philosophers men call this  
A water abiding so it is  
The maidens milk of the dew  
That all the work doth renew  
The Serpent of life it is called also  
And other names many more  
The which causeth generation  
Betwixt the man and the woman  
But looke thou no division  
Be there in the conjunction  
Of the moon and of sun  
After the marriage be begun  
And all the while they be a wedding  
Give to them their drinking  
Acetome that is good and fine  
Better to them then any wine  
Now when this marriage is done  
Philosophers call it a stone  
The which hath a great nature  
To bring a stone that is so pure  
So he have kindly nourishment  
Perfect heat and decoction  
But in the matrix when they be put  
Let never the glasse be unshut  
Till they have ingendred a stone  
In the world there not such a one



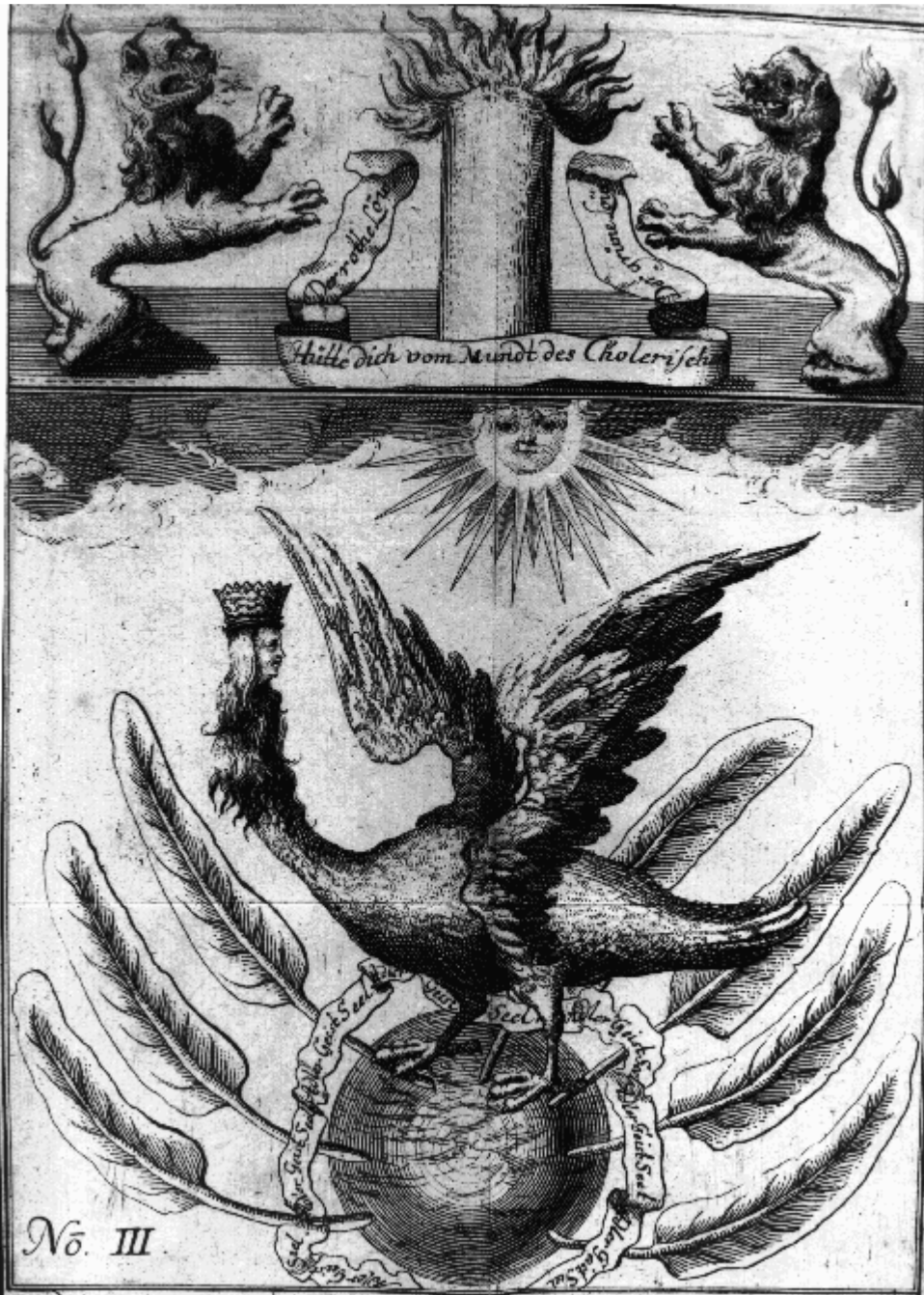
**The Red Lune. The Spirit of Water. Red Sol. The Red Sea.**

On the ground there is a hill  
 Also a serpent within a well  
 His tail is long with wings wide  
 All ready to flee by every side  
 Repair the well fast about  
 That thy serpent pass not out  
 For if that he be there a gone  
 Thou lose the virtue of the stone  
 Where is the ground you must know here

And the well that is so clear  
And what is the dragon with the tail  
Or else the work shall little avail  
The well must run in water clear  
Take good heed for this your fire  
The fire with water bright shall be burnt  
And water with fire washed shall be  
The earth on fire shall be put  
And water with air shall be knit  
Thus ye shall go to purification  
And bring the serpent to redemption  
First he shall be black as a crow  
And down in his den shall lie full low  
Swelling as a toad that lieth on the ground  
Burst with bladders sitting so round  
They shall to burst and lie full plain  
And this with craft the serpent is slain  
He shall shine colors here many a one  
And turn as white as whale's bone  
With the water that he was in  
Wash him clear from his sin  
And let him drink a little and a light  
And that shall make him fair and white  
The which whiteness be abiding  
Lo here is a very full finishing  
Of the white stone and the red  
Lo here is the very true deed.

**The Red Lion. The Green Lion. The Mouth of Choleric beware.**





Here is the last of the Red, and the beginning to put away the dead. The Elixir Vitae.

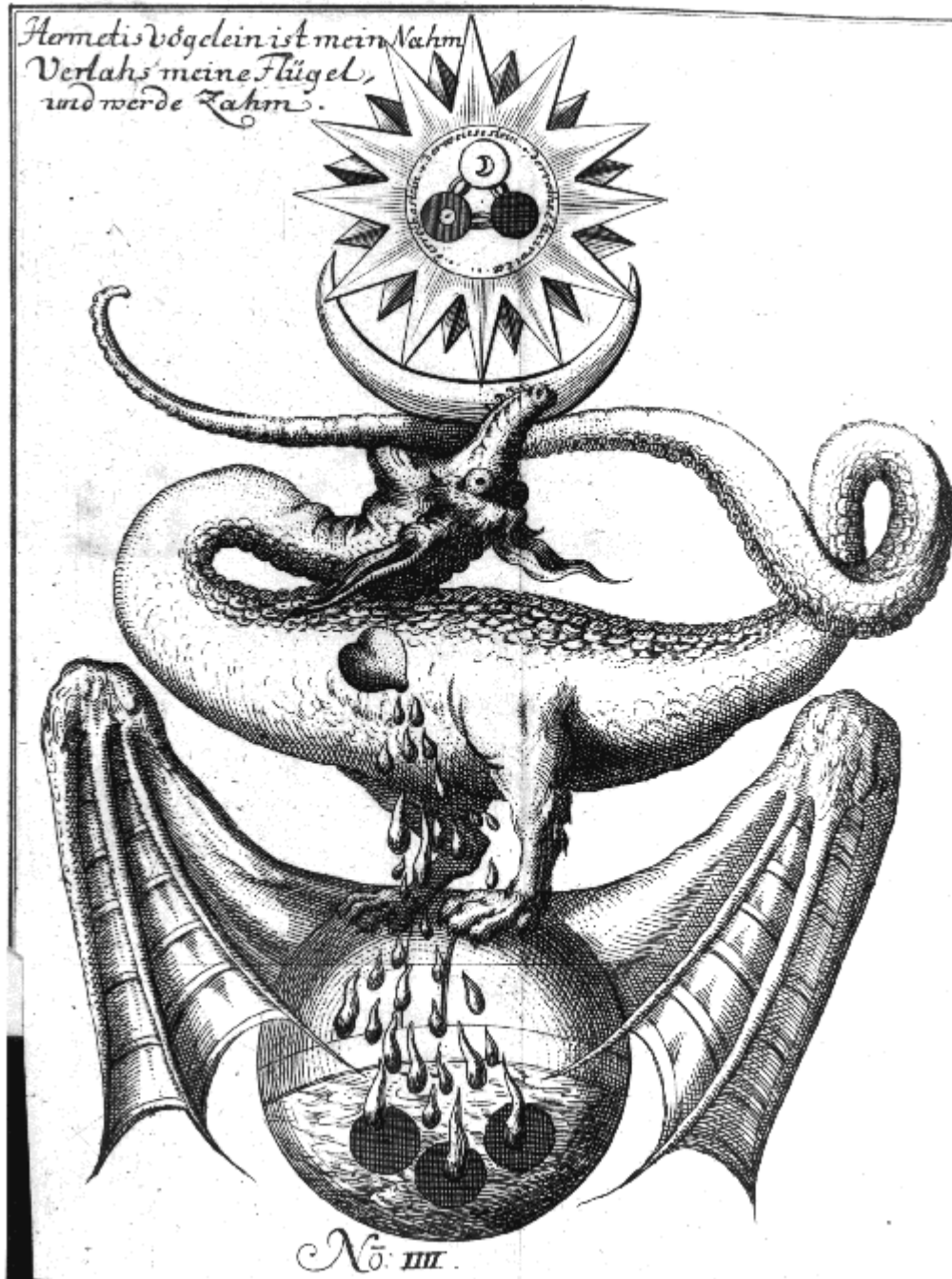
Take the father that Phoebus so high  
That sit so high in majesty  
With his beams that shines so bright  
In all places wherever that he be  
For he is father to all things  
Maintainer of life to crop and root  
And causeth nature for to spring  
With the wife beginneth soothe  
For he is salve to every sore

To bring about this prosperous work  
Take good heed unto this lore  
I say unto learned and unto clerk  
And Homogenie is my name  
Which God made with his own hand  
And Magnesia is my dame  
You shall verily understand.  
Now I shall here begin  
For to teach thee a ready way  
Or else little shall thou win  
Take good heed what I do say  
Divide thou Phoebus in many parts  
With his beams that be so bright  
And this with nature him convert  
The which is mirror of all light  
This Phoebus hath full many a name  
Which that is full hard to know  
And but thou take the very same  
The philosophers stone ye shall not know  
Therefore I counsel ere ye begin  
Know it well what it should be  
And that is thick make it thin  
For then it shall full well like thee  
Now understand what I mean  
And take good heed thereto  
Our work else shall little be seen  
And turn thee to much woe  
As I have said this our lore  
Many a name I wish he hath  
Some behind and some before  
As philosophers doth him give

In the sea without lees  
Standeth the bird of Hermes  
Eating his wings variable  
And maketh himself yet full stable  
When all his feathers be from him gone  
He standeth still here as a stone  
Here is now both white and red  
And all so the stone to quicken the dead  
All and some without fable  
Both hard and soft and malleable  
Understand now well and right  
And thank you God of this sight

**The bird of Hermes is my name eating my wings to make me tame.**

**The Red Sea. The Red Sol. The Red Elixir Vitae.  
Red Stone. White Stone. Elixir Vitae. Luna in Crescent.**



I shall you tell with plain declaration  
 Where, how, and what is my generation  
 Omogeni is my Father  
 And Magnesia is my Mother  
 And Azot truly is my Sister  
 And Kibrick forsooth is my Brother  
 The Serpent of Arabia is my name  
 The which is leader of all this game  
 That sometime was both wood and wild  
 And now I am both meek and mild  
 The Sun and the Moon with their might

Have chastised me that was so light  
My wings that me brought  
Hither and thither where I thought  
Now with their might they down me pull,  
And bring me where they will  
The Blood of mine heart I wish  
Now causeth both joy and blisse  
And dissolveth the very Stone  
And knitteth him ere he have done  
Now maketh hard that was lix  
And causeth him to be fix  
Of my blood and water I wish  
Plenty in all the World there is  
It runneth in every place  
Who it findeth he hath grace  
In the World it runneth over all  
And goeth round as a ball  
But thou understand well this  
Of the worke thou shalt miss  
Therefore know ere thou begin  
What he is and all his kin  
Many a name he hath full sure  
And all is but one Nature  
Thou must part him in three  
And then knit him as the Trinity  
And make them all but one  
Lo here is the Philosophers Stone



## Various pieces of Nicolas Flamel

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The Testament of Nicholas Flamel  
The Summary of Philosophy [transcribed by Antonio Balestra.]  
The Hieroglyphic Figures

[Chapters I-IX transcribed by Marcella Gillick.]

# Testament of Flamel

*Testament of Nicholas Flamel.* London: Printed by J. and E. Hodson... and sold only by the Editor. 1806. [In French and English on facing pages.]

This text is probably a late invention but it is nevertheless interesting for that. I cannot locate a manuscript of the 'Testament', though it was mentioned in Borel's bibliography of alchemy. It was probably written in France in the late 18th century, during the revival of interest in Flamel. It protests too much its authenticity, and gives an unlikely story about how it survived from Flamel's time. Perhaps if the editor (or writer) had just not mentioned anything about its origins they might have better persuaded us about its authenticity. In spite of this it is a clear statement of the alchemical process.

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1. I Nicholas Flamel, a scrivener of Paris, in the year 1414, in the reign of our gracious Prince Charles the VIth, whom God preserve; and after the death of my faithful partner Perenelle, am seized with a desire and a delight, in remembrance of her, and in your behalf, dear nephew, to write out the whole magistry of the secret of the Powder of Projection, or the Philosophical Tincture, which God hath willed to impart to his very insignificant servant, and which I have found out, as thou also wilt find out in working as I shall declare unto you.
  2. And for this cause do not forget to pray to God to bestow on thee the understanding of the reason of the truth of nature, which thou wilt see in this book, wherein I have written the secrets word for word, sheet by sheet, and also as I have done and wrought with thy dear aunt Perenelle, whom I very much regret.
  3. Take heed before thou workest, to seek the right way as a man of understanding. The reason of nature is Mercury, Sun and Moon, as I have said in my book, in which are those figures which thou seest under the arches of the Innocents at Paris. But I erred greatly upwards of 23 years and a half, in labouring without being able to marry the Moon, that is quicksilver, to the Sun, and to extract from them the seminal dung, which is a deadly poison; for I was then ignorant of the agent or medium, in order to fortify the Mercury: for without this agent, Mercury is as common water.
  4. Know in what manner Mercury is to be fortified by a metallic agent, without which it never can penetrate into the belly of the Sun and of the Moon; afterward it must be hardened, which cannot be affected without the sulphureous spirit of gold or silver. You must therefore first open them with a metallic agent, that is to say with royal Saturnia, and afterward you must actuate the Mercury by a philosophic means, that you may afterward by this Mercury dissolve into a liquor gold and Luna, and draw from their putrefaction the generative dung.
  5. And know thou, that there is no other way nor means to work in this art, than that which I give thee word for word; an operation, unless it be taught as I now do, not at all easy to perform, but which on the contrary is very difficult to find out.
  6. Believe stedfastly, that the whole philosophic industry consists in the preparation of the Mercury of the wise, for in it is the whole of what we are seeking for, and which has always been sought for by all ancient wise men; and that we, no more than they, have done nothing without this Mercury, prepared with Sun or Moon: for without these three, there is nothing in the whole world capable of accomplishing the said philosophical and medicinal tincture. It is expedient then that we learn to extract from them the living and spiritual seed.
  7. Aim therefore at nothing but Sun, Moon and Mercury prepared by a philosophical industry, which wets not the hands, but the metal, and which has in itself a metallic sulphureous soul, namely, the ignited light of sulphur. And in order that you may not stray from the right path, apply yourself to metals; for there the aforesaid sulphur is found in all; but thou wilt easily find it, even almost similar to gold, in the cavern and depths of Mars, which is iron, and of Venus, which is copper, nearly as much in the one as in the other; and even if you pay attention to it, this sulphur has the power of tinging moist and cold Luna, which is fine silver, into pure yellow and good Sun; but this ought to be done by a spiritual medium, viz. the key which opens all metals, which I am going to make known to you. Learn therefore, that among the minerals there is one which is a thief, and eats up all except Sun and Moon, who render the thief very good; for when he has them in his belly, he is good to prepare the quicksilver, as I shall presently make known to you.
  8. Therefore do not stray out of the right road, but trust to my words, and then give thyself up to the practice, which I am going to bestow on thee in the name of the Father, of Son, and Holy Ghost.
- The Practice.

9. Take thou in the first place the eldest or first-born child of Saturn, not the vulgar, 9 parts; of the sabre chalibs of the God of War, 4 parts. Put this latter into a crucible, and when it comes to a melting redness, cast therein the 9 parts of Saturn, and immediately this will redden the other. Cleanse thou carefully the filth that arises on the surface of the saturnia, with saltpetre and tartar, four or five times. The operation will be rightly done when thou seest upon the matter an astral sign like a star.

10. Then is made the key and the sabre, which opens and cuts through all metals, but chiefly Sun, Moon and Venus, which it eats, devours and keeps in his belly, and by this means thou art in the right road of truth, if thou has operated properly. For this Saturnia is the royal triumphant herb, for it is a little imperfect king, whom we raise up by a philosophic artifice to the degree of the greatest glory and honour. It is also the queen, that is to say the Moon and the wife of the Sun: it is therefore both male and female, and our hermaphrodite Mercury. This Mercury or Saturnia is represented in the seven first pages of the book of Abraham the Jew, by two serpent encircling a golden rod. Take care to prepare a sufficient quantity of it, for much is required, that is to say about 12 or 13 lbs. of it, or even more, according as you wish to work on a large or a small scale.

11. Marry thou therefore the young god Mercury, that is to say quicksilver with this which is the philosophic Mercury, that you may acuate by him and fortify the said running quicksilver, seven or even ten or eleven times with the said agent, which is called the key, or a steel sharpened sabre, for it cuts, scythes and penetrates all the bodies of the metals. Then wilt thou have the double and treble water represented by the rose tree in the book of Abraham the Jew, which issues out of the foot of an oak, namely our Saturnia, which is the royal key, and goes to precipitate itself into the abyss, as says the same author, that is to say, into the receiver, adapted to the neck of the retort, where the double Mercury throws itself by means of a suitable fire.

12. But here are found thorns and insuperable difficulties, unless God reveals this secret, or a master bestows it. For Mercury does not marry with royal Saturnia: it is experient to find a secret means to unite them: for unless thou knowest the artifice by which this union and peace are effected between these aforesaid argent-vives, you will do nothing to any purpose. I would not conceal any thing from thee, my dear nephew; I tell thee, therefore, that without Sun or Moon this work will profit thee nothing. Thou must therefore cause this old man, or voracious wolf, to devour gold or silver in the weight and measure as I am now about to inform thee. Listen therefore to my words, that thou mayest not err, as I have done in this work. I say, therefore, that you must give gold to our old dragon to eat. Remark how well you ought to operate. For if you give but little gold to the melted Saturnia, the gold is indeed opened, but the quicksilver will not take; and here is an incongruity, which is not at all profitable. I have a long while and greatly laboured in this affliction, before I found out the means to succeed in it. If therefore you give him much gold to devour, the gold will not indeed be so much opened nor disposed, but then it will take the quicksilver, and they will both marry. Thus the means is discovered. Conceal this secret, for it is the whole, and neither trust it to paper, or to any thing else which may be seen. For we should become the cause of great mischief. I give it thee under the seal of secrecy and of thy conscience, for the love I bear thee.

13. Take thou ten ounces of the red Sun, that is to so say, very fine, clean and purified nine or ten times by means of the voracious wolf alone: two ounces of the royal Saturnia; melt this in a crucible, and when it is melted, cast into it the ten ounces of fine gold; melt these two together, and stir them with a lighted charcoal. Then will thy gold be a little opened. Pour it on a marble slab or into an iron mortar, reduce it to a powder, and grind it well with three pounds of quicksilver. Make them to curd like cheese, in the grinding and working them to and fro: wash this amalgama with pure common water until it comes out clear, and that the whole mass appears clear and white like fine Luna. The conjunction of the gold with the royal golden Saturnia is effected, when the mass is soft to the touch like butter.

14. Take this mass, which thou wilt gently dry with linen or fine cloth, with great care: this is our lead, and our mass of Sun and Moon, not the vulgar, but the philosophical. Put it into a good retort of crucible earth, but much better of steel. Place the retort in a furnace, and adapt a receiver to it: give fire by degrees. Two hours after encrease your fire so that the Mercury may pass into the receiver: this Mercury is the water of the blowing rose-tree; it is also the blood of the innocents slain in the book of Abraham the Jew. You may now suppose that this Mercury has eat up a little of the body of the king, and that it will have much more strength to dissolve the other part of it hereafter, which will be more covered by the body of the Saturnia. Thou has now ascended one degree or step of the ladder of the art.

15. Take the faeces out of the retort; melt them in a crucible in a strong fire: cast into it four ounces of the Saturnia, (and) nine ounces of the Sun. Then the Sun is expanded in the said faeces, and much more opened that at the first time, as the Mercury has more vigour than before, it will have the strength and virtue of penetrating the gold, and of eating more of it, and of filling his belly with it by degrees. Operate therefore as at first; marry the aforesaid Mercury, stronger one degree with this new mass in grinding the whole together; they will take like butter and cheese; wash and grind them several times, until all the blackness is got out: dry it as aforesaid; put the whole into the retort, and operate as thou didst before, by giving during two hours, a weak fire, and then strong, sufficient to

drive out, and cause the Mercury to fall into the receiver; then wilt thou have the Mercury still more acuated, and thou wilt have ascended to the second degree of the philosophic ladder.

16. Repeat the same work, by casting in the Saturnia in due weight, that is to say, by degrees, and operating as before, till thou hast reached the 10th step of the philosophic ladder; then take thy rest. For the aforesaid Mercury is ignited, acuated, wholly engrossed and full of the male sulphur, and fortified with the astral juice which was in the deep bowels of the gold and of our saturnine dragon. Be assured that I am now writing for thee things which by no philosopher was ever declared or written. For this Mercury is the wonderful caduceus, of which the sages have so much spoken in their books, and which they attest has the power of itself of accomplishing the philosophic work, and they say the truth, as I have done it myself by it alone, and thou wilt be enabled to do it thyself, if thou art so disposed: for it is this and none else which is the proximate matter and the root of all the metals.

17. Now is done and accomplished the preparation of the Mercury, rendered cutting and proper to dissolve into its nature gold and silver, to work out naturally and simply the Philosophic Tincture, or the powder transmuting all metals into gold and silver.

18. Some believe they have the whole magistry, when they have the heavenly Mercury prepared; but they are grossly deceived. It is for this cause they find thorns before they pluck the rose, for want of understanding. It is true indeed, that were they to understand the weight, the regimen of the fire, and the suitable way, they would not have much to do, and could not fail even if they would. But in this art there is a way to work. Learn therefore and observe well how to operate, in the manner I am about to relate to you.

19. In the name of God, thou shalt take of thy animated Mercury what quantity thou pleasest; thou wilt put it into a glass vessel by itself; or two or four parts of the Mercury with two parts of the golden Saturnia; that is to say, one of the Sun and two of the Saturnia; the whole finely conjoined like butter, washed, cleansed and dried; and thou wilt lute thy vessel with the lute of wisdom. Place it in a furnace on warm ashes at the degree of the heat of an hen sitting on her eggs. Leave this said Mercury so prepared to ascend and descend for the space of 40 or 50 days, until thou seest forming in thy vessel a white or red sulphur, called philosophic sublimate, which issues out of the reins of the said Mercury. Thou wilt collect this sulphur with a feather: it is the living Sun and the living Moon, which Mercury begets out of itself.

20. Take this white or red sulphur, triturate it in a glass or marble mortar, and pour on it, in sprinkling it, a third part of its weight of the Mercury from which this sulphur has been drawn. With these two make a paste like butter: put again this mixture into an oval glass; place it in a furnace on a suitable fire of ashes, mild, and disposed with a philosophic industry. Concoct until the said Mercury is changed into sulphur, and during this coction, thou wilt see wonderful things in thy vessel, that is to say, all the colours which exist in the world, which thou canst not behold without lifting up thy heart to God in gratitude for so great a gift.

21. When thou has attained to the purple red, thou must gather it: for then the alchymical powder is made, transmuting every metal into fine pure and neat gold, which thou maist multiply by watering it as thou hast already done, grinding it with fresh Mercury, concocting it in the same vessel, furnace and fire, and the time will be much shorter, and its virtue ten times stronger.

22. This then is the whole magistry done with Mercury alone, which some do not believe to be true, because they are weak and stupid, and not at all able to comprehend this work.

23. Shouldest thou desire to operate in another way, take of fine Sun in fine powder or in very thin leaves: make a paste of it with 7 parts of thy philosophic Mercury, which is our Luna: put them both into an oval glass vessel well luted; place it in a furnace; give a very strong fire, that is to say, such as will keep lead in fusion; for then thou has found out the true regimen of the fire; and let thy Mercury, which is the philosophical wind, ascend and descend on the body of the gold, which it eats up by degrees, and carries in its belly. Concoct it until the gold and Mercury do no more ascend and descend, but both remain quiet, and then will peace and union be effected between the two dragons, which are fire and water both together.

24. Then wilt thou see in thy vessel a great blackness like that of melted pitch, which is the sign of the death and putrefaction of the gold, and the key of the whole magistry. Cause it therefore to resuscitate by concocting it, and be not weary with concocting it: during this period divers changes will take place; that is to say, the matter will pass through all the colours, the black, the ash colour, the blue, the green, the white, the orange, and finally the red as red as blood or the crimson poppy: aim only at this last colour; for it is the true sulphur, and the alchymical powder. I say nothing precisely about the time; for that depends on the industry of the artist; but thou canst not fail, by working as I have shewn.

25. If thou are disposed to multiply thy powder, take one part thereof, and water it with two parts of thy animated Mercury; make it into a soft and smooth paste; put it in a vessel as thou hast already done, in the same furnace and fire, and concoct it. This second turn of the philosophic wheel will be done in less time than the first, and thy powder will have ten times more strength. Let is wheel about again even a thousand times, and as much as thou wilt. Thou



wilt then have a treasure without price, superior to all there is in the world, and thou canst desire nothing more here below, for thou hast both health and riches, if thou useth them properly.

26. Thou hast now the treasure of all worldly felicity, which I a poor country clown of Pointoise did accomplish three times in Paris, in my house, in the street des Ecrivains, near the chapel of St. Jacques de la Boucherie, and which I Flammel give thee, for the love I bear thee, to the honour of God, for His glory, for the praise of Father, Son, and Holy Spirit. Amen.

The French correspondent [who had provided the French version to the editor for translation into English for this publication of 1806] adds: "This is what I find at the end of the Manuscript"

They assert that the original of this work was written upon the margin of a vellum Psalm-book, in Nicholas Flamel's own handwriting in favour of his nephew. The process was written in cyphers, the better to conceal the secret. Each letter was shaped in four different ways, so that to make up the whole alphabet therewith 96 letters were employed. Father Pernetti and Monsieur de Saint Marc decyphered this writing with much difficulty. M. de St. Marc was on the point of giving it up; but Father Pernetti, who had already found out the vowels, encouraged him to go on with the work, which they at last overcame, with complete success, about the year 1758.

# Flamel's Summary of Philosophy

Transcribed by Antonio Balestra.

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## The Summary of Philosophy

If you would know how metals are transmuted, you must understand from what matter they are generated, and how they are formed in the mines; and that you may not err, you must see and observe, how those transmutations are performed in the bowels or veins of the earth.

Minerals taken out of the earth, may be changed, if beforehand they be spiritualized, and reduced into their sulphureous and argent vive nature, which are the two sperms, composed of the elements, the one masculine, the other feminine. - The male sulphur, is nothing but fire and air; and the true sulphur is as a fire, but not the vulgar, which contains no metallic substance. The feminine sperm is argent vive, which is nothing but earth and water; these two sperms the ancient sages called two dragons or serpents, of which, the one is winged, the other not. Sulphur not flying the fire, is without wings; the winged serpent is argent vive, borne up by the wind, therefore in her certain hour she flies from the fire, not having fixity enough to endure it. Now if these two sperms, separated from themselves, be united again, by powerful nature, in the potentiality of mercury, which is the metallic fire: being thus united, it is called by the philosophers the flying dragon; - because the dragon kindled by its fire, while he flies by little and little, fills the air with his fire, and poisonous vapours. - The same thing doth mercury; for being placed upon an exterior fire, and in its place in a vessel; it sets on fire its inside, which is hidden in its profundity; by which may be seen, how the external fire does burn and inflame the natural mercury. - And then you may see how the poisonous vapour breaks out into the air, with a most stinking and pernicious poison; which is nothing else but the head of the dragon, which hastily goes out of Babylon. But other philosophers have compared this mercury, with a flying lion, because a lion is a devourer of other creatures, and delights himself in his voracity of every thing, except that which is able to resist his violence and fury. So also does mercury, which has in itself such a power, force, and operation, to spoil and devastate a metal of its form, and to devour it. Mercury being too much influenced, devours and hides metals in its belly; but which of them so ever it be, it is certain, that, it consumes it not, for in their nature they are perfect, and much more indurate. But mercury has in itself a substance of perfecting sol and luna; and all the imperfect bodies or metals, proceed from argent vive; therefore the ancients called it the mother of metals; whence it follows, that in its own principle and centre, being formed, it has a double metallic substance. And first, the substance of the interior; then the substance of sol, which is not like the other metals; of these two substances, argent vive is formed, which in its body is spiritually nourished. As soon then as nature has formed argent vive, of the two after-named spirits, then it endeavors to make them perfect and corporeal; but when the spirits are of strength, and the two sperms awakened out of their central principle, then they desire to assume their own bodies. Which being done, argent vive the mother must die, and being thus naturally mortified, cannot (as dead things cannot) quicken itself as before. But there are some proud philosophers, who in obscure words affirm, that we ought to transmute both perfect and imperfect bodies into running argent vive; this is the serpent's subtlety, and you may be in danger of being bit by it. It is true, that argent vive may transmute an imperfect body, as lead or tin; and may without much labour, multiply in a quantity; but thereby it diminishes or loses its own perfection, and may no more

for this reason be called argent vive. But if by art it may be mortified, that it can no more vivify itself, then it will be changed into another thing, as in cinnabar, or sublimate is done. For when it is by the art coagulated, whether sooner or later, yet then its two bodies assume not a fixed body, nor can they conserve it, as we may see in the bowels of the earth.

Lest anyone should therefore err, there are in the veins of lead some fixed grains or particles of fine sol and luna mixed in its substance of nourishment.

The first coagulation of argent vive is in the mine of saturn; and most fit and proper it is to bring him unto perfection and fixation; for the mine of saturn is not without fixed particles of gold, which particles were imparted to it by nature. So in itself it may be multiplied and brought to perfection, and a vast power or strength, as I have tried, and therefore affirm it. - So long as it is not separated from its mine, viz. its argent vive, but well kept, (for every metal which is in its mine, the same is an argent vive) then may it multiply itself, for that it has substance from its mercury, or argent vive, but it will be like some green immature fruit on a tree, which the blossom being past, becomes an unripe fruit, and then a larger apple. Now if any one plucks this unripe fruit from the tree, then its first forming would be frustrate, nor would it grow larger nor ripe; for man knows not how to give substance, nourishment, or maturity, so well as internal nature, while the fruit yet hangs on the tree, which feeds it with substance and nourishment, till the determined maturity is accomplished.

And so long also does the fruit draw sap or moisture for its augmentation and nourishment, till it comes to its perfect maturity. So is it with sol; for if by nature, a grain, or grains are made, and it is reduced to its argent vive, then also by the same it is daily, without ceasing, sustained and supplied, and reduced into its place, viz. argent vive, as he is in himself; and then must you wait till he shall obtain some substance from his mercury as it happens in the fruit of trees. For as the argent vive, both of perfect and imperfect bodies is a tree, so they can have no more nourishment, otherwise than from their own mercury.

If therefore you would gather fruits from argent vive, viz. pure sol and luna, if they be disjoined from their mercury; think not that you, like as nature did in the beginning, may again conjoin and multiply, and without change, augment them. For if metals be separated from their mine, then they, like the fruit of trees too soon gathered, never come to their perfection, as nature and experience makes it appear. For if an apple or pear be once plucked off from the tree, it would then be a great vanity to attempt to fasten it to the tree again, expecting it to encrease and grow ripe; and experience testifies, that the more it is handled, the more it withereth. And so it is also with metals: for if you should take the vulgar sol and luna, endeavoring to reduce them into argent vive, you would wholly play the fool, for there is no artifice yet found, whereby it can be performed. - Though you should use many waters, and cements, or other things infinitely of that kind, yet would you continually err, and that would befall you, which would him that should tie unripe fruit to their trees.

Yet some philosophers have said truly, that if sol and luna, by a right mercury, or argent vive be rightly conjoined, they will make all imperfect metals perfect; but in this thing most men have erred, who having these three vegetables, animals, and minerals, which in one thing are conjoined; for that they considered not, that the philosophers speak not of vulgar sol, luna, and mercury, which are all dead, and receive no more substance or increase from nature, but remain the same in their own essence, without the possibility of bringing others to perfection.

They are fruits plucked off from their trees before their time, and are therefore of no value or estimation. Therefore see the fruit in the tree, that leads them straight to it, whose fruit is daily made greater with increase, so long as the tree bears it. This work is seen with joy and satisfaction; and by this means one may transplant the tree without gathering the fruit, fixing it into a moister, better, and more fruitful place, which in one day will give more nourishment to the fruit, than it received otherwise in an hundred years.

In this therefore, it is understood, that mercury, the much commended tree must be taken, which has in its power indissolvably sol and luna; and then transplanted into another soil nearer the sun, that thence it may gain its profitable increase, for which thing, dew does abundantly suffice; for where it was placed before, it was so weakened by cold and wind, that little fruit could be expected from it, and where it long stood and brought forth no fruit at all.

And indeed the philosophers have a garden, where the sun as well morning as evening remains with a moist sweet dew, without ceasing, with which it is sprinkled and moistened; - whose earth brings forth trees and fruits, which are transplanted thither, which also receive descent and nourishment from the pleasant meadows. And this is done daily, and there they are both corroborated and quickened, without ever fading; and this more in one year, than in a thousand, where the cold affects them. - Take them therefore, and night and day cherish them in a distillatory fire; but not with a fire of wood or coals, but in a clear transparent fire, not unlike the sun, which is never hotter than is requisite, but is always alike; for a vapour is the dew, and seed of metals, which ought not to be altered.

Fruits, if they be too hot, and without dew or moisture, they abide on the boughs, but without coming to perfection, only withering or dwindling away. But if they be fed with heat and due moisture on their trees, then they prove elegant and fruitful; for heat and moisture are the elements of all earthly things, animal, vegetable, and mineral. Therefore fires of wood and coal produce or help not metals; those are violent fires, which nourish not as the heat of the sun does, that conserves all corporeal things; for that it is natural which they follow. But a philosopher acts not what nature does; for nature where she rules, forms all vegetables, animals, and minerals, in their own degrees. Men, do not after the same sort, by their arts make natural things. When nature has finished her work about them; then by our art they are made more perfect. - In this manner the ancient sages and philosophers, for our information, wrought on luna and mercury her true mother, of which they made the mercury of the philosophers, which in its operation is much stronger than the natural mercury. For this is serviceable only to the simple, perfect, imperfect, hot and cold metals; but our mercury, the philosophers stone, is useful to the more than perfect, imperfect bodies, or metals. Also that the sun may perfect and nourish them without diminution, addition, or immutation, as they were created or formed by nature, and so leave them, not neglecting any thing.

I will not now say, that the philosophers conjoin the tree, for the better perfecting their mercury, as some unskilful in the nature of things, and unlearned chemists affirm, who take common sol, luna, and mercury, and so unnaturally handle them, till they vanish in smoak. These men endeavor to make the philosophers mercury, but they never attain it, which is the first matter of the stone, and the first minera thereof. If you would come hither and find good, and to the mountain of the seven, where there is no plain, you would betake yourself; from the highest, you must look downward to the sixth, which you will see afar off. In the height of this mountain, you will find a royal herb triumphing, which some have called mineral, some vegetable, some saturnine. But let its bones or ribs be left, and let a pure clean broth be taken from it, so will the better part of your work be done. This is the right and subtle mercury of the philosophers, which you are to take, which will make first the white work, and then the red. If you have well understood me, both of them are nothing else, as they term them, but the practice, which is so easy and simple, that a woman sitting by her distaff may perfect it. As if in winter she would put her eggs under a hen, and not wash them, because eggs are put under a hen without washing them, and no more labour is required about them, than that they should be every day turned, that the chickens may be the better and sooner hatched, concerning the which enough is said.

But that I may follow the example, first, wash not the mercury, but take it, and with its like, which is fire, place it in the ashes, which is straw, and in one glass which is the nest, without any other things in a convenient alembic, which is the house, from whence it will come forth a chicken, which with its blood will free thee from all diseases, and with its flesh will nourish thee, and with its feathers will clothe thee, and keep thee warm from the injuries of the cold and ambient air. For this cause I have written this present treatise, that you may search with the greater desire, and walk in the right way. And I have written this small book, this summary, that you might better comprehend the sayings and writings of the philosophers, which I believe you will much better understand for time to come.

## Flammel's Hieroglyphics

From *His Exposition of the Hieroglyphicall Figures which he caused to bee painted upon an Arch in St. Innocents Church-yard, in Paris*. London, 1624.

[Back to Hieroglyphic Figures](#)

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The Explication of the Hieroglyphic Figures.

Placed by me, Nicholas Flammel, Scrivener, in the Church-yard of the Innocents, in the fourth Arch, entering by the great gate of St. Dennis Street, and taking the way on the right hand.

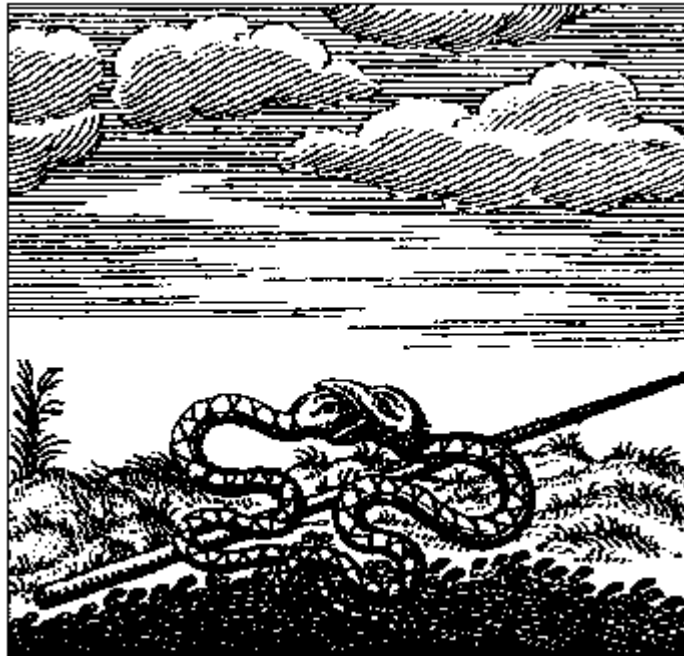
### THE INTRODUCTION.

Although that I, Nicholas Flammel, Notary, and abiding in Paris, in this year one thousand three hundred fourscore and nineteen, and dwelling in my house in the street of Notaries, near unto the Chapel of St. James of the Bouchery; although, I say, that I learned but a little Latin, because of the small means of my Parents, which nevertheless were, by them that envy me the most, accounted honest people; yet by the grace of God, and the intercession of the blessed Saints in Paradise of both sexes, and principally of St. James of Gallicia,

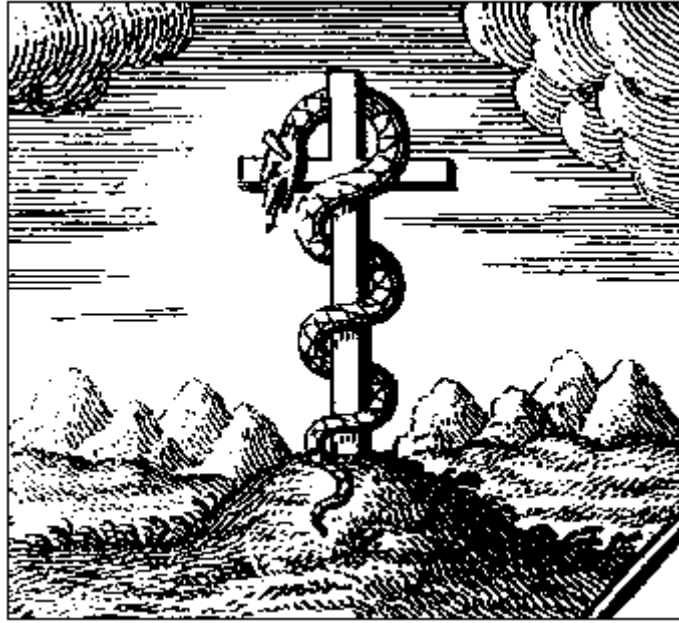
I have not wanted the understanding of the Books of the Philosophers, and in them learned their so hidden secrets. And for this cause, there shall never be any moment of my life when I remember this high good, wherein upon my knees (if the place will give me leave), or otherwise, in my heart with all my affection, I shall not render thanks to

this most benign God, which never suffereth the child of the just to beg from door to door, and deceiveth not them which wholly trust in his blessing.

Whilst, therefore, I Nicholas Flammel, Notary, after the decease of my Parents, got my living in our Art of Writing, by making Inventories, dressing accounts, and summing up the expenses of Tutors and Pupils, there fell into my hands for the sum of two florins, a gilded Book, very old and large. It was not of Paper, nor of Parchment, as other Books be, but was only made of delicate rinds (as it seemed unto me) of tender young trees. The cover of it was of brass, well bound, all engraven with letters, or strange figures; and for my part I think they might well be Greek Characters, or some-such-like ancient language. Sure I am, I could not read them, and I know well they were not notes nor letters of the Latin nor of the Gaul for of them we understand a little. As for that which was within it, the leaves of bark or rind, were engraven, and with admirable diligence written, with a point of Iron, in fair and neat Latin letters, coloured. It contained thrice-seven leaves, for so were they counted in the top of the leaves, and always every seventh leaf was without any writing; but, instead thereof, upon the first seventh leaf, there was painted a Rod and Serpents swallowing it up.



In the second seventh, a Cross where a Serpent was crucified;



and in the last seventh there were painted Deserts, or Wildernesses, in the midst whereof ran many fair fountains, from whence there issued out a number of Serpents, which ran up and down here and there.



Upon the first of the leaves was written in great Capital Letters of Gold: Abraham the Jew, Prince, Priest, Levite, Astrologer, and Philosopher, to the Nation of the Jews, by the Wrath of Cod dispersed among the Gauls, sendeth Health. After this it was filled with great execrations and curses (with this word Maranatha, which was often repeated there) against every person that should cast his eyes upon it if he were not Sacrificer or Scribe. He that sold me this Book knew not what it was worth, no more than I when I bought it; I believe it had been stolen or taken from the miserable Jews; or found hid in some part of the ancient place of their abode. Within the Book, in the second leaf, he comforted his Nation, counselling them to fly vices, and above all, Idolatry, attending with sweet patience the coming of the Messias, who should vanquish all the Kings of the Earth, and should reign with his people in glory eternally. Without doubt this had been some very wise and understanding man. In the third leaf, and in all the other writings that followed, to help his Captive nation to pay their tributes unto the Roman Emperors, and

to do other things, which I will not speak of, he taught them in common words the transmutation of Metals; he painted the Vessels by the sides, and he advertised them of the colours, and of all the rest, saving of the first agent, of the which he spake not a word; but only (as he said) in the fourth and fifth leaves entire he painted it, and figured it with very great cunning and workmanship: for although it was well and intelligibly figured and painted, yet no man could ever have been able to understand it without being well skilled in their Cabala, which goeth by tradition, and without having well studied their books. The fourth and fifth leaves therefore, were without any writing, all full of fair figures enlightened, or as it were enlightened, for the work was very exquisite. First, he painted a young man with wings at his ankles, having in his hand a Caducean rod, wherewith he struck upon a helmet which covered his head.



He seemed to my small judgment, to be the God Mercury of the Pagans: against him there came running and flying with open wings, a great old man, who upon his head had an hour-glass fastened, and in his hand a hook (or scythe) like Death, with the which, in terrible and furious manner, he would have cut off the feet of Mercury. On the other side of the fourth leaf, he painted a fair flower on the top of a very high mountain, which was sore shaken with the North wind; it had the foot blue, the flowers white and red, the leaves shining like fine gold: and round about it the Dragons and Griffons of the North made their nests and abode.



On the fifth leaf there was a fair Rose-tree, flowered in the midst of a sweet Garden, climbing up against a hollow Oak;



at the foot whereof boiled a fountain of most white water, which ran head-long down into the depths, notwithstanding it first passed among the hands of infinite people, who digged in the earth seeking for it; but because they were blind, none of them knew it, except here and there one who considered the weight.



On the last side of the fifth leaf there was a King, with a great Fauchion, who made to be killed in his presence by some Soldiers a great multitude of little Infants, whose Mothers wept at the feet of the unpitiful Soldiers the blood of which Infants was afterwards by other Soldiers gathered up, and put in a great vessel, wherein the Sun and the Moon came to bathe themselves. And because that this History did represent the more part of that of the Innocents slain by Herod, and that in this Book I learned the greatest part of the Art, this was one of the causes why I placed in their Church-yard these Hieroglyphic Symbols of this secret science. And thus you see that which was in the first five leaves. I will not represent unto you that which was written in good and intelligible Latin in all the other written leaves, for God would punish me; because I should commit a greater wickedness than he who (as it is said) wished that all the men of the World had but one head, that he might cut it off with one blow. Having with me, therefore, this fair book, I did nothing else day nor night but study upon it, understanding very well all the operations that it showed, but not knowing with what Matter I should begin, which made me very heavy and solitary, and caused me to fetch many a sigh. My wife Perrenella, whom I loved as myself, and had lately married, was much astonished at this, comforting me, and earnestly demanding if she could by any means deliver me from this trouble. I could not possibly hold my tongue, but told her all, and showed this fair book, whereof at the same instant that she saw it, she became as much enamoured as myself, taking extreme pleasure to behold the fan cover, gravings, images, and portraits, whereof, notwithstanding she understood as little as I; yet it was a great comfort to me to talk with her, and to entertain myself, what we should do to have the interpretation of them. In the end I caused to be painted within my Lodging, as naturally as I could, all the figures and portraits of the fourth and fifth leaf, which I showed to the greatest Clerks in Paris, who understood thereof no more than myself: I told them they were found in a Book that taught the Philosophers' Stone, but the greatest part of them made a mock both of me and that blessed Stone, excepting one called Master Anselme, who was a Licentiate in Physic, and studied hard in this Science. He had a great desire to have seen my Book, and there was nothing in the world he would not have done for a sight of it: but I always told him I had it not; only I made him a large description of the Method. He told me that the first portrait represented Time, which devoured all; and that according to the number of the six written leaves, there was required the space of six years, to perfect the Stone; and then, he said, we must turn the glass, and seethe it no more. And when I told him that this was not painted, but only to show and teach the first agent, (as was said in the Book) he answered me that this decoction for six years space was, as it were, a second Agent; and that certainly the first Agent was there painted, which was the white and heavy water, which without doubt was Argent Vive, which they could not fix, nor cut off his feet, that is to say, take away his volatility, save by that long decoction in the purest blood of young Infants; for in that, this Argent Vive being joined with gold and Silver, was first turned with them into an herb like that which was there painted, and afterwards, by corruption, into Serpents; which Serpents being then wholly dried, and decocted by fire, were reduced into powder of gold, which should be the Stone. This was the cause that during the space of one and twenty years, I tried a thousand broulleryes, yet never with blood, for that was wicked



and villaneous: for I found in my Book that the Philosophers called Blood the mineral spirit which is in the Metals, principally in the Sun, Moon, and Mercury, to the assembling whereof, I always tended; yet these interpretations for the most part were more subtil than true. Not seeing, therefore, in my works the signs at the time written in my Book, I was always to begin again. In the end, having lost all hope of ever understanding those figures, for my last refuge I made a vow to God and St. James of Gallicia, to demand the interpretation of them at some Jewish Priest in some Synagogue of Spain. whereupon, with the consent of Perrenella, carrying with me the Extract of the Pictures, having taken the Pilgrims' habit and staff, in the same fashion as you may see me without this same Arch, in the Church-yard in the which I put these Hieroglyphical Figures, where I have also set against the wall, on the one and the other side, a Procession, in which are represented by order all the colours of the Stone, so as they come and go, with this writing in French: Much pleaseth God procession, If it be done in devotion.

Which is as it were the beginning of King Hercules his Book, which entreateth of the colours of the Stone, entitled Iris, or the Rainbow, in these termes, The procession of the work: is very pleasant unto Nature: the which I have put there expressly for the great Clerks who shall understand the Allusion. In this same fashion, I say, I put myself upon my way; and so much I did that I arrived at Montjoy, and afterwards at St. James, where with great devotion I accomplished my vow. This done, in Leon, at my return, I met with a Merchant of Bologn, who made me known to a Physician, a Jew by Nation, and as then a Christian, dwelling in Leon aforesaid, who was very skilful in sublime Sciences, called Master Canches. As soon as I had shown him the figures of my Extract, he being ravished with great astonishment and joy, demanded of me incontinently if I could tell him any news of the Book from whence they were drawn! I answered him in Latin, (wherein he asked me the question) that I hoped to have some good news of the Book, if anybody could decipher unto me the Enigmas. All at that instant transported with great Ardor and joy, he began to decipher unto me the beginning. But to be short, he well content to learn news where this Book should be, and I to hear him speak; and certainly he had heard much discourse of the Book, but, (as he said) as of a thing which was believed to be utterly lost, we resolved of our voyage, and from Leon we passed to Oviedo, and from thence to Sansom, where we put ourselves to Sea to come into France. Our voyage had been fortunate enough, and all-ready since we were entered into this Kingdom he had most truly interpreted unto me the greatest part of my figures, where even unto the very points and pricks he found great mysteries, which seemed unto me wonderful; when arriving at Orleans, this learned man fell extremely sick, being afflicted with excessive vomitings, which remained still with him of those he had suffered at Sea, and he was in such a continual fear of my forsaking him that he could imagine nothing like unto it. And although I was always by his side, yet would he incessantly call for me; but, in sum, he died at the end of the seventh day of his sickness, by reason whereof I was much grieved; yet, as well as I could, I caused him to be buried in the Church of the Holy Cross at Orleans, where he yet resteth: God have his soul, for he died a good Christian. And surely, if I be not hindered by death, I will give unto that Church some revenue, to cause some Masses to be said for his soul every day. He that would see the manner of my arrival and the joy of Perrenella, let him look upon us two, in this City of Paris, upon the door of the Chapel of St. James of the Bouchery, close by the one side of my house, where we are both painted, myself giving thanks at the feet of St. James of Gallicia, and Perrenella at the feet of St. John, whom she had so often called upon. So it was that by the grace of God, and the intercession of the happy and holy Virgin, and the blessed Saints James and John, I knew all that I desired, that is to say, The first Principles, yet not their first preparation, which is a thing most difficult above all the things in the world. But in the end I had that also, after long errors of three years, or thereabouts; during which time I did nothing but study and labour, so as you may see me without this Arch, where I have placed my Processions against the two Pillars of it, under the feet of St. James and St. John, praying always to God, with my Beads in my hand, reading attentively within a Book, and poysing the words of the Philosophers: and afterwards trying and proving the divers operations, which I imagined to myself by their only words. finally, I found that which I desired, which I also soon knew by the strong scent and odour thereof. Having this, I easily accomplished the Mastery, for, knowing the preparation of the first Agents, and after following my Book according to the letter, I could not have missed it, though I would. Then, the first time that I made projection was upon Mercury, whereof I turned half-a-pound, or thereabouts, into pure Silver, better than that of the Mine, as I myself assayed, and made others assay many times. This was upon a Monday, the 17th of January, about noon, in my house, Perrenella only being present, in the year of the restoring of mankind, 1382. And afterwards, following always my Book, from word to word, I made projection of the Red Stone upon the like quantity of Mercury, in the presence likewise of Perrenella only, in the same house, the five and twentieth day of April following, the same year, about five o'clock in the evening; which I transmuted truly into almost as much pure Cold, better assuredly than common Gold, more soft and more plyable. I may speak it with truth, I have made it three times, with the help of Perrenella, who understood it as well as I, because she helped in my operations, and without doubt, if she would have enterprised to have done it alone, she had attained to the end and perfection thereof. I had indeed enough when I had once done it, but I found exceeding great pleasure and delight in seeing and contemplating the Admirable works of Nature within

the Vessels. To signify unto thee, then, how I have done it three times, thou shalt see in this Arch, if thou have any skill to know them, three furnaces, like unto them which serve for our operations, I was afraid a long time, that Perrenella could not hide the extreme joy of her felicity, which I measured by mine own, and lest she should let fall some word amongst her kindred of the great treasures which we possessed: for extreme joy takes away the understanding, as well as great heaviness; but the goodness of the most great God had not only filled me with this blessing, to give me a wife chaste and sage, for she was moreover, not only capable of reason, but also to do all that was reasonable, and more discrete and secret than ordinarily other women are. Above all, she was exceeding devout, and therefore, seeing herself without hope of children, and now well stricken in years, she began as I did, to think of God, and to give ourselves to the works of Mercy. At that time when I wrote this Commentary, in the year one thousand four hundred and thirteen, in the end of the year, after the decease of my faithful companion, which I shall lament all the days of my life; she and I had already founded, and endued with revenues, 14 Hospitals in this City of Paris, we had now built from the ground three Chapels, we had enriched with great gifts and good rents, seven Churches, with many reparations in their Churchyards, besides that which we have done at Bologne, which is not much less than that which we have done here. I will not speak of the good which both of us have done to particular poor folks, principally to widows and poor orphans, whose names if I should tell, and how I did it, besides that my reward should be given me in this World,

I should likewise do displeasure to those good persons, whom I pray God bless, which I would not do for anything in the World. Building, therefore, these Churches, Church-yards and Hospitals, in this City, I resolved myself, to cause to be painted in the fourth Arch of the Church-yard of the Innocents, as you enter in by the great gate in St. Dennis-street, and taking the way on the right hand, the most true and essential marks of the Art, yet under veils, and Hieroglyphical covertures, in imitation of those which are in the gilded Book of Abraham the Jew, which may represent two things, according to the capacity and understanding of them that behold them: First, the mysteries of our future and undoubted Resurrection, at the day of Judgment, and coming of good Jesus (whom may it please to have mercy upon us), a History which is well agreeing to a Church-yard. And, secondly, they may signify to them, who are skilled in Natural Philosophy, all the principal and necessary operations of the Mastery. These Hieroglyphic figures shall serve as two ways to lead unto the heavenly life: the first and most open sense teaching the sacred Mysteries of our salvation; (as I will show hereafter) the other teaching every man that hath any small understanding in the Stone the lineary way of the work; which being perfected by any one, the change of evil into good takes away from him the root of all sin, (which is covetousness) making him liberal, gentle, pious, religious, and fearing God, how evil soever he was before, for from thenceforward he is continually ravished with the great grace and mercy which he hath obtained from God, and with the profoundness of his Divine and admirable works. These are the reasons which have moved me to set these forms in this fashion, and in this place, which is a Church-yard, to the end that if any man obtain this inestimable good, to conquer this rich golden Fleece, he may think with himself (as I did) not to keep the talent of God digged in the Earth, buying Lands and possessions, which are the vanities of this world: but rather to work charitably towards his brethren, remembering himself that he learned this secret amongst the bones of the dead, in whose number he shall shortly be found; and that after this life he must render an account before a just and redoubtable Judge, who will censure even to an idle and vain word. Let him, therefore, who having well weighed my words, and well known and understood my figures, hath first gotten elsewhere the knowledge of the first beginnings and Agents, (for certainly in these Figures and Commentaries he shall not find any step or information thereof), perfect, to the glory of God, the Mastery of Hermes, remembering himself of the Church Catholic, Apostolic, and Roman; and of all other Churches, Church-yards, and Hospitals; and above all of the Church of the Innocents in this City, (in the Church-yard whereof he shall have contemplated these true demonstrations); opening bounteously his purse to them that are secretly poor honest people, desolate, weak women, widows, and forlorn orphans. So be it.

## Flammel's Hieroglyphics Chapter I

From *His Exposition of the Hieroglyphicall Figures which he caused to bee painted upon an Arch in St. Innocents Church-yard, in Paris.* London, 1624.

[Back to Hieroglyphic Figures](#)

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### CHAPTER I

Of the Theological Interpretations, which may be given to these Hieroglyphics, according to the sense of me the Author

I have given to this Churchyard, a Charnel-house, which is right over against this fourth Arch, in the midst of the Churchyard, and against one of the Pillars of this Charnel house, I have made be drawn with a coal, and grossly painted, a man all black, which looks straight upon these Hieroglyphics, about whom there is written in French: *It voy merveile done moult Je m'esbahi*; that is, I see a marvel, whereat I am much amazed: This, as also three plates of Iron and Copper gilt, on the East, West, and South of the Arch, where these Hieroglyphics are, in the midst of the Churchyard representing the holy Passion and Resurrection of the Son of God this ought not to be otherwise interpreted, than according to the common Theological sense, saving that this black man, may as well proclaim it a wonder of God in the transmutation of Metals, which is figured in these Hieroglyphics, which he so attentively looks upon, as to see buried so many bodies, which shall rise again out of their Tombs at the fearful day of judgement. On the other part I do not think it needful to interpret in a Theological sense that vessel of Earth on the right hand of these figures, within the which there is a Pen and Inkhorn, or rather vessel of Phylosophy, if thou take away the strings, and join the Pen to the Inkhorne: nor the other two like it, which are on the two sides of the figures of Saint Peter, and Saint Paul, within one of the which, there is an N. which signifieth Nicholas, and within the other an F. which signifieth Flammel. For these vessels signify nothing else, but that in the like of them, I have done the Maistry three times. Moreover, he that will also believe that I have put these vessels in form of Scutchions to represent this Pen and Inkhorn, and the capital letters of my name, let him believe it if he will, because both these interpretations are true.

Neither must you interpret in a Theological sense that writing which followeth, in these terms, *NICHOLAS FLAMEL ET PERRENELLE SA FEMME*, that is, Nicholas Flammel, and Perrenelle his wife, in as much as that signifieth nothing, but that I and my wife have given that Arch.

As to the third, fourth, and fifth Tables following, by the sides whereof is written, *COMMENT LES INNOCENTS FVRENT OCCIS PAR LE COMMANDEMENT DV ROY HERODES*, that is How the Innocents were killed by the commandment of King Herod. The theological sense is well enough understood by the writing, we must only speak of the rest, which is above.

The two Dragons united together to one within the other, of colour black and blue, in a field sable, that is to say, black, whereof the one hath the wings gilded, and the other hath none at all, are the sins which naturally are enserchayned, for the one hath his original and birth from another: Of them some may be easily chased away, as they come easily, for they fly towards us every hour; and those which have no wings can never be chased away, such as is the sin against the holy Ghost. The Gold which is in the wings signifieth that the greatest part of sins commeth from the unholy hunger after gold; which makes so many people diligently to harken from whence they may have it: and the colour black and blue showeth that these are the desires that come out of the dark pits of hell, which we ought wholly to fly from. These two Dragons may also morely represent unto us the Legions of evil spirits which are always about us, and which will accuse us, before the just judge, at the fearful day of Judgement, which do ask nor seek nothing else but to sist us.

The man and the woman which are next them, of an orange colour, upon a field azure and blue, signify that men and women ought not to have their hope in this World, for the orange colour intimates dispair, or the letting go of hope, as here; and the colour azure and blue, upon they are painted, shows us that we must think of heavenly things to come, and say as the roule of the man doth, *HOMO VENIET ADIVICIVM DEI*, that is, Man must come to the judgement of God may show mercy unto us.

Next after this in a field of Synephe, that is green, are painted two men and one woman rising again, of the which one comes out of a Sepulchre, the other two out of the Earth, all three of colour exceeding white and pure, lifting their hands towards their eyes, and their eyes towards Heaven on high: Above these three bodies there are two Angels sounding musical Instruments; as if they had called these dead to the day of Judgement; for over these two Angels is the figure of our Lord Jesus Christ, holding the world in his hand, upon whose head an Angel setteth a Crown, assisted by two others, which say in their roules, *O pater Omnipotens, o'jesu bone*, that is, O Father Almighty, O'good Jesu. On the right side of this Saviour is painted St. Paul, clothed with white & yellow, with a Sword, at whose feet there is a man clothed in a gown of orange colour, in which there appeared pleats or folds of black and white, (which picture resembleth me to the life) and demandeth pardon of his sins, holding his hands joined together, from between which proceed these words written in a roule, *DE LE MALA QVE FECI*, that is to say, Blot out the evils that I have done.

On the other side on the left hand, is Saint Peter with his Key, clothed in reddish yellow, holding his hand upon a woman clad in a gown of orange colour, which is on her knees, representing to the life Perrenelle, which holdeth her hands joined together, having a roule where is written, *CHRISTE PRECOR ESTO PIVS*, that is, Christ I beseech thee be pitiful: Behind whom there is an Angel on his knees, with a roule, that saith, *SALVE DOMINE ANGELORVM*, that is, All hail thou Lord of Angels. There is also another Angel on his knees, behind my Image, on the same side that St. Paul is on, which likewise holdeth a roule, saying, *O REX SEMPITERNE*, that is, O King

everlasting. All this is so clear, according to the explication of the Resurrection and future judgement, that it may easily be fitted thereto. So it seems this Arch was not painted for any other purpose, but to represent this. And therefore we need not stay any longer upon it, considering that the least and most ignorant, may well know how to give this interpretation.

Next after the three that are rising again, come two Angels more of an Orange colour upon a blue field, saying in the rowles, SVRGITE MORTVIVENITE AD IVDICIVM DOMINI MEI, that is, Arise you dead, come to the Judgement of my Lord. This also serves to the interpretation of the Resurrection: As also the last Figures following, which are, A man red vermillion, upon a field of Violet colour, who holdeth the foot of a winged Lion, painted of red vermillion also, opening his throat, as it were to devour the man : For one may say that this is the Figure of an unhappy sinner, who sleeping in a Lethargy of his corruption and vices, dieth without repentance and confession; who without doubt in this terrible Day shall be delivered to the Devil, here painted in form of a red roaring Lion, which will swallow and devour him.

## Flammel's Hieroglyphics Chapter II

From *His Exposition of the Hieroglyphicall Figures which he caused to bee painted upon an Arch in St. Innocents Church-yard, in Paris.* London, 1624.

[Back to Hieroglyphic Figures](#)

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### CHAPTER II

The interpretations Philosophical, according to the Maistry of Hermes.

I desire with all my heart that he who searcheth the secrets of the Sages, having in his Spirit passed over these Ideas of the life and resurrection to come, should first make his profit of them : And in the second place, that he be more advised than before, that he sound and search the depth of my Figures, colours, and rowles; principally of my rowles, because that in this Art they speak not vulgarly. Afterward let him ask of himself why the Figure of Saint Paul is on the right hand, in the place where the custom is to paint S. Peter? And on the other side that of Saint Peter, in the place of the figure of Saint Paul? Why the Figure of Saint Paul is clothed in colours white and yellow, and that of S. Peter in yellow and red?

Why also the man and the woman which are at the feet of these two Saints praying to God, as if it were at the Day of Judgement, are apparelled in divers colours and not naked, or else nothing but bones, like them that are rising again? Why in this Day of Judgement they have painted this man and this woman at the feet of the Saints? For they ought to have been more low on earth, and not in heaven.

Why also the two Angels in Orange colour, which say in their rowles, SVRGITE MORTVI, VENITE AD IVDICIVM DOMINI MEI, that is Arise you dead, come unto the Judgement of my Lord, are clad in this colour, and out of their place, for they ought to be on high in heaven, with the two other which play upon the Instruments? Why they have a field Violet and blue? But principally why their roule, which speaks to the dead, ends in the open throat of the red and flying Lion?

I would then that after these, and many other questions which may justly be made, opening wide the eyes of his spirit, he come to conclude, that all this, not having been done without cause, there must be represented under this bark, some great secrets, which he ought to pray God to discover unto him. Having then brought his belief by degrees to this pass wish also that he would further believe, that these figures and explications are not made for them that have never seen the Books of the Philosophers, and who not knowing the Metallic principles, cannot be named Children of this Science; for if they think to understand perfectly these figures, being ignorant of the first Agent, they will undoubtedly deceive themselves, and never be able to know any thing at all.

Let no man therefore blame me, if he do not easily understand me, for he will be more blame-worthy than I, inasmuch as not being initiated into these sacred and secret interpretations of the first Agent, (which is the key opening the gates of all Sciences) he would notwithstanding, comprehend the most subtle conceptions of the envious Philosophers, which are not written but for them who already know these principles, which are never found in any book, because they leave them unto God, who revealeth them to whom he please, or else causeth them to be taught by the living voice of a Maister, by Cabalistical tradition, which happeneth very seldom.

Now then, my Son, let me so call thee, both because I am now come to a great age, and also for that, it may be, thou art otherwise a child of this knowledge, (God enable thee to learn, and after to work to his glory). Harken unto me then attentively, but pass no further if thou be ignorant of the foresaid Principles.



This Vessel of earth, in this form, is called by the Philosophers, their triple Vessel, for within it there is in the midst a Stage, or a floor, and upon that a dish or a platter full of lukewarm ashes, within which is set the Philosophical Egg, that is, a vial of glass full of confections of Art (as of the feumme of the red sea, and the fat of the mercurial wind) which thou see painted in form of a Penner and Inkehorn. Now this Vessel of earth is open above to put in the dish and the vial, under which by the open gate, is put in the Philosophical fire, as thou knowest.

So thou hast three vessels; and the threefold vessel: The envious have called an Athanor, a fiue, dung, Balneum Marie, a Furnace, a Sphere, the greene Lion, a prison, a grave, a urinal, a phioll, and a Bolts-head : I myself in my Summary or Abridgement of Philosophy, which I composed four years and two months past, in the end thereof named it the house and habitation of the Poulet, and the ashes of the Platter, the chaffe of the Poulet;

The common name is an Oven, which I should never have found, if Abraham the Jew had not painted it, together with the fire proportionable, wherein consists a great part of the secret. For it is as it were the belly, or the womb, containing the true natural heat to animate our young King : If this fire be not measured Clibanically, saith Calid the Persian, son of Iasichus; If it be kindled with a sword, saith Pithagoras; If thou fire thy Vessel, saith Morien, and maketh it feel the heat of the fire, it will give thee a box on the care, and burn his flowers before they be risen from the depth of his Marrow, making them come out red, rather than white, and then thy work is spoiled ; as also if thou make too little fire, for then thou shalt never see the end, because of the coldness of the natures, which shall not have had motion sufficient to digest them together.

The heat then of thy fire in this vessel, shall be (as saith Hermes and Rofinus) according to the Winter; or rather, as saith Diomedes, according to the heat of a Bird, which begins to fly so softly from the sign of Aries to that of Cancer : for know that the Infant at the beginning is full of cold phlegm and of milk, and that too vehement heat is an enemy of the cold and moisture of our Embrion, and that the two enemies, that is to say, our two elements of cold and heat will never perfectly embrace one another, but by little and little, having first long dwelt together, in the midst of the temperate heat of their bath, and being changed by long decoction, into Sulphur incombustible.

Govern therefore sweetly with equality and proportion, thy proud and haughty natures, for fear lest if thou favour one more than another, they which naturally are enemies, do grow angry against thee through jealousy, and dry Choller, and make thee sigh for it a long time after. Besides this, thou must entertain them in this temperate heat perpetually, that is to say, night and day until the time that Winter, the time of the moisture of the matters, be passed; because they make their peace, and join hands in being heated together, whereas should these natures find themselves but one only half hour without fire, they would become for ever irreconcilable.

See therefore the reason why it is said in the Book of the seventy precepts: Look that their heat continue indefatigably without ceasing, and that none of their days be forgotten. And Rafis, the haste, saith he, that brings with it too much fire, is always followed by the Diuell, and Error. When the golden Bird, saith Diomedes, shall become just to Cancer, and that from thence it shall run toward Libra, then thou mayst augment the fire a little. And

in like manner, when this faire Bird, shall fly from Libra towards Capricorn, which is the desired Autumn, the time of harvest, and of the fruits that are now ripe.

## Flammel's Hieroglyphics Chapter III

From *His Exposition of the Hieroglyphicall Figures which he caused to bee painted upon an Arch in St. Innocents Church-yard, in Paris.* London, 1624.

[Back to Hieroglyphic Figures](#)

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### CHAPTER III

The two Dragons of colour yellowish, blue, and black like the field.



Look well upon these two Dragons, for they are the true principles or beginnings of this Philosophy, which the Sages have not dared to show to their own Children. He which is undermost, without wings, he is the fixed, or the male; that which is uppermost, is the volatile, or the female, black and obscure, which goes about to get the domination for many months. The first is called Sulphur, or heat and dryness, and the latter Argent vive, or cold and moisture. These are the Sun and Moon of the Mercurial source, and sulphurous original, which by continual fire are adorned with royal habiliments, that being united, and afterward changed into a quintessence, they may overcome every thing Metallic, how solid hard and strong, soever it be.

These are the Serpents and Dragons which the ancient Aegyptians have painted in a Circle, the head biting the tail, to signify that they proceeded from one and the same thing, and that it alone was sufficient, and that in the turning and circulation thereof, it made it self perfect : These are the Dragons which the ancient Poets have fained did without sleeping keep & watch the golden Apples of the Gardens of the Virgins Hesperides. These are they upon whom Jason in his adventure for the Golden Fleece, powred the broth or liquor prepared by the fair Medea, of the discourse of whom the Books of the Philosophers are so full, that there is no philosopher that ever was, but he hath written of it, from the time of the truth-telling hermes Trismegistus, Orpheus, Morienus, and the other following, even unto myself.

These are the two Serpents, given and sent by Juno, (that is, the nature Metallic) the which the strong Hercules, that is to say, the sage and wise man must strangle in his cradle, that is, overcome and kill them, to make them putrify, corrupt, and ingender, at the beginning of his work. These are the two Serpents, wrapped and twisted round about the Caduceus or rod of Mercury, with the which he exerciseth his great power, and transformeth himself as he lifteth. He, saith Haly, that shall kill the one, shall also kill the other, because the one cannot die, but with his brother.

These two then, (which Auicen calleth the Corassene bitch and the Armenian dog) these two I say, being put together in the vessel of the Sepulcher, do bite one another cruelly, and by their great poison, and furious rage, they never leave one another, from the moment that they have seized on one another (if the cold hinder them not) till both of them by their slavering venom, and mortal hurts, all of a goare blood, over all the parts of their bodies; and

finally, killing one another, be stewed in their proper venom, which after their death, changeth them into living and permanent water; before which time, they loose in their corruption and putrifaction, their first natural forms, to take afterwards one only new, more noble, and better form. These are the two Spermes, masculine and feminine, described at the beginning of my Abridgment of Philosophy, which are engendred (say Rafis, Auicen, and Abraham the Jew) within the Reynes, and entrails, and of the operations of the four Elements.

These are the radical moisture of metals, Sulphur and Argent Vive not vulgar, and such as are sold by the Merchants and Apothecaries, but those which give us those two fair and dear bodies which we love so much. These two spermes, saith Democritus, are not found upon the earth of the living: The same, saith Auicen, but he addeth, that they gather them from the dung, ordure, and rottenness of the Sun and Moon. O happy are they that know how to gather them; for of them they afterwards make a triacle, which hath power over all griefs, maladies, sorrows, infirmities, and weaknesses, and which fighteth puissantly against death, lengthening the life, according to the permission of God, even to the time determined, triumphing over the miseries of this world, and filling a man with the riches thereof.

Of these two Dragons or Principles Metallic, I have said in my fore-alledged Summary, that the Enemy would by his heat inflame his enemy, and that then if they take not heed, they should see in the air a venomous fume and a stinking, work in flame, and in poison, than the envenomed head of a Serpent, and Babylonian Dragon. The cause why I have painted these two spermes in the form of Dragons, is because their stench is exceeding great, and like the stench of them, and the exhalations which arise within the glass, are dark, black, blue, and yellowish (like as these two Dragons are painted) the force of which, and of the bodies dissolved, is so venomous, that truly there is not in the world a ranker poison; for it is able by the force and stench thereof, to mortify and kill everything living. The Philosopher never feels this stench, if he break not his vessels, but only he judgeth it to be such, by the sight, and the changing of colours, proceeding from the rottenness of his confections.

These colours then signify the putrifaction and generation which is given us, by the biting and dissolution of our perfect bodies, which dissolution proceedeth from external heat adding, and from the Pontique fierieness, and admirable sharp vertue of the poison of our Mercury, which maketh and resolveth into a pure cloud, that is, into impalpable powder, all that which it finds to resist it. So the heat working upon and against the radical, metallic, viscous, or oily moisture, ingendereth upon the subject, blackness. For at the same time the Matter is dissolved, is corrupted, groweth black, and conceiveth to ingender; for all corruption is generation, and therefore ought blackness to be much disired; for that is the black sail with the which the Ship of Theseus came back victorious from Crete, which was the cause of the death of his Father; so must this father die, to the intent, that from the ashes of this Phoenix another may spring, and that the son may be King.

Assuredly he that seeth not this blackness at the beginning of his operations, during the days of the Stone; what other colour soever he see, he shall altogether fail in the Maistry, and can do no more with that Chaos: for he works not well, if he putrify not; because if he do not putrify, he doeth not corrupt, nor ingender, and by consequence, the Stone cannot take vegetative life to increase and multiply.

And in all truth, I tell thee again, that though thou work upon the true matter, if at the beginning, after thou hast put they Confections in the Philosophers Egg, that is to say, sometime after the fire have stirred them up, if then, I say, thou seest not this head of the Crow, the black of the blackest black, thou must begin again, for this fault is irreparable, and not to be amended; especially the Orange colour, or half red, is to be feared, for if at the beginning thou see that in thine Egg, without doubt, thou burnest, or hast burnt the verdure and jueliness of thy Stone.

The colour which thou must have, ought to be intirely perfected in Blackness, like to that of these Dragons in the space of forty days: Let them therefore which shall not have these essential marks, retire themselves betimes from their operations, that they may redeem themselves from assured loss. Know also, and note it well, that in this Art it is but nothing to have this blackness, there is nothing more easy to come by: for from almost all things in the world, mixed with moisture, thou mayest have a blackness by the fire: but thou must have a blackness which comes from the perfect Metallic bodies, which lasts a long space of time, and is not destroyed in less than five months, after the which followeth immediately the desired whiteness. If thou hast this, thou hast enough, but not all. As for the colour blueish and yellowish, that signifieth that Solution and Putrefaction is not yet finished, and that the colours of our Mercury are not as yet well mingled, and rotten with the rest. Then this blackness, and these colours, teach plainly, that in this beginning the matter, and compound begins to rot and dissolve into powder, less than the Atoms of the Sun, the which afterwards are changed into coator permanent.

And this dissolution is by the envious Philosophers called Death, Destruction, and Perdition, because that the natures change their form, and from hence are proceeded so many Allegories of dead men, tombs and sepulchres. Others have called it Calcinatin, Denudation, Separation, Erituration, and Assation, because the Confections are changed and reduced into most small pieces and parts. Others have called it Reduction into the first matter, Mollification, Extraction, Commixtion, Liquefaction, Conversion of Elements, Subtiliation, Division, Humation, Impastation, and

Distillation, because that the Confections are melted, brought back into seed, softened, and circulated within the glass.

Others have called it Xir, or Iris, Putrefaction, Corruption, Cymmerian darkness, a gulf, Hell, Dragons, Generation, Ingression, Submersion, Completion, Conjunction, and Impregnation, because that the matter is black and waterish, and that the natures are perfectly mingled, and hold one of another. For when the heat of the Sun worketh upon them, they are changed, first into powder, or fat and glutinous water, which feeling the heat, flyeth on high to the poulets head, with the smoke, that is to say, with the wind and air; for thence this water melted, and drawn out of the confections, goeth down again, and in descending reduceth, and resolveth, as much as it can, the rest of the Aromatical confections, always doing so, until the whole be like a black broth somewhat fat. Now you see why they call this sublimation and volatization, because it flyeth on high, and Ascension and Descension, because it mounteth and descendeth within the glass.

A while after, the water beginneth to thicken and coagulate somewhat more, growing very black, like unto pitch, and finally comes the body and earth, which the envious have called Terra Foetida, that is, stinking earth: for then because of the perfect putrefaction, which is as natural as any other can be, this earth stinks, and gives a smell like the odour of graves filled with rottenness, and with bodies as yet charged with their natural moisture. This earth was by Hermes called Terra foliata, or the Earth of leaves, yet his true and proper name is Leton, which must afterward be whitened. The Ancient Sages that were Cabalists, have described it in their Metamorphoses, under the History of the Serpent of Mars, which had devoured the companions of Cadmus, who slew him, piercing him with his lance against a hollow Oak. Note this Oak.

## Flammel's Hieroglyphics Chapter IV

From *His Exposition of the Hieroglyphicall Figures which he caused to bee painted upon an Arch in St. Innocents Church-yard, in Paris.* London, 1624.

[Back to Hieroglyphic Figures](#)

---

### CHAPTER IV

Of the man and the woman clothed in a gown of Orange colour upon a field azure and blue, and of their rowles.



The man painted here doth expressly resemble myself to the natural, as the woman doth lively figure Perrenelle. The cause why we are painted to the life, is not particular to this purpose for it needed but to represent a male and a female, to the which our two particular resemblance was not necessarily required, but it pleased the Painter to put us there, just as he hath done higher in this Arch, at the feet of the Figure of Saint Paul and Saint Peter, according to that we were in our youth; as he hath likewise done in other places, as over the door of the Chapel of Saint James in the Bouchery near to my house (although that for this last there is a particular cause) as also over the door of Saincte Geneviesue des Ardans, where thou mayst see me. I made then to be painted here two bodies, one of a Male, and another of a Female, to teach thee that in this second operation, thou hast truely, but yet not perfectly, two natures



conjoined and married together, the Masculine and the Feminine, or rather the four Elements; and that the four natural enemies, the hot and cold, dry and moist, begin to approach amiably one towards another, and by means of the Mediators and Peace-makers, lay down by little and little, the ancient enmity of the old Chaos.

Thou knowest well enough who these Mediators and Peace-makers are, between the hot and the cold there is moisture, for he is kinsman and allied to them both; to hot by his heat, and to cold by his moisture: And this is the reason, why to begin to make this peace, thou hast already in the precedent operation, converted all the confections into water by dissolution. And afterward thou hast made to coagulate the water, which is turned into this Earth, black of the black most black, wholly to accomplish this peace; for the Earth, which is cold and dry, finding himself of kindred and alliance with the dry and moist, which are enemies, will wholly appease and accord them.

Doest thou not then consider a most perfect mixture of all the four Elements, having first turned them to water, and now into Earth? I will also teach thee hereafter the other conversions, into air when it shall be all white, and into fire, when it shall be of a most perfect purple. Then thou hast here two natures married together, whereof the one hath conceived by the other, and by this conception it is turned into the body of the Male, and the Male into that of the Female; that is to say, they are made one only body, which is the Androgyne or hermaphrodite of the Ancients, which they have also called otherwise the head of the Crow, or natures converted.

In this fashion I paint them here, because thou hast two natures reconciled, which (if they be guided and governed wisely) can form an Embrion in the womb of the Vessel, and afterwards bring forth a most puissant King, invincible and incorruptible, because it will be an admirable quintessence. Thus thou seest the principal and most necessary reason of this representation: The second cause, which is also well to be noted, was because I must of necessity paint two bodies, because in this operation it behoveth that thou divide that which hath been coagulated, to give afterwards nourishment, which is milk of life, to the little Infant when it is born, which is endued, by the living God, with a vegetable soul.

This is a secret most admirable and secret, which for want of understanding, it hath made fools of all those that have sought it without finding it, and hath made every man wise that beholds it with the eyes of his body, or of his spirit. Thou must then make two parts and portions of this Coagulated body, the one of which shall serve for Azoth, to wash and cleanse the other, which is called Letch, which must be whitened: He which is washed is the Serpent Python, which, having taken his being from the corruption of the slime of the Earth gathered together by the waters of the deluge, when all the confections were water, must be killed and overcome by the arrows of the God Apollo, by the yellow Sun, that is to say, by our fire, equal to that of the Sun.

He which washeth, or rather the washings which must be continued with the other moiety; these are the teeth of that Serpent, which the sage workman, the valiant Theseus, will sow in the same Earth, from whence there shall spring up armed Soldiers, which shall in the end discomfit themselves, suffering themselves by opposition to resolve into the same nature of the Earth, and the workman to bear away his deserved conquests.

It is of this that the Philosophers have written so often, and so often repeated it. It dissolves itself, it congeals itself, it makes itself black, it makes itself white, it kills itself, and it quickens itself. I have made their field be painted azure and blue, to show that I do but now begin to get out from the most black blackness, for the azure and blue is one of the first colours, that the dark woman lets us see, that is to say, moisture giving place a little to heat and dryness: The man and woman are almost all orange-coloured, to show that our Bodies, or our body which the wise men here call Rebis, hath not as yet digestion enough and that the moisture from whence comes the black blue and azure, is but half vanquished by the dryness.

For when dryness bears rule, all will be white, and when it fighteth with, or is equal to the moisture, all will be in part according to these present colours. The envious have also called these confections in this operation, Nummus, Ethelia, Arena, Boritis, Corfufle, Cambar, Albar aris, Duenech, Randeric, Kukul, Thabricis, Ebisemech, Ixir, &c which they have commanded to make white.

The woman hath a white circle in form of a rowle round about her body, to show thee that Rebis will begin to become white in that very fashion, beginning first at the extremities, round about this white circle. Scala Phylosophoru, that is the Book entitled The Philosophers Ladder, saith thus: The figure of the first perfect whiteness is the manifestation of a certain little circle of hair, that is passing over the head, which will appear on the sides of the vessels round about the matter, in a kind of a cierende or yellowish colour.

There is written in their Rowles, Home veniet ad judicium Dei, that is, Man shall come to the judgement of God: Vere (saith the woman) illa dies terribilis erit, that is, Truly that will be a terrible day. These are not passages of holy Scripture, but only sayings which speak according to the Theological sense, of the judgement to come. I have put them there to serve myself of them towards him, that beholds only the gross outward and most natural Artifice, taking the interpretation thereof to concern only the Resurrection, and also it may serve for them that gathering together the Parables of the Science, take to them the eyes of Lynceus, to pierce deeper then the visible objects. There is then, Man shall come to the judgement of God: Certainly that day shall be terrible. That is as if I should

have said; It behoves that this come to the colour of perfection, to be judged and cleansed from all his blackness and filth, and to be spiritualized and whitened. Surely that day will be terrible, yet certainly, as you shall find in the Allegory of Aristeau, Horror holds us in prison by the space of four-score days, in the darkness of the waters, in the extreme heat of the Summer, and in the troubles of the Sea. All which things ought first to pass before our King can become white, coming from death to life, to overcome afterwards all his enemies.

To make thee understand yet somewhat better this Albification, which is harder and more difficult than all the rest, for till that time thou mayest err at every step, but afterwards thou canst not, except thou break thy vessels, I have also made for thee this Table following.

## Flammel's Hieroglyphics Chapter V

From *His Exposition of the Hieroglyphicall Figures which he caused to bee painted upon an Arch in St. Innocents Church-yard, in Paris.* London, 1624.

[Back to Hieroglyphic Figures](#)

---

### CHAPTER V

The figure of a man, like that of Saint Paul, clothed with a robe white and yellow, bordered with gold, holding a naked sword, having at his feet a man on his knees, clad in a robe of orange colour, black and white, holding a roule.



Mark well this man in the form of Saint Paul, clothed in a robe entirely of a yellowish white. If thou consider him well, he turns his body in such a posture, as shows that he would take the naked Sword, either to cut off the head, or to do some other thing, to that man which is on his knees at his feet, clothed in a robe of orange colour, white and black, which saith in his roule, DE LE MALA QVAE FECI, that is, Blot out all the evil which I have done, as if he should say, TOLLE NIGREDINEM, Take away from me my blackness; A term of Art: for Evil signifieth in the Allegory blackness, as it is often found in Turba Phylsophorum: Seeth it until it come to blackness, which will be thought Evil. But wouldest thou know what is meant by this man, that taketh the Sword? It signifies that thou must cut off the head of the Crow, that is to say, of the man clothed in divers Colours, which is on his knees.

I have taken this portrait and figure out of Hermes Trismagistus, in his Book of the Secret Art, where he saith, Take away the head of this black man, cut off the head of the Crow, that is to say, Whiten our black. Lamspring, that noble German, hath also used it in the Commentary of his Hieroglyphics, saying, In this wood there is a Beast all

covered with black, if any man cut off his head, he will loose his blackness and put on a most white colour. Will you understand what that is? The blackness is called the head of the Crow, the which being taken away, at the instant comes the white colour: Then that is to say, when the Cloud appears no more, this body is said to be without a head. These are his proper words. In the same sense the Sages have also said in other places, Take the Viper which is called De rexa, cut off his head, &c. that is to say, take away from him his blackness. They have also used this Periphrasis when to signify the multiplication of the Stone, they have fained a Serpent Hydra, whereof, if one cut off one head, there will spring in the place thereof ten; for the stone augments tenfold, every time that they cut off this head of the Crow, that they make it black, and afterwards white, that is to say, that they dissolve it anew, and afterward coagulate it again.

Mark how this naked Sword is wreathed about with a black girdle, and that the ends thereof are not so wreathed at all. This naked shining Sword is the stone for the white, or the white stone, so often by the Philosophers described under this form. To come then to this perfect and sparkling whiteness, thou must understand the wreathings of this black girdle, and follow that which they teach, which is the quantity of the imbibitions. The two ends which are not wreathed about at all, represent the beginning and the ending: for the beginning it teacheth that you must imbibe it at the first time gently and scarcely, giving it then a little milk, as to a little Child newborn, to the intent that Ifir, as the Authors say, be not drowned: The like must we do at the end, when we see that our King is full, and will have no more. The middle of these operations is painted by the five whole wreathes, or rounds, of the black girdle, at what time, (because our Salamander lives of the fire, and in the midst of the fire, and indeed is a fire, and an Argent vive, or quicksilver, that runs in the midst of the fire fearing nothing), thou must give him abundantly, in such sort that the Virgins Milk compass all the matter round about.

I have made to be painted black all these wreaths or rounds of the girdle, because these are the imbibitions, and by consequence, blacknesses: for the fire with the moisture (as it hath been often said) causeth blackness. And as these five whole wreathes or rounds show that you must do this five times wholly, so likewise they let you know that you must do this in five whole months, a month to every imbibition: See here the reason why Haly Abenragel said, the Coction or boiling of the things is done in three times fifty days: It is true that if thou count these little imbibitions at the beginning and at the end, there are seven. Whereupon one of the most envious hath said, Our head of the Crow is leprous, and therefore he that would cleanse it, he must make it go down seven times into the River of regeneration of Jordan, as the Prophet commanded the leprous Naaman the Syrian.

Comprehending herein the beginning, which is but of a few days, the middle, and the end, which is also very short. I have then given thee this table, to tell thee that thou must whiten my body, which is upon the knees, and demandeth no other thing: for Nature always tends to perfection, which thou shalt accomplish by the apposition of Virgins milk, and by the decoction of the matters which thou shalt make with this milk, which being dried upon this body, will colour it into this same white yellow, which he who takes the Sword, is clothed withall, in which colour thou must make they Corfulle to come. The vestments of the figure of Saint Paul are bordered largely with a golden and red citrine colour.

Oh my Son, praise God, if ever thou seest this, for now hast thou obtained mercy from Heaven; Imbibe it then, and teine it till such time as the little Infant be hardy and strong, to combat against the water and the fire: In accomplishing the which, thou shalt do that which Demagoras, Senior, and Haly have called, The putting of the Mother into the Infants belly, which Infant the Mother had but lately brought forth; for they call the Mother the Mercury of Philosophers, wherewith they make their imbibitions and fermentations, and the Infant they call the Body, to teine or colour the which this Mercury is gone out. Therefore I have given thee these two figures, to signify the Albifications, for in this place it is that thou hast need of great help, for here all the World is deceived.

This operation is indeed a Labyrinth, for here there present themselves a thousand ways at the same instant, besides that, thou must go to the end of it, directly contrary to the beginning, in coagulating that which before thou dissolvedst, and in making earth that which before thou madest water. When thou hast made it white, then hast thou overcome the enchanted Bulls that cast fire and smoke out of their nostrils. Hercules hath cleansed the stable full of ordure, of rottenness, and of blackness. Jason hath powred the decoction or broth upon the Dragons of Colchos, and thou hast in thy power the horn of Amalthea which (although it be white) may fill thee all the rest of thy life with glory, honour, and riches. To have the which, it hath behoved thee to fight valiantly, and in manner of an Hercules, for this Achelous, this moist river, is indewed with a most mighty force, besides that he often transfigures himself from one form to another. Thus hast thou done all, because the rest is without difficulty.

These transfigurations are particularly described in the Book of the Seven Egyptian Seals, where it is said (as also by all Authors) that the Stone, before it will wholly forsake his blackness, and become white in the fashion of a most shining marble, and of a naked flaming sword, will put on all the colours that thou canst possibly imagine, often will it melt, and often coagulate itself, and amidst these divers and contrary operations (which the vegetable soul which is in it makes it perform at one and the same time) it will grow Citrine, green, red (but not of a true red) it will

become yellow, blue, and orange colour, until that being wholly overcome by dryness and heat, all these infinite colours will end in this admirable Citrine whiteness, of the colour of Saint Pauls garments, which in a short time will become like the colour of the naked sword; afterwards by the means of a more strong and long decoction it will take in the end a red Citrine colour, and afterward the perfect red of the vermillion, where it will repose itself forever. I will not forget, by the way, to advertise thee, that the milk of the Moon, is not as the Virgins milk of the Sun; think then that the inhibitions of whiteness, require a more white milk than those of a golden redness; for in this passage I had thought I should have missed, and so I had done indeed had it not been for Abraham the Jew; for this reason I have made to be painted for thee the Figure which taketh the naked sword, in the colour which is necessary for thee, for it is the Figure of that which whiteneth.

## Flammel's Hieroglyphics Chapter VI

From *His Exposition of the Hieroglyphicall Figures which he caused to bee painted upon an Arch in St. Innocents Church-yard, in Paris.* London, 1624.

[Back to Hieroglyphic Figures](#)

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### CHAPTER VI

Upon a green field, three resuscitants, or which rise again, two men and one woman, altogether white: Two Angels beneath, and over the Angels the figure of our Saviour coming to judge the world, clothed with a robe which is perfectly Citrine white.



I have so made to be painted for thee a field vert, because that in this decoction the confections become green, and keep this colour longer than any other after the black. This greenness shows particularly that our Stone hath a vegetable soul, and that by the Industry of Art it is turned into a true and pure tree, to bud abundantly, and afterwards to bring forth infinite little sprigs and branches. O happy green (saith the Rosary) which doest produce all things, without thee nothing can increase, vegetate, nor multiply. The three folk rising again, clothed in sparkling white, represent the body, soul, and Spirit of our white Stone.

The philosophers do ordinarily use these terms of Art to hide the secret from evil men. They call the Body that black earth, obscure and dark, which we make white: They call the Soul the other half divided from the Body, which by the will of God, and power of nature, gives to the body by his inbibitions and fermentations a vegetable soul, that is to say, power and vertue to bud, encrease, multiply, and to become white, as a naked shining sword: They call the Spirit, the tincture & dryness, which as a Spirit hath power to pierce all Metallic things. I should be too tedious, if I

should show thee how good reason they had to say always and in all places, Our Stone hath semblably to a man, a Body, Soul, and Spirit. I would only that thou note well, that as a man indued with a Body, Soul and Spirit, is notwithstanding but one, so likewise thou hast now but one only white confection, in the which nevertheless there are a Body, a Soul, and a Spirit, which are inseparably united.

I could easily give very clear comparisons and expositions of this Body, Soul, and Spirit; but to explicate them, I must of necessity speak things which God reserves to reveal unto them that fear and love him, and consequently ought not to be written. I have then made to be painted here, a Body, a Soul, and a Spirit, all white, as if they were rising again, to show thee, that the Sun and Moon and Mercury are raised again in this operation, that is to say, are made Elements of air, and whitened: for we have heretofore called the blackness, Death; and so continuing the Metaphor, we may call Whiteness, Life; which commeth not, but with, and by a Resurrection. The Body, to show this more plainly, I have made to be painted lifting up the stone of his tomb, wherein it was inclosed: The Soul, because it cannot be put into the earth, it comes not out of a tomb, but only I have made it be painted amongst the tombs, seeking its body, in form of a woman, having her hair dischevelled; The Spirit which likewise cannot be put in a grave, I have made to be painted in fashion of a man coming out of the earth, not from a Tomb. They are all white; so the blackness, that is death, is vanquished, and they being whitened, are from henceforward incorruptible. Now lift up thine eyes on high, and see our King coming, crowned and raised again, which hath overcome Death, the darkneses, and moistures; behold him in the form wherein our Saviour shall come, who shall eternally unite unto him all pure and clean souls, and will drive away all impurity and uncleanness, as being unworthy to be united to his divine Body. So by comparison (but first asking leave of the Catholic, Apostolic, and Roman Church, to speak in this manner, and praying every debonaire soul to permit me to use this similitude) see here our white Exilir, which from henceforward will inseparably unite unto himself every pure metallic nature, changing it into his own most fine silvery nature, rejecting all that is impure, strange, and Heterogeneous, or of another kind. Blessed be God, which of his goodness gives us grace to be able to consider this sparkling white, more perfect and shining than any compound nature, and more noble next after the immortal soul, than any substance having life, or not having life; for it is a quintessence, a most pure silver, that hath passed the Coppel, and is seven times refined, saith the royal Prophet David.

It is not needful to inperpret what the two Angels signify, that play on Instruments over the heads of them which are raised again: These are rather divine spirits, singing the mervails of God in this miraculous operation, than Angels that call to judgement. To make an express difference between these and them, I have given the one of them a Lute, the other a haultboy, but none of them trumpets, which yet are wont to be given to them that are to call us to Judgement. The like may be said of the three Angels, which are over the head of our Saviour, whereof the one crowneth him, and the other two assisting, say in their Rowles, O PATER OMNIPOTENS, O JESU BONE, that is, O Almighty Father, O good Jesu, in rendering unto him eternal thanks.

## Flammel's Hieroglyphics Chapter VII

From *His Exposition of the Hieroglyphicall Figures which he caused to bee painted upon an Arch in St. Innocents Church-yard, in Paris.* London, 1624.

[Back to Hieroglyphic Figures](#)

---

### CHAPTER VII

Upon a field violet and blue, two Angels of an Orange colour, and their Rowles.



This violet and blue field showeth that being to pass from the white stone to the red, thou must inbibe it with a little virgins milk of the Sun, and that these colours come out of the Mercurial moisture which thou hast dried upon the Stone. In this operation of rubifying, although thou do imbibe, thou shalt not have much black, but of violets, blue and of the colour of the Peacocks tail. For our stone is so triumphant in dryness, that as soon as thy Mercury toucheth it, the nature thereof rejoicing in his like nature, it is joined unto it, and drinketh it greedily, and therefore the black that comes of moisture, can show itself but a little, and that under these colours violet and blue, because that dryness (as is said) doth by and by govern absolutely.

I have also made to be painted for thee, these two Angels with wings, to represent unto thee, that the two substances of thy confections, the Mercurial and the Sulphurous substance, the fixed as well as the volatile, being perfectly fixed together, do also fly together within thy vessel: for in this operation, the fixed body will gently mount to heaven, being all spiritual, and from thence it will descend unto the earth, and whethersoever thou wilt, following everywhere the Spirit, which is always moved upon the fire: Inasmuch as they are made one selfsame nature, and the compound is all spiritual, and the spiritual all corporall, so much hath it been subtilized upon our Marble, by the precedent operations. The natures then are here transmuted into Angels, that is to say, are made spiritual and most subtle, so are they now the true tinctures.

Now remember thee to begin the rubifying, by the apposition of Mercury Citrine red, but thou must not pour on much, and only once or twice, according as thou shalt see occasion; for this operation ought to be done by a dry fire, and by a dry sublimation and calcination. And truly I tell thee here a secret which thou shalt very seldom find written, so far am I from being envious, that would to God every man knew how to make gold to his own will, that they might live, and lead forth to pasture their fair flocks, without Usury or going to Law, in imitation of the holy Patriarchs using only (as our first Fathers did) to exchange one thing for another; and yet to have that, they must labour as well as now.

Howbeit for fear to offend God, and to be the instrument of such a change which prove evil, I must take heed to represent or write where it is that we hide the keys, which can open all the doors of the secrets of nature, or to open or cast up the earth in that place, contenting myself to show the things which will teach everyone to whom God shall give permission to know what property the sign of the Balance or Libra hath, when it is inlightened by the Sun and Mercury in the month of October.

These Angels are painted of an orange colour, to let thee know that thy white confections have been a little more digested, or boiled, and that the black of the violet and blue hath been already chafed away by the fire: for this orange colour is compounded of the fair golden Citrine red (which thou hast so long waited for) and of the remainder of this violet and blue, which thou hast already in part banished and undone. Furthermore this orange colour showeth that the natures are digested, and by little and little perfected by the grace of God.

As for their Rowle, which saith, SVRGITE MORTVI, VENITE AD IUDICIUM DOMINI MEI, that is, Arise you dead, and come unto the judgement of God my Lord; I have made it be put there, only for the Theological sense, rather than any other: It ends in the throat of a Lion which is all red, to teach that this operation must not be discontinued until they see the true red purple, wholly like unto the Poppy of the Hermitage, and the vermillion of the painted Lion saving for multiplying.

# Flammel's Hieroglyphics Chapter VIII

From *His Exposition of the Hieroglyphicall Figures which he caused to bee painted upon an Arch in St. Innocents Church-yard, in Paris*. London, 1624.

[Back to Hieroglyphic Figures](#)

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## CHAPTER VIII

The figure of a man, like unto Saint Peter, clothed in a robe Citrine red, holding a key in his right hand, and laying his left hand upon a woman, in an orange coloured robe, which is on her knees at his feet, holding a rowle.



Look upon this woman clothed in a robe of orange colour, which doth so naturally resemble Perrenelle as she was in her youth; She is painted in the fashion of a suppliant upon her knees, her hands joined together, at the feet of a man which hath a key in his right hand, which hears her graciously, and afterwards stretcheth out his left hand upon her.

Wouldest thou know what this meaneth? This is the Stone, which in this operation demandeth two things, of the Mercury of the Sun, of the Philosophers (painted under the form of a man) that is to say Multiplication, and a more rich Accoustrement; which at this time it is needful for her to obtain, and therefore the man so laying his hand upon her shoulder accords and grants it unto her. But why have I made to be painted a woman? I could as well have made to be painted a man as a woman, or an Angel rather, (for the whole natures are now spiritual and corporal, masculine and feminine), but I have rather chosen to cause paint a woman, to the end that thou mayest judge that she demands rather this than any other thing, because these are the most natural and proper desires of a woman.

To show further unto thee that she demandeth Multiplication, I have made paint the man, unto whom she addresseth her prayers in the form of Saint Peter, holding a key, having power to open and to shut, to bind and to loose, because the envious Philosophers have never spoken of Multiplication, but under the common terms of Art, APERI, CLAVDE, SOLVE, LIGA, that is, Open, shut, bind, loose, opening and loosing, they have called the making of the Body (which is always hard and fixt) soft fluid, and running like water: To shut and to bind, is with them afterwards by a more strong decoction to coagulate it, and to bring it back again into the form of a body.

It behoved me then, in this place to represent a man with a key, to teach thee that thou must now open and shut, that is to say, Multiply the budding and encreasing natures: for look how often thou shalt dissolve and fix, so often will these natures multiply, in quantity, quality, and vertue, according to the multiplication of ten; coming from this



number to an hundred, from an hundred to a thousand, from a thousand to ten thousand, from ten thousand to an hundred thousand, from an hundred thousand to a million, and from thence by the same operation to Infinity, as I have done three times, praised be God. And when thy Elixir is so brought unto Infinity, one grain thereof falling upon a quantity of molten metal as deep and vast as the Ocean, it will teine it, and convert it into most perfect metal, that is to say, into silver or gold, according as it shall have been imbibed and fermented, expelling and drying out far from himself all the impure and strange matter, which was joined with the metal in the first coagulation: for this reason therefore have I made to be painted a Key in the hand of the man, which is in the form of Saint Peter, to signify that the stone desireth to be opened and shut for multiplication, and likewise to show thee with what Mercury thou oughtest to do this, & when; I have given the man a garment Citrine red, and the woman one of orange colour. Let this suffice, lest I transgress the silence of Pythagoras, to teach thee that the woman, that is, our stone, asketh to have the rich Accoustrements and colour of Saint Peter. She hath written in her Rowle, CHRISTE PRECOR ESTO PIVS, that is, Jesu Christ be pitiful unto me, as if she said, Lord be good unto me, and suffer not that he that shall become thus far, should spoil all with too much fire: It is true, that from henceforward I shall no more fear mine enemies, and that all fire shall be alike unto me, yet the vessel that contains me, is always brittle and easy to be broken: for if they exalt the fire overmuch, it will crack and flying a pieces, will carry me and sow me unfortunately amongst the ashes.

Take heed therefore to thy fire in this place, and govern sweetly with patience, this admirable quintessence, for the fire must be augmented unto it, but not too much. And pray the sovereign Goodness, that it will not suffer the evil spirits which keep the Mines and Treasures, to destroy thy work, or to bewitch thy sight, when thou considereth these incomprehensible motions of this quintessence within thy vessel.

## Flammel's Hieroglyphics Chapter VIII

From *His Exposition of the Hieroglyphicall Figures which he caused to bee painted upon an Arch in St. Innocents Church-yard, in Paris.* London, 1624.

[Back to Hieroglyphic Figures](#)

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### CHAPTER IX

Upon a dark violet field, a man red purple, holding the foot of a Lion red as vermillion, which hath wings, for it seems would ravish and carry away the man.



This field violet and dark, tells us that the stone hath obtained by her full decoction, the fair Garments, that are wholly Citrine and red, which she demanded of Saint Peter, who was clothed therewith, and that her complete and perfect digestion (signified by the entire Citrinity) hath made her leave her old robe of orange colour. The vermillion red colour of this flying Lion, like the pure and clear scarlet in grain, which is of the true Granadored, demonstrates that it is now accomplished in all right and equality. And that she is now like a Lion, devouring every pure metallic nature, and changing it into her true substance, into true and pure gold, more fine than that of the best mines.

Also she now carrieth this man out of this vale of miseries, that is to say, out of the discommodities of poverty and infirmity, and with her wings gloriously lifts him up, out of the dead and standing waters of AEGypt, (which are the ordinary thoughts of mortal men) making him despise this life and the riches thereof, and causing him night and day to meditate on God, and his Saints, to swell in the Emperial heaven, and to drink the sweet springs of the Fountains of everlasting hope.

Praised be God eternally, which hath given us grace to see this most fair and all-perfect purple colour; this pleasant colour of the wild poppy of the Rock, this Tyrian, sparkling and flaming colour, which is incapable of Alternation or change, over which the heaven itself, nor his Zodiac can have no more domination nor power, whose bright shining rays, that dazzle the eyes, seem as though they did communicate unto a man some supercelestial thing, making him (when he beholds and knows it) to be astonished, to tremble, and to be afraid at the same time.

Oh Lord, give us grace to use it well, to the augmentation of the Faith, to the profit of our Souls, and to the encrease of the glory of this noble Realm. Amen.

[Some works of Sendivogius](#) (4 items)  
[Alchemical allegories](#) (19 items)  
[Rosicrucian texts](#) (10 items)

# Works of Sendivogius

[Sendivogius' Letters to a Society of Unknown Philosophers](#) [transcribed by Justin von Bujdoss]  
[Sendivogius' Hieroglyphic seal of the Society of Unknown Philosophers](#) [transcribed by Justin von Bujdoss]  
[Sendivogius - The New Chemical Light](#) - Twelve Treatises [transcribed by Jerry Bujas]  
[Sendivogius - The New Chemical Light](#) - Parable, Dialogue [transcribed by Jerry Bujas]

## Letters 1-10 of Sendivogius

This work was published in French in *Traitez du Cosmopolite nouvellement decouverts ou apres avoir donne unde idee d'une Societe de Philosophes...*, Paris, 1691. This translation by Ebenezer Sibly is found in MS. Ferguson 25. [Letters 11 - 20](#) . [Letters 21-30](#) . [Letters 31-40](#) . [Letters 41-55](#).

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**LETTERS  
OF  
MICHAEL SENDIVOGIUS  
TO THE ROSEYCRUSIAN SOCIETY  
FOUND  
IN AN OLD MANUSCRIPT  
BY EBENEZER SIBLY M.D.  
1791**

Epistle 1.

Greeting to my most honoured Friend and a most worthy Companion of the Society of unknown Philosophers. M.S.

Honoured and renowned Sir, yours and your Patron Briscius, our companions letters have been exceeding welcome to me, and I cannot express the Joy I had to hear that you have certainly and effectually been received into our Society and that there was a design on foot to settle and to enlarge our Society throughout all France, which I have had an ardent desire long before now to bring to pass. Neither can I doubt but that such a project will succeed well; since God hath endowed you with such great Perfections in mind and good manners (as Briscius doth testify it) and I myself am able to judge by your most ingenious letters.

For this purpose then I joyfully do send you (as you have desired me) in Latin the Statutes of our Society, the observation of which let be sacred to you and be it as such recommended to our future Brethren. Further I liberally do grant and promise you a communication of more Notions than your Patron hath yet imparted to you, concerning as well the theoretical as the practical part of our alchemy.

But then it will be necessary that you yourself labour in it, continually reading, speculating and working also, to make you able to add some things by your own industry and strength to those things such as are already revealed to you. For the rest you will find it a business of not so very high consideration as is talked of. For he that hath the key to the door can easily unlock the same.

And that you may be able to do it the sooner, I shall not be wanting to intimate to you the rocks which may stand in your way and to direct your deviating conceits, as often as you will take occasion to consult me about what you are reading or doing. And I protest to you that I will hide nothing from you except those things which you cannot learn but by ocular demonstrations and manual operations.

For every art hath its own way and manner of operating and above all, ours which cannot be expressed so well in words but that a particular demonstration and an experimental disquisition be also necessary, which for the most part answers but slowly, the hopes and expectations of philosophers.

I beg of you to take these my admonitions in good part from

Your most ready servant to all your commands,

Michael Sendivogius.

Brussels, 9th February, 1646.

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Epistle 2.

Dear Companion,

You desire to know, and truly not without reason, what books among such an infinite number, as well of ancient as modern authors, you should choose to read; for few are faithful and then if there be and which they are that write the truth, and scorn for the most part to contradict themselves, though in the main all of them do aim at one and the same thing, though in an hieroglyphical style, suiting with out Cabal, our art being altogether cabalistic, which art to prostitute to the iniquity of sophisters, or to sacrifice to the lightness of the imprudent is altogether unjust and nefarious.

Let therefore your care be to choose to yourself out of such a multitude of books those that follow, and put by all the rest as being useless and unprofitable: for if you have but got the little fish called Remora (see my Novum Lumen Chymicum, page 59, in the beginning of the parable) which but one of that sort swims in the vast ocean, you need no more fishing, but only to get the Way to dress, boil and spice it.

Among the ancient books then these are the chiefest.

1. Hermes whose books are of very great nay the highest moment, in order to understand well and truly our business.

There are two small treatises of his; one inscribed with a posthumous name given by his commentators viz: *Transitus maris rubri*. The other; *Appulsus ad terram promissam*, both let be recommended to you before any other.

But they are rare to be had and perhaps not to be found in Europe.

I have found them in Constantinople by some Martians where having perused them I copied them for memory's sake.

2. Andernacus Paracelsus whose writings are like a clear day's sun light, but if you can light upon his Codicills which heretofore were called *Psalterium Chymicum* or Paracelsus his *Manual* make much of them. For therein you shall find displayed and clearly manifested all the secrets of our cabal, and of physick demonstrative with the whole knowledge of alchemical doctrine. This book is not so rare as the former. For I have found it at home in the Vatican Library and in several other places amongst my cabalistic brethren of our own nation. However it is not altogether so common that it were to be found everywhere. Therefore I did take a copy of this also for my own use, as I had done with the former.

All them I willingly would impart to you were it not that these did teach the same doctrine which I shall hereafter insinuate to you in the sequel of my letters, and that in a much clearer method and succintor style than they have done. Besides this his treatise *De Tincturis* is not to be neglected.

3. Lullius. But amongst all his writings I can only recommend to you these. His *Vade mecum*, and dialogismum entitled *Lignum Vitae*. Likewise his *Testamentum* and *Codicillus*, yet these two last with the rest of this author's innumerable writings together with those of Geber and Arnoldus de Villa Nova are almost made inexplicable because of a labyrinth of figments and unprofitable receipts so that I myself can scarcely pick out the truth to justify it.

There are other writings collections out of old philosophers books, not altogether unlearned. But there are so many sophisticated tricks intermingled and filled up with incubations of other authors of none or ill repute that it is a hard matter to discern true and good traditions of faithful and approved men from others.

Amongst the writers of the middle age these are good, Bonus Zacharias, Bernhardus Trevisanus, Roger Bacon, and an anonymous which hath collected authentic sentences and is called Rosarium Philosophorum which to me seems to be the sentences of men of an approved integrity and of good doctrine.

Amongst authors of latter age I esteem none faithful besides Faber, a French author, as to his last books published. For his first books are erroneous and lying.

There are some things also orthodox in the author of Physica restituta but it is interwoven with many false precepts and fallacious sentences.

But if you have a desire at they very entrance into this study to have a full knowledge and sincere information in our alchemy they let it suffice our Novum lumen chymicum, with the annexed treatise of Sulphur and the dialogue between Mercury and the Alchemist, for in this book nothing is wanting. But it is necessary that it be read with attention and over and over again. And take notice that in the same book many preposterous things of the ancient philosophers are set down and that several things and in several places are as contradictory one to the other, all which is voluntarily thus insinuated and the reconciliation of all this and the solution of doubts hence arising you shall find in other places of the same book given in express terms though in broken sentences. Pray make use to these cautions and so farewell.

Brussels 24th February, 1646.

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### Epistle 3.

Dear Companion,

Those sheets of Pagetins which you have sent me handling of all the parts of our art and your doubts about it and by this occasion about our Novum lumen chymicum also I have read over and over with a great deal of attention. These writings, though they are corrupt as to the principal precepts yet they do demonstrate the author to be of great genius: And as to your doubts and questions, the same do argue to proceed from an ingenium not of common sagacity and acuteness.

But what of this doctrine is to be judged you shall have it in our answer to it with the next letters and according to your desire in a scholastic dogmatical style; with familiar arguments of the chief objections and propositions instanced, the solutions of the propositions together with the examples of our proposition where it shall be needful. Farewell.

Brussels, 10th March, 1646.

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### Epistle 4.

Dear Companion,

Our last did promise you our Judgment concerning Pagetins doctrine.

We will begin with that true, and touch that also which is false and erroneous, which shall be performed in this and our following letters, which will send as frequently as can be. Pagetins his own doctrine we shall make more plain so far as it is true by adding here and there to it what is required for its explanation and to substitute true ones for its false canons.

Your Pagetins then doth very well divide the whole matter in hand according to the custom and method of all true philosophers, viz, in two chapters.

The first treating of Nature, namely of natural productions of all things and chiefly of minerals.

The second of art, or those effects which accrue to things by art and then of the making of the Lapis Philosophorum, by whose means Gold and Silver is made by art.

What he doth teach in the first chapter comes near enough to truth, but the style he used is so concise and contract that it cannot create a sufficient knowledge of Nature's principles so as to obtain a full assent of the reader.

The second chapter of his treatise hath one thing which is very congruous to the best doctrine viz, his judgement concerning the general principles of Lapis Philosophorum, he affirming them to be a sort of Mercurius but different from common Mercury, that is from one that actually is mineral, when the former is not yet in either of the families of inferior mixed bodies, as are mineral, animal or vegetable specified and determined. And again that some sort of

Sulphur be far from the common combustible and stinkened Sulphur, yet determined by some specific form and to be under some genus of the aforementioned mixture: which form that Sulphur may impress and communicate to the said Mercury by way of Fermentation. And that the same Sulphur were rightly constituted Lapis Philosophorum. All the rest of this book is almost false and to be rejected as you shall see hereafter,  
Farewell.

Brussels, 15th March, 1646.

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#### Epistle 5.

Follows the examination of the first article of the second chapter of Pagetins.

It is most certain and not to be doubted but that Mercurius the true and nearest material principle of metals and minerals, to be a warm and moist humour or vapour as we shall make it good hereafter. Ergo, such a Mercurius cannot be gotten and generated in a cold and moist fountain and pure elemental water, as Pagetins will have. But it must be had out of a body and substance which is warm and moist and which is such because of preeminency of congealed air. And such is our matter which you are not ignorant of now.

Hence the error of Pegetins in this point is manifest.

But that he may not want his due praise, I must confess that hitherto I have not read any author that came nearer to the mark than he. For his substance he points at doth in all the general conditions agree with the true and genuine substance that contains the true Mercury and hath also almost all the true signatures and characters described here and there by the philosophers whereby the true Mercury and his offspring is known and discerned.

Let this suffice as to the first article.

Adieu.

Brussels, 20th March, 1646.

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#### Epistle 6.

In the second article he labours to repeat the mysterious manner of extracting and also preparing Mercury out of Lullius misusing his authority and other philosopher's precepts misapplying them and ill brought in more than becomes an ingenious Man: commanding, that by distillation, the tenth part of his Magnesia, so first rises, as only useful and as the only true mercurial substance should be reserved; But that the nine other parts which by a continued distillation come forth, as being useless should be rejected, for this purpose that the said tenth part which was reserved should at last be restored again, to its remaining earth after a complete distillation (which earth he ridiculously esteems to be Sulphur and Salt of Mercury) and that by reiterated cohobations, inhumations, digestions, sublimations etc, described by him, all should be reunited again.

But herein he grievously mistakes, for what authors say of the tenth part that contain the spirit and of inhumation in its own earth, is to something else to be referred, than the extraction and preparation of Mercurius as we shall demonstrate it at another time somewhere else.

There is no other rule to be observed for the said extraction and preparation of Mercurius than simply to distil the Magnesia, whereby the spirit with its oil are brought over and elevated even to a siccidity of the faeces and into a separation of the spirit from the oil and which spirit is afterwards oftentimes to be rectified. But hereof we shall treat and inform you more at large in the method of operating.

Farewell.

Brussels, 25th March, 1646.

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#### Epistle 7.

Follows the third and fourth article; the former of which doth assign the Minera of the Sulphur necessary for the philosophical work, and doth do it very well. For there is not other Minera for the said Sulphur than which he intimates namely Gold or Silver.

The fourth article teacheth how to extract the said sulphur out of the entrails of the said Gold or Silver, but very ill. For he prescribes to this work a dissolvant altogether heterogenous to Gold and Silver and therefore violent, viz, a certain Mercurial oil made per deliquium from Quicksilver or common Mercury often sublimed with sal ammoniac. All which is against Nature's Intention which requires that Gold or Silver should be dissolved in order for the making of the Lapis Philosophorium in a benign water homogeneous. To these metals (I say homogeneous by

homogeneity as our Cabala calls it of Principles, not of things principiated as some falsely do suppose it and are in the same error with Pagetins) that is to say the Dissolvment must be of the same nature with that Matter or substance out of which immediately your Gold or Silver was made, that matter being considered in its state of lesser composition it had before it coagulated into Gold or Silver (for there are many subordinate degrees of composition in mixed bodies, as we shall see hereafter.) But it ought not to be of the same Nature with actual material or common Gold or Silver.

And now there is no substance in the whole Nature which can have such a Homogeneity of Principles of Gold and Silver, as our Mercury drawn from our Magnesia in manner as you know. For that Mercury is but a warm and moist vapour not yet determined (as common Mercury is) in any other Family of the lower mixed Bodies, namely mineral, vegetable, or animal, and therefore it is of a more simple degree of composition than common Gold or Silver, or any other mixture can be. For all other things and therefore common Mercury also (which Pagetins makes use of) they are already determined in your said families, and therefore most of them seem to have symbolizing qualities and conditions with Gold and Silver. Yet for all that they are heterogeneous, because they are not only specifically different from Gold and Silver, but have also an opposite nature, being under a different species of the same degree of composition constituted wherein the nature and condition of their heterogeneity consists, so that our Mercury is not the vulgar must be made use of, and for an extractive Dissolvment of the Sulphur of Gold or Silver and this is the grand Error of Pagetins.

Farewell.

Brussels, 30th March, 1646.

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Epistle 8.

The fifth article dear companion consels and will persuade us that the philosophical Egg must be made and compounded out of one ounce or thereabouts of your Sulphur of Gold or Silver and with your addition of a very little quantity of his Mercury whose spirits he says that by often repeated distillations and cohobations your said Sulphur doth ingest and drives in and doth afterwards unlock all Humidity.

Thus he disputes against your sight of Nature, to make a monster which he will that your yellow of the Egg or the ferment which is the Sulphur of Gold and Silver should oftentimes throw off or separate the white of the Egg that is the thing to be fermented which is the Mercury and takes away its natural Humidity altogether necessary to a good effect of generation, and yet he will that notwithstanding all this, a philosophical chicken should be hatched or a cabalistic Coagulum should be formed.

How foolish is this notion of Pagetins be in this white. Indeed not to exaggerate since every fool can apprehend it. Farewell.

Brussels, 5th April, 1646.

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Epistle 9.

The sixth article dear companion doth teach and most obstinately doth hold that there are required to your boiling of your Egg four different and continually increasing degrees of fire, which indeed favours an unexperienced philosopher, if as it seems he doth understand it, of actual Fire. Hence I find reason to change my opinion which I had of the author before, namely, that he in his former articles had studiously compiled most [egregious] errors only for [dismulation] sake and on purpose to impose upon your easiness of belief. But now I do find me mistaken, seeing with what eagerness of sincerity of mind he doth maintain such a doctrine and accordingly how he doth rest the sentences of alleged authors; being it is very well known that when the authors command four degrees of fire, that it must be only referred to the virtual central fire of ferment, which fire as it must in succession of time overcome far greater elemental qualities in its Mercury in bulk and geometrical proportion much exceeding him, so it doth proceed by four degrees, till it acquires such a degree of strength as by nature is designed chiefly for the product of those four principle colours. But your external actual fire, as it is but to excite the other internal, so it ought to be of a continual gentle almost equal degree.

And these are the errors of Pagetins.

Farewell.

Brussels, 4th April, 1646.

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Epistle 10.

Having made an end with Pagettins works it follows dear companion that I do explain and declare to you the true Hermetical doctrine.

We shall therefore even as Pagettins hath done reduce the whole to chapters . The first shall treat of Nature. The other of Art. And all shall be treated according to cabalistical principals being the best and truest, infused by God into our first parents and derived to us, not by writing, but by Tradition and Hearing, and as to that proposed method, there can be no better used.

For since Arts business is to perfect Nature and since Art cannot effect this but by immitating Nature's works; it is needful first to know that Nature's works are to be immitated before you can elucidate the manner of imitating. The first chapter then shall be divided into two members. The first shall be a treat of the first Generation or the first creation of things.

The second shall be a treat of the second Genesis or the daily natural production of things created before.

Both are necessary for a philosopher to know who desires to learn the true principles of things, and truth contains rules. For as art doth incite the Nature, so doth Nature Creation only with this difference; that Creation supposes nothing and Nature supposes principiating principles, viz. the Elements, and Art supposes principles principiated, all of which in order, so that the perfect knowledge of Art doth depend on the knowledge as well of the first as second generation. Let this serve for a short prologue. We will pass to the matter itself.

Farewell.

Brussels, 15th April, 1646

## Letters 21-30 of Sendivogius

[Letters 1-10](#) . [Letters 11 - 20](#) . [Letters 31-40](#) . [Letters 41-55](#).

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Epistle 21.

The first great Difference is in Diversity of Sex, man and wife, in the said Families. For in the Family of Animals since God hath given them (atleast to the perfect Ones) a locomotive Faculty by Virtue of which they can come together and discharge their Office; God hath been willing to give to each Species peculiar Men and Women of the same Species. But to the Vegetables and Minerals, because the Species of these Families do want that same locomotive Faculty, so that they cannot come per se together and copulate. God hath given them one common Wife every where meeting them and equally fit for both Families and therefore she is like to nome of these Families, according to the Species but only according the Genus which to both Families is the nearest above them (proxime superius) namely the subalternate in respect of a Mixture. And this Wife or common Harlot is our Spiritus Universalis. Therefore as many primordial Seeds there are in every Region of the Elements and as many individua there are in the said two Families as many Men there are, but there is but one Woman common to all.

The second Difference consists in the Diversity of Offices of both Sexes which indeed is great in the said Families chiefly as to the common Function of Copulation. For the animals do copulate spontaneously by the impulse of Archeus without any other Artificial Industry, natural appetite being given them for that Purpose prompting them and most vigorously moving them to it. And therefore God hath given as well Men as Women suitable Instruments for Copulation and Generation. But the Vegetables though they seem in some Manner to do the like, when they permit the Seed of their ripe Fruits to fall into their everywhere, meeting Wife yet they do require Arts assistance to act well and surely.

The Minerals though in Respect of the primary Multiplication, they copulate without Arts Ministry, yea in Respect of the Second Multiplication (which chiefly concerns us at this Time) there is absolute necessity that the Hand and Managment of the Artist intervene. And therfore neither the said Minerals nor Vegetables have given them proper Instruments for Copulation or Generation. But the Woman hath from her Matrix Water and Earth for her Belly or Alexcum. There is also some difference in their particular Functions. But because its Knowledge makes nothing to our Purpose we will pass it by for Brevity's Sake and I shall pursue the Rest.



Farewell.

Brussels 21st June, 1646.

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Epistle 22.

The third Difference is to be referred to the Disposition of the Universal Spirit and its Preparation which must go before Multiplication.

What concerns the primary Multiplication and its Terms there is no difficulty at all in. For there is not any other of the universal Spirit here required in order to the Effect of the three Terms besides the Degrees of its digestion mentioned before: because that in this Way of Multiplication it is common to all of the three Families, that in case the universal Spirit hath acquired a Sulphureous Digestion while he is assimilated with them and is turned into Seed. But if he remains in the Mercurial Degree that then a species is out of him multiplied, i.e., he is fermented and converted into a specific Individuum, according to the Quality and primordial Character of the seeds.

But as to the Effect of the secondary Multiplication and in Terms, the Preparation of the said universal Spirit is very discrepant in the said Families.

For in Animals, to have the Effect of the three Terms it requires another Digestion than the precedent Ones, viz: and Animal Digestion, which is done in the Bowels of the Animal. Therefore god hath laid upon them the necessity of Respiration by help of which the said universal Spirit is drawn and carried into the [Pridcordia]of the said Animal from the aereal Region where he abounds and there he is digested and recieves the odor of Form substantial.

Afterwards a Portion of it is mixed with the animals Seeds and transmuted into it, for to have the Effect of the First Term. But to have the Effect of the second Term, it is mixed in the Bowels of the woman with her menstruous Humour into which it is also transmuted.

Lastly to obtain the Effect of the third Term it is mixed with the Aliments which he dissolves, and himself is in and with them transmuted and converted into Chylus then into Blood and at last into the very substance of the Animal. For the same Manner in the family of vegetables he requires a vegetable Digestion for the Effects of either Term, which Digestion is absolved in the Heart of the vegetable. Therefore God hath Created a Magnesiam in all Plants which vulgarly is called Medulla or the Heart which doth draw to himself out of the Earth the said universal Spirit where he always abounds being plentifully driven into it through the Pores of the Earth by the Daily and great Agitations of wind and Weather.

But in the minerals it requires other specific Preparation than an artificial Purgation and Separation of its magnesia for to gain the Effect of the first Term, but as to the second and third Term, he requires a precedent metallic Digestion.

Farewell.

Brussels, 26th June, 1646.

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Epistle 23.

The fourth Difference consists in the Effect of the third Term which doth vary in the said Families. For in animals and vegetables, if it be referred to the first Act it doth augment the Quantity by Extraposition; because that the seed, as also the Blood and other such like Substances (which are rather Instruments of vital actions than Parts of the vivent or at least they are parts disparate) do not take their Increase as Cause of the Vivent.

But if it be referred to the second then the Quantity and Bulk is augmented by an inward Assumption and the intrinsic Quality or virtue is raised and more intently.

In Minerals if it be referred to the first Term is doth also augment the Quantity and Bulk by Extraposition and yet the intrinsical Virtue is increased withal. But if it is referred to the Second it doth not augment the Quantity but rather diminishes, but the Quantity of intrinsic Virtue it doth exalt and extole. As to the Difference in Respect of the finish of Formation in the said Families the same is very great.

For in animals and Vegetables for the Effect of either Multiplication, the first and last Term are perfected by a single assimilation; because that which is fermented, acquires all the conditions and Parts of the fermenting Form, namely that of the Seed or of the Menstruum.

But the second Term doth not end in a simple assimilation because in this Term the fermented Thing acquires some other Condition, besides the form of the thing fermenting, viz; that of the Seed. For it cannot be said, that the seed of

Man (and so in other Things) be the Man.

But in the Minerals either Term is perfected in the simple assimilations, because the Ferment viz: the Seed hath actual formal Condition which it doth impress in the thing fermented; for this Reason because that all homogeneous Substances (such almost all the minerals and chiefly the Metals are) do retain all the Parts of the whole with its Nature however that Form diversity affected by accident in the first two Terms of their Multiplication, by Reason of a Diversity of Disposition of Mercury in the said Terms which they have to them assimilated.

And so much of the first Genesis where you have seen the physical Tria in one and unity in Trinity, Fecundity in Two; in the Triangle a Quadrangle; a center in the Circumference, and the Circumference in the Center. The Quadration of the Circuli, The Septinarium taken from a Triangle and Quadrangle; a Decas from the Septinarius and the Triangle and such other Emblems of our Cabala and to explain more largely, and to teach, how to apply it is needless now. Follows the Second Genesis.  
Farewell.

Brussels, 30th June, 1646.

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Epistle 24.

To all things then created having their Properties and being placed in their Order and proper Regions, God hath given an universal Law, which by its proper name we call naturating Nature, and is, that nothing at any time should remain idle and without Work, but that all things perpetually should move and be moved, drive and be driven on, act and be acted according to the Intention and Inclination of the substantial Form by which the motions and [Visissitudes] of actions and Passions, causations and Affections; the upper most Bodies acting them that are in the middle Region and these the inferior Bodies which are the Mixture of the three Families; But these the Species subjected to each Family and the Individua also of each Species, and that these Motions be in themselves in manner proper to each of them, for this Purpose that thence in the mixturum Genius a perpetual and never failing new Production of things the World might be procured and also a Multiplication of what is produced and reparation of what is decayed or extinct.

This is that Degree of eternal authority on Purpose that the Integrity of this World and of things equally complete should not before its due Time by a succedaneous Decrease and Ruin be diminished and destroyed.

And besides this general Order God hath given another to each Species for its Conservation and Multiplication which we call Nature naturated, by whose Help and Assistance these Inferior things do not only hold a correspondence with the Superiors and subalternate causes as to their Actions, but they contribute also to them and with them by their own strength according to the Faculty of their own Condition. But the Governor of naturated Nature is Archeus. And thus by the universal manifest Causes viz: the Heavens and Stars the Elements do daily produce and multiply Salt, Sulphur, and Mercury these again the Spirit universal doth again produce partly menstrua and seeds, partly Individua of each Family which lastly multiplies their Species except those of Minerals which cannot effect this without Arts Assistance.

This is a short Exposition of the second Genesis.

Farewell.

Brussels, 3 July, 1646.

Epistle 25.

Before we handle of the Rules of our Art and its Precepts we must permit some things of its Intentions and Power according to the foresaid Principles.

The intention then of our Artist in General is to perfect Nature, i.e. its natural Productions; this being the Office of Art; and this she effects two ways.

1. With helping Nature, either in order that Nature may obtain its ordinary End and Purpose of specifical Perfection, in those Things she daily Produces, in what Manner soever she is used to do it and by which End she necessarily attains its Hypothesis, that is by a certain and not a defective Law, by itself without any other assistance, in case she were not hindered by some accident, or the other, or in her Work disturbed. So for example a Chicken may, and is sometimes produced out of a Hen's Egg being kept continously warm, and so it happens with many such other things that when Nature for some Reason could not Art hath perfected.

Or lastly that Art do hasten Nature's Production before the usual ordinary Term of time. By such cunning artifice the

coming forth of many Things is often accelerated. But this though it may be an ingenious Intention of Art, yet it cannot reach some metallic Work, being it doth not suit so well with the inferior mixture of the mineral, as it doth with the two other families.

2. In exalting Nature's Works already perfected, according to its ordinary Course and Degree of specific Perfection, to a higher One. And this she doth effect in two ways.

I. Without changing of the Species, only by exalting the intrinsic Virtue of it.

For God hath given to each being, besides the ordinary specific, extraordinary and almost infinite Degrees of Perfection, chiefly in the vegetable and mineral Family which notwithstanding Nature by herself without Arts help cannot attain to, as hath been often said in the first Chapter.

As for example when Dough is raised by the action of the Ferment and is perfected by the Baker. Or when that Wine Stock out of a barren Ground is transplanted into a fertile Soil. For then by an internal addition and Increase the Wine Stock and its Branches Properties and Degrees of Virtue are augmented.

And this manner of Increase doth before the rest chiefly belong to the mineral Family, and if the first said Term of mineral Multiplication of the Seed and cannot be done otherwise.

But take care that you do not take the Union and Contradiction of dispersed Virtue for exaltation of Virtue specific and Power, by which for example the Spirit of Wine (and so it is to be understood of other things) being by distillation once freed from the adhering great quantity of Tartar and Phlegm in which the said Spirit was dispersed he seems to become much powerful and strengthened in inward Virtue; though not withstanding all this nothing is really added to its formal degrees of Strength but only that the dispersed Particles of the Spirit become more united and compressed because of the separation of heterogeneous Excrements which laid confused with the Spirit not substantially united but only in the body of the Wine together placed. By which separation that Spirit indeed attains sooner and easier the Term of his operation and action acting upon passive Subjects, but for all that he therewith gets no higher Degree of his specific Virtue, by which he could do anything above the degrees of his innate Virtue and Power ordinary, or that he could multiply his species. The Ignorance of which hath almost deceived all Philosophers when they worry themselves with infinite Operations in Metals and other Minerals (whose case is the same with the [unrecognizable symbol]) in vain presuming to exalt therewith their Virtues so as to produce Extraordinary Effects and to give them the Power of multiplying their Species. However it is not to be denied but that such a separating operation be very useful and necessary to the philosophical Work as means to obtain the End. For the Artists Industry must not end in that Operation or Separation if he wishes to obtain the Effects and Intention of the Lapis Philosophorum.

Neither is the accidental alteration of sensible qualities to be taken for the said augmentation of Virtue. Because that by the Addition of Heterogeneous Things of divers sorts, the Face is only changed not Nature or the Activity and state Form substantial. In which thing there lies a most gross Error, or rather a Deception of Sophists.

2. With the changing of the lowest Species into Superious and that also in twofold Manner.

I. By Help and Benefit of the Universal agent, a certain Sort of mineral multiplied according to the first Term of Multiplication and so exalted in his Virtue that it be able to transmute many species yea all of them such are subalternate and to assimilate them according to Proportion of greater inequality in infinitum so that the least Part of the Agent may in a moment convert and transmute an immense Portion of each subjected species, which Effect belongs only to the Lapis Philosophorum and it is the last Term of the foresaid Minerals Multiplication.

II. By Virtue of a particular agent whose activity is effectual upon One or few species subjected converting them in Manner as is aforesaid and to be said more amply hereafter which effect is of single Transmutation.

Now from what hath been said, the Division of Chrysopoei doth depend namely to be universal or particular. The universal Chrysopoeia is occupied in the Preparation of the said universal agent, or the Multiplication of the seeds of Gold and Silver its application and use.

The particular tends only to the Preparation of particular agents and what concerns their use also and application. According to which division this chapter like the former shall have likewise two members.

Farewell.

Brussels, 10 July, 1646.

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Epistle 26.

The object of Chrysopoaei is the above mentioned universal Agent, how to make and to prepare the same, whose Essence is necessary to be known before its confection.

This Definition then is thus.

The Agent which the Philosopher makes use of for universal Transmutation of the Metals is Gold or Silver multiplied not according to their quantity but to their seeds and that by their intrinsic Virtue or activity of their Form substantial; greatly exalted nature working and Art ministering; whose one and the least Part because of its exuberant Tincture or Seed wherewith it is endowed is able to give substantially the form of Gold and Silver to a great Quantity of all Kind of Metals, and to assimilate the same in a most quick manner.

This Definition is regular though long, for it hath its nearest Genus namely of Nature of Gold and of Silver Then it hath its nearest differences viz: the Multiplication of their Seeds and Virtue, not their Quantity, (by which it is distinguished from Gold and Silver vulgar being considered in their ordinary States of mineral Constitution as also from them and all other things besides be they animal, mineral or vegetable, multiplicable or being multiplied according to quantity only) and lastly the transmutation Virtue of the greatest quantity above his own of any Metal whatsoever (by which is distinguished from particular transmutative agents) and that in little lesser quality, above his own but for the most part equal or lesser Quantity.

That Gold or Silver be the Genus of the Lapis Philosophorum or of the forsaied universal agent is manifest from thence because it is required, that the Lapis should transmute the simplest metals into Gold or Silver therefore to effect this it is necessarily required that the natural and true form of Gold and Silver should be in him: For nothing can give and communicate to another what it hath not himself.

Neither is it to Purpose to say, that from the Doctrine of the first chapter it may be concluded the Lapis to be the Seed of Gold or Silver and therefore that it cannot be Gold or Silver in Substance. For we have already in the same place by anticipation answered to what is now objected viz: That all the Parts of Bodies homogeneous, are of the same Nature and Condition their whole is. Therefore the Seed of Gold must need be Gold Formally. Likewise as any other Vitriol drawn out of any Kind of Metals, being their Seed or Sperma, doth not differ from the very metals, but only by some accidents namely by [dissmutation, dimmutation] only of some accidental but no essential Qualities as for example of [fusibility] and Ductibility as also of exaltation of Qualities essential but chiefly of its activity.

However it is disjunctively said that the Lapis Philosophorum be Gold or Silver. For there is a twofold Stone one for Gold and the other for Silver though the same agent which is fitted and prepared for Gold making can serve also for making Silver as we have taught somewhere else, yet in case the Artist intends Gold, then he shall take Gold to work upon, by Reason that the Stone made may impress a Golidish form if he aims at Silver he shall choose for his subject Silver that the Stone may communicate the Silver any Form and this according to the Axioma, that nothing can give what it not hath himself.

Neither is against us, that there are some causes that produce quite different Effects from their Nature and therefore Gold not to be absolutely a necessary Ingredient for to make Salt (or rather Gold) which can be inferred also as to Silver.

But take Notice that this hath only Place as to universal and equivocal causes which are destined for divers Effects; such Causes are the Heavens and Stars. But Causes which are particular and universal and which by Necessity produce such Effects as are of like Nature with them and do act by the Powers of specific Seed, as it is in our Work, there the Business goes otherwise. But that the said Stone must be of Gold and Silver though not simple but being multiplied according to their Seeds of intrinsic Virtue of their form substantial, it is concluded from hence; Because if it did not by a most intense Degree of Virtue overcome the Faculty of other Metals it could not equally assimilate to himself (i.e. transmute them even alike) all and of divers Kind of Degree of perfect Metals, and such a Quantity which far exceeds his own. For every Assimitation or Transmutation happens in the Proportion of a greater Inequality, according to Aristotle and more according to Truth. But vulgar and simple Gold or Silvers Quality and Virtue do not answer in that Proportion in Respect of other imperfect Metals, since their Resistance, at least for the most Part doth by many Degrees exceed the Activity of vulgar Gold or Silver.

If you do object, that Gold or Silver and chiefly Gold do and are able to transmute at least some of the inferior Metals because their Activity overcomes the Resistancy of those some Inferior Metals (which indeed cannot be denied) I do answer with Distinction, that if you speak of a particular Transmutation it is to be granted. For it is not incongruous to admit such a Transmutation And truly the Conversion of Food in the Substance of the Thing fed in the Vegetable and animal Family is nothing else than such a Transmutation. Neither is in this Case the Condition

and Privilege of Minerals others. But it is still a particular Transmutation, neither doth it happen by way of proper Generation, i.e. by strength of the Seed, or that it should be occupied about greatest Quantities of the Things to be transmuted. But if the meaning be of an universal Transmutation. I absolutely deny the Assertion. The Reason is, because this shall want what in the said universal Transmutation is required, viz: These three things in Respect of this Agent which also can be gathered from the definition above, viz:

1. That it must be able to transmute all Metals indifferently with equal Right and Power, though not in all equal Weight.
2. That the least of the Agent, be able to transmute an immense Quantity of any Metal.
3. That it must finish its Action of Transmutation in few Hours yea Minutes and that by a simple Application or Projection.

All which chiefly, the disproportion of the Quantity do lessen the Proportion of greater Quality, that can be in the vulgar Gold in respect of any Metal inferior, and on the other Hand do extoll the Resistancy of the said inferior Metals. For the Disproportion of Quantity hath this Effect (though it be not per se an active Quantity) that it augments or diminishes the activity or Resistancy of Quality active and passive, by so many Degrees as there is of Excess or Defect of the Same above, or to the true and just Measure and that some, not intrinsically by the Intention or Remission of Qualities but extrinsically by multiplication and Destruction of Parts, though in Things otherwise alike as to weight Number and Measure, anothers Activity or Resistancy might overcome the other Resistancy or Activity. For no man hath said yet that one Ounce of that Iron; (hot for example to eight Degrees) can as quickly and efficaciously make hot, one Hundred Ounces of Water though but cold to six Degrees as it will do ten ounces of Water, and contrary that ten ounces of the said Water can do as strongly resist an hundred ounces of the said hot Iron as a hundred or a Thousand ounces of water would do.

Farewell.

Brussels. 16th July, 1646.

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#### Epistle 27.

Having thus explained the Essence of the Lapis Philosophorum it follows that we briefly consider its causes. For though it seems that by the said Definition the Terms might easily be adjusted, yet for all that, yet there remains greater obscurity about them than perhaps is thought of therefore needs to be explained and cleared. And because that any Work presupposes a Workman, it is fit to begin with the efficient Cause.

This then is twofold viz: The Principal and the ministering Cause. The Principal is Nature itself, without which nothing can be produced, so as to have natural Condition and Faculties. For artificial inactives properly are not Productions of natural Order.

The ministering Cause is Art Which cannot justly be said to produce, but only to help Nature in his Production of natural Things above the Terms of its ordinary Power as is said before. But how Art doth effect this you shall learn by the next Epistle.

Farewell.

Brussels, 21 July, 1646.

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#### Epistle 28.

Next in order is Cause final. For every Agent Acts for some End or other. But since nothing can act for certain End or Purpose, except that End or Scope be Known to the Agent it belongs to us first to treat of that Scope.

The same then is twofold, viz: The nearest and the remote or last, The nearest scope then is the very before said first Term of mineral Production namely the Preparation of that universal Transmutative Agent, or (which is all one) the multiplication of the Seed of Gold or Silver.

The remote Scope or Finis is the Transmutation itself in which the last Term of the said Multiplication is concerned. Next to the Final is the exemplary Cause. For since Art hath not those Ways and Manners which are proper to Nature to prompt natural Production, but such as are alien from Nature it is convenient to know them first, before we lay Hand to the Work.

Natures Manner of Working is indeed the Exemplar to be imitated, in pursuance to purchase the said multiplication. It needs therefore to be considered and to be repeated what is said in the first Chapter; How Nature doth Work, viz:

by solution and Coagulation. But she doth not dissolve by action of Fire to wit actual and violent (for hereby things are rather destroyed than loosened, or dissolved, and sterility thereby is induced.) but by action of Mercurial Water and the Impression and strength of Nature Salt. That is to say by means and help of our living Mercury which by means of his incorporated Salt doth penetrate the Saline Parts of Bodies, and doth by dissipating the Parts divide the Compages or Connection of its physical Parts.

But the same Nature doth also coagulate again the same living Mercury by the help of the said Seed or Sulphur of the Body Gold dissolved, not again by the action of elemental common Fire and corrosive; but the central which exists in the most inward centers of the Sulphur which is excited to action by external Heats, either of the Sun or Stars or Five elemental.

Thus much of the final and exemplary Causes.

Farewell.

Brussels, 27th July, 1646.

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Epistle 29.

Follows the material Cause.

For as soon as the Artist hath considered the [Ideam] and Exemplar of this intended Work he takes Matter in hand out of which Work is to be made according to his exemplary Model.

Now it is sufficiently verified that Gold or Silver be the Materia Lapis being they have been justly assigned for a Genus of it and for the subject which should receive its viz: Lapis form. But if the said Gold or Silver be the total and adequate Matter of the Lapis or only partial this is not enough discussed. We do therefore here assert and affirm that Gold and Silver are not the total and adequate matter, but only partial because as is said before, the Confection of the Lapis is the first Term of mineral Multiplication which consists and ends in the assimilation of a certain Thing with the Seed of Gold or Silver.

Therefore some things are to be admitted besides Gold or Silver for partial Matter of the Lapis. But that same thing cannot be anything else than our Silver besides our universal Spirit drawn out of our Magnesia. For the matter by which the Seed of Gold or Silver is multiplied and Gold or Silver Generated, must need be homogeneous to Gold and Silver. For out of heterogeneous Things a homogeneous Being cannot be brought forth. And such must be Gold multiplied. For from a Man and a Dog comes forth neither Man nor Dog, or a Plant or Stone from a Plant and Stone. And if you do object that we ourselves have somewhere else allowed a particular homogeneous Transformation namely that of the Food of any living Thing or Animal when it is converted into the substance of another different animal or vegetable; which something may happen in Minerals.

We answer, that such a Transmutation be not properly a Generation or Multiplication, because it is not effected by Virtue and Action of the Seed, but by the third Term or by a Completion of Multiplication of a thing generated already, as this Completion is explained before being it is done by the Power of our Form substantial as well in Minerals and vegetables as Animals.

But you may say further insisting and urging that we brood to come forth from animals of divers sort. So a Mule comes from a Horse and Ass and so many other Things. I answer that such broods degenerate not being of the same Species with Parents and Generants, and therefore the Species is not multiplied in this case.

Perhaps you will instance yet further saying; granted that the second matter must be homogeneous to Gold or Silver yet it doth not follow that therefore our Mercury must only be taken for that second Matter, for there are other things which are equally nay more homogeneous than the said Mercury and truly nothing is more homogeneous to Gold or Silver than Gold and Silver itself and their Parts or Principles.

But the Answer and Solution of this objection is very easy and ready from what in the Discussion of Pagetins Work namely that there are two sorts of Homogeneity. The one in Respect of Principles, by which two things do agree and have the same Identity of Nature with the Matter out of which the thing immediately is made and hath a radical aptitude to receive also one Time or the other the same Form. Thus for example the seed of a Dog is homogeneous with the Dog himself, because it hath the same Nature with that Seed this Dog was made of and hath also a radical Aptness to receive one Time ore the Other, the Form of a Dog. And this is the Homogeneity which must be in our second Matter in respect of our first Matter which is Gold or Silver and which is no where else to be found but in our Mercury.

The second sort of Homogeneity is in things considered as principiated by which one Thing with another doth agree in Respect to the Form and all its natural Conditions. Thus Gold is homogeneous to Gold. And this sort of homogeneity is not required in our second Matter of the Lapis nay it is rather contrary to the Intention of the Lapis

because that then the Ferment and the Thing fermentable should have the same formal Degree and so should not formally be distinguished, which here is necessary. For if the Fermentable Thing should and must acquire some form which it had not done before. But you will instance say: This is true, being taken of Gold or Silver totally in its integral Substance but not of their separated Principles.

But what is true and holds in the whole, doth also hold in its Parts viz: in the Principles separated as well as in the principiated Thing destroyed in a manner. Because the said Principles cannot be so separated as that they could receive the former simplicity and could fully throw of [off] the Form of the principiated Being. Therefore the things could be simplified again (which we deny) yet the Inconveniency would come to all one thing. And it would make nothing against us, for they should likewise receive and have the same Respect (rationem) of Homogeneity of Principles, as we do require and exact. Besides this these Principles in what manner so ever separated that they should be again restored to the same former Individual at least specifical Body which according to nature is impossible. For then there should be a Regress from Privation to Habit. Neither hath any Man yet said that the physical Parts of any thing or substance being once separated could to the same substance be restored again, and in the same Number and Species could be reunited, except in the sole Man whose Form is not of the Genus of Material Forms.

Farewell.

Brussels, 9th August, 1646.

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Epistle 30.

The last is the cause instrumental. For cause fromal is sufficiently expressed in the very definition and its Explication. This instrumental Cause then is like to the efficient Cause twofold also, being that Nature as well as Art have their own Instruments.

Nature's are two:

1. Water which serves for Solution. But this Water is no elemental Water but it is specifically the same Mercurius which was assigned for the partial Matter of the Lapis Rebis yet with all this Difference, That when it is proposed as a dissolvent it ought to be robbed of all its unctuosity and terrestreity (which do withstand the Efficacy of the volatile Salt in which the Solutive Faculty doth reside) and that by divers Rectifications: so that the same Water freely flowing and passing through the Pores of Gold or Silver it may mix itself with the Salt or Vitriol of the same Gold or Silver and by means of his own joined homogeneous humidity with Gold or Silver it may be able to separate and dissolve them with his homogeneous Parts in manner as Water dissolves Ice.

But when it is taken for the partial Matter of Lapis then it needs not so many Rectifications, for Rebis the second Instrument of Nature is a twofold Sort of Fire. The first sort is the central Fire or the [primigeneal] Heat moving the Powers of the Ferments and everywhere digesting and coagulating the Mercury which central Fire advances himself to four degrees of Heat according as his active Quality overcomes the other Qualities of the Matter. And these Four degrees are demonstrated by as many Principle colours namely Black, Green, White, Red. The second sort of Fire is the actual external Fire which doth excite the former Fire central, and as to preparatory operations, requires divers Degrees, but as to the main Work and Regimen of Coagulation but only one continual degree; so that which is said by some Authors concerning the four Degrees of Fire in the Works of the Lapis and its ordering shall and must be understood of the central Fire.[Note in the Margin: For the preparation several degrees of fire, but for coagulation but one continual degree.]

These Instruments are called natural, because the Art doth not properly use, but only disposes them for Nature's use and Works.

We will treat therefore next of the artificial Instruments.

Farewell.

Brussels, 20th August, 1646.

## Letters 31-40 of Sendivogius

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[Letters 1-10](#) . [Letters 11 - 20](#) . [Letters 21-30](#) . [Letters 41-55](#).

Epistle 31.

Arts instruments are several Vessels and a small Furnace with other Appertenances and are also of a twofold Order. Of the first are, such as do serve for the preparatory Operations and they are of two classes again. Of the first class are which belong to the Preparation of the dissolvent and they are again of three sorts.

1. A body or Bocia wherein our Magnesia is to be distilled, to draw out of her the living Mercury.
  2. A receiver to the Bocia, and these serve also for Rectification.
- Of the second sort is a small Furnace for distilling in ashes, or in fine sand.  
Of the third are which help the distillation of the matter, such as are Cotton or Brimstone (pumex) which check the rising of our Magnesia caused by its Flatulency.

The Instruments of the second class are such as are necessary for the preparation and Trituration of Gold and Silver. And they are also of three sorts.

1. Vessels as Crucible, long necked Bodies, Bolt heads, cleansing Sachets.
2. A calcining Furnace one with an open Fire.
3. Such as serve for calcining and Trituration of Gold and Silver by fire potential, such as are the corrosive waters where Mercury or Antimony. For it is all one which of these Things in this case the Artis makes use of provided a perfect Powder be made of Gold or Silver and that the Calces by divers washing and Reverberations afterwards be very well purged and cleaned from the saltish Impressions which Calcination and [Exkoration], is altogether most necessary. For otherwise our living Mercury cannot unlock the Prisons of the Salt, or of Vitriol the Seed of Gold and Silver.

[Note in the Margin: Mind, looks like the rectified Water and calks of Gold.]  
Farewell.

Brussels, 8th August, 1646.

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Epistle 32.

The Instruments of the second principle order are those which do perfect the conception or coagulation of the Lapis Philosophorum. They are of threefold conditions also.

1. A glass made into the shape of an Egg in which both substances or Matter of the Lapis is to be put viz. the living Mercury and the Vitriol of Gold and Silver in their due Proportion as shall be described hereafter, where it is to be observed that the third Part only of the Egg is to be filled and then the mouth be very well hermetically sealed if you please stopped. [Notes in the Margin: "Third full only." and "Both only two things."]  
Of the second condition are an earthen vessel in which the philosophical Egg is to be buried, laying about it fine ashes about the Breadth of a Thumb and a three foot in which the vessel may hang. [A tripod-like drawing containing the glass mentioned above is sketched in the left-hand margin.]  
Of the third condition are, the Furnace or Athanor, with all its Appurtenances. For it is all alike what kind of Furnace you do provide so you can but give a very moderate continual and equal heat about the Egg.
- Farewell.

Brussels, 13th August, 1646.

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Epistle 33.

Having explained the Causes and the Application of them the manner of working succeeds which contains two Parts.

1. Is the number of Operations and the Explanation.



## 2. The Praxis.

Now with all of these Operations could orderly be collected out of our two last Epistles, yet because some things might be thought to have been omitted about circumstances we shall minutely discuss them. Two actions (as is said before in the exemplary Cause) are principle, solution and coagulation. But these admit many other intervening middle actions viz: some preparatory Ones which are subordinate (or in order to obtain the principle ones) as means to gain proposed End, Finish, or Scope.

And they are of twofold categories or Ranks. Of the first and which are prescribed in order to make the solution are of threefold condition.

1. Is the preparation of the Dissolvent, that is, the Distillation of our Magnesia and rectification of what is distilled. [Note in the Margin: Mind this.] We do only make Mention of Distillation and Rectification because that pernicious Caprice of Separating, the Principles of Things principiated which some false Chymists do command, is altogether useless. I mean the separation of the Sulphur from the Mercury on purpose to reunite them afterwards again. For to the Effect or Works of Solution of Gold or Silver the volatile Salt only as to the Mercurial Part is necessary. But if the fixed Salt and the Sulphur of the same Magnesia do withstand the solution, the Sulphur because of its unctuousity and the salt because of its fixity, so far as it, that they can be here useful, that as is said, they rather hinder this work.

2. The Purgation and Calcination of Gold and Silver. The Instruments of which Operation you have seen above and are necessarily to be used, because that the subtilized Gold or Silver therewith brought to Powder may so much easier yield to a physical Solution and their Vitriol the Seed or Sperma be loosened. [Note in the Margin: "Gold, Mind."]

3. The Application of the Dissolvent to the prepared and to it disposed Gold or Silver and their ten times repeated [Cortus], so that through eleven Degrees you may have eleven grana or Seed of Gold or Silver. [Note in the Margin: Attend to this.]

Of the second Catagoria are such as dispose and order of Coction and coagulation and are of twofold Condition.

1. Those which require the Artist's Hand namely for composition of our philosophical Egg and that in Proportion ten to one viz: ten Parts of Mercurial liquor (which represents the White of an Egg) to one Part of Gold if your work be intended for Gold, or four parts of Mercury to one part of the Seed of Silver either which Seed takes place or represents the Yellow of the Egg, which proportion you ought always to keep for therein consists Nature's Weight, Number and Measure. Then this Egg requires to be put into the Furnace and then according for the Coction the ordering of the actual Fire is required. [Note in the Margin: Mind this.]

2. Those which of themselves naturally or by Force of Nature happen in the Egg so disposed without the Hand of the Artist and are physical corruption, mixtion, Contriturations (contritio) sublimation, Inceration, Imbibition, and many such acts described by authors, which being understood and worse interpreted by young Beginners, referring them artificial Industry and Operations hath brought them into a Labyrinth of inextricable Errors

The last of such Nature's Work is Fixation, which is the Lapis's Perfection and is done in Ten Months or thereabouts. It follows that we speak of Multiplication.

Farewell.

Brussels, 20th August, 1646.

[On the bottom of pages 66 and 67 of the original Ms the following notes appear:

Page 66: "Look at 72 tho on the same quite different to this leaf. 10 of our Rectifur Water to 1 of prepared Gold."

Page 67: "Philadelphia say until you can distinguish between preparatory Labors and those in the Egg you will always remain in Error. This is really the truth."

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Epistle 34.

[Note in upper margin above Epistle 34 reads: Multiplication of the first powder.]

Having made an End with the Composition of the Lapis, there remains its Multiplication in infinitum which is effected by the same way and with the same operations the Lapis was made; only that instead of dissolved Gold or Silver, you lay in only so much of the Lapis as you laid in before of the said Gold or Silver for the first Confection of the Lapis. But as to the Mercurius no other is to be used and to be put to it than which I have made mention of before. But its Quantity in the multiplication of the Lapis is managed two ways and proportionated. [Note in the margin reads: So much of the other powder, fixed, 1 part and 10 parts of Water.]

For first you may take only ten parts of Mercurius to one Part of the perfected Lapis and then the Work is ended, ten times sooner than in the first Confection of the Lapis viz: in 30 or 40 days. And if this Lapis be once more multiplied, then with the same Proportion of Ingredients the work is ended, ten times sooner than it was in the first Multiplication, viz: in 3 or 4 days, and hereby you may understand what is said of the work, to be a work of three days. [Note in the margin reads: Mind 3 days work what.] But secondly the same Quantity of Mercurius is augmented tenfold also, namely that you take in the making of the Lapis or in the first Multiplication only ten parts of Mercury. But in the second Multiplication of this kind that you take an hundred parts of Mercury, and if you do repeat it the third time that you take a thousand parts and so forwards but though then the perfection of the work will require so long a Time as did the first making of the Lapis.

However multiply it which way you will you do always augment the Lapis in tenfold Proportion, not only as to its Bulk, but also as to his Virtue and Efficacy, so that after the first Multiplication each Part of the Lapis which only increased ten Times more in every Part of the Seed of the first Gold or Silver is now increased Ten times in every Part of the single Lapis made and a hundred Times in every Part of the said seed of Gold or Silver. But after the second Multiplication it surpasses these of the Seed a thousand, but those of the Lapis a hundred Times and so it goes forward.

The Reason of all this is because that when Nature works in One and the same subject for a substantial Production adds always ten Degrees of Perfection to the foregoing Effect or Product, being that she produces a new diverse species, if she goes about only to meliorate the same which we could prove by many natural instances and Examples. But that we know that you yourself by yourself can attain to its knowledge by your own Speculation. It remains that we speak of the use of the Lapis.

Farewell.

Brussels, 26th August, 1646.

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Epistle 35.

The use of the Lapis is this, that he must be degraded i.e. must be lessened in his Power of Virtue with many Imbibitions of the foresaid, or with Mercury vulgar, till he hath acquired a just Temperament and Proportion of Strength fitted for a Medicine either for animals or Metals chiefly if the Lapis be multiplied. Otherwise since he hath an overpowering Heat and Dryness, he would destroy the natural Heat of the animal and dry up the radical Moistness of anything, instead that he should give succour to a diseased Animal. And as to inferior Metals, it would convert them into Powder, like unto himself and into an irresoluble Form instead of transmuting them into most perfect Gold or Silver.

Farewell.

Brussels, 1st September, 1646.

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Epistle 36.

Now follows the Practice. [Note in the margin reads: Practice, mind this much.]

Take therefore of our choisest Magnesia of a whitish Colour and a tart Taste (subacidule) [q.u.] Throw it into a glass

Bocia of sufficient largeness, so that only the third Part be filled. Then lay upon the Materia so much Cotton and place little sticks athwart the glass amongst it that the whole Materia therewith be covered, or which is better make bullets out of the whole Matter and wrap them in Cotton; Throw them into the Bocia and having adjusted to it, as is usual a receiver very large and very well adjusted, distill it in fine sand and gentle Fire. First uses a most limpid or clear Spirit. Secondly a blackish Oil. And when nothing more distilled leave off and let all cool by itself.

Then Secondly take the Liquor distilled and rectify it in clear new vessels three or four times that the blackish Oil may be separated. And if you see that with the last rectified Spirit should ascend a yellow or red Oil then filter the spirits that the oil may remain in the filter.

Third. Divide your rectified Spirit in two equal Parts. One Part you shall keep for the confection and composition of the Egg. The other Part you shall again rectify so long till no Feces at all remain more and the Liquor is become very sharp (acerrimus) like the sharpest Spirit of Wine to a common Oil of Vitriol.

This is the Preparation of Mercury.[Note in the margin reads: Preparation of Gold.]

Fourthly. Take the purified Gold or Silver [Z1] and amalgamate it with Mercury vulgar washed and purified [Z viii] then mix the amalgam with common Sulphur [Z iv] or more if you please in a Mortar then let this mixture burn and deflagrate in a crucible in an open Fire of Charcoals, so that there remain a pure Calx which wash every often with common distilled Water and afterwards reverberate it 12 Hours.

This is the Preparation of Gold if you have a better, use that; For herein doth not consist the Mystery of our Art. But the Preparation of Silver is no other than a common Calcination and afterwards Purgation of the Calx described and taught by many authors everywhere, so that it is needless to teach here.

Fifthly. Put your Calx in a long necked Phial and pour upon it your sour or burning Mercury [q.s.] viz: Four or Five fingers height and put your Phial closed or stint up with an Arthenorium in Ashes for to circulate twenty four hours in continual heat of the first degree, which Time being past, distill two parts of the Liquor and presently cohobate it again, i.e. throw it back again upon the remaining third Part and repeat this operation eleven times and towards the end separate the Dissolutions by inclination from the Calx which remain and could not be dissolved. And afterwards separate also by Distillation the solvent Liquor from the dissolved Metal to the consistency of reddish and [triadish] Honey if it hath been Gold and blueish if it hath been Silver. [Notes in the margin read: Mind operation of Gold. Gold couple 11 times the Chalby Conceive. Quick Gold of Philosophers.]

This is now the Quick Gold or Quick Silver of Philosophers and the Seed of Gold, Silver.

But the signs that you have well proceeded in your operations are these. If the Liquor in the first circulation gets a Gold yellow Colour and in the following circulations a Redness by Degrees doth succeed. Then if the Peacock's Tail, or the Rainbow doth appear upon the Superficies of the Liquor; But the argument or sign of a radical Solution, is, when it cannot return again into a metallic Body. For this is the Propriety of Vitriol which is extracted out of Metals and such is our dissolved Gold or Silver.[Note on the bottom margin of the page reads: This differs from 66 there 10 hour, 2 of living Mercury and the preparation of Gold quite different.]

Sixthly. Take of the said Gold or Silver one part, of the living Mercury which you had reserved two parts, if you design for Gold, or four parts if you design for Silver. Both put apart in its Glass Egg provided; so that two Parts of it remain empty, and sigil the Mouth hermetically.

This is the Confection of the Philosophical Egg.

Seventhly, and lastly have an earthen Vessel ready, or a little Pot, fill it with Ashes, bury the Egg in it, so that the Ashes surmount the Matter the Breadth of a finger and hang this earthen Vessel in a three Footmade [Tripod] on purpose for it, and so let it stand and hang in the midst of any little Furnace, of what convenient Figure so ever, be it an Athanor with the [same] or another Furnace where you can give a very gentle equal Heat and which may encompass the Matter to the very End of the Work, which is the perfect fixation ending in an obscure Redness, after that the three other principle Colours have in their order appeared, these intervening Changes and their discoloured Mutations if the Lapis be for Silver.

But what that gentle Degree of Heat must be sole Experience will teach you because it cannot be described. And he that hath made it once, may notwithstanding therein fail.

Yet the Signs of its due Degree are the appearing of those four said Colours, at every three Months end, and of those intervening colours, at the end of every Quadregesima or 42 days or there about, till to the darkish Redness which is the Term of perpetual fixation. Of the Practice of Multiplication I need add Nothing. For you can gather that from what hath been said already, neither hath she a diverse Method from the Practice of the Lapis.

But we will add some things as to the use of the Practice and that in the following Epistle.

Farewell.

Brussels, 7th September, [year not included, presumably 1646.]

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Epistle 37.

The use of the Practice of this.

1. As to Medicine to Animals. Dissolve 1 grain of the single Lapis in 100 grain of that Mercury wherewith the Lapis is made or in any other Liqour or specific vehicle for the present condition of the disease and the Temperament of the patient giving a due Portion of such liquors with the one grain of Lapis dissolved.

But if the lapis hath been once multiplied then one grain of it must be dissolved in a thousand grains of such convenient Liqour, if twice multiplied in ten thousand Grains of Liqour and so forwards.

2. As to the transmutation of the Metals. Take one Part of the single Lapis and two Parts of the said our, not of common Mercury or the once multiplied Lapis one part, and ten Parts of the same Mercury, or lastly one part of twice multiplied Lapis and a thousand parts of the said Mercury and set them to dry, first in a gentle Fire, then stronger and stronger till it gets the consistence of a stone. And such Imbibitions and [Desiccations] repeat till one Part of the Lapis converts ten Parts of Mercury common, twenty of Lead, 30 of Tin, 50 of Copper, and lastly 100 of Silver into perfect Gold. But half of the Part or thereabouts of the said proportion of those metals if the Lapis before Silver.

But if you should want a sufficient Quantity of the forsaid Mercury then you can degrade the Lapis with Mercury vulgar also in a manner following.

Project one Part of this single or multiplied Lapis upon ten Parts of Mercury vulgar heated and you shall have a powder of the same Nature with the Lapis, but a lesser Virtue and Efficacy. All this Powder project again upon two Parts of the same Mercury vulgar and if then the Powder grows moisted dry it by the Fire and it will remain a Powder, which lastly you can advance, project upon the foresaid Metals keeping the same proportion.

This is now the Universal and most exact Theory and Practice of the Lapis.

It remains that we make an access to the particular Chrysopoeia.

Farewell.

Brussels, 10th September, 1646.

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Epistle 38.

The particular Chrysopoeia tends, and aims (as I said before) at a particular conversion of every Metal imperfect into perfect Gold or Silver and that either in the whole or only in part. According to which Division, this Member shall be divided again into two Sections.

The first shall be of Transmutation of imperfect Metals as to their whole Quantity or Bulk.

The second as to some Part of it.

The Transmutation of the whole Quantity is twofold.

1. It is effected by a Proportion of the Particular Transmutative agent of much greater Inequality in Respect of the Metal which is to be Transmuted, so the one Part of the Agent is able to convert many Parts of imperfect Metals into Gold or Silver according to its Ferment viz: Silver in Gold if you have for the ferment Gold and Gold in Silver, if you administer for a coagulum Silver. For in this work the specific Ferment must be applied just as it was in the confection of the Lapis and in the same manner namely the Gold or Silver dissolved in our Mercury. But the Difference is in the fermentable subject. Form in the confection of the Lapis our Mercury is taken and used as the thing fermentable, Because of Intention is not to make immediately Metal, But only the Seeds of Metals. But there the Matter which is to be fermented, is some Metal wherewith the Confection of a Metal is intended immediately. But as to the Metal it matters not of what Kind is taken for the thing fermentable, if it doth but symbolize with the Ferment, in the principal Qualities, though the Pondus will vary, because that all their connection and perfection is not equal, neither is the Virtue of its Ferment equal. Therefore according to the Nature of the ferment and the thing fermental, diversity of doses will be required, the rule of which I have not observed. For possessing greater Things I have such Trifles neglected.

But the manner of Preparation of the fermentable Metal consists in its Reduction into Vitriol, as the ferment is himself and like unto the agent namely our Mercury on purpose that like the dissolved Agent doth more efficaciously and sooner operate than if it was not dissolved so might the dissolved Patient better and easier receive the actions of the Agent. [Note in the margin reads: Good Observation.]

The regimen here of the Fire is not of the continual Degree, but of divers according as the colours do change For no Conflagration or precipitated sudden [Exsiccation] of the thing fermentable is here to be feared as it was in the

Confection of the Lapis.

2. The Transmutation of the whole happens through Proportion of greater Inequality of the Transmutative Agent, with the imperfect Metal so that one Part of the Agent, can transmute but an equal Weight, or Part of the imperfect Metal, which Transmutation is rather effected upon common, or some other metallick Mercury than upon solid Metals. Neither needs this Transmutation, any dissolving Operations of the thing fermentable as the former did, but the Solution and Preparation of the Ferment here, always is necessary, for reason, that the activity of Form substantial, being otherwise hindered and now freed of its Fetters and Obstacles may act with the more Efficacy. If you do not do this seldom or never shall happen any due transformation.

But concerning the Transmutation as only to some Part of the Metal. This properly is not Transformation because it transmutes nothing substantially and he is twofold. The first is done by Extraction of perfect Metal out of the bowels of an imperfect Metal, namely Gold out of Silver, Iron, and Copper, but Silver out of Lead and Tin. For in the first three Metals, there is a great Deal of good Gold perfectly by Nature, elaborated and true and good in all its conditions and in the last there lies much Silver. For in the Mines of any Metal, there are many Ferments also of other Metals as the Seed of Gold in Silver, Iron and Copper Mines, and which Seeds when they meet Mercury they do determine him into Gold or Silver, according to their Nature. But because in the same Mine, there is a greater quantity of the ferment of imperfect metals which being confused with the ferment of perfect Metals, which Nature could not Separate except Art had intervened therefore it happened that thus the perfect Metal remained confined to the Substance of imperfect Metal. But the way to extract such perfect Metal, I have not for the present at hand though I have experimented it more than once.

One chief thing in this Business is to be taken Notice of, namely that this Operation is to be done by [repetensing] agents as are Tartar, Quick Lime, Sal Amoniac and such the like biting Salts for what corrodes the volatile Parts of the repercussing or repelling Agents, do depress and keep down the fix resisting Parts, so that by the separating Waters, or the Test, the fix Parts being united do no more yeild, which before being dispersed in more loose Quantities were forced to yield to be carried along with other volatile Parts, so that there is a reality in this Business, but little Profit when you come to complete and compare the Expences with that little quantity of good fix Metal which you have extracted.

Moreover is to be noted, that the perfect Metal thus extracted, comes forth of itself in its natural colour and splendor; Gold colour if it be Gold; Silver Colour if it be Silver, because that the Tinctures of Metals are of a fix and therefore unchangeable Condition or (which is all one) because the colours are inseperable Properties to the essence of fixed Metals.

But the second particular and improper Transmutation is effected by Condensation, or (as they call it) by fixation of Metals. And this in Reality and Truth, is but a sophistic Mutation or Change, though some Metals thus prepared do nevertheless sustain several Probations and Examina.

To this there are two ways.

The first is by Abstraction which is made with some metallick excrements or rather Recrements and some Mineral Salts by way of Cementation.

And it is not to be valued what is objected commonly, viz: that the spirits of volatile Metals cannot give a fixed form, which they have not. For such metallic Matters do first send forth and insinuate their spirits, into the Pores of the Metal which is to be condensed and fixed by means of their salts, and that with the first degrees of Cementation Fire where at least by means of sthe same salt , (whose Property is to be vitrified and to dispose to vitrification) the calcinated Metals (and such are the said Metalic Recrements) by the action of external Fire, are vitrified and that at the end of the Cementation, from whence those cemented Metals, become fixeable, and not so metallic, which is an undoubted sign of vitrification or mixture of Glass. In which state, it is of no wonder at all, if such cemented Metals do sustain corrosive waters.

The second way is Exsiccation, which again is practiced in two ways.

The first by amalgamating the Metals which are to be condensed or exsiccated with Mercury or Antimony, and then by burning of the amalgam.

Here the Humidity of any Metal is mixed with the humidity of Antimony or Mercury, and both fly away as soon as they feel the burning Fire.

The Second is Corrosion with Salts corrosive and Metals of a dry Constitution being mixed with such as Iron is and any other dry minerals. But Metals thus condensed commonly do want a just Tincture, for Reason above alledg'd. For bring that a metallic fix Tincture, is an essential Condition of a fixed Metal, certainly it cannot be found in a Metal not really, truly and Naturally fix. However I do not deny, but that by Art, there can be given in some manner, a fix Tincture especially as to Gold provided you add to your Work true upright Gold. I mean to the metals already condensed and then when they are, in the melting, united together, that you have put to it again a great quantity of [subifying] Metals, and thus be corroded again.

For in this Mixture, (as it is said before) there, what is real is joined to true Gold. And therefore the Tincture is augmented, namely by addition of Parts tinging. However such Tincture is weak always. But for White, there cannot be so given a fix Tincture.  
Farewell.

Brussels, 17th September, 1646.

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Epistle 39.

Our last Epistle hath thoroughly sifted all things that belong to particular Chrysopoeia or the Art of Gold making short and plain. There wants only (wherewith I shall conclude the whole Tractation of metals) the way to try the metallic works, its order and Examination of what is good or bad.

Be it known then; Two Metals to be the only perfect Gold and Silver yet to have obtained a Degree of Fixation. And the Conditions of either Perfection are three; Solidity Weight and Tincture.

The signs then and Examination of the Reality of these conditions is twofold; common or private to either.

Common Examinations to both Gold as well as Silver are the Eye, Ignition, Candefaction, Extension; the Needle, or Knife, Fusion and the Cement.

The Eye doth judge the Title of the Tincture by the Touchstone, The Ignition if she makes a black spot upon the metal tried, such as covers the whole [Superficies], it argues a false Mixture.

The Extension, if it cannot be made readily, or if the metal while it is worked and extended, cracks, it argues a mixture of heterogeneous things, Salts or friable Metals as Tin. The Needle, or Penknife, if it finds the Metal to hard and that it will not easily yield to the Iron it argues also a Mixture of other Minerals.

The Fusion or Melting if it be very easily done, it argues a great Quantity of admixed imperfect Metals: For thus Ferrumen is made. If the Metal be harder to be Melted than ordinary it argues a great gathering of vitrified Minerals in the Metal. If this Tincture and Substance thereby is lessened it argues a sophisticated Work.

The Test if it lessens the Tincture, or Substance bears the same sign of altered or adulterated Metal.

The private signss concern Gold or Silver apart.

The Trials of Gold are Regal Cementation; separation by corrosive waters; the trial with Antimony solution in Lapis Armenius, and the Reduction to a body after Solution.

By the regal Cementation true Gold is known, if no notable Loss after several repeated Cementations, is found.

Through Separation and Inquartation, defective Gold is known, if a part which should be fixed, Gold will dissolve with Silver, or though it be not dissolved if some things is separated in manner of Gold and some things of Grey colour also lies above the Gold, or lastly if the whole Part, not dissolved is grey and not of black colour, neither receives by [nealing] the Yellowness again, such as is due to Gold, and if the Calces being reduced into a body shall sustain the corrosive Water, upon a Touchstone.

Lapis Armenius Purgation evidences faulty Gold, if after its evaporation the Gold doth lose of its Substance and Colour.

Solution, of the Gold is very hard to be dissolved, and it is to be advised that Aqua Regis which dissolves Silver and not Gold, as soon as it is made regal, should dissolve Gold and not Silver. Hence if the Solution proves difficult in Aqua Regis it is argument of unchanged Silver, or vitrified Bodies to be mixed with it.

Lastly, if the dissolvin waters being loaded with the dissolved Calces, and yet do not turn yellow, it is malum Omen, an Ill omen; and if the Calces cannot be reduced into a body, or the greatest part of them doth vitrify, it is a sign of a mixture of heterogeneous Minerals and Salts, moreover if the Tincture thereby is diminished.

The private or particular Trials and Examinations of Silver besides the Test are following these.

The solution of the Calces; separation from corrosive Water by copper Plates, and lastly their Reduction into a body. If the dissolving Waters loaden with the Calces, have no blue, [coruleous] Colour, or if the Silver be too quick dissolved it is faulty.

In the separation of the Calces from the dissolving waters by copper plates, if the Calces do not stick to the plates the Silver is Sophisticated; for true Silver doth not do that.

These said Trials, solution of the Calces, Separation and Reduction into a body are the surest before all others of Gold as well as Silver. And yet they are ignorantly neglected of Tryers and Examinators, not making as the should true use of.

The order to be held in the Trial follows and is threefold.

Right, Retrograde, and Oblique.

The Right Order follows successive the [phases] above described, in the Trials, as well as common and equivocal as

private and universal.

All which is that the Metal doth legitimately sustain, there is no doubt, but it hath its physical Reality viz: That it is all its natural always approved conditions commendable. But if the contrary, that it falters in one or the other Trial, then know that such comes to pass, either in the first and second trials, or in the last univocal Ones.

In the first and middle ones, viz: common and equivocal, it argues altogether the work be sophisticated and by no means to be approved; But if the fault be but found by the last Trials, it is a sign of some Fixation, and the work is fit for mechanical things. Yet this Reason is not so very certain neither, it be then that the Metal have sustained, that same Trial and in the same Order 3 or 4 times over and over again.

For as I have said, the vitrified Bodies mixed with the Metal can defend themselves against the first Times Trial which if it be repeated, it makes those substances and vitrified Bodies to vanish away, so that the metallic substance comes to its natural State again; But if the Metal doth not return to it again, then that Fixation as is said, is good and sufficient for Workmanship, though it be not a true and natural Fixation and Perfection and therefore cannot be useful for medicinal Affairs and other natural and proper Offices required from essential Gold or Silver.

The retrograde Order, which is shorter, begins from the last universal Trial, viz: from the solution, collection of the Calces and their Reduction into a body, which if it succeeds legitimately, then there needs no further trial. For these Trials alone legitimate a Reality, manifesting the essential Properties of the Metal. But if it doth not succeed, go on in the retrograde Trials, of which if but one doth fail it is an ill Omen. But if all do answer according to your wish it is an argument of sufficient Fixation, as it is said for [fabrile] Works especially if after such retrograde Trials, the right Order also hath been followed, and that hath well succeeded.

The oblique Order, begins with the middle Trials and it goes on either straight forwards, to the very last Trial, or in retrograde Order from the last to the first. If after all such Trials, there be a happy coming out, tis well; but if after the retrograde Way the Trial succeeds indifferently, the Probation is uncertain. For many sophisticated Works do sustain all probations and trials made, in contrary and preposterous Order, which will not suffer the right Order and Trials made according to the natural Series.

Farewell.

Brussels, 22nd September, 1646.

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#### Epistle 40.

For these forsaid Probations and Trials we have thought fit to add some caution for Fear you should one Time or other be deceived and by observing perhaps in the Antimonial Trial a diminution of the Substance of Gold, to condemn that as not good. For in the said Antimonial Trial (as it is commonly made) the best and the purest Gold may suffer a Detriment, not that it flies with the Antimonial Mercury but because it doth mix it self in the Trial, which the Recrements, in which there remains a small Portion of Gold and that through the too accurate Industry of the Examiner and not without great Labour and weariness of the Body. For this comes to pass according to the common Way, when by great violent labour, and long agitation of great bellows, the whole quantity of trial substance is dissipated and thus the Gold which is to be purified, is by this Operation driven into divers crucibles and also lose by the way.

But do so, mix with the fitted Antimonial Powder, the eighth Part of the crude Tartar and then go on in your Way and you shall lose nothing or vey little of your Gold and your Labour will be so much less. For the Tartar throws down the whole quantity of Gold to the Bottom of the crucible so that nothing can remain in it but the Antimonial Feces. And now what besides this I have said might belong to the Methods of Trials, viz: in what manner they are performed, such Things you shall find in common Books, which herein do give you good Directions, but if anything should be wanting you must converse with expert Ethnicks. For such things are better learned by experimental Habits than by Precepts.

Neither doth Philosophy's shortness concern herself with such little Artifices, or unusual Commerce engaged in greater Business should allow it. And herewith is finished the accurate and true compendious Doctrine of the Whole-hermetical Doscience, I promised you by means whereof you can when you please lay hand yourself on the Wolrk.

And if by Chance in the Work itself, though done according to the Rule given above, in the Practice all things should not presently succeed according to your With the Senses, do not leave therefore your Work, but rather have a Recourse to our theoretical Epistles, in which we have explained both creations, and endeavor by that, what is explained there and orderly described to explain that, what in the Practice seems to you intricate and obscure, remembering that Proposition which there we have laid down for an undoubted Axiom, viz: that Art imitates Nature

and yet perfects the same, and that as many Acts be in the One as the Other few excepted such as we have there noticed and rehearsed. And again those acts, if you cannot distinguish, read over and over again the very Text of mosaical Exposition of the Creation of the inferior World, namely the Fabrick attentively considering each Day's Operation of the primordial Week. For with the number, Order and Manner also, is admirably well thought of all our philosophical operations and practice that by the dictate of the Holy Ghost and himself in a s true Exemplar given to all true Philosophers, nothing therein being left out or preposterously or confusedly written.

This Council I have given you for a Conclusion, provoking all others, which as to this matter can be given. Farewell.

Brussels, 1st October, 1646.

## Letters 41-55 of Sendivogius

[Letters 1-10](#) . [Letters 11 - 20](#) . [Letters 21-30](#) . [Letters 31-40](#).

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Epistle 41.

Our intention was, that having given you in these Epistles such an easy and clear Method as possibly could be given, of the true Principles, as well as the alchymical Theory, as its Practice, you might now apply yourself to the reading of Authors and do endeavor to explain and to apply their writings and sentiments to these our Principles being they do not at all differ from theirs; except perhaps in some Expressions and Cunnings of communicating of our Hypothesis. But since you are as you say so deeply engaged, as well in public as private affairs, and since this study requires a mind free from all cares, [Note in the margin reads: True.] we will not think much to give you according to your Desire such short and perspicuous Rules for conferring and confronting the Doctrine of our Epistles, with the best of the best Authors, as with the Sense and meaning of our Nouvum Lumen Chymicum, also and we have thought fit to [unrecognizable word] advise you also of some things without which Knowledge there cannot be a natural and Genuine Interpretation of me and authors though the some may be right, true and conformable to the Intention of the wise. First then it is to be taken Notice of, that all and so many Authors are faithful, though they have written and lived in divers ages, yet they have all with One and the same Contrivance and Artifice, as if conspired, endeavoured that while they would leave to Posterity the Monuments of Alchymical Truth which they really had found themselves by their work, they have performed it in such a Manner that those which were thereinto born and by God destined to get this sacred Knowledge, and excited by the Testimony of those Brethren, might upon those grounds first ask that some knowledge from God, with zealous Prayer (For without his special Grace and Assistance the same cannot be acquired, neither being acquired can be exercised, of Men though otherwise witty and ready, as well in speculation as Operation) and hope to attain to it. But those which being unworthy of so precious and not less pernicious Art coming into wicked hands, or which by God were destined to other Affairs, might by their enigmatical writings and Difficulty of Labour be terrified there with and averted from their intended Purpose. Therefore the ancient Writers have purposely many things left out, and left them to be said by their followers and to be added. Yet so as not you repeat again what had been said already by their Predecessors.

Besides this they have everywhere invented Fables and thrown many stones in the way, as if by those singular Ways, they had proposed to themselves All, but One and the Same Object and End viz: to hide the Mysteries. And thus they all have used the same general ways to effect it which I now shall reduce to three heads and declare hereafter.

Farewell.

Brussels, 1st October, 1646.

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Epistle 42.

The first way is that to cause greater Obscurity. They have in several Places in their Writings divided One thing in itself, and have not only distributed the same one Thing in several Parts, but have also thrown in the Way with it exquisite Appositions, nay (that I may say so) formal Contradictions, so that what One Place doth affirm, the other denies. However they do not altogether suppress to find out the way, to reconcile it and to distinguish their meaning,



yet nevertheless it is all sounded in a vast and profound sea of confusion.

The second way is that in One Place and the same Context they do make Expression of two or more different things or if they do of them handle separately in divers Places and contexts, they do confound them and make it as one thing, expressing it with almost the same words in appearance the same thing signifying and that especially when they come to touch the Preparation of our Mercury or also the Mastery and its Fermentation or specific Determination, to a Metalline Nature. For those things though they be altogether different, yet they make them so alike the joined Propositions, which seem to have a joined Sense have altogether for separated Intentions, only cohering because of the affinity, analogimus, or Onionymia of matter.

The third way is that they study to propose things in a preposterous order, especially when they come to treat of the Subject and Disposition of their Operations. For things being treated of in right Order, though in an obscure style may at length be found out, by sharp wits, remaining only hid to Fools. Therefore they thought it congruous to their Design, now to begin in their writings from the End, now from the Beginning, now to leave off the lastly to invert all.

These things are of us like to the other Authors, religiously and with great Industry observed in our Nouvum Lumen Chymicum, with its depending Treatises, the Dialogues namely of Sulphur and Mercury, some operations we have contracted under generical Acceptions of Terms, for Fear of Interception, which however we have largely here explicated in our theoretical Epistles.

Neither is there any Thing left out, or that I should have dealt preposterously or deceitfully. And therefore if you will fully apprehend, as well our, as the meaning meaning of other authors, according to the Doctrine of our Epistles and desire to be able to explain rightly the obscure Places and so to avoid [Rocks] and to reconcile contrary Doctrines and lastly to be able to distinguish what is confusedest, then it becomes you to have deeply infixed in your mind the most necessary foresaid Distinction, hitherto never so openly expressed and perhaps never hereafter so perspicuously set forth viz: the Distinction between the universal and the two partial Lapidis, or the Exaltation of the Philosophical Mercurius or the Magestry, and then its mineral Fermentation or Specification. For this Distinction is the Key to the temple of philosophical wisdom and is also the mystery of our Art. Besides this you must remember to infer, confer and refer Places to Places, subjects to subjects and sentences to sentences. Farewell.

Brussels, 8th December, 1646.

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#### Epistle 43.

After the general advice how to read and understand authors, it will be usefull to come to a particular Explanation and conciliation not of all and every single Place and Expositions about the last Part of Chrysopeia (of such chiefly you do not consult us) but only of the chiefest Places to which all other Places and seeming contradictions can be referred, as well in our as in other Authors writings here and there occurring.

All seeming Contradictions then in all Authors and also in our Writings do concern either the things signified by certain words or Terms, or the Term itself signifying the Thing. Those which concern the Thing can be referred in general to two Heads namely, to the Matter, and to the manner of handling the Operation.

The first Head is to be divided again into two Articles suitable to the two last Doubts where it was questioned [Quotaxtes] the Matter of the Lapis be and what she is.

What concerns the first Article where it is asked of the Matter of the Lapis be of various sort, there are some that obstinately do hold and affirm and that under an obligation of a sacred Oath that there is but one Thing for the Lapis or if there be more than one, that they are ought to be considered as a mixtum and in ye constitution of a mixtum and those Parts are three viz: Salt, Sulphur, and Mercury making up but one physical Totum one thing by itself in any mixed Body and not many. The ground of which sentence seems is taken from what somewhere else I with divers other Authors have delivered in our writings viz: that one only Thing be sufficient for to make the Lapis.

However there may two Things be used but they must be of one Radix and that [unrecognizable symbol] for Brevity's sake which abbreviation some think to be a new invention above the experience of the ancients and not necessary for the confection of the Lapis.

Others contrary do admit two divers substances and partial Matters for the Lapis which the Philosophers under the name of Sulphur-vive and living Mercury and with divers other two membered nomenclatures do decypher as when they call it living Gold, living Silver, Man and Wife, Gabricius and Bera, and such like, which Diversity of Names, sounds as if there were also comprehended diversity of Nature's together with a difference of affections, and that it were distinct Supposita and consequently that there was involved Plurality of things consisting in two numbers. To

which Number modern Philosophers add a third Substance and name, viz: Salt.

Others lastly are not contended with the number neither but will have seven Substances for the Materia viz: of seven Metals. For say they the Lapis is to be an universal Agens. But the universal Nature is such that it is made up by all its subjected species. Add to this that we ourselves seem to favour this opinion, when we have in our Nouvum Lumen Chymicum expressed some things like to it in our Discourse of the Seven Planets and Harmony of Metals. To this Opinion comes near that which to the Lapis requires three substances or three divers things, instead of seven Metals, to which may be added that the Lapis being befriended with the three Families with the three Families of the lower mixture conserve them herein equally being he serves for their Production, Conservation, and Reparation always.[Note in the margin reads: Their species Individuum.]

All which seems could not be if the Lapis were and must not be composed of things of a threefold Purpose of Nature.

These Things are opposed against the first article all which the following Epistles shall elucidate.

Farewell.

Brussels, 4th October, 1646.

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#### Epistle 44.

Both sentences of the precedent Epistles are true, but you must take them in the proper sense and under certain limitation or distinction.

The first is true in Respect of the primordial Production viz: the Fermentation of our living Mercury and his conversion into the Seed of primordial Nature by action of Primordial Seed, in Manners, the ways largely exposed which Production may happen not only in the Bowels of the Earth but also in artificial Vessels. Neither is there unto necessarily required anything else besides the foresaid Spiritus Universalis or our living Mercury. For it cannot happen otherwise but that this our mercurius through so many assertions, descertions, by which he is agitated and moved driven by the Archeus from the lowest to the uppermost Parts of this Sublunary World and contrary, but that by so many as it were Distillations, Rectifications, and Sublimations the being thus prepared hath also by his magnetical Virtue attracted out of most profound lurking holes of primordial Seeds, many seeds of Gold and Silver, by means of which he can be assimilated and consequently can be made mineral and Metallick.

For the Lapis metallicus is nothing else than the multiplied Seed of Gold or Silver or the Mercury specified and assimilated into the Seed of Gold or Silver.

But this is in the Earth effected in a very long Time partly because of the Debility of the Archeus, partly because of the weakness of the fermentative Faculty of primordial Seeds.

But if we have Respect unto the Production which belongs to Art and to which is done by Virtue of Particular Seeds and with far more Efficacy and Celerity than the former, then I say in that Respect this first Opinion is altogether false, because that the particular Seeds of Gold or Silver necessarily must be had from Gold or Silver vulgar and are not to be applied to the said Mercury as we have proved abundantly elsewhere.

Therefore we must for the confection of the Lapis admit two Things, namely Sperma, or the Vitriol of Gold which contains the particular Seed of Gold and our Spirit Universal which is to be assimilated and converted into particular Seed of Gold, or if you please, of Silver, namely to make up the Lapis metallicus, or a metallick specification and that according to the first Intention and Term of Multiplication elsewhere explained.

However, take notice that these two things notwithstanding are but of one Radix and are not to be looked upon as incomplete Substances which Respect have all natural Parts of physical mixture in Respect of their physical Whole one by itself (as those men ridiculously hold and defend, which affirm that all of the Plurality of things here to be defended, must consist in the Separation of Mercury, Sulphur and Salt from one complete Substance, viz: Gold or Silver. For this State of Habit (Habitus) signifies and argues a State of a divided and maimed Body, but not of divers Things of one Radix, but they are to be taken as compleat Substances, distinct and not depending one upon the other, yet agreeing according to the homogeneity of Principles therefore explained, which Homogeneity doth include an identity and unity of offspring or Radix of both Substances, but not an Unity, or Identity of the Trunk or Stipes. And this Distinction is very well to be noted and observed. For there is a very vast Difference between the Unity or identity of the Radix (as for example the Tree and the fruit of the Tree, which have their own complete Beings, distinct and altogether different, are said to be of the same Root and offspring that is of the same as well active as passive seminal and constitutive Principles of the Species.) And the identity of the whole Trunk or Stipes. For the Bark and Heart of any Tree having their distinct Being from the Tree, but an incomplete one, are said to be Parts by themselves, of one and the same Body.

All which that it may be no longer obscure to you I will more plainly explain, for the sake of the alleged Sentences. The first Sentence, then can be understood either of the first Lapis, or Magistry or of second, that is, its Specification. If it be understood of the Magistry the sentence is not True.

1. Because that thereunto is required, nothing else but our Universal Spirit. For here this Magistry is nothing else than a due Coition or Coagulation of the sole substance of the said universal Spirit according to the three divers degrees of his Temperation, viz: Mercurial, Sulphurous, and Saline; In which Saltishness, the Exaltation of the universal Mercurius and the Perfection of the magistry is terminated by Imitation of natural coction of the same Mercurius done in the Bowels of the Earth, before he is specified through primordial Seeds.

But if the said Sentence be understood of the specification or the Specific Magistry's Determination to the Nature of Gold or Silver it must be two ways distinguished. For if the Meaning be of that Specification which (though seldom and in a very long Time) doth happen without any intrinsical Accession by the Power of the primordial Seeds, viz: whereof the said universal spirit, hath in himself but a very small Quantity which doth constitute his hermaphroditical Nature so that the very Seeds take Place of the masculine Seeds and the substance of the Spirit that of the feminine: Or if we aim at that same specification which happens by extrinsical Accession and copulation of Seeds, either primordial in the Bowels of the Earth or particular in an artificial vessel, then in that same sense the said sentence is False.

For the specifying Seed and the Matter specifically are really two distinct substances, yea two complete but homogeneous substances by homogeneity of principiating Principles and therefore one and the same Radix which is all one with true Philosophers.

But perhaps you will argue thus; All mixed Bodies though of diverse Species and Nature are according to this sort of Homogeneity of Principles, homogeneous. For according to our aforesaid Doctrine all Matters subjected to any of those mixed Bodies Form is homogeneous with the universal Spirit and therefore they are also one of the Same Radix: so that any of these bodies can be taken for all Sorts of Multiplication to be the proper Matter which if it doth hold in things which are of divers Species and Number, certainly it will hold in natural Parts of a mixture, as it is a mixture viz: in Mercury, Sulphur, and Salt, because that these have the same natural Principles, with the whole. And certainly this Objection doth mightily pinch and leave it without it's due Resolve anywhere in Authors to be found directly expressed. Take it then here I pray you.

And to answer to this objection decisively it is to be observed that there are three conditions required according to the Philosophers before anything can be called homogeneous with another by Homogeneity of Principles.

Of the first condition is that both Substances have a complete Being so that one towards the other must not bear the Relation of being Part of the Whole.

The second is that One of these complete substances being considered as a Mixture, be more simple than the other and be but one degree higher in the sense of mixture which we have given in our theoretical Epistles.

The third is that the simpler substance be equally indifferent to all Forms and be naturally capable and apt to receive a new and another above his own Form, another Thing, which is of greater Composition.

Further it is to be noticed, that the Word Radix be equivocal and is taken three ways:

1. Properly for a material Principle of all things, not for that chymical Materia prima without any Form as the false schools do hold, but for our universal Spirit not yet contracted to a certain Species, of any lower mixture and having the Propriety of a complete Substance or if you rather will it is to be taken for principiated Principles. Yet more simple such as gradually ascending you can reckon till you come to the most simple Elements or to the very primordial chaotic Water.
2. Improperly by the Analog: to the precedent Acceptation for the principle Part of any living Thing which first receives the Nourishment and afterwards doth distribute to its Parts, collectively or distributively.
3. Yet more improperly; for the Trunk or Stipes of anything and that in Respect of the Parts hewn from it or separated, that is, for a total Supposition or any complete Substance in Respect of its complete substantial Parts.

This being agreed to the answers and solution of the former Objection will be easy.

For all mixtures of the three Families of each Species being compared amongst themselves, have indeed the first conditions viz: to be complete substances, but they do want all the other.

For they are in the Scale of the mixture, of the same Degree of the last Genesis. That is, they are individuals under each species of One, or other Genus of the three Families. And therefore as we have said before, though they

amongst themselves, can be transmuted, one into another, by Virtue of Odour of substantial Form, yet with all they cannot acquire a new Form, superior in degree. But Salt, Sulphur and Mercurius if (which however we do deny) they could be separated from any Mixture, they could not be complete substances having always the Relation as Parts to the Whole.

The above said mixtures then are not adverse to the Species of the same Radix, which as they have amongst them being they are not homogeneous by homogeneity of Principle, since the necessary thereunto belonging conditions are wanting, and so neither are Salt, Sulphur and Mercury homogeneous for the self same Reason, yet they are of the same Trunk, which the Philosophers as yet have not minded.

The second Sentence how far she is true and by what Distinction is more than Evident by the Elucidation of the foregoing.

Lastly the third Sentence if it be referred to the passive Power of our universal Spirit, viz: to a disposition to receive all forms and the very nearest which he hath, this, theirs, or any of theirs, then this Sentence is most true but if the same be referred to the Effects it is false. But the argument whereupon the said Sentence is grounded, in respect of to materials is traded or taken from metaphysic and mental composition and applied to physical Productions. Neither is our Meaning that when we speak of the seven metals analogically being taken for the seven Planets from whom they have these their cabalistical names, or contrary speaking of Planets and meaning thereby the Metals, that those seven Planets or Metals substantially do enter the Matter of the Lapis. But only that we would therewith express that all the Virtues of those Planets and Influences are agreeing and highly exalted in the universal Spirit. Sometimes we do signify therewith the divers Degrees of the Contemperative successfully intervening in the Coction of the philosophical Egg (manifesting itself by the Colours) and answering in Order the Qualities and Temperaments as well of the seven Metals and the seven Planets.

Farewell.

Brussels, 20th October, 1646.

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#### Epistle 45.

The second Article is concerned about the Qualities of the Matter and is according to the Division of the precedent Article, divided into two Sections, distributing the whole Matter of the Lapis into particular Matters.

In the first Section is treated of the Doubts made to the first Matter, namely active and assimilating Matter.

In the second is treated of the Oppositions referring to the second Matter, namely the passive Matter, or which is to be assimilated.

Either of these Sections is subdivided again into two Particles. Of which the first shall consider the Essence and Nature of the Matter. The second its properties. Concerning then the Nature and essence of materia prima some do say that it is common Gold or Silver. I mean simple and vulgar Gold, as it brought out of the mines and no other Substance. And truly many a Passage in Philosophical books seem to confirm this position.

Others grant the same to be something else besides common Gold or Silver, yea it to be of their Nature and only Virtually so, or having some affinity or analogy with their that is to say whose Nature is partly the same with Gold and Silver, partly different, such as is Antimony, Vitriol, Sulphur common or any other inferior Metal, which is proved by the authority of many Writers. Others lastly inclining to a middle opinion say that not anological neither virtual Gold or Silver, be the materia Lapis but true mineral and genuine Gold or Silver yet under some artificial Form given by a physical Preparation but not common and in this Respect it is called living Gold or Silver not common neither vulgar but under the form of Mercury or Salt or Sulphur drawn out of Gold or Silver or any other Subject or both the former. And truly neither of them which hold this Proposition want any plausible Arguments to confirm it, nay as it were decrees of the Wise, which the next Epistle shall declare.

Farewell.

Brussels, 25th October, 1646.

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#### Epistle 46.

The first and the last Sentence are true. For as we have somewhere else proved, that the Ferment or prima Materia Lapis can be nothing else than the Vitriol (which is the Sperma) of Gold or Silver but the particular Seeds of Gold and Silver are truly and physically Gold and Silver, though now considered under some other Form and artificial

Preparation not common, yet friendly to their Nature. In which Preparation Gold and Silver is dissolved with the like natured Dissolvent as in Ice in Water which is the Nature with Ice. In which sense the Gold or Silver are said to be reduced to their Principles: that is to say to be resolved into water and into the same Water from whence they had their Beginning, by means of which Water they being dissolved their Vitriol or Sperma is drawn out and cannot again be brought into a metallick Body till after the confection of the Lapis by Perfection.

It is therefore true what other sentence maintains: and therefore have no need of any other Distinction or Exposition of any Decrees of the Author about this Matter. For in this said sentence all do proclaim the naked Truth without Veil.

But the second Sentence is absolutely false, if it be understood of the prima Materia, namely of the Ferment notwithstanding the Authorities which commonly are alledged for it, all which Testimony are to be understood of the second Matter, namely our Universal Spirit, or our living Mercurius, which because of his Homogeneity of Principle which it hath with Gold and Silver it is not unaptly called Gold or Silver being so virtually and analogally. And though the Philosophers here do not express fully their meaning which they have of the second matter, yet for that Reason our Solution cannot be reprehended; because as I have remarked heretofore such is the council and artifice of all Philosophers, that they divide and distribute the Truth, in several disjointed and here and there dispersed Propositions. And truly such Speeches of the analogical Matter, scarce one doth utter but that he hath also somewhere else let fall and or given more express and scarce obscure Prescriptions and Descriptions of the Gold mineral, the first Matter.

Farewell.

Brussels, 1st December, 1646.

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Epistle 47.

About the Properties of the first Matter there are amongst the Authors, scarce any or but small Dissentions and therefore those whatever they may be can easily be reconciled by the Doctrine of our precedent Epistle.

Therefore we will go presently to the second Matter, about this then there are no small Oppositions. For some will have that the same be vulgar Mercury. To which assertion now adays almost the whole Troop of pretended Philosophers give their consent being supported by probable arguments, and the short sentences and apophthegms of the Wise.

Others prove the vulgar not to be it, but a metallic One, or of the same substance out of which came forth the prima Materia of Gold or Silver or which is drawn out of any other metallic substance as Lead, Iron, etc.

Other less scrupulous do affirm that the Mercurial Part of anything, be it mineral, vegetable or animal and that either collectively or distributively may with equal Right serve for the second Matter, being that it is said that the Mercurius of the Philosophers be in all places and in all things. Lastly because the philosophical Fathers do describe the second Matter, that she be vile, known of all Men everywhere to be found, of common use to all Men and before the Eyes of all Men; and there are which give their Suffrage, for Excrements, Filth and Dirt not well smelling for the most Part.

All these Oppositions we shall reconcile. And to do this I must in this Place reveal a Secret, which hitherto above all Things hath been kept secret by the Philosophers. And that is that the Philosophers have considered and described three Things about the second Matter.

1. The second Matter itself viz: That substance which is the true second Matter of the Lapis and that is our spiritus universalis or our living Mercury.
2. The Substance in which the same spirit lodged; namely that Corpus out of which this second Matter was drawn, that is to say a certain Sort of true and natural Earth not differing from the elemental Earth essentially but only accidentally in Respect of its great Subtilization and natural Purification, which is effected by the Archeus. And this commonly is called magnesia.
3. And lastly, the manner now that this second Matter doth exist in this Earth namely, not as a substantial Part of the whole, or a Portion of a physical Body by itself in which it exists; but like a thing contained in another Vessel, or in an extraneous Continent, or like an accidental Part, by accident joined to make up the whole. That is to say a Corpus made

up only of Parts complete aggregated, or brought together in the compound, each in his proper Being and only locally in the same whole joined and confused, such is the Water, wherewith the sponge is filled. It is not certainly a substantial Part of the Sponge but is only and every way confused in the Sponge.

Which nature of the subject of this second Matter and its Manner of Existency is verified by this: that (and it is worthy to take notice of) after the separation, the Caput Mortum hath a deep black colour, and a consummate Insipidity, and natural Siccity of Earth, and that no Salts remain in it, which is a sign, it is not to be a mixture out of the three Families: For there is no Mixture, but it leaves leaves in the Caput Mortum Salt after a distillatory Separation.

The Ignorance or Incogitancy of the Secret hath caused chimerus and Phantasms in Philosophers Brains confounding these three things and conceiving that the Descriptions given and referring to all these Three do belong only to one and the same Thing, and on the otherside the Knowledge of this Arcanum its consideration and Application are able to clear all, though never so pregnant or foolish Oppositions and to demonstrate the Truth in its splendor as will appear in the next.  
Farewell.

Brussels, 7th December, 1646.

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Epistle 48.

The Arcanum of the precedent Epistle being exposed the Oppositions against the second Matter are easily cleared. The first sentence then must be distinguished two ways.

1. By distinguishing the Term, or the word common. For if we speak of the very substance of the second Matter, namely that of our universal Spirit, and this word is taken improperly, signifying vulgar, and this the second Matter to be a vulgar Thing and Not something rare; than the sentence is altogether false.

But if the same word is taken in its proper and natural sense, as it signifies a Habit and Relation to many Things, and thus referred to the very substance of the Second Matter then this sentence is most true. For our Mercurius or universal Spirit is common and a common Principle of all Things, neither can be given any mixture of the three Families to which it hath not this Relation to other Things, as to be to them a necessary Principle.

But if the foresaid Term of common be taken and understood of the Subject wherein the Second Matter lodges of the Manner of his Inexistency in the same, let the Word be taken properly or improperly without controversy that Proposition is false.

For Mercury vulgar hath not precisely that Nature and essence of Earth which the said Subject must have: Neither hath common Mercury anything in itself which is not an essential Part of it. For the Mercury, Sulphur and Salt of his (if there be any such Things in him) have lost in him their complete Being and their own Totality, which they had before in themselves, neither can they be restored to that again which we have sufficiently proved somewhere else viz; where we did treat of [Actro] simplification (as Bread cannot be bought again to Corn) the Reason of which is the same as is that concerning the Restitution of Parts of a physical Compound, to its former Totality and completion of his Being. The second Way of distinguishing the same said sentence is by distinguishing the passive Power and the act of which Distinction we have made use above in precedent Articles in another Matter.

For if you speak of the very Substance of the second Matter and the Term or Word be understood of Mercury vulgar [positive] that is to say, for a Matter which hath Dispositions not far remote to receive the Forms and acts of vulgar Mercury then that sentence is true.

And this manner of expounding is not unusual, for in this sense, corn is called the Food of Men, though immediately the Man doth not feed upon the raw Corn as it is yet in the Herb, but upon Bread which is made of the Seed of the same in Relation to the subject or the Body out of which our Mercury is drawn and of the manner of its Existancy in it, then the Sentence can neither be taken for true and veritable for the same Reasons we have alledged above.  
Farewell.

Brussels, 12th December, 1646.

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Epistle 49.

The second Opinion being understood either of the second Matter herself, or of her Subject or of the Manner of the Inexistency in it, the same is certainly false.

But the Authority upon which it is grounded must be understood, not of the second, but of the first Materia Lapis which is the Vitriol of Gold and Silver which Vitriol indeed really is the metallic Mercury but in the state of metallic Coction, hence it cannot be brought back again to its former and primogeneal Simplicity as we have often said this. And this Manner of speaking is not unusual neither. For wheaten Bread is called wheat and it is really Wheat but under a new Form and Coction, from which Form it cannot be recalled again to serve for the same Effect and Purpose as it could have done and been useful before it was made into Bread. For being once made so, let it afterwards be altered, changed and prepared, as you will yet it can never be restored again to its former habit of wheat or Meal, out of which the Bread was made in such a Manner, that out of the same such like Bread all together could be made again, as was the former. But if wheat not yet fully made into Bread but only into a Paste and being in a fermentation can other Wheat not yet fermented but only with the other impasted bring to the same Fermentation also.

The very same Thing happens in Metals for the same Reason and Cause though some Things in another Manner as to the Act of Fermentation.

The third Opinion which holds that any mixed Bodies Mercurial Part may be our second Matter is most notoriously false, either if you refer it to the main substance of our second Matter or to its Subject or the Manner of its Existency in it.

But the Reason of such an Opinion is to be considered and distinguished.

For as to the Place it is granted that our Mercurius or universal Spirit exists everywhere, because he is joined with all the Elements and chiefly with the Air not only filling all spaces of the World hindering everywhere vacuity, but also penetrating all other Elements and all other Bodies, taking Possession of their Pores.

And this is so far that it contradicts us not but rather, that it, by an inexpugnable Argument doth confirm our Doctrine. For this Condition and as it were Immensity can ascertain to nothing else in the world besides our Mercurius or universal Spirit.

But as to its proper and substantial Inexistency in all and every one mixed Body, that is in a manner of a part substantial, it is again to be distinguished.

For if the meaning be that of Mercurius be in all things actuated and contracted unto a new Degree of Composition or of Form substantial above that Degree he had before, then it is granted; But then in such a state he cannot profit at all, or be useful, as to the making of the Lapis neither can it be subjected for the second Matter, as we have proved sufficiently except you would have it back simplified, which is impossible and against Nature, as we have already demonstrated. But that the same Mercury should be in all those singular Things in the Degrees of that Simplicity and Power which is Necessary for this Purpose, that he may be used as the second Matter to the Lapis that is absolutely false and contradictory to itself. For the Part would then be greater than its whole, and though the Authors might seem in express words, such to insinuate, yet their Meaning is not to be taken according to the Latter in the foresaid sentence. For they will by no means teach that the second Matter of the Lapis, thus diversified in all things should be taken for it out of all things, but that the same thing which is in all things actuated, and by it all things are coagulated should be searched for and found in that state which it had before it was actuated by every Mixture, such as is daily actuated and coagulated to produce new Mixtures and that by action as well of primordial as particular Seeds. Farewell.

Brussels, 18th December, 1646.

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Epistle 50.

These are not a few Oppositions about the Proprieties and Qualities of the second Matter, them that follow its Essence.

For some do say, that the Matter be of a liquid consistency, not altogether solid, neither fluid.

Others will have it [diaphanous].

Others opacous.

Others of coelestial Colours.

Others White.

Others as to the Taste will have it tart and so as to the Scent also.

Others to be pleasant and sweet.

Others will have its Constitution moist.

Others dry.

Others grant a goldish or internal red Tincture.

Others deny the same.

Others do choose it old, others new and fresh.

All those different opinions are easily reconciled according to what hath been said before.

For if the Question be about the main substance of the second Matter she is fluid and liquid. [Note in the margin reads: 2 matter fluid and liquid.]

When she first begins to be condensed and grows thickish she is diaphanous and of a coelestial but not a blue colour, only pellucid and afterwards appearing with intermixed infinite colour, like unto a rainbow.

She is moist in summo Gradu because she abounds of congealed Air. Hence you understand the sayings that she doth not modify the hands namely, as long as it remains in its Density or Coagulation.

It hath an internal exuberant Tincture which it shews within a few days, after being separated from its Subject viz: a citrine Colour like unto dissolved Gold. But this [Retrograde] comes to be exalted and then it becomes high red and many other colors intervening.

The effect must be chosen to wit that Mercurial substance or universal Spirit which by any natural Distillations and Cohobations hath changed its cold and moist into hot and moist Qualities. In which state it is no where to be found, but in our subject which being once separated he becomes very bitter an infallible sign of his quality. But if the Question be of the subject of our second Matter then ascertain to her the contrary Quality and Propriety. For the said subject is condensed and thickish, opaque and of a hardish solidity, sweet and of an agreeable smell and of extreme Dryness. For it is really and essentially Earth and the new or fresh is to be chosen. [Not in the margin reads: 2 matter here, thick, opaque and Solid.] For this Matter in Process of Time easily loses its universal Spirit. There are some more pregnant or contrary Qualities attributed to our famed Matter by Authors, but they shall find a more compendious Place to be treated of amongst the Terms where the descriptions are explained.

Farewell.

Brussels, 22nd December, 1646.

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#### Epistle 51.

Follows now the second Chapter, concerning the modus agendi or manner of working, about which there are also many oppositions and are to be referred either to the useful or useless Parts of the Matter, or to the Direction of the Work for to attain the End wished for.

Of which Matter though we have given sufficient Distinctions in our Epistles, yet they are here to be repeated again with some other expressions, Order and more plainly. Now about the useful Parts, some contend that only the Mercurial Part of our Matter is beneficial.

Others only Sulphuric.

Others also Saline.

Others lastly will have them both together, but being first separated from their Body or Substance and afterwards reunited again into the same Body and total substance, the Phlegm only and Caput Mortum being taken away.

Now to reconcile these contradictions, we must know that there are two sorts of Parts, belonging to a complete corporeal Substance or Physical Totum (such as our Matter must be) and those Parts are distinguished in natural and excrementitious Parts.

The excrementitious are threefold.

1. Phlegma or rather the Mercurial Aquosity which in the first Production of it hath abounded and exceeded Nature's Weight or a due Proportion as to the strength of primordial or particular Seeds, which superfluous Portion and that because of Nature's Weakness that it is the expelling Faculty of Seeds or because of Archeus Weakness that moves the Seeds remains confused with the rest yet but locally not as a substantial Part of the Mixture, but as an Alien and accidentally aggregated and congested into it, till at last the Archeus could expell them.
2. The Caput Mortum that is a superfluous Portion of terrestrial Corporeity which



likewise Nature could not expell or because it is restrained on purpose for consecration of the Mixture, as to be the Cortex.

3. A Sort of Saltness or Oiliness growing together of Both namely the Phlegma and Caput Mortum, and hath the face of a stinkled and poisonous Oil or malignant Sulphur.

But these excrementitious Parts do not exist universally in all Mixed Bodies. For the mixture of the first Classis have them not, described somewhere else, I mean the principiating Principles; and so our universal Spirit being considered by himself. The Reason of it, because that their material Principles are most simple and pure, which of themselves obey and follow the Motions of their Architect and Mover of Archeus, so that nothing in the first Mixture either exceeds or is deficient. For the Archeus easily can drive out what could exceed in the Matter and contrary, can take to him again what is wanting; But in the mixed Bodies of the second Classis that is in the three Families there it happens otherwise. For their material Principles are of greater composition and heavier to be moved and that more efficaciously resisting the actions and Motions of the same Archeus. From thence comes ill Temperament in the Mixture namely either in Excess, or Defect in one or the other Quality. Therefore what Moistness so ever be in the said Principles all is Mercurial and useful, yea, necessary for any Production for in this Aquosity resides the Root of Fermentability and of corporificable Faculty. [Note in the margin reads: Mind this, page 131.]

And the infima mixture do admit likewise such excrementitious Parts, though not all, neither do all of mixture equally, or always; in some there are Faces without Phlegma as in imperfect Gold in a Diamond. Hence it is that sometimes our Dissolvent doth dissolve the entire substance of Gold though this happens but rarely. But that is not our concern here. For it is needless to enquire for such pure Gold, because our Spirit doth dissolve nothing and is incorporated with Nothing but what is pure in the Metal. For this solution happens not by the Power of extraneous corrosive Salts, but by common, of homogeneous Things by Homogeneity of Principles wherefore Heterogeneous Things will not be dissolved neither united. [Note in the margin reads: Mind.]

Natural Parts of the Matter are twofold, necessary Ones and contingent.

The necessary Ones are they which essentially do concur to constitute the necessary or physical [Totum], and separation of which necessarily must destroy the mixtum neither being once separated, can be composed or brought together again as to make up the same numerical and specific Body, as we have proved some where else, and have exemplified it. But these essential Parts are Matter and Form, with their pre-ordinate or subordinate [connatural] and eminently comprehended Parts social, or comparts, such as to all the Degrees of the Form, are them which the Scholastics call essential which do conditionate the form substantial, as for Example in each Animal, there is Animality, Capacity, Substantiality and so on until the highest Degree of transcendental Entity.

But as to the principiated Principles of our Matter the same are contracted and determined into a certain species of the Mixtum, which are called Salt, Sulphur, and Mercurius, and properly are Parts of the Mixtum as we have insinuated somewhere else.

The contingent Parts are them which being separated do diminish the substance of the Mixtum but do not destroy it, and are again of twofold Order, namely homogeneous and heterogeneous. But here you must understand Homogeneity in the vulgar Sense of Schools. The homogeneous or simply quantitative Parts are these whose Essence is the same with the Totum and whose separation doth only diminish the Quantity of the substance, as for Example are some Ounces taken out of a Pound of Gold.

The heterogeneous or Integrals (which makes up the whole, are such Substances which are of different Nature, Rationis) as well in Respect of themselves as their Totum, whose total Separation doth destroy the total Substance which never by any Means can be repaired or restored again. An Abstraction of some of those Parts doth break the Totum in Pieces, but doth not altogether destroy it.

All three kinds of Parts do (though not equally) belong to all mixta, as well as the infima of the three Families as to those of the middle and also upper Region, namely to principiated Principles not yet contracted to a certain Species. I said not equally for in some doth exist a greater Quantity of Sulphur which therefore have given them the Name of Sulphur by the Philosophers and that in a large Signification, for the Denomination is always taken from the major Part. Hence Gold in our Books is for the most Part called Sulphur and is frequently by that Appellation of Sulphur signified. In others abounds Mercury, and them have the Nomenclature of Mercury. [Note in the margin reads: Mind this, Gold called Sulphur in the Books.]

In others exceeds Salt and they are so called.

However in solid things and them which are very well concocted Salt and Sulphur are all One and the same thing, or at least they are joined so closely that they scarce or not at all can be separated. Hence the Ancients (and so neither I in my Novum Lumen Chymicum) seldom or never speak of the principle of Salt.

But when things are reduced into Vitriol, then indeed becomes them the Name and Faculty of Salt, yet then also

because of the Diversity of Effects they have, now they are called Salts now Sulphurs.  
Farewell.

Brussels, 26th December, 1646.

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Epistle 52.

In foresaid Oppositions the Authors Aim either at the Substance itself, of both partial Matters, viz: the Vitriol of Gold and our universal Spirit: or at the Subject in which either Matter is comprehended and is drawn out viz: the simple Mineral Gold and our Magnesia. If the Business concerns the Substance itself, then we must consider either the excrementitious or the natural Parts. If we regard the excrementitious, there are none to be drawn of, because none are here excrementitious, the One being of perfect Contemperation viz: the Vitriol of Gold, and the other of perfect Simplicity viz: our universal Spirit.

But if we regard the natural Parts, their Separation is not to be attempted, because you cannot do it, without the Destruction of the Mixtum. And though it were possible otherwise to be done, yet that Operation would signify nothing to the purpose and be superfluous. For as it is said and proved, it is against Nature, that such Parts can be brought again together to make up the same numerical or specifical Body.

But if we regard either Subject and make Reflections upon either Parts excrementitious, then there is somethings indeed to be taken from them, namely from the Gold, the Terrestreity or the superfluous Earth, which in the Production of it was confusedly mixt with its Substance: and from the Magnesia also, in whose generation, the universal Spirit meets such Earth as a Receiver and Conservator, or as a vessel for the same, his Reception to the Use of Philosophers knowing which Earth, because it is not, neither can be a natural Part, of the said universal Spirit, it can in that Respect be called its Excrement.

But if you would Reflect on the natural Parts, then in vain (as is said before) their separation is attempted.

Now after the Disquisition and Election of the useful Parts the Direction and Regimen of the Work by Art doth follow to obtain the wished End, where the signs, viz: the changes or Diversity of Colours happen.

In which Business, as in the rest, the Authors do seem vehemently to be in opposition one to the Other.

Some, they will have but one Regimen.

Others three.

Others four, viz: Solution, Ablution, Reduction, Fixation.

Others require but one continual Fire.

Others use several Degrees of Fire and manner of Heat.

Others will have but one Vessel.

Others many.

Others make divers Distillations, Imbibitions.

Others will have but one Coction.

Others assign but two Colours principle White and Red.

Others three, Black, White and Red.

Others four, Black, Green, White and Red with divers intervening Colours.

Others will have the first colour to be Red, others the same to be Black.

All of these Differences we easily could reconcile and verify everyone according to foregoing Discourses and upon the account only of diversity of Respects being had, by these Men, but that we should not be too [prolix], more than becomes our epistolar Brevity, and besides that the Expositions and Explanations here unto serving are obvious and to be found almost in all philosophical Books, let it suffice then to delineate to you the course of the whole Practice out of the first Chapter of Genesis, which for a Directory I have given already.

Contemplate then, how the said Text of the first Chapter of Genesis heving but touched in few proenual Lines the general Parts of the corporeal World, namely Heaven and Earth, doth also teach, how that the Beginning, Parts, Preparations for the Mageistry are herein occupied and busy; that out of the Chaos (not the primordial which only belong to the Creation and the Creator, but of the second, but as to us the first natural Chaos, that is our water, or universal Spirit which is involved in Darkness and tenebricious Confusion in our Magnesia upon which doth hover the azothic Spirit the created and corporeal Image of the uncreated Spirit) Heaven be made and also the philosophical Earth, which is empty and vacuous, congelating or growing together like Time and in a quell and Salt in the Sea, which Earth at last is to be impregnated and made fertile with Seed by action of the Azotic Spirit artificially mix'd by help of external Fire. Further though the same Holy Spirit descending from generals to specials doth admirably teach the number, order and manner of all and each Arts Operations comprehended in the Number,

Order and Quantity of Works done in the creation Work and first let the Light be divided from Darkness which are upon the Face of the Philosophical Deep; and that the Day should be separated from Night, for this Purpose that afterwards Darkness and Light should follow one the other alternately in all succeeding Operations. For in the whole Work Light and Darkness have interchangeably their turn.

2. How in the firmament is made in the midst of the waters and waters are divided from waters, namely those which are under the Firmament from these which are above it that is the thick from the Subtil; and that those should be gathered into one Place that the dry Land might appear.

3. How the said Earth should bud and bring forth green Herbs making Seeds after its Kind, viz: not seeds now for the three Families (for that doth not now concern us) but that proper Seed of the same three Families wherewith this Earth was to be sown and so made fruitful which frequent Irrigations of Homogeneous Dew.

4. How two great Luminaries were to be made the lesser viz: the Elixir to the White, and the greater viz: the Elixir to the Red and they should shine in the philosophical Heavens and illuminate the Earth, be it metallic, vegetable, or animal: and that they should be for Signs, Days, and Seasons, and Years, i.e. may they work such Temperaments Perfection as that there may come out, the external Signs and Marks according to the Diversity of Seasons and Age. And lastly let them make an Incompatibility suiting to the Capacity of a corporeal substance or Mobile.

5. How the said Elixirs are to be multiplied by the same water (out of which they grew at first together, or did coagulate and that they should be multiplied as well in virtue as bulk, by operations in the same Order; and with the same Regimen they had before when they were made fermented and specified, by the specific Seeds of each Family of the inferior Mixta according to each Family's Nature.

6. Let the said multiplied Elixirs within animal Bodies be converted to comfort them, by skillful exhibitions, the vegetable propagated by conjunction and union of their Salts and lastly the Metals and Minerals be transmuted by projection of Sulphurous Copulation.

And so much of the Matter and the modus agendis.

In the following Epistle we will treat of the terms.

Farewell.

Brussels, 31st December, 1646.

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#### Epistle 53.

All what belongs to the Terms is reduced to two Heads.

The first handles of Terms compound.

The second of the single Ones.

The compound Terms, are Descriptions whereby the Philosophers do indicate as well the Matter as the modus agendi but chiefly to demonstrate the Matter which are reducible to two Articles.

The first of these which concern the first Matter.

The second which the second Matter concerns.

The Descriptions belonging to the first Matter are divided in univocal and analogical.

Analogical are by which the Gold is described in that State and Condition as it serves and is subjected to philosophical Operations and as it is in materia prima Lapis and hath given him several Names taken from divers Bodies, which partly have the like Nature with Gold, partly are of nature different.

Thus the living Sulphur of Gold is called Vitriolum in which sense you must understand that famous saying of Vitriol, visitabis interiora terra, rectificando, invenies occultum lapidem, veram Medicinam. [Note in the margin reads: Here is the proper description of Vitriol (symbol of Vitriol) so often spoken by the Philosophers.] And truly our dissolved Gold or the solar Earth is a metallic Vitriol, by some analogy and Proportion agreeing with all kind of Vitriols. Of which sort of Descriptions there are innumerable in Authors, framed now by the similitude of Causes, now because of some Identity of some Proprieties, now because of Conformity of Effects and Actions; now because of some equality in Accidents.

The Authors call both Substances Gold. Item Coagulum, the Ferment, the yellow of the Egg, philosophical Man and Univocal Descriptions are which describe Gold by Name, or by such Qualities and Attributes which are proper to him, and principally belong to him and which do declare it whole Essence and only and precisely the same, such are obvious in our and all other philosophers books. [Note in the margin reads: Acting the part of the Mate.] The Meaning of such Descriptions is easily found out, neither need such here to be referred.

Farewell.

Brussels, 7th January, 1647.

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Epistle 54.

The second Article of the Descriptions of the second Matter is subdivided into three Particles.

The first contains the Descriptions belonging [to] the Matter itself.

The second considers the Descriptions of the Subject, in which the Matter lodges and from whence the same must be had.

The third hath Descriptions which are common to both viz: the Substance of the Matter and to its subject.

The Descriptions of the first Particle are as the former Ones, univocal or Analogical.

Analogical are many and are, per se, well enough understood to be such being taken Notice of: if the same larger or more contract there should be described the nature of our Matter, some of such Descriptions are referred to the Traction of simple Terms, which we leave here out for Brevity's sake. Univocal also are various, such e.g. is that which doth affirm, that our Matter be every where; that she exists in every corporeal Being; that she is before all Men's eyes openly, yet cannot be seen; that she is vile and always to be found upon the very Dunghill, yet is to be esteemed for the hidden Food of Life.

All which how they should be understood and how they belong only to the universal Spirit, hath been sufficiently insinuated in the precedent Epistles.

The Descriptions of the second Particle are likewise analogical or universal.

Analogical are by which the subject of materia Secunda is called Talem, terrafoliata, mel, Ros Mercury Philosophorum minera, Forea and many such others.

Universal are very rare and in two Volumes we do find but 3 or 4 which are so clear and perspicuous that clearer ones cannot be given though it might not appear so at first. The first is by which it is asserted, that the Name of our Subject in all the Parts of the known world, and most Languages as well now in use, as absolute hath the same sound, or very little Difference. For at least the first syllable is everywhere alike to sound also in Effect of the Letter. The other is by which it is said, that the Name of my Subject is absolved with these letters and five characters. For the Name really as well in Latin as Greek and Hebrew Tounge, is written only with their Letters of divers species, and with two of the same species with the Two of the precedent Ones.

The third is which says that the subject is prefigured only with one mystical character unto which five letters can be referred, expressing the Word, be it, that either the Character Totaly be divided and distributed into parts which are like unto the said Characters or be made up and compounded out of the partial Characters that are like to those five foresaid you can verify these Descriptions according to your Pleasure, since you know the true Name.

But the Quality of the Subject and the Liquor drawn from it ought rather to be considered, that the Opinion which in this Affair we have given you might be confirmed in you and laid deep in your Head. [Note in the margin reads: Read Epistle 51 attentively.]

The third Particle could give you many such like Descriptions, as the others were, mix'd Ones and completing both viz: the Substance of the Matter, and in it's subject, by which many Philosophers do testify, that their Matter be neither vegetable, animal or Mineral, neither that it is drawn out of vegetables, animals or minerals; or that they should come from them. But this Discourse would exceed the Term of an Epistle. Add to this that our Counsel and Intention is not to scrape together all kind of Descriptions and to take Pains to refer them to their proper Places but only that we might give Lights to distinguish them of the Descriptions of the manner of proceeding, we add nothing though our Division might require it, because we have hereof sufficiently treated in the latter Part of the Chapter and in that of the modus agendi.

Farewell.

Brussels, 12th January, 1647.

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Epistle 55.

There remains now to treat of the simple Terms.

The whole Ambiguity then of simple Terms concerns Homonymy with divers other Things and Operations, that is in the various application of the same Word unto divers Things.

Or it concerns Polyonymy of the same Thing diversely affected and considered.

According to Homonymia, Spirit universal before he is received into our Magnesia which we call its Subject hath

the Nature of Mercurius Philosophorum, not absolutely but only by analogy and Proportion which it hath with the Planet Mercurius as far namely as the same Planet being joined to all an every one of the rest of the Planets takes upon him their Qualities and Nature. Even so doth our Mercurius with inferior Planets namely the Metals and all other mixt Bodies which cannot be said of the vulgar Mercurius that he can do so. Which Mercury though he can join himself to the Metals by amalgamations, yet he cannot take on him their Qualities by any Kind of Artifice at least not so far as concerns the Multiplication of the Seeds. [Note in the margin reads: Mind common Mercury.] In like manner the same our Spirit, is called by the same name of Mercury while he yet resides in the Magnesia; [Note in the margin reads: Take notice.] Item as soon as he is drawn out of the same, or when reviving in the Philosophical Egg after corruption, he is intimately incorporated and infused into Gold and identified with the same. But what at present and how affected should be understood since that Term is so various in many Passages, that you can judge when you consider, what Part of our Art you have before you, theoretical or Practical and accordingly you must pass your Judgement. The same thing happens to Gold which is called a Ferment as well in the Philosophical Egg as in the State of the perfect Lapis and likewise in the act of Projection.

According to the Polyonymia the foresaid Mercurius is according to the Diversity of his State he is in, and according to its operations now called Antimony, namely then when he in the foresaid Solution doth purge the Gold and made it more subtil, in a manner as common Antimony doth do it, in common Way though this our Purgation is much nobler and powerfull.

Then he is called Lead and that in the philosophical Egg according to the Degree of the metallic Form, he hath assumed or rather according to the symbolical Temperament which he hath now with Lead.

Then he is called the Wife, because it receives the Seed of the Gold. [Note in the margin reads: Mind this much.]

Then Magnesia from Magic, because he draws to him the specific Seed of Gold like as with a magnetical Virtue.

Then Chalybus, because like the Magnet doth draw the Steel, so the said Gold Seed doth draw the said Mercury.

Item it hath the Name of Sulphur, Salt and Ferment namely in the confection of the Magistry, or in its Multiplication. And at divers other Times and in divers other Operations. He is called Sulphur namely when it changes its cold temper in its central Fire and Heat takes Dominion. It is called also Salt when the Dyness of the Fire and Earth do stave and stand in Balance with Humidity, one subject to the others Victory and when the Substance is come to such a Consistency that without any Detriment the same can be dissolved in Water or Fire, but in a serene Air can be hardened, like Earth or Salt.

Lastly the said Spirit is called Ferment, in that State when he himself being coagulated, can also coagulate another Substance and make the same like himself and this as well in the confection of the magistry as in the multiplication of the same.

The same is with the Gold which after it is dissolved, is by Proportion called Vitriol and in the Corruption of it is called the Ravens Head.

Let this suffice for you, and do not desire more, except that when perhaps God and Time and your Business will give you leave to lay hand on the Work, I as I have done now might lead you; that you may prosperously finish it, and that notwithstanding you many Invocations.

Farewell.

Brussels, 18th January, 1647.

## The Hieroglyphical Seal - Sendivogius

This work was published in French in *Traitez du Cosmopolite nouvellement decouverts ou apres avoir donne unde idee d'une Societe de Philosophes...*, Paris, 1691. This translation by Ebenezer Sibly is found in MS. Ferguson 25. [Letters to the Society of Unknown Philosophers.](#)

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### The Hieroglyphical Seal of the Society of unknown Philosophers.

Let no man judge this present Character to be invented and erected for us for nothing. For the Trident is the Neptune of our Parable which comprehends the whole hermetical Science hieroglyphically and compendiously, as well the Theory as the Practice. But that these Mysteries may be well understood we shall proceed in twofold Order geometrical namely by resolution and Composition or analysis and synthesis.

By way of Analysis first the Maxus is to be considered or the Total Unity of the Figure.

2. The Duality, or that Part of Conus or that of the right Pyramids.

3. The Trias, or Triplicity of the sines, or that of the angles, and

4. The Quaternarium of the Lines, and last of all the utmost Points, the Dimension of the whole figure and the Breadth of the Lines.

Each of them have their cabalistic Significations.

But the way of Synthesis or Composition, the Reversion of the Quaternarius of the Linse, to a Trias takes Place.

Then of the Trias into a Binary of the Cones.

3. That of the Binary into a Monas.

And both Analysis as well as Synthesis do not inelegantly represent as well the first Genesis, viz: the Creation of corporeal Beings; as also the second Genesis viz: the natural Production or Multiplication of the same Things, and lastly also doth it represent the Order which imitating Art doth keep both in its analytic as well as synthetic Method.

And now as concerning the first Genesis, monas, or the Unity of the Total Character, its deform Figure, or, as it were of no Figure because of its ugly Sinuosity, which tends neither to the Figure of a Triangle, neither Square nor yet a Circle, or any other perfect Figure, denotes the characteristical Water, the first corporeal Being, which hath a deform Form and is indifferent to receive any perfect Form. The Duality or Binary of two strait Pyramids, or the two Cones going together, denotes the most remote, active and passive Power of the said [Ens].

The Trias or Triplicity of the Sines (being threefold corroborated and turned and opposite One to the other and so disposed that each makes the immediate and indivisible lateral Part of the Other) signifies the Hylem, Archeus and Azoth which in like manner stand affected and related one to the Other. The Quaternans of strait Lines of Divers Latitude, Position and Term, notion yet mutually conjoined signify the four Elements, their Distinction and

Distribution of their first Qualities as well as symbolical as dissymbolical.

Then as to the Retrogradation by Synthesis.

The threefold Conjunction of Lines in their compounded Angles doth spew the Composition of principiated Principles of the first Order, viz: Salt, Sulphur, and Mercury and the Cortion of the Elements and communion, which their dissymbolical Qualities have by means of symbolical.

The Binary of Cones or that of the Pyramids in various Sides and joining together in the Basis do denote the principiated Principles of the second Order as are Sulphur and Mercury, mas and [Fomina], humidum and calidum. Lastly the Monas of the total Characters which is drawn from the joined Cones and all coalescing doth represent Mercurium Philosophorum, Aquam chaoticam secundam, or in a Word our universal Spirit.

But the outmost Point which here and there; answer the Conjunction of the Cones do represent the masculine and feminine Seed of all kind of Species.

But the Points in which the Lines mutually do concur and make Angles, those represent the three Families of the infima mixta with their Diversity of Species formed out of the said Seeds.

Now likewise as to the natural Production and Genesis. The Monas of the whole Character, demonstrates the whole Matter, not that fictitious one of the erroneous Schools but of corporeal, sensible and already endowed with some primordial Form, namely that of the simple Elements or principiating Principles, as also represents the principiated Principles.

The Binary of Cones, shows the real and actual Motion of Action and Passion of all corporeal Beings and the nearest cause of perpetual Corruption and generation. The Trias of the Sines doth prefigure the Influence of the higher Bodies viz: the Stars and Astra and the continual Reflux of the inferior and confluence of middle Regions, Bodies form the Center of the World, to the Circumference of the whole Corporeal Machine.

The Quaternary of Lines demonstrates the Effluxion of the Elements and the Emission of the quinta Essentia.

But to make a Reflection by Synthesis.

The Triplicity of signs shows the Multiplication of principiated Principles of the first Rank and Order viz: Salt, Sulphur, and Mercurius. The Binary of Cones, is a Type of multiplication of principiated Principles of the second Order, by the Congress of that President.

Lastly the Monas of a Sinous hieroglyphical Characteris an Image of Multiplication as well of primordial Seeds, as that of the Species of both Families of the infima mixta by a threefold Digestion and magisterial concoction and determinated Specification of the universal Spirit.

Likewise in the Analysis and Synthesis touching our Art. The Monas of the Character as a type of the foresaid chaotical water, which is loaded with a confused Bulk of heterogeneous Things out of which he must be brought to Light by means of our Art, of doubled consistency. The Binary of Cones signifies the two substances, coming from the Body of the universal Spirit, by the solution of what is coagulated, but not by division of what is mix'd, to be distinguished.

The Trias of the Lines prefigures the threefold Temper which the universal Spirit hath acquired viz: Mercurial,

Sulphurous, and Saline.

Lastly the Quaternary of Lines denotes the harmony of the four Elements.

Then by an inverse Order, or to proceed again by Synthesis.

The Triplicity of lines describes the three principal Parts of the Magistrty, and its Purposes viz: the Solution of the Body, the Coagulation of the Spirit, and the Union of the Body, Soul, and Spirit and that by means of Digestion. The Binary of joined Pyramids do depaint the Specification of the Magistrty, by Solution and Coagulation as well for the Red and White Elixirs.

But the Position of the most outward Points designs the Projection of the Elixir upon divers Qualities of divers other Bodies and an actual Transmutation of imperfect Forms to a most perfect One, either of a more noble Species or again of a seminal Substance.

L.D. et B.V. Maria

## Sendivogius - The New Chemical Light

This key work of 17th century alchemy, appears to have been first published in 1608, and I have counted nearly 30 editions printed up to the end of the 18th century. It was included in a number of alchemical compendia, and was frequently quoted in alchemical works. The English text has here been transcribed by Jerry Bujas.

[Go to second part - Parable and Dialogue](#) . [Go to Third part - Concerning Sulphur](#).

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### **The New Chemical Light Drawn from the Fountain of Nature and from Manual Experience to which is added A Treatise Concerning Sulphur**

[The Author's Anagram]:

"Divi Leschi genus amo"

In this sentence: "I love the Divine Race of Leschi,"  
all the letters of the Author's name are found transposed,-  
to wit: Michael Sendivogius.

#### **PREFACE**

**Upon all genuine Seekers of the great Chemical Art, or Sons of Hermes, the Author implores the Divine Blessing and Salvations.**

When I considered in my mind the great number of deceitful books and forged Alchemistic "receipts", which have been put in circulation by heartless impostors, though they do not contain even a spark of truth -- and how many persons have been and are still daily led astray by them? -- it occurred to me that I could not do better than communicate the Talent committed to me by the Father of Lights to the Sons and Heirs of Knowledge. I also wish to let posterity see that in our own age, as well as in ancient times, this singularly gracious philosophical Blessing has not been denied to a few favoured men. For certain reasons I do not think it advisable to publish my name; chiefly, because I do not seek for praise for myself, but am only anxious to assist the lovers of philosophy. The vainglorious desire for fame I leave to those who are content to seem what they, in reality, are not. The facts and deductions which I have here briefly set down are transcribed from that manual -- experience, graciously bestowed upon me by the Most High; and my object is to enable those who have laid a sound foundation in the elementary part of this most noble Art, to advance to a more satisfying fullness of knowledge, and to put them on their guard against those depraved "vendors of smoke," who delight in fraud and imposition. Our science is not a dream, as the vulgar crowd imagines, or the empty invention of idle men, as the foolish suppose. It is the very truth of philosophy itself, which

the voice of conscience and of love bid me conceal no longer. In these wicked days, indeed, when virtue and vice are accounted alike, the ingratitude and unbelief of men keep our Art from appearing openly before the public gaze. Yet this glorious truth is even now capable of being apprehended by learned and unlearned persons of virtuous lives, and there are many persons of all nations now living who have beheld Diana unveiled. But as many, either from ignorance or from a desire to conceal their knowledge, are daily teaching and inducing others to believe that the soul of gold can be extracted, and then imparted to other substances; and thereby entice numbers to incur great waste of time, labour, and money: let the sons of Hermes know for certain that the extracting of the essence of gold is a mere fond delusion, as those who persist in it will be taught to their cost by experience, the only arbitress from whose judgment seat there is no appeal. If, on the other hand, a person is able to transmute the smallest piece of metal (with or without gain) into genuine gold or silver which abides all the usual tests, he may justly be said to have opened the gates of Nature, and cleared the way for profounder and more advanced study. It is with this object that I dedicate the following pages, which embody the results of my experience, to the sons of knowledge, that by a careful study of the working of Nature they may be enabled to lift the veil, and enter her inmost sanctuary. To this final goal of our sacred philosophy they must travel by the royal road which Nature herself has marked out for them. Let me therefore admonish the gentle reader that my meaning is to be apprehended not so much from the outward husk of my words, as from the inward spirit of Nature. If this warning is neglected, he may spend his time, labour, and money in vain. Let him consider that this mystery is for wise men, and not for fools. The inward meaning of our philosophy will be unintelligible to vainglorious boasters, to conceited mockers, and to men who smother the clamorous voice of conscience with the insolence of a wicked life; as also to those ignorant persons who have fondly staked their happiness on albefactions and rubrefactions and other equally senseless methods. The right understanding of our Art is by the gift of God, or by the ocular demonstration of a teacher, and can be attained only by diligent, humble search, and prayerful dependence on the Giver of all good things; now, God rejects those who ho hate Him and scorn knowledge. In conclusion, I would earnestly ask the sons of knowledge to accept this Book in the spirit in which it was written; and when the HIDDEN has become MANIFEST to them and the inner gates of secret knowledge are flung open not to reveal this mastery to any unworthy person; also to remember their duty towards their suffering and distressed neighbours to avoid any ostentatious display of their power; and above all, to render to God, the Three in One, sincere and grateful thanks with their lips, in the silence of their hearts, and by refraining from any abuse of the Gift.

#### **Simplicity is the Seal of Truth**

As after the completion of the preface it was found that it did not cover the whole of the space allotted to it, I have, at the publisher's request, there set down the "last will and testament of Arnold Villanovanus" which I once turned into Latin verse. I am conscious that the style of my versification is wanting in neatness and elegance; but this defect was partly caused by the necessity of adhering strictly and faithfully to the Author's meaning. Testament of Arnold de Villanova

It is said that Arnold de Villanova a man who was as a credit to his race, signified his last will in the following words:

"It has its birth in the earth, its strength it doth acquire in the fire, and there becomes the true Stone of the ancient Sages. Let it be nourished for twice six hours with a clear liquid until its limbs begin to expand and grow apace. Then let it be placed in a dry and moderately warm spot for another period of twelve hours, until it has purged itself by giving out a thick steam or vapour, and becomes solid and hard within. The 'virgin's milk ' that is expressed from the better part of the Stone is then preserved in a carefully closed oval-shaped distilling vessel of glass, and is day by day wondrously changed by the quickening fire, until all the different colours resolve themselves into a fixed gentle splendour of a white radiance, which soon, under the continued genial influence of the fire, changes to a glorious purple, the outward and visible sign of the final perfection of your work."

#### **THE FIRST TREATISE**

##### **Of Nature, what she is, and what manner of men her Disciples ought to be**

Many Sages, Scholars, and learned men have in all ages, and (according to Hermes) even so early as the days before the Flood, written much concerning the preparation of the Philosopher's Stone; and if their books could be understood without a knowledge of the living processes of Nature, one might almost say that they are calculated to supersede the study of the real world around us. But though they never departed from the simple ways of Nature they have something to teach us, which, in these more sophisticated times, still need to learn, because we have applied ourselves to what are regarded as the more advanced branches of knowledge, and despise the study of so "simple " a thing as natural Generation. Hence we pay more heed to impossible things than to those objects which are broadly exhibited before our very eyes, we excel more in subtle speculations than in a sober study of Nature, and of the meaning of the Sages. It is one of the most remarkable features of human nature that we neglect those things which seem familiar, and are eager for new and strange information. The workman who has attained the highest



degree of excellence in his Art, neglects it, and applies himself to something else, or else abuses his knowledge. Our longing for an increase of knowledge urges us ever onward towards some final goal, in which we imagine that we shall find full rest and satisfaction, like the ant which is not endowed with wings till the last days of its life. In our time, the Philosophical Art has become a very subtle matter; it is the craft of the goldsmith compared with that of the humble workman who exercises his calling at the forge. We have made such mighty strides in advance that if the ancient Masters of our science, Hermes and Geber and Raymond Lullius, were to rise from the dead, they would be treated by our modern Alchemists not as Sages but as only humble learners. They would seem very poor scholars in our modern lore of futile distillations, circulations, calcinations and in all the other countless operations wherewith modern research has so famously enriched our Art though without understanding the sense of the ancient writings.

In all these respects, our learning is vastly superior to theirs. Only one thing is unfortunately wanting to us which they possessed, namely, the knack they had of actually preparing the Philosopher's Stone. Perhaps, then, their simple methods were after all the best; and it is on this supposition that I desire, in this volume, to teach you to understand

Nature so that our vain imaginations may not misdirect us in the true and simple way. Nature then, is one, true, simple, self-contained, created by God and informed with a certain universal spirit. Its end and origin are God. Its unity is also found in God, because God made all things. Nature is the one source of all things: nor is anything in the world outside Nature, or contrary to Nature. Nature is divided into four "places" in which she brings forth all things that appear and that are in the shade; and according to the good or bad quality of the "place" she brings forth good or bad things. There are only four qualities which are in all things and yet do not agree among themselves, as one is

always striving to obtain the mastery over the rest. Nature is not visible, though she acts visibly; she is a volatile spirit who manifests herself in material shapes, and her existence is in the Will of God. Students of Nature should be such as is Nature herself -- true, simple, patient, constant, and so on; above all, they should fear God, and love their

neighbors. They should always be ready to learn from Nature and to be guided by her methods, ascertaining by visible and sensible examples whether that which they propose to perform is in accordance with her possibilities. If

we would reproduce something already accomplished by Nature, we follow her, but if we would improve on her performance, we must know in and by what it is ameliorated. For instance, if we desire to impart to a metal greater excellence than Nature has given to it, we must take the metallic substance both in its male and its female varieties, else all our efforts will be in vain. It is as impossible to produce a metal out of a plant, It is most important for us to

know her "places" and those which are most in harmony and most closely allied, in order that we may join things together according to Nature, and not attempt to confound vegetables with animals, or animals with metals.

Everything should be made to act on that which is like to it -- and then Nature will perform her duty. as to make a tree out of a dog or any other animal.

## SECOND TREATISE

### Concerning the operation of Nature in our Substance, and its Seed

I have already said that Nature is one, true, and consistent, and that she is known by her products, such as trees, herbs, &c. I have also described the qualifications of a student of Nature. Now I will say a few words about the operation of Nature. As Nature has her being in the Will of God, so her will, or seed is in the Elements. She is one, and produces different things but only through the mediate instrumentality of seed. For Nature performs whatsoever the sperm requires of her, and is, as it were only the instrument of some artisan. The seed if anything is more useful to the artist than Nature herself; for Nature: for Nature without seed is, what a goldsmith is without silver and gold, or a husbandman without seed corn. Wherever there is seed, Nature will work through it, whether it be good or bad. Nature works on "seed" as God works on the free will of man. Truly it is a great marvel to behold Nature obeying the seed not because she is forced to do so but of her own will. In like manner, God permits man to do what he pleases not because He is constrained but of His good and free bounty. The seed, then, is the elixir or of anything, or its quintessence, or its most perfect digestion and decoction, or, again, the Balm of Sulphur, which is the same as the radical moisture in metals. We might say much more about this seed, but can only mention those facts which are of importance in our Art. The four elements produce seed, through the will of God and the imagination of Nature; and as the seed of the male animal has its centre or storing place in the kidneys, so the four elements by their continual action project a constant supply of seed to the centre of the earth, where it is digested, and whence it proceeds again in generative motions. Now the centre of the earth is a certain void place wherein nothing is at rest; and upon the margin or circumference of this centre the four elements project their qualities. As the male seed is emitted into the womb of the female, where only so much as is needed is retained while the rest is driven out again, so the magnetic force of our earth-centre attracts to itself as much as is needed of the cognate seminal substance, while that which cannot be used for vital generation is thrust forth in the shape of stones and other rubbish. This is the fountain-head of all things terrestrial. Let us illustrate the matter by supposing a glass of water to be set in the middle of a table, round the margin of which are placed little heaps of salt, and of powders of different colours. If the water be poured out, it will run all over the table in divergent rivulets, and will become salt where it touches the salt, red where it

dissolves the red powder, and so on. The water does not change the "places," but the several places differentiate the water. In the same way, the seed which is the product of the four elements is projected in all directions from the earth-centre, and produces different things, according to the quality of the different places. Thus, while the seed of all things is one, it is made to generate a great variety of things, just as the seed of a man might produce a man if projected into the womb of a female of his own species, or a monstrous variety of abortions, if projected into the wombs of different female animals. So long as Nature's seed remains in the centre it can indifferently produce a tree or a metal, a herb or a stone, and in like manner according to the purity of the place, it will produce what is less or more pure. But how do the elements generate the sperm or seed? There are four elements, two heavy and two light, two dry and two moist, but one driest and one moistest of all; and these are male and female. By God's will each of these is constantly striving to produce things like to itself in its own sphere. Moreover they are constantly acting on one another, and the subtle essences of all are combined in the centre, where they are well mixed and sent forth again by Archeus, the servant of Nature, as is more fully set forth in the Epilogue of these twelve Treatises.

### **THIRD TREATISE**

#### **Concerning the true and first Matter of Metals**

The first matter of metals is twofold, and one without the other cannot create a metal. The first and principal substance is the moisture of air mingled with warmth. This substance the Sages have called Mercury, and in the philosophical sea it is governed by the rays of the Sun and the Moon. The second substance is the dry heat of the earth, which is called Sulphur. But as this substance has always been kept a great mystery, let us declare it more fully, and especially its weight, ignorance of which mars the whole work. The right substance, if the quantity of it which is taken be wrong, can produce nothing but an abortion. There are some who take the entire body for their matter, that is, for their seed or sperm; others take only a part of it: both are on the wrong track. If any one, for instance, were to attempt the creation of a man out of a man's hand and a woman's foot, he would fail. For there is in every body a central atom, or vital point of the seed (its  $1/8200$  part), even in a grain of wheat. Neither the body nor the grain is all seed, but every body has a small seminal spark, which the other parts protect from all excess of heat and cold. If you have ears and eyes treasure up this fact, and be on your guard against those who would use the whole grain as seed, and those who strive to produce a highly rarefied metallic substance by the vain solution and mixture of different metals. For even the purest metals contain a certain element of impurity, while in the inferior the proportion is greater. You will have all you want if you find the point of Nature, which you must not, however, look for in the vulgar metals; it is not to be found therein, for all these, and common gold more especially, are dead. But the metals which we advise you to take are living and have vital spirits. Fire is the life of metals while they are still in their ore, and the fire of smelting is their death. But the first matter of metals as a certain moisture mixed with warm air. Its appearance is that of oily water adhering to all pure and impure things; yet in some places it is found more abundantly than in others because the earth is more open and porous in one place than in another, and has a greater magnetic force. When it becomes manifest, it is clothed in a certain vesture, especially in places where it has nothing to cling to. It is known by the fact that it is composed of three principles; but, as a metallic substance it is only one without any visible sign of conjunction, except that which may be called its vesture or shadow namely, sulphur, &c.

### **FOURTH TREATISE**

#### **How metals are produced in the Bowels in the Earth**

The metals are produced in this way: after the four elements have projected their power and virtues to the centre of the earth, they are, in the hands of the Archeus of Nature distilled and sublimed by the heat of perpetual motion towards the surface of the earth. For the earth is porous, and the air by distillation through the pores of the earth is resolved into a water out of which all things are generated. You should know that the seed of metals is the same, in the first instance, as the sperm of all other things, viz., a vaporous moisture. Hence it is foolish to seek the dissolution of metals in the first matter, which is nothing but a vapour, and in so doing philosophers have not comprehended the first matter, but only the second, as Bernard Trevisan well argues, though in a somewhat obscure manner, for he addressed himself to the Sons of the Doctrine. For my part before openly explaining this theory, I would warn all men not to seek that which exists everywhere by itself in a soft volatile form by so many circulations, calcinations, and reiterations of hard gold and silver, which can never be changed back into their original substance. Let us follow the real meaning of the writers of Alchemy whose works we read, and remember that if Art would produce any solid and permanent effect, it must follow in the footsteps of Nature, and be guided by her methods. It must trust itself to the guidance of Nature as far as Nature will lead, and go beyond her by still adhering to her rules. Now I said that all things are produced of a liquid air or a vapour which the elements distil into the centre of the earth by a continual motion, and that as soon as the Archeus has received it, his wisdom sublimes it through the pores, and distributes it to each place, producing different things according to the diverse places in which it is deposited. Some think that each metal has its own seed. But this is a great mistake for there is only one

Seed. The sperm which appears in Saturn is the same as that which is found in gold, silver, copper, &c.; their difference is caused by the place, and by the time during which Nature was at work upon them, the procreation of silver being achieved sooner than that of gold, and so with the other metals. The vapour which is sublimed by heat from the centre of the earth, passes either through cold or warm places. If the place be warm and pure, and contain adhering to it a certain fatness of sulphur, the vapour (or Mercury of the Sages) joins itself to its fatness, and sublimes it together with itself. If in the course of its further sublimation this unctuous vapour reaches other places where the earth has already been subtilized, purified, and rendered moist by previous ascending vapours, it fills the pores of this earth, and with it becomes gold. But if this unctuous moisture be carried to impure and cold places, it becomes lead; if the earth be pure and mingled with sulphur, it becomes copper. For the purer the place is, the more beautiful and perfect will the metal be. We must also note that the vapour is constantly ascending, and in its ascent from the earth's centre to its superficies, it purifies the places through which it passes. Hence precious metals are found now where none existed a thousand years ago, for this vapour, by its continual progress, ever subtilizes the crude and impure, and as continually carries away the pure with itself. This is the circulation and reiteration of Nature. All places are being more and more purified: and the purer they become the nobler are their products. In the winter this unctuous vapor is congealed by the frost. At the return of spring it is set free, and is the Magnesia which attracts to itself the kindred Mercury of the air, and gives life to all things through the rays of the Sun, the Moon and the Stars, thus bringing forth grass, flowers, and the like, for Nature is never idle Even during a single moment. This then, is the only true account of the generation of Metals. The earth is purged by a long distillation, and when the unctuous or fatty vapour approaches, the same are procreated, nor are they ever otherwise begotten notwithstanding the imaginations of those who misinterpret on this point the writings of the philosophers.

#### **FIFTH TRACT**

##### **On the generation of all kinds of Stones**

The substance of stones is the same as that of all other things; and their quality is determined by the purity of the places in which they arise when the four elements distil their vapour to the centre of the earth, the Archeus of Nature expels and sublimes it in such a manner that it carries with it in its passage through the pores of the earth, all the impurities of these places up to the surface, where they are congealed by the air, all that pure air engenders being congealed by crude air, their ingression being mutual, so that they join one with another, since Nature rejoices in Nature. Thus rocks and stones are gradually built up and generated. Now the larger the pores of the earth, the greater is the quantity of impurities carried upward; and thus the earth is most completely purified under those places where there is a great accumulation of stones or rocks at the surface, and in this manner the procreation of metals becomes easier in these places. This explains the fact that metals are scarcely ever found in plains, but nearly always in the bowels of rocky hills. The plains are often moist with elemental water which attracts to itself the rising vapour, and with it is digested by the rays of the Sun into the rich clay which potters use. In places where the soil is gross, and the vapour contains neither unctuousness nor sulphur, it produces herbs and grass in the meadows. The precious stones, such as diamonds, rubies, and emeralds, chrysopras, onyx, and carbuncle, are all generated in the same manner as ordinary stones. When the natural vapour is sublimed by itself without sulphur or the unctuousness of which we have spoken and reaches a place where there is pure salt water (i.e., in very cold places, where our sulphur cannot exist, for could it exist, this effect would be hindered), diamonds are formed. The unctuous sulphur which rises with the vapour cannot move without warmth and is instantly congealed. When it reaches a slightly cold place, leaving the vapour to continue its upward movement without it. Colours are imparted to precious stones in this way.

When the unctuous sulphur is congealed by the perpetual motion, the spirit of the water digests it in passing and purifies it by the water of the salt, until it assumes a red or white colour. This colour is volatilized by so many repeated distillations, and at length is borne upward with the purifying vapour, which by its aid is able to enter imperfect bodies, and thus to pervade them with colour; the colour is united to the partly congealed water and fills all its pores so that the two are absolutely one. For water which has no spirit is congealed by heat, and water which has a spirit is congealed by cold; but he who knows how to congeal water by means of heat, and to join to it a spirit, is like to discover something a thousand times more precious than gold, or anything which is in the world. Let him separate the spirit from the waters in order that it may putrefy, and that the grain may appear. Then let him purge off the dross, and reduce the spirit to water. This union will produce a branch which bears little resemblance to the parent stem.

#### **SIXTH TREATISE**

##### **Concerning the Second Matter and Putrefaction**

We have spoken of the first matter of all things, and after what manner they are born by Nature without seed, that is, after what manner Nature receives the matter from the elements whereof she engenders seed. We will now consider this seed and the things evolved from it. Everything that has seed is multiplied thereby, but not without the aid of Nature for seed is nothing but congealed air, or a vaporous humour enclosed in a body; and unless it be dissolved by

a warm vapour, it cannot work. Now, the nature of this seed which is produced out of the four elements, is threefold: it is either Mineral, or Vegetable, or Animal. Mineral seed is known only to the Sages. Vegetable seed is common and vulgar, as we see in fruits. Animal seed is known by imagination. But vegetable seed exhibits most clearly the process by which Nature evolves natural objects out of the four elements. Winter is the cause of putrefaction: it congeals the vital spirit in trees, and when the heat of the Sun, which magnetically attracts moisture, sets it free, the natural heat (of the tree) which is thereby stirred up, drives a subtle vapour of water towards the surface, and makes the sap to flow, always separating the pure from the impure, though the impure may sometimes precede the pure. That which is pure is congealed into flowers, the impure becomes leaves, the gross and thick hardens into bark. The bark of the tree remains fixed; the leaves fall when the pores are obstructed by heat or cold; the flowers receive a colour according to the quality of the natural heat, and bear fruit or seed. We may instance the apple, wherein is the sperm, whence the tree does not spring; but in this sperm is the seed or grain interiorly, whence the tree is born even without sperm, for multiplication is not of the sperm but of the seed. Thus we see how Nature, without our help, creates vegetable seed out of the four elements. But how about Minerals? Nature brings forth Mineral or Metallic seed in the bowels of the earth. This is the reason why so many will not believe in its existence -- because it is invisible. And on this account the vulgar unbelief is not so greatly to be wondered at: for if they hardly understand that which is openly before their eyes, how should they know anything about that which they cannot see. Yet, whether they believe it or not, the fact remains the same, and it is most true that which is above is as that which is below, and that which is born above has origin from the same source which is at work down below, even in the bowels of the earth. What prerogative have vegetables above metals that God should give seed to the one and withhold it from the other? Are not metals as much in His sight as trees? It is certain that nothing can grow without seed; for that which has no seed, is dead. The four elements must either bring forth metallic seed or produce metals without seed. In the latter case, they cannot be perfect: for nothing is complete without seed. He who can bring himself to believe that metals are destitute of seed, is unworthy to understand the mysteries of our Art. The metals then really contain their own proper seed; and it is generated in the following way. The vapour which (in the manner repeatedly described rises from the earth's centre, and is called Mercury not on account of its essence but on account of its fluidity, and the facility with which it adheres to anything, is assimilated to the sulphur on account of its internal heat; and, after congelation, is the radical humour. Thus metals are indeed generated out of mercury; but those ignorant persons who say that this first substance of metals is ordinary mercury, confound the whole hole body with the seed that is in it, seeing that common mercury, too, contains metallic seed, as well as the other metals. Let us illustrate the matter by the analogy of the human body. Therein it is certain that there is a seed whereby the species of mankind is propagated. That body (which may be likened to common mercury) contains seed, which is not seen, and of which the quantity is very small in proportion to the size of the whole body: the process of generation is performed not by the whole body, but by this seminal "congealed watery vapour." But as no vital generation could take place if the body were dissected in order to get at the seed, as the murdering of the body would kill the seed -- so ignorant Alchemists may be said to murder the body and kill the seed of metals, when they dissolve their bodies, whether of gold, silver, or lead, and corrode them with aqua fortis, in order to obtain the metallic seed. All multiplication is performed by means of male and female seed; and the two (which by themselves are barren) must be conjoined in order to bring forth fruit, i.e., a new form. Whosoever, therefore, would bring forth any good thing must take the sperm or the seed, and not the entire body. Take, then, the living male and the living female, and join them in order that they may project a sperm for the procreation of a fruit according to their kind, for let no one presume to suppose that he can make the first matter. The first matter of man is earth, and there is no one so bold as to dream that he can create a man. God alone can perform this artifice. But if the second substance (or seed) which is already created, be put in the proper place, Nature will produce a new form of the same species. The Artist only separates what is subtle from its grosser elements, and puts it into the proper "vessel." Nature does the rest. As a thing begins, so it ends. Out of one arise two, and out of two one -- as of God the Father there was begotten God the Son, and from the two proceeded God the Holy Ghost. Thus was the world made, and so also shall it end. Consider carefully these few points, and you will find, firstly the Father, then the Father and the Son, lastly, the Holy Spirit. You will find the four elements, the four luminaries, the two celestials, the two centrics. In a word there is nothing, has been, and shall be nothing in the World which is otherwise than it appears in this symbol, and a volume might be filled with its mysteries. I say, therefore, it is the attribute of God alone to make one out of one, you must produce one thing out of two by natural generation. Know, then, that the multiplying sperm is the second substance, and not the first. For the first substance of things is not seen, but is hidden in Nature or the elements: the second substance is occasionally seen by the children of knowledge.

## **SEVENTH TREATISE**

### **Concerning the Virtue of the Second Matter**

But in order that you may the better know this second matter, I will describe to you its virtues. Nature is divided into three kingdoms, the mineral, the vegetable, and the animal. It is manifest that the mineral kingdom could subsist of itself were there no vegetables or animals in the world; the vegetable in like manner, is independent of the animal and mineral. These two kingdoms were created in independence. The animal kingdom alone depends for its subsistence on the two others, and is the most noble and excellent of all; and seeing that it is the last of the three, it governs the two others, because virtue expands itself at the third, even as it is multiplied in the second. In the vegetable kingdom the first substance is the herb or the tree, which you cannot create, but which is produced by Nature alone. The second substance is the seed which you see, by which herbs and trees are propagated. In the animal kingdom the first substance is the beast or man, whom you cannot create; but the seed, or second substance, by which they are propagated, you know. In the mineral kingdom, too, you are unable to create a metal, and if you boast that you can do so, Nature will laugh at your pretensions; given even the possession of that first matter which is vaunted by the philosophers, namely, the centric salt, you cannot multiply it without gold; but the vegetable seed of metals is known only to the Sons of Science. In the case of plants, the seed is seen outwardly, and is digested by warm air. In animals the seed appears inwardly and outwardly, and is prepared in the kidneys of the male. Water is the seed of minerals, in the very centre of their heart and life; and the "kidneys of its digestion" are fire. The receptacle of vegetable seed is the earth; the receptacle of animal seed the womb of the female; and air is the receptacle of water -- the mineral seed. The receptacles of seed are the same as congelations of bodies; digestion is the same as solution, and putrefaction the same as destruction. The specific property of seed is to enter into union with other substances belonging to the same kingdom, because it is subtle, and, in fact, air congealed by fatness into water. It is recognizable by the fact that it does not become naturally united to anything outside the kingdom to which it belongs. It is not dissolved, but only congealed, as it does not need solution but only congelation. Hence it is necessary that the pores of bodies be opened to admit the sperm, in the centre of which lies the seed (which is air). When it enters its proper womb it is congealed, and congeals the pure or mixed substance which it finds. So long as there is any seed in the body the body lives; when it is all consumed the body dies; and any emission of seed weakens the body, as may be seen in the case of dissolute persons, and of trees which have been too richly laden with fruit. The seed, then, is invisible, but the sperm can be seen, and is even as a living soul, which is not found in dead things. It is extracted after two manners, of which the first is gentle and the second violent. Nothing is produced without seed, but everything comes into being by means of seed. Let all sons of knowledge remember that seed is vainly sought in dry trees, and that it is found only in those which are green.

#### **EIGHTH TREATISE**

##### **How Nature operates through our Art in the Seed**

Seed in itself produces no fruit, if it be not placed by Nature or Art in its own proper womb. Though seed in itself is the most glorious of all created things, yet the womb is its life, which causes the putrefaction of the enclosing grain or sperm, brings about the congelation of the vital atom, nourishing and stimulating its growth by the warmth of its own body. All this is constantly and regularly being enacted (by months, years, and seasons) in the above said three natural kingdoms. The process can be hastened artificially in the vegetable and mineral, but not in the animal world. In the mineral kingdom, Art can do something which Nature is unable to perform, by removing the crude air which stops up the outward pores of minerals, not in the bowels of the earth but in the circumference. The elements vie in projecting their seed into the centre

of the earth in order that it may there be digested. The centre, by a caloric movement, emits it into the womb; of these wombs there are an untold number -- as many as there are places, and one place always purer than another. Know that a pure womb will bring forth a pure form of its own species. For instance, as among animals there are wombs of women, cows, mares, bitches, so in the mineral world there are metals, stones, and salts. Now salts principally demand consideration, with their localities, according as they are less or more important.

#### **NINTH TREATISE**

##### **On the Commixtion of Metals, and the Eliciting of the Metallic Seed**

We have spoken hitherto of Nature, of Art, of bodies, sperm and seed. Let us now proceed to the practical enquiry, how metals should be mixed, and how they are mutually related. For as a woman is generated in the same womb, and out of the same seed as a man, and the only difference is in the degree of digestion, and the purity of the blood and salts, so silver is produced from the same seed, and in the same womb as gold; but the womb of the silver had more water, and, as it were less digested blood than that of gold, according to the times of the celestial moon. But if you would understand the sexual union of the metals and their manner of emitting and receiving seed look at the celestial bodies of the planets. You will see that Saturn is higher than all the rest, to whom Jupiter succeeds, then Mars, the Sun, Venus, Mercury, while the last place is occupied by the Moon. The virtues of the planets descend, but do not ascend; and so as experience teaches us, Mars is easily converted into Venus, but not Venus into Mars, which has an inferior sphere. Also Jupiter may be quickly transmuted into Mercury, because Jupiter has a higher

place; the one is second after the firmament, the other second after the earth. Saturn is the highest, the Moon lowest; the Sun combines with all, but is never ameliorated by its inferiors. There is a great correspondence between Saturn and the Moon, the Sun being medial between them; as also between Mercury and Jupiter, Mars and Venus, which all have the Sun as their centre. Most operators know how to transmute iron into copper, or Venus, without using gold, they also know how to change Jupiter into Mercury some can prepare the Moon (silver) out of Saturn; but if they could prepare gold by these changes, their secret would be worth knowing indeed. For this reason I repeat that it is important to know the mutual correspondence of metals, and their possibilities of union. There is one metal which has power to consume all others, for it is, so to speak, their water, and almost their mother, and is resisted only by the radical humour of gold and silver, and ameliorated by it. This metal is called Chalybs (steel). If gold is united to it eleven times, and emits its seed, it is weakened even unto death; but the Chalybs (steel) conceives and brings forth a son much nobler than the father; and when the seed of the son is placed in her womb it purifies it, and renders it a thousand times better fitted to produce excellent fruit. There is another Chalybs (steel) which is like this one, and created as a thing by itself by Nature this steel is able, with its wonderful virtue, to elicit from the rays of the " sun " that which so many have sought, and which is the chief principle of our Art.

#### **TENTH TREATISE**

##### **On the Supernatural Generation of the Son of the Sun**

We have treated of those things which are produced by Nature and have been created by God, so that those who are searchers of this science may comprehend more easily the possibility of Nature, and the utmost limit of her powers. I now go on to speak about the method of preparing the Philosophers Stone. The Stone or Tincture is nothing other than gold digested to the highest degree. Common gold resembles a plant without seed; but when such a plant is matured, it produces seed-and so, when gold is ripened, it produces its seed, or the Tincture. If any one asks why gold and other metals do not commonly produce seed I answer because the crudity of the ore, which has not sufficient heat, prevents it from being matured. In some places pure gold is found which Nature has been striving to mature, but which has not attained to ripeness on account of the crudity of the air. An analogous case is that of the orange tree, which bears no fruit in northern latitudes, because it has not sufficient warmth, while in warmer countries it ripens the most delicious fruit, and a like result it is possible to produce in colder countries, by means of artificial heat. The same thing happens with metallic natures, and so gold may be made to produce seed, by a wise and judicious Artist who knows how to assist Nature. Should he act independently of Nature, he would err, for in this science, as in all others, we can do nothing but supplement Nature, nor can we otherwise aid her than through the agency of heat or fire. Now, in order that Nature may be enabled to work upon a congealed metallic substance, wherein the spirit does not appear, the body must be dissolved and its pores opened. Now there are two kinds of solution, the violent and the natural; and under the former head come all those methods of solution which are in vogue among the vulgar herd of modern Alchemists, and the same are cold and useless. Natural solution takes place when the pores of the body are gently opened in our water, so that the digested seed can be emitted and placed in its womb. Our water is a water which does not wet the hands; it is a heavenly water, and yet not rain water. The "Body" is gold, which gives out the seed. Our silver (not common silver) is that which conceives the seed of the gold. There it is digested by our continual fire, for seven or even ten months, until our water consumes three, and leaves one; and this is something twofold. Then it is nourished with the milk of earth, or the fatness of that which is formed in the breasts of the earth, and is regulated and conserved by the putrefaction of the surrounding substance. In this way that infant of the second generation is born. Now us advance from theory to practice.

#### **ELEVENTH TREATISE.**

##### **Concerning the practical preparation of our Stone or Tincture by means of our Art**

Our discourse in preceding chapters has been enlarged by appropriate examples which will facilitate the understanding of the practice, which, in accordance with natural procedure, must be performed as follows: take eleven grains of our earth, by as many doses, one grain of our gold, and two grains of our silver. Here you should carefully bear in mind that common gold and silver are of no use for our purpose, as they are dead. Those which I ask you to take are the living metals. Expose them to the heat of our fire, and there will come out of them a dry liquid. The earth will first be dissolved into a water which is called Mercury of the Sages, and this water will dissolve the bodies of the gold and silver, and consume them, till only the tenth part with one part remains, which is the radical metallic humour. Then take the water of saltpetre from our earth, in which is a living river and a flowing wave. Let this water be clear, and pour on it the radical humour: expose the whole to the fire of putrefaction and generation, which is not the same as that of the first operation. Regulate the heat judiciously, until there appear colours like those of the Peacock's Tail, and then continue to apply this well-regulated heat until the colours resolve themselves into a pronounced green. Be not weary but continue till the rest of the colours have manifested. When you observe at the bottom ashes of a brown colour, while the water is almost red, you should open the vessel and dip a feather into it. With this feather smear a morsel of iron, and if it becomes tinged, pour into the vessel as much of a

certain water (which we will describe hereafter) as there is of crude air which has entered in, and then again subject it to coction over the same fire, until it colours the feather again. Further than this my experience does not go. The water I have mentioned is the menstruum of the world from the sphere of the Moon and so carefully rectified that it has power to calcine the Sun. Herein have I desired to discourse everything to your understanding and if sometimes you will take my meaning rather than my words, you will find that I have revealed all, more especially as regards the first and second work. It remains for me to say a few words about the fire. In the first operation the fire should be of one degree and continuous and should pervade the whole substance with an even warmth. In the second operation we need a natural fire, which digests and fixes the substance. Behold, I say unto you the truth! I have unfolded the regimen of the fire if only you understand Nature. But it is needful also to speak a few words concerning the vessel, which ought to be such as is indicated by Nature; and two of these vessels suffice. In the first operation the vessel should be round; in the second it should be somewhat smaller; it should also be of glass in the form of a vial or egg. But, know, above all things, that fire employed by Nature is one and its differences are determined by differences of distance. The vessel of Nature is also one, but we use two in order to accelerate the development of our substance; its material is one, but consists of two substances. If you would produce anything, look at the things that are produced. If you cannot understand those which are continually before your eyes, it will go hardly with you when you seek to produce those which are as yet unseen. Remember that God alone can create; but He has permitted the Sage to make manifest things that are hidden and concealed according to the ministry of Nature. Consider I pray you the simple water of the clouds. Who would believe that it contains in itself all mundane objects, hard stones, salts, air, earth, and fire? What shall I say of the earth, which seems simple enough and, and contains water, fire, salts, air, and much besides? O, admirable Nature, who knowest by the means of water how to produce the wonderful fruits of earth, who dost give life to them and nourish them by means of air! Everything depends upon the faculty of seeing which we bring to the study of nature. Common eyes, for instance, discern that the sun is hot; the eyes of the Sage see that the sun itself is cold and that it is only its movements which produce heat for; its effect is felt at so great a distance in space. The heat of the sun is the same as our natural fire; for as the sun is the centre of the planets and thence scatters its heat downward in all directions, so in the centre of the earth there is a sun of the earth, which by its perpetual motion drives heat or rays upward towards the surface of the earth. This inward heat is much more powerful than elemental fire but it is tempered and cooled by the water which pervades and refreshes the pores of the earth; otherwise all things would be consumed by its fierceness. In the same way, the fierce rays of the sun are tempered and assuaged by the air of the intermediate atmosphere, without which everything would be consumed, and no generation would be possible. But I must now proceed to explain after what manner the elements act upon each other. In the centre of the earth, then, there is a central sun, of which the heat pervades the whole earth to its surface by reason of the movement thereof, or by the motion of the firmament thereof. This heat changes the water of the earth into air (or vapour), which being much more subtle than water, is violently driven upward through the pores of the earth. But when it reaches the colder atmosphere it is once more condensed into water and in some places we do indeed see this water or condensed, air driven highly up into the air by the force of the central fire: just as a kettle of water when exposed to gentle heat sends upward a gentle stream of vapour and air, while the steam thickens and the upward movement becomes more intense when the fire is kindled into a blaze. By this action of the "central sun" the elements are distributed over the earth and each finds the place where in can grow. This upward current of air is not always noticeable because in many places there is not enough water to make it perceptible: an empty kettle gives out no steam I say, then, that fire or heat is the cause of the motion of the air, and the life of all things; and the earth is their nurse, or receptacle. If our earth and air were not cooled by water, the earth would be parched up, as it is even now in some places where the pores of the earth are closed up, and be obstructing the movement of the water would be placed at the mercy of the two kinds of solar heat. In this way the destruction of the world will one day be brought about. Now in our Art you should closely imitate these natural processes. There should be the Central Heat, the change of the water into air, the driving upward of the air, its diffusion through the pores of the earth, its reappearance as condensed but volatilized water. Then you must give our Ancient One gold and silver to swallow and consume, till he himself is burnt to death and his ashes are scattered into the water, which you must then subject to coction for a sufficient space of time. The result will be the Medicine which is a cure for leprosy. But be careful not to take heat for cold, or cold for heat. Mix only things which are like each other, and separate contrary elements by means of heat. If you do not follow the guidance of Nature all your efforts will be in vain. I swear by God that I have spoken to you as a father should to his son. He that hath ears, let him hear, and he that hath sense, let him understand.

## **TWELFH TREATISE**

### **Concerning the Stone and its Virtue**

We have spoken sufficiently in preceding chapters concerning the production of natural things, the elements, the first and second matters, bodies and seeds, as also of their use and virtue. I have written also of the Philosophical

Stone, and shall now speak of its virtue, in so far as experience has discovered it to me. Before, however, I proceed to describe the virtues of the Stone, I will, for the better understanding of our Art, once more recapitulate what has already been said. If any one doubts the reality of our Art, he should read the books of those ancient Sages whose good faith no one ever yet called in question, and whose right to speak on this subject cannot be challenged. If you will not believe them, I am not so foolish as to enter into a controversy with one who denies first principles: the deaf and dumb cannot speak. Why minerals alone should be excluded from God's primal benediction, when He bade all things increase and multiply after their kind, I am unable to see; and if minerals have seed they have it for the purpose of generic propagation. The Art of Alchemy is true in its nature. Nature is true also, but a true Artist is rarely found. Nature is one, our Art is one but the workmen are many. Nature, then, generates things through the Will of God out of the first Matter (the product of the elements) which is known to God alone. Nature produces things, and multiplies them out of the second substance which is known to the Sages. All elements are mutually dependent, though they do not agree when joined, but the queen of all is water, because it is the mother of all things --and over it broods the spirit of fire. When fire acts on water, and strives with it, the first matter is evolved. Thus arise vapours of sufficient denseness to combine with earth, by means of that crude air which from the very beginning was separated from it. This process is going on ceaselessly, by means of perpetual motion. For motion causes heat, as you may know by continued friction of any substance. Motion causes heat, heat moves the water; the motion of water produces air, which is the life of all living things. Thus all things grow out of water, out of its more subtle vapours are produced light and subtle things; out of its "oil," things of greater weight; out of its salt things far more beautiful and precious than the rest. But as Nature is often hindered by the impurity of this vapour, fatness, and salt, from producing perfection, experience has taught us to separate the pure from the impure. Therefore, if you would ameliorate Nature, and produce a more perfect and elaborated subject, purge the body by dissolution of all that is heterogeneous, and unite the pure to the pure, the well-digested to the well-digested, and the crude to the crude, according to the natural and not the material weight. For you must know that the central saltpetre never contains more earth than is required whether it be otherwise pure or impure. But it is different with the fatness of the water, which is never found pure. Art purges it by the action of twofold heat, and then again combines its elements.

#### **EPILOGUE**

##### **or Conclusion of these Twelve Treatises**

I have composed, O friendly reader, the preceding twelve treatises for the benefit of the students of this Art; in order that they might understand the operations of Nature, and after what manner she produces all things which are in the world, before they put their hands to any experiment. Otherwise, they might be trying to open the gate without a key, or to draw water with a sieve. For in regard to our Holy and Blessed Art, he for whom the sun shines not, walks in thick darkness, and he who does not see the light of the moon, is involved in the shades of night. Nature has her own light, which is not visible to the outward eyes. The shadow of Nature upon our eyes is the body. But where the light of Nature irradiates the mind, this mist is cleared away from the eyes, all difficulties are overcome, and things are seen in their very essence, namely, the inmost heart of our Magnesia, which corresponds to the respective centres of the Sun and Earth. The bodily nature of things is a concealing outward vesture. If you dressed a boy and a girl of twelve years of age in exactly the same way, you would be puzzled to tell which was the boy and which the girl, but when the clothes are removed they may easily be distinguished. In the same way, our understanding makes a shadow to the shadow of Nature, for our human nature is concealed by the body in the same way as the body by the clothes. I might in this place discourse fully and philosophically of the dignity of man, of his creation and generation but I will pass over these themes and touch briefly on his life alone. Man is made of earth, and lives through air; for air contains the hidden food of life, of which the invisible spirit, when congealed is better than the whole hole world.

Truly wonderful and admirable are the ways of Nature, who shews to us day by day the light of truth. I have set down in these twelve Treatises that which she has revealed to me in order that the God-fearing reader may more easily understand that which I have seen with my eyes, that which my hands have performed, without any fraud or sophistication. For without the light and knowledge of Nature it is impossible to attain to the perfection of this Art, unless it be revealed to a man by the Spirit, or secretly by a loving friend. The substance is vile and yet most precious. Take ten parts of our air; one part of living gold or living silver; put all this into your vessel; subject the air to coction until it becomes first water and then something which is not water. If you do not know how to do this and how to cook air, you will go wrong, for herein is the true Matter of the Philosophers. You must take that which is, but is not seen until the operator pleases. This is the water of our dew, which is extracted from the saltpetre of the Sages, by which all things grow, exist, and are nourished, whose womb is the centre of the celestial and terrestrial sun and moon. To speak more openly, it is our Magnet, which I have already called our Chalybs, or steel. Air generates this magnet, the magnet engenders or manifests our air. Thus Hermes says that its father is the Sun, its mother the Moon, and that the winds have fostered it in their womb, that is to say, the salt Alkali (called by the Sages salt of Ammonia, or vegetable salt) is hidden in the womb of Magnesia. The operation thereof is as follows: --



You dissolve condensed air, and in it a tenth part of gold; seal it up and expose it to our fire, until the air is changed into powder and there will be seen, given the salt of the world, a great variety of colours. The rest of this process and the method of multiplication you will find fully set forth in the writings of Lullius, and other of the ancient Sages, so therefore I do not dwell on them being content to treat only of the first and second matters. This I have done frankly, and with open heart. Think not that any man in this world has spoken more fully and clearly than I have. I have not learnt what I tell you from books, but by the experiment of my own hands. If you do not understand it at first, or are unable to accept the truth, accuse not my work, but blame rather yourself, believing that God will not reveal this secret unto you. Take it, then, in all earnestness, read and again read it, especially the Epilogue of these twelve Treatises, and diligently consider the possibilities of Nature, the action of the elements, and which is chief among them, especially in the rarefaction of air or water, by which the heavens and the whole world were created. This I admonish you to do, as a father admonishes a son. Do not wonder that I have written so many Treatises. I am not in need of books for myself but was impelled to record my experience by pity towards those who are wandering astray in the darkness of their own conceits; and though I might have set forth this secret in few words, I have written at great length in order to equip you with that knowledge of Nature, without which you could not hope to succeed in this Art. Do not be put out by the seeming contradictions with which, in accordance with the custom of the Sages, I have had to conceal my real meaning a little. There is no rose found without thorns. Revolve diligently in your mind all that I have said about the way in which the elements distil the Radical Moisture to the centre of the earth, and how the terrestrial and centric sun again raises and sublimes them, by its continual motion, to the surface of the earth. Note also the correspondence which has been affirmed between the celestial and the centric Sun for the celestial Sun and Moon have a special power and a wonderful virtue in distilling upon earth by their rays. For heat is easily united to heat, and salt to salt. As the central sun has its sea and crude perceptible water, so the celestial sun has its sea of subtle and imperceptible water (the atmosphere). On the surface of the earth the two kinds of rays meet and produce flowers and all things. Then rain receives its vital force out of the air, and unites it to that of the saltpetre of the earth. For the saltpetre of the earth is like calcined tartar, and by its dryness, attracts air to itself -- which air it dissolves into water. For this saltpetre itself was once air, and has become joined to the fatness of the earth. The more abundantly the rays of the sun descend, the greater is the quantity of saltpetre generated, and so also is the harvest on earth increased. All this does experience daily teach. I have willed thus to set forth solely for the benefit of the ignorant the correspondences which exist between all things, and the efficacious virtue of the Sun, Moon, and Stars. The wise have no need of such instruction. Our substance is openly displayed before the eyes of all, and yet is not known. Oh, how marvellous is our heaven, and our water, and our mercury, and our saltpetre which are in the world sea, and our vegetable, and our fixed and volatile sulphur, and our dead head, or dregs of our sea, and our water that does not wet the hands, and without which no mortal can live -- without which nothing is born or generated in the whole world! It is lightly esteemed by men, yet no one can do without it: for it is more precious than all the world beside, and, in short, it is nothing but our pontic-water which is congealed in the sun and moon and extracted from the sun and moon, by means of our chalybs (steel) through the skill of the Sages by a philosophical artifice and in a surprising manner . . . . I did not really intend to publish this book, for reasons that are named in the preface; but my love for earnest students of this Art got the better of my caution. So have I sought to make known my good-will to those who know me, and manifest unto the initiated that I am their companion and equal, and that I desire their acquaintance. I doubt not that there are many persons of good conduct and clear conscience who possess this great gift of God in secret. I pray and conjure them that they should preserve even the silence of Harpocrates. Let them be made wise by my example, and take warning from my dangers. Whenever I have revealed myself to the great, it has always been to my peril and loss. But by this work I now shew myself to the Sons of Hermes, while at the same time I instruct the ignorant, and direct lost seekers into the right path. Let them know that the secret is here as plainly expounded as it ever will be. I have kept nothing back except the secret of extracting our "salt of Ammonia," or "Mercury of the Sages" out of our "sea water," and the great use to which it is put. If I have not expressed myself very plainly on these points, it is only because I may not do so. The secret can only be revealed by God, who knows men's hearts and minds, and He will vouchsafe this knowledge, in answer to earnest and importunate prayer after a repeated careful perusal of this Book. The vessel, as I have said, is one, or two at most will suffice; and if you have knowledge of Nature, a continuous fire, and the right substance, you ought to succeed. Let me caution you, in conclusion, not to be led astray by those who waste their time and money on herbs, animals, stones, and all kinds of minerals but the right ones. Farewell, good reader, and may you long enjoy the results of my labours, to the glory of God, the salvation of your soul, and the good of your neighbour.

# Sendivogius - The New Chemical Light

Parable and Dialogue. [Transcribed by Jerry Bujas.]

[Go to first part - Twelve Treatises](#) . [Go to Third part - Concerning Sulphur](#).

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## A PREFACE TO THE RIDDLE OF THE SAGES

Addressed to the Sons of Truth

Though I have already given unto you, O Children of Science, a full and exhaustive account of our Art, and of the source of the universal fountain, so that there seems no further call to say anything, having, in the preceding Treatises, illustrated the mode of Nature by examples, and declared both the theory and the practice, so far it is permitted me to do, yet there may be some of my readers who think that I have expressed myself here and there in too laconical a fashion. I will therefore once more make known from beginning to end the entire process, but in the form of a philosophical enigma, so that you may judge how far I have been permitted to attain by God. There is an infinite number of books which treat of this Art, but you will scarce find any which contain a more clear explication of the truth than is here set down. I have, in the course of my life, met with a good many who fancied that they had a perfect understanding of the writings of the Sages; but their subtle style of interpretation was in glaring contrast with the simplicity of Nature, and they laughed at what they were pleased to call the rustic crudeness of my remarks. I have also frequently attempted to explain our Art to others by word of mouth; but though they called themselves Sages, they would not believe that there is such water in our sea, and attributed my remarks to temporary insanity. For this reason I am not afraid that my writings will reveal anything to unworthy persons, as I am persuaded that it is only by the gift of God that this Art can be understood. If, indeed, subtlety and mental acuteness were all that is necessary for its apprehension, I have met with many strong minds, well fitted for the investigation of such subjects. But I tell you: Be simple, and not overwise, until you have found the secret. Then you will be obliged to be prudent, and you will easily be able to compose any number of books, which is doubtless more simple for him who is in the centre and beholds the thing itself, than one who is on the circumference only, and can only go by hearsay. You have a clear description of the matter of all things, but I warn you that if you would attain to this knowledge you should continue in earnest prayer to God, and love your neighbour. In the second place, you should not be ready to imagine all manner of subtleties and refinements of which Nature knows nothing. Remain rather in the way of her simplicity, for therein you are far more likely to put your finger on the subject than if you abide in the midst of subtleties.

In reading my book, do not stick too closely to the letter of my words but read them side by side with the natural facts which they describe. You should also from the first fix your eyes steadily on the object of your search, and the scope and aim of our work. It is much wiser to learn with your mind and your brain first than by bitter experience afterwards. The object of your search should be to find a hidden thing from which, by a marvellous artifice, there is obtained a liquid by whose means gold is dissolved as gently and naturally as ice is melted in warm water. If you can find this substance, you have that out of which Nature produced gold, and though all metals and all things are derived from it, yet it takes most kindly to gold. For all other things are clogged with impurity, except gold wherein there is no uncleanness, whence in a special manner this matter is, as it were, the mother of gold. If you will not follow my instructions, and be warned by my cautions, you can derive no benefit from my book. I have spoken as plainly as my conscience would permit. If you ask who I am: I am a Cosmopolitan. If you know me, and wish to be good and honourable men, keep my name a secret. If you do not know me forbear to enquire after my name, for I shall make public nothing more than appears in this writing. Believe me, if my rank and station were not what they are, I should enjoy nothing so much as a solitary life, or to have joined Diogenes in his tub. For I behold this world full of vanity, greed, cruelty, venality, and iniquity; and I rejoice in the prospect of the glorious life to come. I no longer wonder, as once I did, that the true Sage, though he owns the Stone, does not care to prolong his life; for he daily sees heaven before his eyes, as you see your face in a glass. When God gives you what you desire, you will believe me, and not make yourself known to the world.

A Parable,

or

Enigma of the Sages

Added by way of an Appendix

Once upon a time, when I had been for many years of my life sailing from the Arctic to the Antarctic Pole, I was cast ashore by the will of God, on the coast of a certain great ocean; and though I was well acquainted with the properties of that sea, I did not know whether there was generated near those shores that little fish *Edieneis*, which is so anxiously sought, even unto this present, by men of high and low degree. But as I watched the Naiads and Nymphs disporting themselves in the water, being fatigued with my previous toils, and overwhelmed by the multitude of my thoughts, I was lulled asleep by the soft murmur of the waves; and as I slept sweetly and gently, I beheld a marvellous vision I saw ancient Neptune, with a trident in his hand, rise, with venerable aspect, from our sea, who after a friendly salutation, carried me to a most beautiful island. This island was situated in the southern hemisphere, and contained all that is required for man's use and delight. It appeared a more pleasant and delightful abode than Virgil's Elysian fields. The shores thereof were fringed with verdant myrtles and cypresses. The meadows were studded with a large variety of beautiful and fragrant flowers. The slopes of the hills were clad with vines, olives, and cedars. The roads were overhung by the intertwining branches of laurels and pomegranate trees, which afforded grateful shade to the wayfarer. The plains were covered with groves of orange and lemon trees. In short, the island was an epitome of earthly beauty. Concealed under a rock, Neptune shewed me two minerals of that island, gold and chalybs (steel). Then I was conducted to an orchard in the middle of a meadow, which was at no great distance, the same being planted with a great variety of beautiful trees. Among these he shewed me seven enriched by particular names; and two of them towered above the rest. One bore fruit which shone like the sun, and its leaves resembled gold; the fruit of the other was whiter than lilies, and its leaves were like fine silver. Neptune called the first the Solar, and the second the Lunar tree. The only thing which it was difficult to obtain in the island, was water. The inhabitants had tried to get it from a spring by means of a conduit, and to elicit it from many things. But the result was a poisonous water, and the only water that could be drunk was that condensed out of the rays of the sun and moon. The worst of it was, that no one could attract more than ten parts of this water. It was wonderful water! I can tell you; for I saw with my eyes and touched with my hands its dazzling whiteness, which surpassed all the splendour of the snow. While I stood wrapt in admiration, Neptune vanished from my sight, and there stood before me a tall man, on whose forehead the name of Saturn was inscribed. He took a vessel, and scooped up ten parts of the water, in which he placed fruit from the Solar tree; and the fruit was consumed like ice in warm water. So I said unto him: "Lord, I behold here a marvellous thing. This water is small in quantity; nevertheless, the fruit of this tree is consumed therein by a gentle heat. To what purpose is all this?" He graciously replied: "My son, it is true that this thing is wonderful. But this water is the water of life, and has such power to exalt the qualities of this fruit, that it shall afterwards, without sowing or planting -- only by its fragrance -- transmute the six trees which remain into its own nature. Moreover, this water is as a woman to the fruit: the fruits of this tree can putrefy nowhere but in this water; and though the fruit by itself be wonderful and precious -- yet when it putrefies in this water, it brings forth out of this putrefaction a Salamander that endures the fire; its blood is more precious than all treasures, and has power to render fertile six trees such as you see here, and to make their fruit sweeter than honey." Then I said unto him: "Lord, how is this thing done?" He replied: "I have already told thee that the fruits of the Solar tree are living, and they are sweet; but whereas the fruit while it is cooked in this water can inform but one part, after its coction has been completed it can inform a thousand." I then enquired whether the fruit was boiled in this water over a fierce fire, and how long? He answered this water has an inward fire, and when this is assisted by continuous outward warmth, it burns up three parts of its own body with this body of the fruit, until nothing but an incredibly small part remains, which, however, possesses the most marvellous virtue. This is cooked by the wise Master first for seven months, and then for ten. But in the meantime, on each fiftieth day, a variety of phenomena is witnessed." Again I besought him whether this fruit was cooked in several waters and whether anything was added to it. He made answer: "There is no water, either in this island or in the whole country but only this kind alone that can properly penetrate the pores of this fruit; and you should know the Solar tree also grew out of this water, which is collected by magnetic attraction out of the rays of the Sun and Moon. Hence the fruit and the water exhibit a wonderful sympathy and correspondence. If any foreign substance were added to the water, its virtue would only be impaired. Hence nothing should be put into the water but this fruit. After its decoction the fruit has life and blood, and its blood causes all barren trees to bring forth the same precious fruit." I asked whether the water was obtained by any secret process, or whether it was to be obtained everywhere? He said: "It is found everywhere, and no one can live without it, but it is best when extracted by means of our Chalybs (steel), as which is found in the belly of the Ram. If you ask what is its use, I answer that before the due amount of coction has been performed, it is deadly poison, but afterwards it is the Great Medicine, and yields 29 grains of blood, each one of which produces 864 of the fruits of the Solar tree." I asked whether it could be still further improved. "The Sages say," he returned, "that it can be increased first to ten, then to a hundred, then to a thousand, then to ten thousand times its own quantity, and so on." I asked whether that water was known by any particular name. He cried aloud saying: "Few know it, but all have seen

it, and see and love it; it has many names, but we call it the water of our sea the water that does not wet the hands." "Do they use it for any other purpose?" I enquired; "and is anything born in it?" "Every created thing," he replied, "uses it, but invisibly. All things owe their birth to it, and live in it. Nothing is, properly speaking, in it, though itself mingles with all things. It can be improved by nothing but the fruit of the Solar trees without which it is of no use in this work." I was going to ask him to speak more plainly when he began to cry out in such a loud voice that I awoke out of my sleep, and Saturn and the hope of getting my questions answered vanished together. Be contented, nevertheless, with what I have told you, and be sure that it is impossible to speak more clearly. If you do not understand what I have said, you will never grasp the writing of other philosophers. After a while, I fell into another deep sleep, in which I saw Neptune standing over me, congratulating me on our happy meeting in the Garden of the Hesperides. He held up to me a mirror, in which I saw the whole of Nature unveiled. After we had exchanged a few remarks, I thanked him for conducting me to this beautiful garden, and introducing me to the company of Saturn; and I heartily besought him to resolve for me the difficulties and doubts which Saturn had left uncleared. "For instance," I said, "I have read and believe that for every act of generation a male and a female are required; and yet Saturn spoke of generation by placing the Solar fruit in the water, or Mercury of the Sages. What did he mean? As the lord of the sea, I know that you are acquainted with these things, and I entreat of you to answer me." He said, "What you say about the act of generation is true; and yet you know that worms are produced in a different way from quadrupeds, namely by putrefaction and the place or earth in which this putrefaction occurs is feminine. In our substance the Mother is the water of which so much has been said, and its offspring is produced by putrefaction, after the manner of worms. Hence the Sages call it the Phoenix and Salamander. Its generation is a resurrection rather than a birth, and for this reason it is immortal or indestructible. Now, whatsoever is conceived of two bodies is subject to the law of death; but the life of this fruit is a separation from all that is corruptible about it. It is the same with the Phoenix, which separates of itself from its corruptible body." I enquired whether the substance was compound in its nature. "No," he said, "there is only the Solar fruit that is put into the water which must be to the fruit in the proportion of ten to one. Believe that what was here revealed to you in a dream by Saturn after the manner of our island, is not a dream, but a bright reality which will stand the test of broad daylight." With these words he abruptly left me, without listening to my further questions; and I awoke and found myself at home in Europe. My God shew to you, gentle reader, the full interpretation of my dreams! Farewell!

### **To the Triune God be Praise and Glory!**

#### **A Dialogue between Mercury, the Alchemists, and Nature**

On a certain bright morning a number of Alchemists met together in a meadow, and consulted as to the best way of preparing the Philosopher's Stone. It was arranged that they should speak in order, and each after the manner that seemed best to him. Most of them agreed that Mercury was the first substance. Others said, no, it was sulphur, or something else. These Alchemists had read the books of the Sages, and hence there was a decided majority in favour of Mercury, not only as the true first matter, but in particular as the first matter of metals, since all the philosophers seemed to cry with one voice: "O our Mercury, our Mercury," &c., whatever that word might mean. Just as the dispute began to run high, there arose a violent wind which dispersed the Alchemists into all the different countries of the world -- and as they had arrived at no conclusion, each one went on seeking the Philosopher's Stone in his own old way, this one expecting to find it in one substance, and that in another, so that the search has continued without intermission even unto this day. One of them, however, had at least got the idea into his head that Mercury was the substance of the Stone, and determined to concentrate all his efforts on the chemical preparation of Mercury saying to himself, for this kind of discourse is very common among Alchemists, that the assembly had determined nothing, and that the dispute would end only with the confection of the Stone. So he began reading the works of the philosophers, and among others that of Alanus on Mercury, whereby he became a philosopher indeed, but not one who had reached any practical conclusion. Then he took (common) Mercury and began to work with it. He placed it in a glass vessel over the fire, where it, of course, evaporated. So in his ignorance he struck his wife and said "No one but you has entered my laboratory; you must have taken my Mercury out of the vessel." The woman, with tears, protested her innocence. The Alchemist put some more Mercury into the vessel, and kept close and jealous watch over it, expecting that his wife would once more make away with it. The Mercury rose to the top of the vessel in vaporous steam. Then the Alchemist was full of joy, because he remembered that the first substance of the Stone is described by the Sages as volatile; and he thought that now at last he must be on the right track. He now began to subject the Mercury to all sorts of chemical processes, to sublime it, and to calcine it with all manner of things, with salts, sulphur, metals, minerals, blood, hair, aqua fortis, herbs, urine, and vinegar. All these substances were tried in succession, everything that he could think of was tried; but without producing the desired effect. Seeing that he had

still accomplished nothing, the poor man once more began to take thought with himself. At last he remembered reading in some authors that the matter was so contemptible that it is found on the dung hill; and then he began to operate on his Mercury with various kinds of dung. When all these experiments turned out failures, he fell into a deep sleep, and there appeared to him an old man, who elicited from him the cause of his sadness, and bade him use the pure Mercury of the Sages. When the Alchemist awoke he pondered over the words of the old man, and wondered what he could mean by "the Mercury of the Sages". But he could think of no other Mercury but that known to the common herd, and went on with his efforts to purge it; for which purpose he used, first, the excrements of animals, then those of children, and at last his own. He also went every day to the place where the old man had appeared to him, in the hope that he might be able to ask him for a more detailed explanation of his meaning. At times, he would pretend to be asleep; and because he thought that the old man might be afraid to come to him in his waking hours, he would swear to him, and say: "Be not afraid to come, old man I am most certainly asleep. See, my eyes are tightly shut". At length, from always thinking about that old man, he fell into a fever, and in his delirious visions he at last saw a phantom in the guise of that ancient standing at his bedside, and heard him say "Do not despair, my friend. Your mercury is good, and your substance is good, but it will not obey you. Why do you not charm the mercury, as serpents are charmed?" With this, the old man vanished. But the Alchemist arose, with these words still ringing in his ears: "Serpents are charmed" -- and recollecting that apothecaries ornament their mercury bottles with images of serpents, he took up the vessel with the mercury, and repeated the formula of conjuration "ux, ux, ostas," etc., substituting the word mercury for the name of the serpent: "And thou mercury, most nefarious beast." At these words the Mercury began to laugh, and said to the Alchemist "Why dost thou trouble me, my Lord Alchemist?"

**Alchemist:** Oho, do you call me your lord? Now I have touched you home. I have found a bit to bridle you with; wait a little, and you shall soon sing the tune that I bid you (Then as his courage increased, he cried angrily): I conjure you by the living God -- are you not that Mercury of the Sages?

**Mercury:** (pretending to speak in a whimpering and frightened tone of voice): Master, I am Mercury.

**Alchemist:** Why would you not obey me then? Why could I not fix you?

**Mercury:** Oh, most high and mighty Master, I implore you to spare your miserable slave! I did not know that you were such a potent philosopher.

**Alchemist:** Oh, could you not guess as much from the philosophical way in which I operated on you?

**Mercury:** I did so, most high and mighty Master, but I wished to hide myself, though now I see that I cannot hide myself from my most potent Lord.

**Alchemist:** Then you know a philosopher when you see him, as you now do, my gallant?

**Mercury:** My most high Lord, I see, and to my own great cost, that your Worship is a high and mighty and most potent philosopher.

**Alchemist:** (with a smile of satisfaction): Now at last I have found what I sought (To the Mercury, in awful tones of thunder): Now mind that you obey me, else it will be the worse for you.

**Mercury:** Gladly, Master, if I can for I am very weak.

**Alchemist:** Oho, do you begin to make excuses already?

**Mercury:** No, but I am very languid.

**Alchemist:** What is the matter with you?

**Mercury:** An Alchemist is the matter with me.

**Alchemist:** Are you laughing at me, you false rogue?

**Mercury:** Oh, no, no, Master, as God shall spare me, I spoke of an Alchemist - you are a philosopher.

**Alchemist:** Of course, of course, that is quite true. But what did the Alchemist do?

**Mercury:** Oh Master, he has done me a thousand wrongs; he belaboured and mixed me up with all manner of disagreeable and contradictory things, which have stripped me of all my powers and so I am sick, even to death.

**Alchemist:** You deserved such treatment, because you would not obey.

**Mercury:** I never yet disobeyed a philosopher, but I cannot help laughing at fools.

**Alchemist:** And what is your opinion of me?

**Mercury:** Oh, Master your Worship is a great man, and mighty philosopher, greater by far than Hermes, both in doctrine and wisdom.

**Alchemist:** Well, I won't praise myself, but I certainly am a learned man. My wife says so, too. She always calls me a profoundly learned philosopher.

**Mercury:** I quite believe you. For philosophers are men whom too much learning and thought have made mad.

**Alchemist:** Tell me, what am I to do with you? How am I to make you into the Philosopher's Stone?

**Mercury:** Oh, my master philosopher, that I cannot tell. You are a philosopher, I am the philosopher's humble slave. Whatever he wishes to make me, I become, as far as my nature will allow.

**Alchemist:** This is all very fine, but I repeat that you must tell me how to treat you, and whether you can become the Philosopher's Stone.

**Mercury:** Mr. Philosopher, if you know, you can make it, and if you don't you can't. From me you cannot learn anything with which you have been unacquainted beforehand.

**Alchemist:** You talk to me as to a simple person. Perhaps you do not know that I have lived at the courts of great princes, and have always been regarded as a very profound philosopher.

**Mercury:** I readily believe you, my Master for the filth of your brilliant experiments still cleaves to me.

**Alchemist:** Tell me then, are you the Mercury of the Sages?

**Mercury:** I am Mercury, but you should know best, whether I am the Mercury of you philosophers.

**Alchemist:** Tell me only whether you are the true Mercury or whether there is another?

**Mercury:** I am Mercury, but there is also another.

With these words the Mercury vanished. The Alchemist shouts and calls aloud, but there is no answer. At last he is fain to derive some little comfort from the thought that he has had speech of Mercury and therefore must be very dear to it. With this thought he once more sets himself to sublime, distil, calcine, precipitate, and dissolve the Mercury in the most awful manner, and with different sorts of waters. But his efforts turned out failures, and mere waste of time. Then he began to curse Mercury and to blaspheme Nature for creating it. When nature heard this, she called Mercury to her, and asked him what he had done to the Alchemist, and why he would not obey him. Mercury humbly protested his innocence. Nature admonished him to obey the Sons of Knowledge who sought to know her. Mercury promised that he would do so, but added: "Mother Nature who can satisfy fools?" Nature smiled, and departed. Mercury indignant with our Alchemist, returned also to his own place. The philosopher presently appeared with some excrements of swine, and was proceeding to ply Mercury therewith, when the latter thus wrathfully accosted him: "What do you want of me, you fool? Why did you accuse me?"

**Alchemist:** Are you he whom I so much desire to see?

**Mercury:** I am; but blind people cannot behold me.

**Alchemist:** I am not blind.

**Mercury:** You are as blind as a new-born puppy. You cannot see yourself: how then should you be able to see me?

**Alchemist:** Oh, now you are proud and despise me because I speak humbly. Perhaps you do not know that I have lived at the courts of princes, and have always been called a philosopher?

**Mercury:** The gates of princes stand wide for fools; and it is they that fare sumptuously in the palaces of the great. I quite believe that you have been at court.

**Alchemist:** You are, undoubtedly, the Devil, and not a good Mercury, if you speak like that to philosophers.

**Mercury:** Now, in confidence, tell me whether you are acquainted with any philosophers.

**Alchemist:** Do you ask this of me, when you are aware that I am myself a philosopher?

**Mercury:** (smiling): Behold the Philosopher! Well, my philosopher, what do you seek, and what would your have?

**Alchemist:** The Philosopher's Stone.

**Mercury:** Of what substance would you make it?

**Alchemist:** Of our Mercury.

**Mercury:** Oh, my philosopher, then I had better go: for I am not yours!

**Alchemist:** You are none but the Devil, and wish to lead me astray.

**Mercury:** Well, my philosopher, I think I may return the compliment: you have played the very devil with me.

**Alchemist:** Oh, what do I hear? This is most certainly the Devil. For I have done everything most scientifically, according to the writings of the Sages.

**Mercury:** Truly, you are a wonderful operator; your performances exceed your knowledge by as much as they defy the authorities which you have in your books. For they say that substances should be mixed only with substances of a kindred nature. But you have mixed me, against Nature, with dung and other foul things, and are indifferent about defiling yourself so long as you can torture me.

**Alchemist:** I do nothing against Nature: I only sow the seed in its own proper earth, according to the teaching of the Sages.

**Mercury:** You sow me in dung; at the time of the harvest I vanish, and you reap dung. Verily, you are a good husbandman!

**Alchemist:** Yet the Sages say that their substance is found on the dunghill.

**Mercury:** What they say is true, but you understand only the letter, and not the spirit of their injunctions.

**Alchemist:** Now I see that you are perhaps Mercury. But as you will not obey me, I must once more repeat the words of conjuration: Ux, ux, ostas ---

**Mercury:** (laughing): It is of no use, my friend; your words are as profitable as your works.

**Alchemist:** They say true when they call you a wonderful and inconstant and volatile substance.

**Mercury:** You call me inconstant. But to the constant I am also constant, and to the man of fixed resolve, I am fixed. But you, and the likes of you, are continually abandoning one substance for another, and are ever vagabonds in experiment.

**Alchemist:** Tell me truly, are you the Mercury which, side by side with sulphur and salt, the philosophers describe as the first principle of all things, or must I look for some other substance?

**Mercury:** The fruit, when it falls, lies near the tree that bore it. I am the same that I was except in the matter of age. In the beginning I was young, and I remained so as long as I was alone. Now, I am old, and yet I am the same as ever. I am only older than I was.

**Alchemist:** I am glad that you are old. For it is a constant and fixed substance that I require, and this also have I invariably sought.

**Mercury:** It is in vain that you come to the old man whom you did not know as a youth.

**Alchemist:** What is this you say? Did I not know you when you were young? Have I not subjected you to all manner of chemical processes, and shall I not continue to do so till I have prepared the Philosopher's Stone?

**Mercury:** Woe is me! What shall I do? I already scent the foul odour of dung. Woe is me! I beseech you Master Philosopher, not to ply me with excrements of swine -- the foul smell will drive me hence. And what more do you want of me? Am I not obedient? Do I not mingle with all things that you ask me to amalgamate with? Do I not suffer myself to be sublimated, precipitated, amalgamated, calcined? What more can I do? I have submitted to be scourged and spat upon till my miserable plight might move a heart of stone. I have given you milk, blood, flesh, butter, oil, and water. I have done all that any metal or mineral can do. And yet you have no pity on me! Woe is me!

**Alchemist:** Oho, it does you no harm, you rascal, you deserve it all richly, for not changing your form, or for resuming the old form after a mere temporary change!

**Mercury:** I do whatsoever you make me do. If you make me a body, I am a body. If you make me powder, I am powder. How can I be more obedient than I am?

**Alchemist:** Tell me, then, what you are in your centre, and I will not torment you any more.

**Mercury:** I see there is no escape from speaking fundamentally to you. If you will, you may now understand me. With my form which you see you have nothing to do. My centre is the fixed heart of all things, immortal and all-pervading. I am a faithful servant to my master, and a faithful friend to my companions, whom I do not desert, and with whom I perish. I am an immortal body. I die when I am slain, but rise to stand before the judgment seat of a discriminating judge.

**Alchemist:** Are you then the Philosopher's Stone?

**Mercury:** My mother is such, and of her is born artificially some one thing -- but my brother who lives in the citadel has in his gift that which the Sage desires.

**Alchemist:** Tell me, is your age great?

**Mercury:** My mother bore me yet I am older than my mother.

**Alchemist:** How in all the world am I to understand you if you answer my questions in dark parables? Tell me in one word, are you that fountain concerning which Bernard Count of Trevisan, has written?

**Mercury:** I am no fountain but I am water, and the fountain surrounds me.

**Alchemist:** Since-you are water, is gold dissolved in you?

**Mercury:** Whatever is with me, I love; and to that which is born with me I impart nourishment. That which is naked I cover with my wings.

**Alchemist:** I see plainly that it is impossible to talk to you. Whatever I ask you, your reply is foreign to the point. If you do not answer my questions better, I will torment you again.

**Mercury:** Have pity on me. Master, I will gladly tell you all I know.

**Alchemist:** Tell me are you afraid of the fire?

**Mercury:** I myself am fire.

**Alchemist:** Why then do you seek to escape from the fire?

**Mercury:** Because my spirit loves the spirit of the fire, and accompanies it wherever it goes.

**Alchemist:** Where do you go when you ascend with the fire?

**Mercury:** Every pilgrim looks anxiously towards his country and his home. When he has returned unto these he reposes, and he always comes back wiser than he left.

**Alchemist:** Do you return, then?

**Mercury:** Yes, but in another form.

**Alchemist:** I do not understand what you mean, nor yet about the fire.

**Mercury:** If any one knows the fire of my heart; he has seen that fire (proper heat) is my food; and the longer the spirit of my heart feeds on fire, the fatter will it be: its death is afterwards the life of all things belonging to my kingdom.

**Alchemist:** Are you great?

**Mercury:** My body, as you must know, can become one drop out of a thousand drops, and, though I am always one, you can divide my body as often as you like. But my spirit, or heart, always produces many thousands of parts out of one part.

**Alchemist:** How is this to be brought about? After what manner should my operation be performed on you?

**Mercury:** I am fire within, fire is my food and my life; but the life of fire is air, for without air fire is extinguished. Fire is stronger than air; hence I know not any repose, and crude air can neither coagulate nor restrain me. Add air to air, so that both become one in even balance; combine them with fire, and leave the whole to time.

**Alchemist:** What will happen then?

**Mercury:** Everything superfluous will be removed. The residue you burn in fire, place in water "cook," and when it is cooked you give as a medicine, and have no fear.

**Alchemist:** You do not answer my questions. Wife, bring the excrements of swine, and we will see whether we can get the better of his stubbornness.

In his utmost extremity, Mercury called in the help of Nature, amidst much lamentation and mourning over these threats of our admirable Alchemist. He impeaches the thankless operator; Nature trusts her son Mercury, whom she knows to be true and faithful and comes full of wrath to the Alchemist, calling him imperiously before her.

**Alchemist:** Who calls me?

**Nature:** What are you doing to my son, arch-fool that you are? Why do you torment him? He is willing to give you every blessing, if you can understand him.

**Alchemist:** Who dares to rebuke so great a philosopher, and a man withal so excellent as I am?

**Nature:** O fool, and of all men most insensate, I know and love all philosophers, and am loved of them. I take pleasure in aiding their efforts, and they help me to do that which I am unable to accomplish. But you so-called Alchemists are constantly offending me, and systematically doing despite to me; and this is the reason why all your efforts are doomed to failure.

**Alchemist:** It is not true. I, too, am a philosopher, and understand scientific methods of procedure. I have lived with several princes, and with more than one philosopher, as my wife can testify. Moreover, I possess at this very moment a manuscript which has lain hidden for some centuries in a certain wall. I know very well that I am almost at the end of my labours, and am on the point of composing the Philosopher's Stone; for it was revealed to me a few days ago in a dream. I have had a great many dreams, nor do I ever dream anything untrue; my wife knows it.

**Nature:** It is with you as with a great many of your fellows: at first they know everything, but in the end their knowledge turns to ignorance.

**Alchemist:** If you are truly Nature, it is you who serve for the operation of the work.

**Nature:** That is true; but it is performed only by those who know me, and such do not torment my children, nor do they hinder my working. Rather they clear away the impediments, that I may the sooner reach the goal.

**Alchemist:** That is exactly what I do.

**Nature:** No; you do nothing but cross me, and deal with my children against my will. Where you should revive you kill; where you should fix, you sublime; where you should calcine, you distil; and thus my obedient son Mercury you torment in the most fearful manner.

**Alchemist:** Then I will in future deal with him gently, and subject him only to gradual coction.

**Nature:** That is well, if you possess understanding; otherwise, you will ruin only yourself and your possessions. If you act in opposition to my commands, you hurt yourself more than him.

**Alchemist:** But how am I to make the Philosopher's Stone?

**Nature:** That question does not justify your ill treatment of my son. Know that I have many sons and daughters, and that I am swift to succour those who seek me, provided they are worthy.

**Alchemist:** But who is that Mercury?

**Nature:** Know that I have only one such son, he is one of seven, and the first among them; and though he is now all things, he was at first only one. In him are the four elements, yet he is not an element. He is a spirit, yet he has a body; a man, yet he performs a woman's part; a boy, yet he bears a man's weapons; a beast, and yet he has the wings of a bird. He is poison, yet he cures leprosy; life, yet he kills all things, a King, but another occupies his throne; he flees from the fire, yet fire is taken from him; he is water, but does not wet the hands; he is earth, and yet he is sown; he is air, and lives by water.

**Alchemist:** Now I see that I know nothing; only I must not say so. For I should lose the good opinion of my neighbours, and they would no longer entrust me with money for my experiments. I must therefore go on saying that I know everything; for there are many that expect me to do great things for them.

**Nature:** But if you go on in that way, your neighbours will at last find you out, and demand their money back.

**Alchemist:** I must amuse them with promises, as long as I can.



**Nature:** And what then?

**Alchemist:** I will try different experiments; and if they fail, I will go to some other country, and live the same life there.

**Nature:** And then?

**Alchemist:** Ha, ha, ha ! There are many countries, and many greedy persons who will suffer themselves to be gulled by my promises of mountains of gold. Thus day will follow day, and in the meantime the King or the donkey will die, or I myself. **Nature:** Such philosophers are only fit for the gallows. Be off, and take with you my most grievous curse. The best thing that you can do, is to give yourself up to the King's officers, who will quickly put an end to you and your philosophy!

# Sendivogius - The New Chemical Light

Concerning Sulphur. [Transcribed by Jerry Bujas.]

[Go to first part - Twelve Treatises](#) . [Go to second part - Parable and Dialogue..](#)

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## NEW CHEMICAL LIGHT

### SECOND PART

### CONCERNING SULPHUR

#### The Author's Anagram:

**Angelus Doce Mihi Jus (Angel, Teach me Right.)**

#### PREFACE

As I am not at liberty to write more plainly than the Ancient Sages, gentle Reader, you may possibly be dissatisfied with my Book, particularly as you have so many other philosophical treatises ready to your hand. But you may be sure that no necessity is laid upon me to write at all, and that if I have come forward it is only out of love to you, having no expectation of personal profit, and no desire for empty glory, for which reason I here refrain, as I have before done, from revealing my identity to the public. I was under the impression that in the first part of this work I had already given a lucid account of our whole Art. But my friends tell me that there is one point with which I have not yet fully dealt, and vehemently urge me to write this second treatise about Sulphur. The question is, whether even this Book will convey any information to one before whom the writings of the Sages and the Open Book of Nature are exhibited in vain. For if you could incline your ear to the teaching of Nature you would at once be able to emancipate yourself from the tutelage of printed volumes; in my opinion it is better to learn from the master himself than from one of the disciples.

In the preface to my twelve Treatises, and again in the twelfth chapter, I have already hinted at the reason why there is now so great a multitude of books on this subject, that they confound and hinder the student instead of helping him. The confusion is rendered worse confounded by the ill-will of the Sages, who seem to have set pen to paper for the express purpose of concealing their meaning; and by the carelessness with which some of the more important volumes are copied and printed; the sense of a whole passage is often hopelessly obscured by the addition or omission of one little word (e.g., the addition of the word "not" in the wrong place). Yet the student may get information even from these books (as the bee obtains honey even from poisonous flowers), if he reads them by the light of natural fact, and with constant reference to the utterances of other Sages. One writer explains another. Yet some of them are so closely beset with the difficulties of an obscure phraseology, that it is almost impossible to understand them, except by reading them side by side with the facts of Nature; for their interpreters and commentators are more hopelessly unintelligible even than the writers whom they take upon themselves to explain; the exposition is more difficult than the text. If you would succeed in this study, keep your eyes fixed on the possibilities of Nature, and on the properties of the natural substance. It is universally described as common and easy of access and apprehension, and it is so, but only to those who know it. He who knows it can discover it in the dunghill; he who does not will fail to find it even in gold I have no desire to praise myself, but this one thing I will say, that the reading of my Books, in combination with a careful study of Nature, and of the writings of other genuine possessors of this Stone, must in the end open up to you the understanding of this secret. If I have planted another tree in the dense forest of Alchemistic literature, I have done so, not in order to obstruct the path of students,

but in order to aid and refresh them by the way. Let not the diligent and God-fearing enquirer despair. If he seek the inspiration of God he will most surely find it. This knowledge is more easily obtained of God than of men. For His mercy is infinite, and He never forsakes those who put their trust in Him; with Him there is no respect of persons, nor does He despise the humble and contrite heart. He has showered the fulness of His mercy even on me, the unworthiest of all His creatures, in shewing to me His wonderful power and ineffable goodness, which I am utterly unable to declare. The only way in which I can, in a small degree, at least prove my gratitude, is by succouring my struggling brother students with friendly counsel and assistance. Rest assured, then, gentle Reader, that He will grant this boon to you, if you wait upon Him day by day with earnest prayer, and in the power of a holy and loving life. He will throw open to you the portals of Nature; and you will be amazed at the simplicity of her operations. Know for certain that Nature is wonderfully simple; and that the characteristic mark of a childlike simplicity is stamped upon all that is true and noble in Nature. If you would imitate Nature, you should take her simplicity for your model in all the operations of Art. If my Book does not please you, throw it away, and take up some other author; it is short, so that you need not spend much time in reading it through. Only persevere: to the importunate knocker the door will at length be opened. The times are at hand when many secrets of Nature will be revealed to men. The Fourth or Northern Monarchy is about to be established; the Mother of Knowledge will soon come; and many things will be brought to light that were hidden under the three preceding monarchies. This fourth kingdom God will found by the hand of a prince who will be enriched with all virtues, and endowed with wisdom greater than that of Solomon. In his time (to adopt the words of the Psalmist) mercy and truth will meet together; peace and justice will kiss each other; truth will spring up from the ground, and righteousness will look down from heaven. There will be one Shepherd and one fold; and knowledge will be the common property of all. For those days I, too, am waiting with longing. Pray to God that it may come soon, gentle Reader. Fear Him, love Him, and- read carefully the books of His chosen Sages-and you will soon see, and behold with your own eyes, that I have spoken truly.

#### **CONCERNING SULPHUR**

The Second Principle SULPHUR is by no means the least important of the great principles, since it is a part of the metals and even a principal part of the Philosopher's Stone. Many Sages have left us weighty sayings about this substance: for instance, Geber himself ("Sum of Perfection," bk. I, chap. 28), who says: "It illumines all bodies, since it is the light of the light, and their tincture." But seeing that the ancients regarded it as the noblest principle, before we proceed to speak about it, we must first explain the origin of the three principles. The origin of the principles is a subject which has hitherto been but scantily discussed in the works of the Sages; and the student who knows nothing about it, is as much in the dark in regard to this matter, as is a blind man in respect to colour. I therefore propose to make this point which my predecessors have neglected, the subject of my treatise. Now, according to the ancient Sages there are two principles of things, and more particularly of metals, namely, Sulphur and Mercury; according to the Moderns there are three: Salt, Sulphur, and Mercury, and the source of these principles are the elements; of which it therefore behoves us to speak first. Be it known to the students of this art that there are four elements, and that each has at its centre another element which makes it what it is. These are the four pillars of the world. They were in the beginning evolved and moulded out of chaos by the hand of the Creator; and it is their contrary action which keeps up the harmony and equilibrium of the mundane machinery; it is they which, through the virtue of celestial influences, produce all things above and beneath the earth. We will say a few words about each of them in due order of succession: and first of all about the nearest element, Earth.

#### **Concerning Elementary Earth**

Earth is an element of considerable quality and dignity. In this element the other three, especially fire, are latent. It is admirably adapted both to the concealment and to the manifestation of things committed to it. It is gross and porous, specifically heavy, but naturally light. It is also the Centre of the World and of the other elements; through its centre passes the axis of the earth to both poles. It is porous, as we have said, like a sponge, and produces nothing of itself; but it receives all that the other three project into it, conscientiously conceals what it should hide, and brings to light that which it should manifest. Whatsoever is committed to it putrefies in it through the action of motive heat, and is multiplied by the separation of the pure from the impure. Heavy substances are hidden in it. Light substances are driven by heat to its surface. It is the nurse and womb of all seed and commixtion; and these seeds and compounds it faithfully preserves and fosters till the season of maturity. It is cold and dry, but its dryness is tempered with water; outwardly it is visible and fixed; inwardly it is invisible and volatile. It is a virgin substance, and dead residue of the creative distillation of the world, which God will one day calcine, and after extracting the humour, create out of it a new crystalline earth. In its present state it consists of a pure and an impure element. The first is used by water for producing natural forms; the latter remains where it is. It is also the storehouse of all treasures, and in its centre is the Gehennal fire, conserving the machine of the world, and this by the expression of water, which it converts into air. This fire is produced by perpetual motion, and the influences of the Stars; it is aided by the Solar heat, which is tempered by the atmosphere, and the two together mature the growth of all things. For this reason the element of

earth has fire intrinsically, and the earth is purified by this inward fire, as every element is purified by that which is in it. The inmost part, or centre of the earth, is then the highest purity mixed with fire, in which there is ceaseless motion, and we have shewn at some length in the twelve Treatises that it is, as it were, an empty space, into which the other elements project their products. It is enough for us to remember that this elementary earth is like a sponge, and the receptacle of all other elements.

### **Concerning Elementary Water**

Water is an element of great specific gravity, full of unctuous moisture. Outwardly it is volatile inwardly it is fixed, cold, and humid It is tempered by air, and is the sperm of the world, in which the seed of all things is conserved. There is a great difference between sperm and seed. Earth is the receptacle of sperm, water the receptacle of seed.

Whatever the air, under the influence of fire, distils into the water, is imparted by the water to the earth. There is always an abundance of sperm awaiting seed, in order that it may carry it into the matrix, which is performed by the movement of the air, excited by the imagination of fire. Sometimes sperm has not a sufficient quantity of seed, for want of heat to digest it Sometimes, when there is no seed, the sperm enters the womb alone, but is ejected again without producing any fruit. At other times conception does not take place, even when there is plenty of seed in the sperm, because the womb is rendered barren by a superfluity of bad sulphur and malignant phlegm. Water is capable of commixtion with all things, by means of its volatile surface; it purifies and dissolves earth; air is congealed in it, and thus intimately united to it. It is the Solvent of the World, because by the action of heat, it penetrates the air, and carries with it a warm vapour which causes the natural generation of those things with which the earth is like a womb impregnated. When the womb has once received a due portion of seed, Nature never rests until the natural form (whatever it may be) has been produced. The humid residue, or sperm, is putrefied in the earth by means of warmth, and out of it worms and other things are generated. An intelligent Artist will readily understand how great a variety of wonders is performed by Nature through this element, as a sperm, but the said sperm must be operated upon, having already within it an imagined astral seed of a certain weight. For Nature produces pure things by means of the first putrefaction, but things far purer by means of the second, as you see in the case of wood, where vegetable fibre is produced as the result of the first putrefaction, while the putrefaction of wood engenders worms and insects-natural forms endowed with sentient life; and it is clear that animate creatures endowed with sense and motion belong to a higher creative level, and are moulded of a purer substance than plants.

Water is the menstruum (solvent) of the world, and exists in three degrees of excellence: the pure, the purer, and the purest. Of its purest substance the heavens were created; of that which is less pure the atmospheric air was formed; that which is simply pure remains in its proper sphere, where, by the Will of God, and the co-operation of Nature, it is guardian of all subtle substances here below. It has its centre in the heart of the sea; its polar axis coincides with that of the earth, whence flow forth all springs and fountains of water, which are presently swollen into great rivers. This constant movement of water preserves the earth from combustion, and distributes the seeds of things throughout its length and breadth. Yet all water courses return to the heart of the sea. As to the ultimate fate of this water opinions are divided. Some say that all water is generated in the stars, and the sea does not overflow its shores because the water is consumed by fire as it reaches the heart of the sea. But this hypothesis is contrary to Nature's methods of working: Nature produces like out of like -and how can the stars, which are air and fire, produce water? Moreover, the safety of this earth depends on the equilibrium of the four elements; if at any time the total quantity of one element exceeded that of the others, the universe would relapse into chaos. Hence, if the stars generated water, they must manifestly produce an equal quantity not only of air and fire, but also of earth-which is manifestly absurd. It is much more reasonable to suppose that the waters are chained down, as it were, to the foundation of the earth by the circumambient air, and that they are constrained by it to continue in a ceaseless movement towards the Arctic pole-because no vacuum is possible in Nature; which is also the reason why there is a Gehennal fire in the centre of the earth, which is presided over by the Archeus (the first principle) of Nature. For in the creation of the world God first of all separated the quintessence of the elements from the weltering mass of chaos; and out of it He evolved fire, the purest of all substances, giving to it the most exalted place in the universe, and making it, in a special manner, the dwelling-place of His Sacred Majesty. In the centre of chaos was kindled that fire which afterwards distilled and carried upward the purest substance of water But because this most pure fire now occupies the firmament, and surrounds the throne of God, the waters have been condensed into a body beneath it; and thus the sky is formed, while the water which now forms the atmospheric air and the lower firmament is due to the action of a lower and grosser fire As the water of the firmament cannot pass the bounds of that highest and celestial fire, so the lower fire cannot pass through the atmospheric air to the earth; nor can the air pass the bounds of this lower fire The water and the earth were formed together into one organic mass Only one part of this water was volatilized into air, in order to protect the earth from the fierce and consuming heat of the sun If there had been a vacuum in the air, all the water would have evaporated; but as the space below the firmament is already filled up with air, the great bulk of the water is kept below, near the centre of the earth, by the pressure of the air These natural conditions

continue to operate day by day, and through their normal action the world will be preserved from destruction during the good pleasure of the Creator The central fire is kindled day by day by the universal motion and influence of the celestial bodies This fire heats the water and a certain quantity of the water is dissolved into air; the air day by day keeps down by its weight the residue of the water, and causes it to form one mass with the earth And as the equilibrium of the world is thus naturally preserved by the Creator, so every natural generative process in the world must repeat the same conditions on a small scale Thus the elements below act in perfect unison with the elements above, which God created of a far greater purity and excellence, and the example of obedience to their influences, which is set by the whole universe, is imitated on a small scale by the constituent parts of the world below But let us now proceed to explain the flux and reflux of water There are two Poles-the Arctic Pole in the north, and the Antarctic Pole, or the southernmost point of the earth The Arctic Pole possesses the property of magnetic attraction; the Antarctic Pole that of magnetic repulsion Thus the Arctic Pole attracts the waters along its axis, and then they are again repelled by the Antarctic Pole along its axis; and, as the air does not permit inequality, they are once more forced back to their centre, the Arctic Pole In this their continual course from the Arctic to the Antarctic Pole, they pass through the middle (i.e., along the axis) of the earth, are diffused through its pores, and break out here and there as springs and fountains, which are swollen into rivers, and return to the Point whence they first flowed forth This universal motion is incessantly proceeding The waters then, are not generated by the stars and consumed in the heart of the sea; but they flow forth from the centre of the sea into the whole earth, and are diffused through all its pores On this principle the Sages have constructed conduits and aqueducts since it is well known that water cannot rise higher than the level of its spring or fount If this were not an actual fact, art would vainly found its practical conclusions upon it; and the natural principle involved is illustrated in the process by means of which wine is drawn out of a cask.

It may be objected to our view that if the water of our springs were derived from the sea, it would be salt, and not sweet, as we actually find it to be The answer to this objection lies in the fact that the sea water, in its passage through the pores of the earth, gradually deposits all the salt which it contains, and thus wells forth from the ground in a sweet and fresh condition It should, however, be remembered that some of our springs-called mineral or saline springs-actually do exhibit all the original saltiness of the sea water which has not passed through earth calculated to retain its mineral element In some places we also meet with hot springs, which are caused by the passage of the water through certain spots where large deposits of sulphur have been set afire by the central heat of the earth; every one who has tasted this water must have observed its sulphureous flavour Something closely analogous happens when the water passes through large deposits of iron, or alum! or copper, and acquires their taste Thus the earth IS a great distilling vessel, formed by the hand of an all wise Creator, on the model of which all Sages have constructed their small distilling vessels; and if it pleased God to extinguish the central fire, (or to destroy) the cunning machinery, this universal frame would relapse into chaos. At the end of time, He will kindle the Central Fire into a brighter flame, will cause all the water to evaporate, will calcine the earth-and thus the earth and the water will be rendered more subtle and pure, and will form a new and more glorious earth The operations of the earth and the water are always performed in combination, and are mutually dependent, since they are the two tangible elements, in which the other two work invisibly. Fire keeps the earth from being submerged, or dissolved; air keeps the fire from being extinguished; water preserves the earth from combustion. This is what the Sages call the equilibrium of the elements, and it illustrates the aid which they render to each other. Fire is closely associated with earth, and air with water. It will suffice if we remember that elementary water is the sperm and menstruum of the world, and the receptacle of seed.

### **Concerning Elementary Air**

The most noble element of air is inwardly heavy, visible, and fixed, outwardly light, volatile, and invisible. It is hot and moist, Is tempered by fire, and is nobler than earth or water. Air is volatile, but may be fixed, and when fixed, renders all bodies penetrable. Its purest substance has been formed into the vital spirits of animals, that which is less pure into the circumambient atmosphere, and the grosser residue has remained in the water, and associates with it as fire with its kindred earth. In the air the seed of all things is formed, as it were, in the body of the male, and is projected by its circulative motion into its sperm, which is water. It contains the vital spirit of all creatures, is the life of all, and penetrates and forces its seed upon all, as the man does upon the woman. It nourishes, impregnates, conserves the other elements; and we are taught by daily experience that it is the life not only of minerals, animals, and vegetables, but also of the other elements. We see that water becomes foul and unwholesome without a supply of fresh air; without it fire is extinguished-as is well known to Alchemists who regulate the temperature of their fire by the supply of air. Air is also that which conserves the pores of the earth. In short, the whole universe is kept fresh and sweet by air, and it is the vital element of man, beast, plant, and stone. It contains the seed of all things which is forced up, into vegetables for instance, through the pores of the earth by the action of fire, and thus the tree is built up atom by atom out of the vital element of congealed air. This vital force has remained in it ever since the time

when the Spirit of Life brooded over the waters in the air. The magnetic power of life which air undoubtedly possesses, was put into it by God at the Creation. As the magnet attracts to itself hard steel, and as the Arctic Pole attracts to itself the water, so the air, by means of the vegetable magnet which is in the seed, draws to itself the nutriment of the menstruum of the world (which is water). This power of attracting water is in a certain part (viz., the 280th part) of all seed. If, then, any one would be a cunning planter of trees, he should take care to turn the point of attraction towards the North; for as the Arctic Pole attracts water, so the vertical point draws to itself the seminal substance. If you would know what the point of attraction in a tree is, submerge it entirely in water; that point which always appears first, will be the point of attraction. In the air, then, is the seed and the vital spirit, or abode of the soul of every creature.

#### **Concerning Elementary Fire**

Fire is the purest and noblest of all elements, full of adhesive unctuous corrosiveness, penetrant, digestive, inwardly invisible, fixed, hot and dry, outwardly visible, and tempered by the earth. Of its purest substance was created the Throne of the Almighty; of that which is less pure, the Angels; out of fire of an inferior purity were created the stars and the heavenly luminaries; that which was less pure still was used to bear up the heavens; that which is impure and unctuous -- that, namely, which we have termed the fire of Gehenna -- is in the centre of the earth, and was there inclosed and shut up to set this lower world in motion. Though these different fires are separate, yet they are also joined together by natural sympathy.

This element is the most passive of all, and resembles a chariot when it is drawn it moves; when it is not drawn, it stands still. It exists imperceptibly in all things; and of it is fashioned the vital rational soul, which distinguishes man from all other animals, and makes him like God. This rational soul was divinely infused into his vital spirit by God, and entitles him to be regarded as a microcosm, or small world by himself. But the fire which surrounds the Throne of God is of an infinitely pure and simple essence, and this is the reason that no impure soul can know God, and that no human eye can penetrate this essential fire, for fire is the death and destruction of everything composite--and all material substances are of this nature. What I said about the restful passivity of fire, applies in a certain sense to the eternal calm and unchangeableness of the Divine Nature. For as the fire sleeps in the flint, until it is roused and stirred up from without, so the power of God, which is a consuming fire, is only roused to action by the kindling breath of His Almighty Will. How calmly and solemnly does not even an earthly monarch sit enthroned in the pomp and state of his royalty! His courtiers hardly venture to move, and all around is calm and still. But when he rises what a stir of motion and activity does he not cause! All that are about him arise with him, and presently you see him sweeping along in grand and stately majesty. Yet the pomp of an earthly prince is but a faint reflex of the glory of the King of Kings. When He utters the voice of His Will, all heaven is roused, the world trembles, and thousands of angels speed forth on His errand. But it may be asked how I come to have this knowledge about heavenly things which are removed far beyond human ken. My answer is that the Sages have been taught of God that this natural world is only an image and material copy of a heavenly and spiritual pattern: that the very existence of this world is based upon the reality of its celestial archetype; and that God has created it in imitation of the spiritual and invisible universe, in order that men might be the better enabled to comprehend His heavenly teaching, and the wonders of His absolute and ineffable power and wisdom. Thus the Sage sees heaven reflected in Nature as in a mirror . and he pursues this Art, not for the sake of gold or silver, but for the love of the knowledge which it reveals; he jealously conceals it from the sinner and the scornful, lest the mysteries of heaven should be laid bare to the vulgar gaze. If you will but rightly consider it, you yourself are an image of God, and a little picture of the great world. For a firmament you have the quintessence of the four elements attracted to the formative womb out of the chaos of seed, and bounded by your skin; your blood is fire in which lives your soul, the king of your little universe) acting through the medium of the vital spirit; your heart is the earth, where the Central Fire is always at work; our mouth is your Arctic, and your stomach your Antarctic Pole, and all your members correspond to some part of the greater world as I have set forth at some length in my work on the Harmony of the Universe and in the Chapter on Astronomy. In the microcosm of man's nature the soul is the deputy or Viceroy of the Creator. It governs the mind, and the mind governs the body: the mind is conscious of all that is conceived in the soul, and all the members understand the mind, obey it, and wait eagerly to carry out its behests. The body knows nothing of itself; all its motions and desires are caused by the mind; it is to the mind what the tool is to the craftsman. But though the rational soul operates in the body, a more important part of its activity is exerted on things outside the body: it rules absolutely outside the body, and therein differs from the vital spirits of brute beasts. In the same way, the Creator of the world partly acts in and through things belonging to this world, and is thereby, in a sense, included in this world. But He absolutely transcends this world by that infinite part of His activity which lies beyond the bounds of the universe, and which is too high and glorious for the body of the world. The great difference between the soul's extracorporal, and God's extramundane, activity, is that man's rational activity is purely imaginative and mental, whereas God's thoughts are immediately translated into real existences. I might be mentally in the streets of Rome, but my journey would be

purely imaginative; God's conceptions are at once objective essences. God, then, is included in the world, only as the soul is enclosed in the body, while it has power to do things which far transcend the capacity of the body. By material relations such as these you may know God, and learn to distinguish Him from the material manifestations of His power. When once the gates of knowledge have been flung wide for you, your understanding will be enlarged.

We said that fire was the quietest of all elements, and that it is stirred by a kind of motion well known to the Sages. The Sage should be perfectly acquainted with the generation and destruction of all things; he is familiar with the creation of the heavens, and the composition and commixion of things terrestrial; yet, though he knows everything, he cannot make everything. He knows the anatomy and composition of the human body-yet he cannot make a man. This is a mystery which the Creator has kept in His own hand. Nature cannot work till it has been supplied with a material: the first matter is furnished by God, the second matter by the Sage. But in the philosophical work Nature must excite the fire which God has enclosed in the centre of each thing. The excitation of this fire is performed by the will of Nature, and sometimes also by the will of a skillful Artist who can dispose Nature, for fire naturally purifies every species of impurity.

All composite substances are purified by fire, as all substances that are not fixed owe their purification to water. It is the property of fire to separate and divide composite substances; and this separation means a purging away of the impure from the pure. This element also acts secretly, by marvellous means, not only in opposition to the rest of the elements, but also to all other things. For as the reasonable soul was made of this most pure fire, so the vegetable soul was made of the elementary fire which Nature governs. The fire which is contained in the centre of any given thing acts in the following way: Nature provides the motive power, which stirs up the air; the air stirs up and rouses the fire, which separates, purges, digests, colours, and brings every seed to maturity, and expels the matured seed through the sperm into places or wombs, either pure or impure, more or less hot, dry, or humid; and according to the nature of the place or womb, different things are produced (cp. the Twelve Treatises). So the Most High God has ordained that, in the economy of the universe, one thing should be at enmity with another, and that the death of one thing should be the life of the other; that one thing should consume what another produces, and evolve out of it some higher and nobler form of life. The elementary separation of all living things is death; and hence it is necessary for man to die, as his body is compounded of the four elements, which cannot hold together for ever. In spite of this fact, our science furnishes an incontestible proof of man's original immortality. It is certainly true that all composite substances are liable to decomposition; that this decomposition, when it takes place in the animal world, is called death; and that the human body is a substance compounded of the four elements. But it is also true that the elements of Paradise, where man was created, are not subject to this law, seeing that they are most sure and incorruptible heavenly essences, and if man had remained in this pure and celestial region, his body would have been incapable of natural decay. Adam, however, in an evil day for our race, disobeyed his Creator, and straightway was driven forth to the beasts, into the world of corruptible elements which God had created for the beasts only. From that day forward his food was derived from perishable substances, and death began to work in his members. The pure elements of his creation were gradually mingled and infected with the corruptible elements of the outer world, and thus his body became more and more gross, and liable, through its grossness, to natural decay and death. The process of degeneration was, of course, slow in the case of Adam and his first descendants; but, as time went on, the seed out of which men were generated became more and more infected with perishable elements. The continued use of corruptible food rendered their bodies more and more gross-and human life was soon shortened to a very brief span indeed. In some favoured climes, where men eat and drink moderately, they still sometimes live to a green old age; but in our latitudes men abridge the term of their natural existence by grossly filling themselves with an excess of elementary corruptible food, and thus, before their time, become like "the beasts that perish." When the pure and essential elements are joined together in loving equilibrium, as they are in our Stone, they are inseparable and immortal, like the human body in Paradise; whence also our philosophical treasure has been compared to the creation of man, an analogy which modern wise men, who take all things literally, have understood as referring to the corrupted generation of this present order, which is produced from corruptible elements.

It was the recollection of man's immortality in Paradise that first set Sages a-thinking whether those pure and essential elements might not be obtained in this world, and united in one body. At length a merciful Creator made known to them that the desired conjunction of such elements existed in gold. It could not be found among the animals who are sustained by corruptible food, nor in vegetables, because they exhibit the elements in a state of inequality and contention. When corruptible elements are united in a certain subject, their strife must sooner or later bring about its decomposition, which is, of course, followed by putrefaction; in putrefaction, the impure is separated from the pure: and if the pure elements are then once more joined together by the action of natural heat, a much nobler and higher form of life is produced. In the strife of the elements, which follows when a body has been broken up by the victory of water, earth and air unite with fire, and together they overcome the water, digest, cook, and

ultimately congeal it-which is the beginning of a new life. For if the hidden central fire, which during life was in a state of passivity, obtain the mastery, it attracts to itself all the pure elements, which are thus separated from the impure, and form the nucleus of a far purer form of life. It is thus that our Sages are able to produce immortal things, particularly by decomposition of minerals; and you see that the whole process, from beginning to end, is the work of fire.

Thus, then, we have briefly set forth as much as will serve our purpose concerning the four elements. Truly the description of each might be extended into a large volume, but we postpone all amplification for our Treatise on Harmony, which, God helping, if our life be spared, will be opportune to a more large discourse upon natural things.

### **Concerning the Three Principles of All Things**

The three Principles of things are produced out of the four elements in the following manner: Nature, whose power is in her obedience to the Will of God, ordained from the very beginning, that the four elements should incessantly act on one another, so, in obedience to her behest, fire began to act on air, and produced Sulphur; air acted on water and produced Mercury; water, by its action on earth, produced Salt. Earth, alone, having nothing to act upon, did not produce anything, but became the nurse, or womb, of these three Principles. We designedly speak of three Principles; for though the Ancients mention only two, it is clear that they omitted the third (Salt), not from ignorance, but from a desire to lead the uninitiated astray. Whoever would be a student of this sacred science must know the marks whereby these three Principles are to be recognised, and also the process by which they are developed. For as the three Principles are produced out of four, so they, in their turn, must produce two, a male and a female; and these two must produce an incorruptible one, in which are exhibited the four (elements) in a highly purified and digested condition, and with their mutual strife hushed in unending peace and goodwill. In every natural composition these three represent the body, the spirit, and the hidden soul; and if, after purging them well, you join them together they must, by a natural process, result in a most pure substance. For though the soul is most noble, yet it cannot reach the goal without the spirit which is its place and abode; and if it is your desire to bring it back to a given place, both the soul and the place must be purged and washed from all impurity, so that the soul may dwell in glory, and nevermore depart. Without these three Principles, the Artist can do nothing, since even Nature is powerless without them. They are in all things, and without them there is nothing in the world, neither, indeed, can be. Their origin being such as we have described, it is from these, by an imitation of Nature, that you must produce the Mercury of the Philosophers, and their first matter, bearing in mind the laws which govern natural things, and especially metals. Do not think that Salt is unimportant because it is omitted by the Ancients; they could not do without it, even if they did not name it, seeing that it is the Key which opens the infernal prison house, where sulphur lies in bonds. The three Principles are necessary because they are the immediate substance of metals. The remoter substance of metals is the four elements, but no one can produce anything out of them but God; and even God makes nothing of them but these three Principles. Why, then, should the Sage lose time and labour over the four elements, when he has the substance made ready to his hand by Nature? It is surely less troublesome to go three miles than four, and as these three Principles exist in all things, and, according to their proportions, etc., produce either metals, or plants or animals, it is best to use them as our first substance. The body is earth, the spirit water, the soul fire or sulphur of gold. The Spirit augments the quantity of the body, the soul the virtue. But because in the matter of weight there is more of spirit than of fire, the spirit is uplifted, oppresses the fire, and attracts it to itself in such a way that both augment in virtue, and the earth, which is mediate between them, augments in weight. The Artist should determine which of the three Principles he is seeking and should assist it so that it may overcome its contrary. Afterwards he must seek by his skill to supplement what has been wanting in Nature and thus his chosen Principle will obtain the necessary victory. The element of earth is nothing but a receptacle, in which fire and air carry on their strife through the mediation of air. If water predominate, temporal and corruptible things are produced; if fire obtains the victory, it produces lasting and incorruptible things. So you know which of the elements ought to receive your aid. Moreover, though fire and water are in all things, they can produce nothing without air and earth. Their activity is aroused by external heat (in Nature, the Central Fire of the earth), and in their struggle they are assisted each by that which is like to it. By this strife they are subtilized in the pores of the earth, and when they ascend to the surface they produce flowers and fruit, in which they closely associate together as friends; and the more they are subtilized and purified in their ascent, the more excellent are the fruits which they produce. When the purification has thus been performed, let water and fire become friends, which they will readily do in their earth which ascends with them; and the process will be the more speedily and perfectly accomplished, if you combine the two in their proper proportions-thus improving upon Nature. In all natural compounds fire is always the smallest part; but it is aided and stirred up by the action of outward fire; and according as fire is overcome or obtains the mastery, imperfect or perfect things are the result. The outward fire does not enter into the composition as an essential part of it, but only by the effect which it helps to produce. The inward fire is sufficient, if it only receive nutriment from the outward fire, which feeds it as wood feeds elemental fire; in proportion to the quantity of

nutriment the inward fire grows and multiplies. Care should be taken, therefore) that the outward fire is not so fierce as to devour instead of feeding, the inward fire. Gentle coction will be the best means of attaining perfection, and of adding excellence to weight. But as it is difficult to add to a compound substance, I would advise rather to produce the same effect by removing that which is present in an excessive quantity. Remove that which is too much, and let the compound develop itself naturally. But many artists sow straw instead of grain; others sow both; many throw away that which the Sages love; others begin and do not persevere to the end; they look for short and easy labour in a difficult Art. But we say that this Art consists in an even mingling of the virtues of the elements-in the natural equilibrium of the hot, the dry, the cold, and the moist-in the conjunction of the male and female, the female having engendered the male, i.e., of fire and the radical humour of the metals. If you understand that the Mercury of the Sages contains within itself its own good Sulphur, digested and matured by Nature, you can accomplish the whole process by means of Mercury alone; but if you know how to add the supplement which our Art requires to the natural proportions of substances, to double the Mercury, and to triple the Sulphur, you will all the more quickly produce, first the good, then the better, and finally the best-though only one sulphur appears, and two mercuries (which, are, however, of the same stock); they should not be crude nor too much digested, yet well purged and dissolved (if you understand me).

It is really unnecessary to describe the matter of the Mercury and the Sulphur of the Sages, as it has already been as plainly delineated by the Ancients as is consistent with our vow. We do not altogether say that the Mercury of the Philosophers is a common thing, or that they have openly called it by its name, and that the matter from which Mercury and Sulphur are philosophically extracted has been plainly pointed out. For the Mercury itself is not found above ground, but is extracted by an artifice from Sulphur and Mercury conjoined, in short, Sulphur and Mercury are the ore of our quicksilver, and this quicksilver has power to dissolve, mortify, and revive metals, which power it has received from the sulphur (which has some of the properties of an acid). In order to put you on the right track, I will also tell you the difference between our quicksilver and common mercury. Common mercury does not dissolve gold and silver so as to amalgamate with them; but when our quicksilver dissolves gold and silver, it amalgamates with them in inseparable union, as water is mixed with water. Common mercury has bad combustible sulphur, which turns it black; our quicksilver contains incombustible, fixed, good, snow-white and red sulphur. Common mercury is cold and humid; our quicksilver is hot and humid. Common mercury blackens other bodies; our quicksilver renders them white and pure as crystal. Common mercury is changed by precipitation into a yellow powder and bad sulphur; our quicksilver is converted by heat into snow-white, good, fixed, and fusible sulphur. Common mercury becomes more fusible, our quicksilver more fixed, the more it is subjected to coction. Our quicksilver possesses such marvellous virtue that it would by itself be sufficient for our purpose, if subjected to gentle coction; but in order to accelerate its congelation, the Sages add to it its well digested and matured sulphur.

We might well have cited philosophers in confirmation of the points of our discourse, but as our writings are more clear than are theirs, we have no need of their support. Whosoever understands them will understand us better. If you would practise our Art, learn first to hold your tongue, and study the nature of minerals, metals, and vegetables. Our Mercury may be obtained from all things, as everything has it; only from some substances it is more easily procured than from others. Our Art is not a matter of luck or accident, but is founded on a real knowledge, and there is only one matter in the world by which, and of which, the Stone of the Philosophers is prepared. The substance is indeed to be found everywhere, but the method of its extraction out of some matters would take a lifetime, and if you begin your search without a due knowledge of natural things, more especially in minerals, you will be working in the dark and in blindness. It is, indeed, possible to set about our Art in a casual manner; and some who actually operate on our quicksilver, begin at the wrong end, and thus fail in bringing it to perfection, because they are quite in the dark about its real nature. Yet after all, we must confess that a right knowledge of our Art is the gift of God alone, and is granted to diligent students in answer to earnest and importunate prayer. To the Master it may appear easy enough; but to the beginner it must seem at first very hard and uphill work. He should not, however, despair, for in due time he will receive the reward of his diligence and aspiration; even in the dangers which the knowledge may bring upon him, he will be kept from harm by the loving hand of Providence, as I can testify from personal experience. We have with us God's Ark of the Covenant, which contains the most precious of earthly things, and is guarded by the holy Angel of the Lord. We heard that our enemies had fallen into the snare which they had laid for us; that those who sought our lives had been enclosed in the meshes of death; that those who attempted to rob us of our goods had lost all that they possessed; and that those who strove to blacken our reputation, died in shame and dishonour. Such is the care which God has of us, Who, from our childhood, has kept us safe under the shadow of His wings. And the feeling uppermost in our minds is the humbling consciousness of our utter unworthiness: we do not deserve the very least of His great mercies. But one thing we do and will do: our hope and trust always have been, are, and will be, in Him alone. We will not put our confidence in men or in princes: we will place ourselves in the hands of One who remains unchanged when all earthly power and greatness have passed away. The fear of the



Lord is the beginning of wisdom: never did Sage utter truer word than this; and if we would attain to the knowledge of this glorious science, if we would be able to use it well when we possess it, we must wait on God continually. and importune Him with earnest prayer. But to proceed with our description of the Matter. We said that it was quicksilver, and quicksilver only: whatever is added, is gained from this same substance. We have repeatedly affirmed that all things earthly are evolved out of three principles. But for our purpose they must be purged of their impurities, and then recombined; that which is wanting is added-and thus imitating and assisting Nature we arrive at a degree of perfection such as Nature is unable to attain, on account of the impurities with which her operations are clogged. Do not suffer yourself to be confounded by the apparent contradictions which the Sages have introduced into their writings for the purpose of keeping their secret. Select only those sayings which are agreeable to Nature; take the roses, leave the thorns. If you wish to produce a metal, your fundamental substance should be metallic; only a dog can beget a dog; without wheat you will vainly plough your field; and all your endeavours in this Art will be in vain, unless you take your radical humour from a metal. There is one substance, one Art, one operation It is as erroneous to suppose that any of the particular benefits of our Stone can be enjoyed before the Stone itself has been prepared, as it would be absurd to imagine that you can have a branch without a root or tree. If you have water you can cook in it various kinds of meat, and thus obtain broth of different flavours; but there will be no broth unless you have both the water and the meat In metals, then, as in all other things, there is only one first substance, but the universal substance is modified in a vast variety of ways, according to the course of its subsequent development. Thus one thing is the mother of all things. This great fact ought always to be borne in mind in studying the works of the Sages; for nothing but mistakes and disappointment can result from a slavishly literal interpretation of their books. It is a pity that, instead of humbly studying and following Nature our Alchemists are so ready to adopt any fancy or notion that happens to pass through their minds. They seek to attain the end not only without a middle part, but without so much as a beginning. But how can anyone who sets about our Art in so casual and haphazard a manner expect anything but disappointments? Let our Alchemists have done, then, once for all, with their sophistical methods, to which they ascribe so great an importance-with their dealbations, rubrefactions, fixations of the Moon, extractions of the soul of gold,-and let them place themselves under the unerring guidance of Nature For though the soul of the metal has to be extracted, it must not be killed in the operation; and the extraction of the living soul, which has to be reunited to the glorified body, must be carried on in a way very different from the violent method commonly prevailing among Alchemists. Wed not propose to multiply wheat without seed corn. But let us, in concluding this part of the subject, earnestly inculcate on the student's mind the necessity of having seed that will germinate and grow, and to avoid the use of seed which has been killed by an excess of fiery heat.

#### **Concerning Sulphur**

Among the three principles the Sages have justly assigned the first place to Sulphur, as the whole Art is concerned with the manner of its preparation. Sulphur is of three chief kinds: that which tinges or colours; that which congeals mercury and essential sulphur, which matures it. The properties and preparation of this Sulphur we propose to describe, not in a set treatise, but in a dialogue like that which brought out the essential properties of Mercury. We will only say, by way of preface, that Sulphur is more mature than the other principles, and that Mercury cannot be coagulated without it. The aim and object of our Art is to elicit from metals that Sulphur by means of which the Mercury of the Sages is, in the veins of the earth, congealed into silver and gold; in this operation the Sulphur acts the part of the male, and our Mercury that of the female. Of the composition and action of these two are engendered the Mercuries of the Philosophers.

In our former dialogue we gave an account of the meeting of Alchemists, which a sudden tempest brought to so abrupt a close Among those who took a prominent part in the proceedings, was a good friend of the first Alchemist; he was not a bad man, or an impostor, but, as they say, nobody's enemy except his own; yet he was foolish withal, and though really very ignorant, had no small opinion of his own wisdom and learning. He had at the meeting been the foremost champion of the claims of Sulphur to be-regarded as the first substance of the Stone, and was satisfied that he would have been able to make good that claim, if the meeting had not been prematurely broken up. So when he got home he resumed his operations on Sulphur in a very confident spirit. He subjected it to distillation, sublimation, calcination, fixation, and to countless other chemical processes, in which he spent much time and money. without arriving at any result whatsoever. His failures at length began to prey on his health and spirits, and in order to recruit the former, and raise the latter, he fell into the habit of taking long walks in the neighbourhood of the town where he lived. But wherever he went he could think of nothing but Sulphur. One day, with his mind full of this besetting idea, and being wrought almost to an ecstasy he entered a certain verdant grove, in which there was abundance not only of trees, herbs, and fruits, but also of animals, birds, minerals, and metals. Of water there was indeed a great scarcity; it was carried to the place by means of aqueducts, and among these was a conduit flowing with water extracted from the rays of the moon ; -- but this water was reserved for the use of the Nymph of the grove. In the grove there were two young men tending oxen and rams, and from them he learned that the grove

belonged to the Nymph Venus. The Alchemist was gratified enough, but all his thoughts were absorbed by the subject of Sulphur, and when he remembered the words of the Sages, who say that the substance is vile and common, and its treatment easy, when he recollected the vast amount of time, labour, and money which he had vainly spent upon it, he lifted up his voice and in the bitterness of his heart, cursed Sulphur. Now Sulphur was in that grove, though the Alchemist did not know it. But suddenly he heard a voice which said: "my friend why do you curse Sulphur? "

He looked up in bewilderment nobody was to be seen. "My friend, why are you so sad?" continued the voice.

**Alchemist:** Master, I seek the Philosopher's Stone as one that hungers after bread.

**Voice:** And why thus do you curse Sulphur?

**Alchemist:** My Lord, the Sages call it the substance of the Stone; yet I have spent all my time and labour in vain upon it, and am well nigh reduced to despair.

**Voice:** It is true that Sulphur is the true and chief substance of the Stone. Yet you curse it unjustly. For it lies heavily chained in a dark prison and cannot do as it would. Its hands and feet have been bound, and the doors of the dungeon closed upon it, at the bidding of its mother, Nature, who was angry with it for too readily obeying the summons of every Alchemist. It is now confined in such a perfect labyrinth of a prison, that it can be set free only by those Sages to whom Nature herself has entrusted the secret.

**Alchemist:** Ah! miserable that I am, this is why he was unable to come to me! How very hard and unkind of the mother! When is he to be set at large again?

**Voice:** That can only be by means of hard and persevering labour.

**Alchemist:** Who are his gaolers?

**Voice:** They are of his own kindred, but grievous tyrants.

**Alchemist:** And who are you?

**Voice:** I am the judge and the chief gaoler, and my name is Saturn. **Alchemist:** Then Sulphur is detained in your prison?

**Voice:** Yes; but I am not his keeper.

**Alchemist:** What does he do in prison?

**Voice:** Whatever his gaolers command.

**Alchemist:** And what can he do?

**Voice:** He can perform a thousand things, and is the heart of all. He can perfect metals and minerals, impart understanding to animals, produce flowers in herbs and trees, corrupt and perfect air; in short, he produces all the odours and paints all the colours in the world.

**Alchemist:** Of what substance does he make the flowers?

**Voice:** His guards furnish him with vessels and matter; Sulphur digests it; and according to the diversity of the digestion, and the weight of the matter, he produces choice flowers, having their special odours.

**Alchemist:** Master, is he old?

**Voice:** Know, friend, that Sulphur is the virtue of the world, and though Nature's second-born-yet the oldest of all things. To those who know him, however, he is as obedient as a little child. He is most easily recognised by the vital spirit in animals, the colour in metals, the odour in plants. Without his help his mother can do nothing.

**Alchemist:** Is he the sole heir, or has he any brothers?

**Voice:** He has some brothers who are quite unworthy of him; and a sister that he loves, and who is to him as a mother.

**Alchemist:** Is he always the same?

**Voice:** As to his nature, it is always the same. But in person his heart only is pure: his garments are spotted.

**Alchemist:** Master, was he ever quite free?

**Voice:** Yes; in the days of the great Masters and Sages whom Nature loved, and to whom she gave the keys of the prison.

**Alchemist:** Who were these wise adepts?

**Voice:** There have been very many, and among them Hermes, who was one and the same with the mother of Sulphur. After him there were kings, princes, a long line of Sages, including Aristotle and Avicenna. All these delivered Sulphur from his bonds.

**Alchemist:** What does he give to them for delivering him?

**Voice:** When he is set free, he binds his gaolers, and gives their three kingdoms to his deliverer. He also gives to him a magic mirror, in which the three parts of the wisdom of the whole world may be seen and known at a glance: and this mirror clearly exhibits the creation of the world, the influences of the celestial virtues on earthly things, and the way in which Nature composes substances by the regulation of heat. With its aid, men may at once understand the motion of the Sun and Moon, and that universal movement by which Nature herself is governed-also the various

degrees of heat, cold, moisture, and dryness, and the virtues of herbs and of all other things. By its means the physician may at once, without consulting an herbarium, tell the exact composition of any given plant or medicinal herb. But now-a-days men are content to trust to the authority of great writers, and no longer attempt to use their own eyes. They quote Aristotle and Galen, as if there was not much more to be learned from the great Book of Nature which is spread open before them. Know that all things on the earth and under the earth are engendered and produced by the three principles, but sometimes by two, unto which the third, nevertheless, adheres. He who knows these three principles, and their proportions as conjoined by Nature, can tell easily by their greater or less coction, the degrees of heat in each subject, and whether they have been well, badly, or passably cooked. For those who know the three principles know also all vegetables by sight, taste, and odour, for these senses determine the three principles, and the degree of their decoction.

**Alchemist:** Master, they say that Sulphur is a Medicine.

**Voice:** Nay, you might rather call him a physician, and to him who delivers him out of prison, he gives his blood as a Medicine.

**Alchemist:** How long can a man ward off death by means of this universal Medicine?

**Voice:** Until the time originally appointed. But many Sages who did not take it with proper caution, have died before that time.

**Alchemist:** Do you call it a poison then?

**Voice:** Have you not observed that a great flame swallows up a small one? Men who had received the Art by the teachings of others, thought that the more powerful the dose they took of our Medicine the more beneficial would be the effect. They did not consider that one grain of it has strength to penetrate many thousand pounds of metals.

**Alchemist:** How then should they have used it?

**Voice:** They ought to have taken only so much as would have strengthened and nourished, without overwhelming, their natural heat.

**Alchemist:** Master, I know how to make that Medicine.

**Voice:** Blessed are you if you do! For the blood of Sulphur is that inward virtue and dryness which congeals quicksilver into gold and imparts health and perfection to all bodies. But the blood of Sulphur is obtained only by those who can deliver him from prison; and therefore he is so closely imprisoned that he can hardly breathe, lest he should come to the Palace of the King.

**Alchemist:** Is he so closely imprisoned in all metals?

**Voice:** In some his imprisonment is less strict than in others.

**Alchemist:** Why, Lord, is he imprisoned in the metals so tyrannously?

**Voice:** Because if he once came unto his royal palace, he would no longer fear his guards. He could look from the windows with freedom, and appear before the whole world, for he would be in his own kingdom, though not in that state of highest power whereto he desires to arrive. **Alchemist:** What is his food?

**Voice:** His food is air, in a digested state, when he is free; but in prison he is compelled to consume it in a crude state.

**Alchemist:** Master, cannot those quarrels between him and his gaolers be composed?

**Voice:** Yes, by a wise and cunning craftsman.

**Alchemist:** Why does he not offer them terms of peace?

**Voice:** He cannot do so by himself: his indignation gets the better of his discretion.

**Alchemist:** Why does he not do so through some commissary?

**Voice:** He who could put an end to their strife would be a wise man, and worthy of undying honour. For if they were friends, they would help, instead of hindering each other, and bring forth immortal things.

**Alchemist:** I will gladly undertake the duty of reconciling them. For I am a very learned man, and they could not resist my practical skill. I am a great Sage, and my Alchemistic treatment would quickly bring about the desired end. But tell me, is this the true Sulphur of the Sages ?

**Voice:** He is Sulphur; you ought to know whether he is the Sulphur of the Sages.

**Alchemist:** If I find his prison, shall I be able to deliver him?

**Voice:** Yes, if you are wise enough to do so. It is easier to deliver him than to find his prison.

**Alchemist:** When I do find him, shall I be able to make him into the Philosopher's Stone ?

**Voice:** I am no prophet. But if you follow his mother's advice, and dissolve the Sulphur you will have the Stone.

**Alchemist:** In what substance is this Sulphur to be found ?

**Voice:** In all substances. All things in the world -- metals, herbs, trees, animals, stones, are its ore.

**Alchemist:** But out of what substances do the Sages procure it?

**Voice:** My friend, you press me somewhat too closely. But I may say that though it is every where, yet it has certain palaces where the Sages can most conveniently find it; and they worship it when it swims in its sea and sports with

Vulcan (god of fire), though there it is disguised in a most poor garb. Now is it in a dark prison, hidden from sight. But it is one only subject, and if you cannot find it at home you will scarcely do so in the forest. Yet, to give you some heart in your research, I will solemnly assure you that it is most perfect in gold and silver-most easily obtained in quicksilver.

With these words Saturn departed, and the Alchemist, being weary with walking, fell into a deep sleep, in which he saw the following vision: He beheld in that grove a spring of water, near which Salt and Sulphur were walking and quarreling, until at last they began to fight. Salt dealt Sulphur a grievous wound, out of which there flowed, instead of blood, pure, milk-white water, that swelled into a great river. In this river the virgin goddess, Diana, came to bathe; and a certain bold prince, who was passing by, was inflamed with great love towards her; which she, perceiving and returning, pretended to be sinking under water. The prince bade his attendants assist her; but they excused themselves, saying that the river, though it looked small and all but dried up, was most dangerous. " And," said they, " many of those who have passed here before have perished in it." Then that prince threw off his thick cloak, plunged into the river, and stretched out his arm to save the beautiful Diana; but she grasped it so convulsively that they both sank under water together. Soon afterwards their souls were seen rising upward above the water, and they said, " We have done well, for in no other way could we be delivered from our stained and spotted bodies."

**Alchemist:** (speaking): Will you ever return into those bodies?

**Souls:** Not while they are so polluted-but when they are cleansed, and the river is dried up by the heat of the sun.

**Alchemist:** What do you do in the meantime?

**Souls:** We soar above the water till the storm and the mists cease....

Then the Alchemist thought that he saw a great number of his fellows come to the spot where the body of the Sulphur lay slain by the Salt; and they divided it among themselves, and gave a piece to him also. Then they went home, and began to operate on their (dead) Sulphur, and are at it to this day. Presently Saturn returned, and the Alchemist said: Master, come quickly, I have found Sulphur -- help me to make the Stone.

**Saturn:** Gladly, my friend. Prepare the quicksilver, and the sulphur, and give me the vessel.

**Alchemist:** Oh, I do not want Mercury. It is a delusion and a snare, as my friend the other Alchemist discovered to his smart.

**Saturn:** I can do nothing without quicksilver.

**Alchemist:** Oh no, we will make it of Sulphur only.

So they set to work on that piece of dead Sulphur, and sublimed, calcined, and subjected it to all manner of chemical operations. But they produced nothing save little bits of sulphurous tow, such as they use for lighting fires. Then the Alchemist confessed the fruitlessness of his endeavours, and bade Saturn set about the work in his own way. Then Saturn took two kinds of quicksilver, of different substance but one root, washed them with his urine, and called them the sulphurs of sulphurs; then he mixed the fixed with the volatile, after which he placed them in a proper vessel, and set a watch to prevent the sulphur from escaping; afterwards he placed them in a bath of very gentle heat -- and thus they made the Philosopher's Stone, which must always follow as the outcome of the right substance. Then the Alchemist took it in his hand, admired its beautiful purple colour, and danced about with it, shouting aloud with joy and delight. Suddenly the glass slipped out of his hand and broke into a thousand pieces; the stone vanished; and the Alchemist awoke with nothing in his hand but some pieces of sulphurous tow. There are a good many Alchemists who, having an extremely favourable opinion of themselves, and fancying that they can hear the grass grow, rail against this Art, because they think that if the Stone were not a mere delusion, they could not have failed to find it. We, for our part, are not over anxious to rob these people of their comfortable conviction. But to men who were worthy (men both of high and low degree) we have repeatedly proved the reality of our Art by incontestable ocular evidence. Let me warn those who wish to follow the true method in studying our Art, airways to read with constant reference to natural facts, and never, under any circumstances, to do anything contrary to Nature. If the Sages say that fire does not burn, they must not believe it; for Nature is greater than the Sages; but if they say that it is the property of fire to dry and heat things, they will accept this statement, because it is in accordance with the truth of Nature --- and the facts of Nature are always simple and plain. If any one came and taught you to make this Stone, as though he were giving you a receipt for making cheese out of milk, he might speak more plainly than I have done; but I am compelled to veil and conceal my meaning because of the vow which my Master exacted of me. My last words shall be addressed to you who have already made some progress in this Art. Have you been where the bridegroom has been married to the bride, and the nuptials were celebrated in the house of Nature? Have you heard how the vulgar have seen this Sulphur, as much as have you who have taken such pains to seek it? If you wish that even old women should practise your philosophy, shew the dealbation of these sulphurs, and say openly to the common people: Behold, the water is divided, and the Sulphur has gone forth; when it returns it will be whiter than snow, and will congeal the water. Burn the Sulphur with incombustible sulphur, wash it, and make it white and

purple until the Sulphur becomes Mercury, and the Mercury Sulphur, and you can proceed to quicken it with the soul of gold. Our Mercury must be corrected by means of Sulphur-otherwise it is unprofitable. A prince without a people is a wretched sight-and so is an Alchemist without Sulphur and Mercury. If you understand me, I have spoken.

The Alchemist went home, bewailed the broken Stone, and his folly in not asking Saturn about the Salt of the Sages, and the way of distinguishing between it and ordinary salt. The rest he related to his wife.

Conclusion Every student of this Art should first carefully read what is said-in this and other Treatises -- about the creation, operation, properties, and effects of the four elements; otherwise he cannot apprehend the nature of the three principles, or find the substance of the Stone, or understand its development. God has created the elements out of chaos; nature has evolved the three principles out of the elements; and out of these principles she makes all things, and gives power to her beloved disciples to produce marvelous preparations. If Nature produces metals out of the principles, Art must follow her example. It is one of the rules of Nature to act through intermediate substances; and this book should enable the student to judge what substances are intermediate between the elements and metals, and between metals and the Stone. The difference between gold and water is great, that between water and mercury not so great, and that between gold and mercury very small, for mercury is the habitation of gold, water the habitation of mercury, and sulphur is that which coagulates mercury. The whole arcanum lies hidden in the Sulphur of the Sages, which is also contained in the inmost part of their Mercury, which has to be prepared in a certain way that shall be described on another occasion.

I have not written this Treatise with the object of refuting the ancient Sages, but only for the purpose of correcting, explaining, and supplementing their statements. After all, they were only men and they sometimes did make assertions which can now no longer be maintained. For instance, when Albertus Magnus says that gold was once found to have developed in the teeth of a dead man, he is out of harmony with the possibilities of Nature; for an animal substance can never develop into a mineral. It is true that animals and vegetables contain sulphur and mercury, as well as minerals; but these principles are animal and vegetable, not mineral. If there were no animal sulphur in man, the mercury of his blood could not be congealed into flesh and bones; and if plants contained no vegetable sulphur, their mercury or water (sap) would not be congealed into leaves and flowers. The three kinds of sulphur are essentially the same, but, like the three mercuries, they are differentiated according to the three kingdoms, and cannot act outside their own kingdoms. Each kind of mercury can be coagulated by none but its own sulphur, and if gold was found in the teeth of a dead man it must have been introduced in an artificial manner-either as gold, or in the shape of some other metal which by the gradual action of its own metallic sulphur on its metallic mercury, was afterwards transmuted into gold. It is mistaken impressions and superstitious notions, like this one of Albertus Magnus, that we have set ourselves to correct in this Treatise, by stating once for all the true facts of animal, vegetable, and mineral development.

Let the painstaking student be satisfied to have received a true account of the origin of the Three Principles. There is no greater help towards a successful end than a good beginning. I have in this Treatise started the student on the right road, and given him clear and practical directions. With God's blessing, and by dint of diligent and persevering study, he may now fairly hope to reach the glorious goal. But I, having told out all that is lawful for me to utter, now commit myself to the mercy of a loving Creator, who will receive me to Himself; and I commend the gentle and pious Reader to the same great Father of All, to whom be praise and glory, through the endless succession of the ages.

## Alchemical allegories

Alchemical texts often use elaborate extended allegories as a means of communicating key philosophical points, or to illustrate a particular alchemical process. In these allegorical texts a figure, with which the reader is supposed to identify, goes on an journey in search of wisdom or understanding of the mysteries of alchemy. There this figure meets various archetypal characters, kings, queens, various alchemical birds and animals, and witnesses a process of transformation. This parallels the use of series of symbolic illustrations in various alchemical books and manuscripts - these allegories are in essence the working out in text of similar alchemical ideas and processes as are found in the sequences of emblematic symbols.

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[The Allegory of John of the the Fountain](#)

[The Fountain allegory of Bernard of Treviso](#)

[The Parabola of Henricus Madathanus](#)

[Lumen de lumine](#)  
[An adept's allegory to a certain scholar](#)  
[The Duenech allegory](#)  
[The Globe allegory](#)  
[The Golden Age Restored](#)  
[Greverus](#)  
[The allegory of Merlin](#)  
[Muller's allegory](#)  
[Ruland's allegory](#)  
[Sendivogius' Enigma of the Sages](#)  
[Thomas Vaughan's allegory of the Mountain](#)  
[Allegories of Zosimos of Panopolis](#)

Other related allegorical works:-

[Thomas Campanella's \*City of the Sun\*](#)  
[Francis Bacon's \*New Atlantis\*](#)  
[The allegorical tale in Novalis' novel \*Heinrich von Ofterdingen\*](#)  
[The Mystic Tower from \*The Mystic Rose from the Garden of the King\*](#)

## Allegory of John of the Fountain

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The Fountain of the Lovers of the Science,  
composed by John Fountain  
of Valencienn in the County of Hainault.  
Lyons 1590.  
The third edition.

[This English translation of this important early alchemical allegory (thought to have been composed in the 15th century) is found in MS. Sloane 3637 in the British Library (a 17th century manuscript). This work was published in French in various editions, the earliest of which I have seen being issued at Paris in 1561, though the Sloane manuscript refers to the edition published at Lyon in 1590. A. McLean.]

[Back to allegories.](#)

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It was in the time of the month of May, when one should bury sorrow and care, that I entered into an orchard, whereof Zephyrus was the gardener.

When I passed before the Garden, I was not clothed in silk, but arrayed in sorry garments, that I might not in public appear naked; and diverting myself with a desire to chase away unpleasant thoughts, I heard an harmonious song of many grateful birds. Then I beheld the entrance of the garden which was shut, but as I judged by my sight, Zephyrus soon opened it. He afterwards retired, seeming thereby as if he had not done it. And when I saw the manner of it, I retired a little back, and afterwards I entered in. My teeth not having eaten for a day I was very dry and hungry. But I carried bread with me, which I had saved for a week. Then I perceived a fountain of very clear, pure and fine water, which was under a hawthorn tree. I joyfully sat down by it, and made me pottage of my bread. Then after eating I fell asleep within this pleasant orchard. And according to my apprehension, I slept long enough for the pleasure which I took, being in the dream which I dreamed. You now may know it from my dream, and I after found it a fiction. It is true that methought two comely Ladies with beautiful looks, seeming like the daughters of a King, in respect of their noble attire, came softly towards me, and I humbly saluted them, saying to them, Glorious Ladies, God save you both bodies and souls, May it please you to tell me your names, do not ye deny me this.

One answered very courteously. Friend my name is Knowledge. Behold here Reason which accompanied me, whether it be in the mountains, or in the valleys, or in the fields, she can make you very wise. Then understanding this language and believing myself to be awake, I much wondered at what happened. For I saw issue from the fountain, which is so agreeable and wholesome, seven streams which I had never seen before. Having lain me down

in this way, which wetteth me so much, that I was all be-dirtied, the water there gushed out abundantly. Then I desired the Lady Reason who was with Knowledge, to tell me the signification of the fountain, and the streams which are so plentiful and comely, and whose the enclosure was, on all sides well beset with trees and with sweet flowers, moistened with running waters, so that I thought I never saw its equal. But she most gently said to me. You, my friend, shall know how this affair does stand, which you so much desire to know; hearken attentively to me. In it the fountain has a thing, which is most nobly contained. He who shall know it well, will love it above all other things. He who would seek and search it out, and being found put it afterwards into the earth and dry it to a most subtle powder, then again dissolve it in its water, but which has before been separated, then gather the parts together, which the earth shall set to rot in the water which should nourish it. Thence there will a maiden breed, bearing fruit at both her breasts. But that we should remove the rottenness, which neither she nor her fruit does care for, the maid I speak of in many things bestirs herself, and fervently desires it. For she mounts into the air flying on high; afterwards descending down gliding in the valley, and in descending down she fawns the fawn which Nature gives to her.

It is a Dragon which has three throats, hungry and never satiated: all around him everyone assaults or kicks at him, surrounding him just as it were in a street and chasing him with a violent pursuit, so that a sweat do cover his face, (alias But beforehand by heat one drives away the sweat which covers the face) which blackens and beglews it, as with bird lime then impregnates it and [le mengue - an unknown word]. In the same manner she brings forth again (This amorously done) much more powerful than before, then drinks it as the juice of the apple. So the infant according to its manner often drinks, and afterward brings forth again, so that it clearer is than crystal, in truth the work is just so [Ytall - another obscure word]. And when it is so shining in a most strong and powerful water, it thinketh to devour its mother, who has eaten up its brother and father. So as it gives suck and broods, the dragon strikes it with his tail. Into two parts divide its Mother, which does assist it after this division: deliver it then to the three throats, which they have sooner taken it than a gargle.

Tis then the strongest in the World, there's nothing ever does confound it. Tis marvellous and powerful, one ounce is worth a hundred weight of Gold. it is a fire of such a nature, that it overcomes corruption, and transmutes into another substance, since it brings it to its own likeness and cureth every distemper, The imposhume leprosy and gout; and gives youth to ancient bodies, and to the young ones wit and mirth. Tis as a miracle from God. Without this the Treacle cannot be made, nor any thing which is found underneath the heavens, which is experienced by the ancient prophets and doctors who teach us Nature.

But one dare not make more enquiry, for fear of the Governors of the Earth; may such a mischief never happen, for without Sin one may do this. Many Wise loved it much, accursed be he who has defamed it. One ought never to reveal it, but to those who will love God, and those who will have the Victory, to serve God, love or believe. For he to whom God giveth time to live so long that he is some place have wrought this work, has from God obtained for himself grace or favour, know this for certain. Wherefore he should devoutly pray for those holy men who have put it into writing according to their way of discourse. Philosophers and Saints discreet men whose numbers I cannot reckon up. But may God shower all mercy on them who thus far have opened it. And for those who love the Science may God give them estate and patience.

You ought to know that this same serpent, which I at first did mention to you, is governed by the seven streams, which are so amiable and fair. So I was minded to describe it, but I will name otherwise. It is a noble worthy Stone made by a Science divine, in which more virtue does abound, than in any thing which is in the World. Tis found out by Astronomy, and by the true Philosophy. It is produced in the Mountains, where there grows no other strange or foreign thing (alias, they find it grow aloft with all it ought to have). Know it for an approved truth, that many wise men have found it there, and it may there be still found out, with taking pains to labour well. It is the cabinet (or the quarry) of the precious stones of the philosophers which is so amiable and dear. One may have it easily and so tis better that all that can be had. But you will have undergone a deal of toil, before you have found it out. Having it you shall fail of nothing, which we can find upon this earthen world. Now let us return unto the fountain, there to know a certain thing.

This valuable fountain does belong to a Lady of honour who is called Nature. Who ought to be much honoured; for each thing is made by her, and if she fails there all is undone. This Lady I assure you has been a long time established. For as soon as God had made the Elements which are perfect, Water, Air, Earth and Fire, Nature was perfect in them all. Without nature there could not grow a little oyster in the Sea. Natures the Mother of all things in the World. The noblest thing which is in Nature, does very well appear in the figure of a Man which Nature has made, wherein she has erred in nothing. So it does in many things which are produced by Nature. Birds, trees, beasts little flowers, they are all made by Nature. And so likewise it is of metals, which are not alike nor equal. For by herself they are made, very deep within the earth. Of which you will have a fuller account, when Nature shall show it you: whom I desire that you would see, to the end that you may the better follow her way and her path in your

work, for she must make the discovery to you.

As she was making this discourse, I saw Nature approaching, and presently without delay I went straight on to meet her, and humbly to salute her. But truly she first bowed to me, giving me the salutation. Then Reason said, see Nature here, let it be all your care to love her, for it is she will make you the prudent Master of her Work.

I hearkened diligently, and she undertook to ask me whence I was and what I sought for in that place, because it was very wild and full of darkness for those who were not clerks. Lady, said I, by the God of the Heavens I came hither as those who know not whether to go to find out some good adventure. But I will tell you without delay and propound my adventure in short.

I have heretofore seen a very great prelate, skillful, a clerk, prudent and cunning, who discoursed in common speech so that he made many a man wise, to know the medicine which he made, very high and very precious: demonstrating its excellence by very great experiment, he spoke with very great reverence of the Philosophers and their Science. He had been at a very good school; then I was put to a school, which was desirous to learn and know a better things than all possessions. And it happened to me to ask him whence this science came at first. If one met with it in writing, and who it was who showed it. He answered me without delay, in this discourse which I will tell you.

The Science is the gift of God, which comes by inspiration, so is knowledge given by God, and is inspired into Man. But with this that one do well improve at school, by his understanding. But before a letter was seen, this surely was a Science known, by people not learned but inspired, who ought highly to be honoured, for many have found out this Science by the divine Wisdom.

And further God is omnipotent, to give to his true servant such a knowledge as he pleases. Wherefore is displeases many clerks, saying that no one is sufficient, if he have not been a student. He who is not a Master of Arts or Doctor, gets no honour among the clerks. And can you blame them for this when they no nought but praising one another. But he who well would punish them must take the books away from them. Then their knowledge will be failing in many clerks, doubt it not. And it will not be in their lays, who make up round rhymes and songs, and who know not how to versify. And many things which many men do freely make a trade of, which they find not in their books. The carpenter and the mason study but very little. No. And they also surely make as good use, as those who study Physick, or Law, or Divinity; for the employment of their Life.

From henceforth I was much incited wholly to apply my mind, so as by true experience to be able to obtain the knowledge of which many men desire, by the favour of the sovereign Lord.

Reason and Nature I assure you hearkened well unto my story. Then said I to Nature, Madame, Alas I am Body and Soul always in care desiring to learn the science, where I cannot fail of having honour in my life, without any envying me. For all my riches I will get as the labourers of the ground, to dig and hough the land, and afterwards to sow their seed, as the true workman do; who make their riches and their praise. And for that reason I would pray you, that you would be pleased to tell me, how they do call this Fountain, which is so amiable and wholesome. She answered; Friends behold, since you desire to know it; It most properly is called, the Fountain of the Lovers. How it must be known to you, that ever since our Mother Eve, that I have governed all the world, as great as tis in all the Circle, nothing without me can rule, unless God would inspire it. I who am called Nature O environed the Earth, without, within and in the middle. In everything I have taken my place, by the command of God the Father, I of all things am the Mother. To all things I give virtue. Therefore nothing is or ever was without me, a thing which might beneath the Heavens be found, which is not governed by me. But since you reason understand, I will give you a goodly gift, by which if you will use it well, you may purchase Paradise, and great riches in this World. From whence nobility might rise, honour and great Lordships, and all pleasure in thy Life. For you shall use it with delight, and many noble feats behold by this fountain and the Cave, which governs all the seven metals. They rose from thence, that is certain. But I the Fountains Mother am, which is a sweet as honey. And to the seven planets of heaven it is compared, that is to Saturn, Jupiter, Mars and the Moon, the Sun, Mercury and Venus. Observe it well; you are obliged to this. The seven planets which I mentioned, are without all doubt compared to the seven metals coming out of the Earth, which are made of one matter. Now by the Sun we mean Gold, a metal without compare; and by the Moon we mean silver, a noble handsome metal; by Venus, Copper we do mean, this also is a very fitting name. By Mars we mean Iron; and Tin by wholesome Jupiter. And by Saturn good Lead, which we call leprous Gold. Mercury is argent vive, which has all the government of the seven metals, for it is the mother (just so as here they appear) which can make the imperfect perfect. After it I would withdraw [draw] you.

Now understand well what I shall say, and how I shall manifest the Fountain of Dame Nature, which you see here hard by in the Figure. If you know well how to seek Mercury to work as the letter shows, you will make the Medicine of it, whereby you may purchase Paradise, with the honour of this world, where great plenty of riches does abound.

You ought to know by Astronomy and by Philosophy, that Mercury is the matter of the seven metals, and the



principal. For by its lead-like heaviness, it keeps in a mass beneath the Earth, notwithstanding it is volatile, and very convertible into the others. And it is found underground, just so as is the dew, and after mounts into the Air of heaven. I Nature tell you so; and thus it may afterwards conceive. He who would have the Mercurial Medicine, must put it into its vessel in a furnace to make Sublimation, which is a noble gift of God, which I will show and represent to you, according to my Power; for if you make not pure Body and Soul, you never will make a good amalgam, nor also a good conclusion. Therefore apply your mind to it.

Now understand, if you would know; (tis better than anything to have good Judgment) take your Body and make a trial of it, as others have done, know it well. You must make your spirits very clean, so that it may incorporate. There will be a handsome battle. Twenty against seven are requisite without doubt. And if twenty cannot destroy they body in this case it must [muire - an unintelligible word]. So the battle is of Mercury most strong and fierce. it is afterwards requisite to make him restore, so that one can draw out nothing [more]. When your undertaking succeeds according to your desire, then he being taken, if you would have justice from him, you shall shut him up in the prison, from whence he cannot stir. But you must comfort him with one gift, or else for you he will do nothing, so that he will do the contrary. And if you would do him a kindness, it behoves you to set him at large, and set him again in his first estate, and for this you shall be his master. Otherwise you cannot well know that which you seek and which you would have. But by this means you shall know it, and all shall go according to your desire. But what you make of the Body, remember to make it here.

First then you must without contradiction, of thy Body make a Spirit, and the Spirit reincorporate into its Body without any separation. And if you know not how to do all this, be sure do not begin the work. After this conjunction there begins Operation, out of which if you proceed, you'll have the glory of the heavens. But by this book you ought to know, which I Nature deliver to you, that the Mercury of the Sun is not like to that of the Moon, for it should always remain white to make a thing to its own likeness. But that which serveth for the Sun, must openly resemble it, for one must rubify it, and this is the first Work. And then one may conjoin them as in my argument I have said, which you herein have heard before, and which you ought to hearken to. And if you cannot understand it, in your work you may mistake, and perhaps shall lose a deal of time and waste it in vain. And if you know how to work what I have said, you may assuredly proceed therein.

Now you have one point of this Work, which I Nature discover to you. You surely must with a good Judgment make afterwards a congelation of Body and Spirit together, so that one be like the other. And then you must with a right understanding separate the four elements, which you shall make all new, and then shall set them to work. First you must extract the Fire and also the Air for this affair; and afterwards reconcile them. I tell you this here in express words. Earth and water on the other part do serve very well in this Art. As also does the quintessence, for that is the Knowledge of our work. When you shall have found out the four and separated the one from the other, so as I have said before, thy work shall be half done.

Now you may proceed by this means to make what I before have told you in this chapter. You shall put it into a little furnace: this is called a Marriage, when it is made by a wise man: and this is also very properly its name. Now understand the reason well: for the male may well be tied or coupled with the amiable female. And when they are found pure and clean and the one joined with the other, they produce a certain generation. So that this is a glorious work, and which is of great substance. Just so it is in another similitude of many a man and many a woman, who have good reputation and fame, by their children which they breed, which thing each one ought to esteem. From birds, from beasts and from fruits I could prove it otherwise. Put the seed of a tree skillfully into the earth; after the Putrefaction from thence will come a generation. You may know it by the cork [core]: which is more worth than all things else. By sowing one grain, you'll thence have a thousand. You need not there be very cunning. Nor ever was there any creature who could say to me Nature, I obtained a Birth without seeking after you. You in nothing can reproach me. And so it is of metals, whereof Mercury is the most subtle. Tis put into the furnace where his body is, which I have told you in my relations. And it is very necessary to do this, according as you shall see herein afterward. There tis requisite for him to be in love with his like, and then to work. But first that they may come together they must be parted asunder. But after this separation I assure you they reunite. The first time is the betrothing, the second the marriage, and the third time skillfully united into one nature. This is the perfect marriage in which our total work consists. Now understand well what I've said, for I indeed have falsified in nothing. When you shall have separated them, and by little and little well mended them, you shall afterward reunite them, and join the one to the other. But remember in your lesson, the proverb which Cato spoke: The man who reads and noting understands, is like a hunter who catches nought. Learn then well to understand, that you may not calumniate the books, nor the good workmen, who are perfect understanders. For all those who blame our work, neither know nor understand it. He who well shall understand us, shall very soon come to our Work. It has been opened oftentimes, and by Philosophers approved; But many men esteemed for wise blame it, for which they are fools. And all should lay the blame thereof on them, who have in themselves understanding without gall. But one may well and truly

praise all those who such a jewel have, and those who think to find it out by the means of working well. And one should say it is well done: their good work deserveth praise. Now we have told a thing which briefly ought to be disclosed: which is that, if you would well proceed, you make a union of two, so that they may be betrothed in the vessel, which well knows the being or existence, and then separate it for your work. It behoves you to order it well. And to let you know the Way, tis nothing else but dissolution, of which you will have great need. If you would pursue the Work, you out to destroy the Composition, so as you have occasion for it, so that each one be by itself apart. And then having the Earth thirsty, with the water of Heaven in due manner (for they are of one nature all) tis reason it should be moistened, and it shall be governed by me.

Now I have told without any error, how the body shall get a soul, and how you must separate them, and divide them from one another: but the division without doubt, is the key of all our work. It is performed by the fire: without it art would be imperfect. Some say that Fire produces nothing of or by its nature, except ashes. But saving their respect Nature's engrafted in the Fire, for if Nature were not there, the fire neer have any heat. And I will prove it thus. I will take Salt (alias Sol or the Sun) to bear me witness. But now we will leave this discourse and we will speak of other noble subjects. And when I heard this conference, I writ the word down in my heart: and said thou Lady in a bright array, will you hearken to me a while, and let us return to ye (alias the seven) metals, of which Mercury is the principal, and let you and reason make me some interpretation, or I am mistaken in your work, because of what you have said above. For you would have me to destroy that which I made at first: and that you do expressly say. I know not whether these are repetitions, or whether you speak by Parables, for I understand not your schools.

Friend (Nature answered thus) how understand you the Mercury which I have heretofore named to you? I tell you that it is shut up, although it happen oftentimes that it goes and comes through many hands. The Mercury which I commend to you, surnamed De Mercurio, that it of, from or out of Mercury. It is the Mercury of Mercuries; and many folks make it their care to find it out for their affair. For tis not vulgar Mercury, you cannot find it without me. But when you would work therein, you must be very authentical, (versed in good Authors), to arrive at the practise, whereby you may have a very great knowledge of our works. You must know the metals. or your work will not be worth an oyster. Now, the better to know the way, I'll tell you where the work is placed, likewise where it does begin, if you are a Son of the Science. And he who thither would arrive must know how to obtain this point, or his affair will be worth naught, for all the labour he there employs. Therefore I do call ye Fountain, which is so amiable and wholesome Mercury, the true source or fountain head who is the cause of perfection.

Now understand well what I shall say, for indeed I will speak nothing wrong. This Mercury without its equal you may find in the Sun, when he is in his great heat, and that he makes many blossoms appear, for the fruits come after blossoms. I can prove it in this manner, and still a hundred other ways, which to this art are very slight. But this hear is the chief, and I therefore mention it to you. I have not abused you indeed, for it is visibly there to be found. And if you would work in Luna, you may as well there find it out; in Saturn and in Jupiter, and in Mars which I call Iron: in Venus and in Mercury one may find it most securely. But as to me I found it in the Sun and after wrought it. And therefore I made this Book for you, that you may freely understand me. In Luna seek to see or find it: from thence I took my first matter.

Moreover I say to ye understanders, that both the works are but one, except the rubifying, which serveth rarely for the Sun. And I know not how to tell you more thereof, unless I should show you the practice. And this could not draw you back from error, if you did not see it done. But keep in your memory well, what I have told for you to hear.

Being at dissolution you ought to make imbibition. But do not you begin to act what I have said in this affair, if you have not a perfect proof of the Work, in having well dissolved the imperfect. And if you can get over this step, reincorporate it by the circle, returning to the former work: the other was only a messenger. You may seek it evidently, how it is slightly made: you cannot come to a nearer way, to the highest of your aim. And if you truly understand it, you will not labour in vain. And after this work so performed, you must restore what is undone. Putrefaction is to be seen from whence a noble being should be born: and in this point the masterpiece consists, whereby all our work is put together. And as I have said to you before, all which is fitting does consist in this. The preparation is put into the furnace. You must have like to like: for the sprout must putrefy before it can issue out of the earth. Likewise the seed of man, which I name you for a proof, putrefies in the body of the woman, and becomes blood and after takes a soul, but in the form of a creature. This same secret Nature gives you.

From thence there ought a thing to be born which shall know more than its Master, to suckle the four children who already are all grown great, which are called Elements and separated from one another.

Now you have five things together, and they do much resemble one another, also it is but one substance, all of the same appearance. The Child should there eat up its Mother and afterwards destroy its Father. Flower and milk and fruit with blood, it behoves you to find in one pool.

Now mind from whence the milk does come, and it is needful there to make Blood. If this you cannot well consider,

you lose your labour as your work. And if you know how to understand me well, be sure to work without more delay, for you have passed the Pass, where many fools and wise men do stop. There you may pause a while, and afterward begin to work, and so pursue till you make issue forth the perfect fruit which we do call Elixir. For by a mighty skillful work the precious stone is made of the Philosophers of renown, who very well do know the reason. And there's no jewel nor possession, which can be the value of this stone. If you would have me tell you its force; it can cure all diseases, likewise by its most noble acts, it perfects all imperfect metals. And there is nothing in the world but this, where mighty virtue does abound. It is disposed to wonderful things, yet we do call it the Medicine. And of all the other Stones, which many Princes hold for dear, none can so much rejoice a man, as that which I do name to you. And therefore I put you in mind, that you may take it for certain. For above all the Stones in the world, virtue does in ours abound. And therefore you must do your endeavour to gain such noble wealth. If you will well follow me, you may arrive at this end.

Learn well, so it will make you wise, for I have told you all the Practice. In the Furnace you may see it very well, in which all you have ought to be: making by a certain management the circle of Putrefaction. Moreover I have taught you by these divisions your work remains in two parts: I will tell you no more of this, until I shall have seen in you some service for which I may tell it you; otherwise it would be folly. But when you shall have deserved it, I'll tell it you in short words; therefore ask me no more, I have only told over and above too much.

And when I heard Nature, that she cared not to say any more to explain her works, I began to weep most tenderly and said, O dame in bright attire, will you have pity on me, or I shall never despatch that which I have found in a book. Tell me O noble and good Lady beforehand, you will do a charity.

Then she answered, you shall know no more until you have deserved it. Alas, said I, then O dear Lady, will you tell me the way how I may deserve it. For I will always serve you loyally without any other thought. I cannot make you recompense, nor increase your riches. I will serve you incessantly, if you will give me so noble a gift, as to receive me for one of yours.

The Nature answered. Son, you know what I have said. But is you do believe me, you may beforehand be much more knowing. Lady, said I, by the God of Heaven, I would willingly be one of those, who should serve for such a work his whole lifetime without doing any wrong. Will you then tell me your commands, for I will contradict nothing.

Then, said Nature, without mistake, my son in law, you needs must learn to know the seven planets, of which Mercury is the principal, their powers, their infirmities, their changeable qualities. 'Tis needful afterward to learn whence Sulphur, Salt and Oil do come. Wherefore we put you in mind of what you will still have occasion for.

Sulphur is mighty necessary: so will it give you profit or much ado to make it. Without Salt you'll bring to pass nothing useful for your work. From Oil you have a great mystery. (alias you have great occasion for Oil). You'll make without it nothing sweet-scented. This you ought to remember well, if you would arrive at our Work.

I'll tell you one word, now understand it, with which you will be well contented. One metal in one only vessel, you need to put into one furnace. 'Tis Mercury which I explain to you, and there is no need of ought else there. But the abridgements of your work, I disclose it to you word for word.

Now I will speak to you Gold, which is the treasure of the metals. It is perfect, nothing is more perfect than it, of those which I have named before. Luna is and it is not perfect. This I certify to you for a Truth. There's but one metal in the world in which our Mercury does abound, and so 'tis found in all the seven. This I have tried very well. Gold by right is hot and dry, Luna in her nature cold. Saturn is heavy and soft; in this it may be likened to Gold. Many clerks fierce in speech, will nominate it leprous Gold. Venus well resembles Luna in weight and also in the forging. Mercury is cold and moist, witness Jupiter which thence is bred. Mars is hard and heavy and cold. This is the dressing [preparation] of all the rest, be their nature hard or tender, you must understand all seven, as I have named them above, and know their virtues well; and by this means afterward you will make what you will of Mercury.

Indeed, Lady, it shall be done, tell me the work beforehand, and how I may manage what I have seen within your bounds. For never yet since I was born, have I been so much enamoured of any thing in the world. I think a virtue there abound. I esteem it as the secret of God, which is revealed in this place.

Then, said nature, you say true, and this is all the wealth of the World, from from my Fountain there proceed great riches, from which honour comes to many men is diverse ways. I'm like a mine to many people. And because you are come hither without any return or revenue, and that you have the good will to labour as a person desiring to meet good fortune, I will show it you beforehand.

I have told you in a remarkable chapter, I know not whether you remember it, that thy work consists of two parts. I Nature, discover it to you. Make thy penetrative Sulphur by fire become attractive. make it then eat up its mother. So our affair will be accomplished. Put the Mother into the belly of the child, which she has brought forth before: then so it will be both father and son quite made perfect by or of two spirits. Indeed it is no other thing, that what I here

expose to you. And if you thereunto would add a foreign thing, or apply any other thing than Sulphur, Salt and Oil, in truth your work will be worth nothing. For the Earth will not bring forth other fruit than what you saw therein. A creature makes a creature, and a beast a beast of its own nature. So of all seeds it likewise is. Take this for the design of my Sciences.

Say not, my son in law that this is gall. All must arise and fall in a most acceptable way, most pleasant, and most amiable. I have preordained the way, just so as is the dew, it must mount up into the air of heaven, and sweetly afterwards descend by a most amicable path (Alias, Our water pure prepared goeth just as does the dew), which one ought to manage well.

In the descension which it makes, it bringeth forth the perfect Sulphur, and if you can obtain this point, you well may say without a lie, that you can have a great quantity of Gold above ground without doing evil; for if all the sea were a metal, such as one would have it, Copper, argent vive, lead or tin, and you should cast one only grain on it when it were heated, there would come out of it a smoke, which would appear in a wonderful dress, and all would afterwards be quiet, and when the smoke should be appeased and all becalmed, the sea would be much finer Gold, than any King has in his Treasure.

Now to our purpose we'll return, as before to govern well. When they sulphur shall be eaten up, your Mercury mortified, keep him in prison forty days, and then you'll see that which you love. And God send you to do so well, as to obtain Paradise. Here you see well ordered, the prison which I have named to you; faith I have given it you there in the figure. Now do you remember Nature, who was willing to afford you so noble a gift, as to reveal the most admirable Science, and venerable in this world. There could not otherwise be made the stone of which I treat with you. Do thou then view the writings well of our books: or else by figures this science is demonstrated. A real thing without any fable; most certain and most true, what is beneath is all just like to what is mutable above, for producing in the end, the miracle of one thing alone. As from one thing were all, and by the thought of one all things which have been produced did grow; so are our works made out of one. The glorious Sun its father is, and the Moon the real mother, the wind does close it in its belly: its nurse indeed is the Earth. It is the father of the treasure of the world, and the great secret has its foundation here, Its power then is quite entire, when it returns back into Earth again. Make separation of the earth from Fire, by skill and in the proper place, and sweetly separate the gross from the subtle, which you shall keep apart. then will it mount up from the earth to heaven, and before your eyes descend, receiving sovereign virtue with its terrestrial power. Thus at great glory you'll arrive, obtaining victory over all the world. This is the power of Powers, where many take great pains and struggle. It will conquer things subtle and the hard it will transpierce. They are very agreeable wonders, whereof we have most excellent reasons.

My name is John of the Fountain. I have not lost my labour in working, for through the world I multiply [or there multiplies and increases] the work of Gold, which I have finished in my lifetime, by my truth (thanks to the holy Trinity) which is the medicine of all evils, true and effectually the finest, which one can search for any where, be it in the seas, or be it in all the earth. And from a metal foul it drives the filth away, so that it renders it a matter pure, that is a metal very delicate, of the species of Gold or Silver. By this means the work is made, and there's no need of any other craft, according to my little sentiment, I do really find it so. Therefore I'll call my book which tells the matter, and declares so precious an artifice, the Fountain of the Lovers of the most useful science, described in my humble style. It was made by a friendly [Seuvage - an unknown word]. When I was in my youthful days, in the year one thousand four hundred and thirteen, when I was twice sixteen years of age. T'was finished in the month of January in the city of Montpellier.

Some add.

Here does end John of the Fountain,  
Who possessed this mighty work,  
As the most secret gift of God,  
Which ought to make all men discreet.

This Art which is so precious may  
Be comprehended in these two verses.

Si fixum solvas faciasque volare solutum,  
Et volucrem igas faciet te vivere tutum.

If you dissolve the fixed  
And make what is dissolved fly

And fix the volatile  
It will make you live happily.

# The Fountain allegory of Bernard of Treviso

[Back to allegories.](#)

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When I perceived that I had proceeded a considerable length in this Art, I began most earnestly to court and to frequent the company of those who were learned in it also: for it becomes good men to join themselves to their equals and not to others.

Therefore, when I passed through Apulea, a city in India, I heard that a man resided there who was so very learned in every branch of Science, that he had not his equal in this world. He instituted as a Prize of disputation for all skilled in Art, a book fabricated, both leaves and cover, of pure gold. Therefore, desirous of honour, I did not doubt that my mind would assist me thereto and dispose me to the prescribed disputations, a very learned man adding spurs to my undertaking this province, and it also coming into my mind that the daring and bold were carried to sublime things, while the timid were thrown down and lived in perpetual dejection, I passed manfully into the field of contest and happily obtained the palm of disputation before the audience, and the book of premium was so honourably delivered to me by the faculty of Philosophy, that I was looked upon by all men.

Then for the sake of recreating my mind, fatigued with study, and enquiring for pleasant plains and meadows, I met with a most limpid little fountain, surrounded and fortified with a most beautiful stone in an oaken trunk, and enclosed within a wall, that brutes might not enter nor birds make a bath for themselves there. Sitting above this fountain, I contemplated its beauty and I saw the upper part was shut.

A very venerable old man was coming there. As reverent as a priest, I honourably saluted him and I asked him wherefore that fountain was shut and fortified in that manner, above, below, and on every side.

Having deigned to give me a friendly answer, he said, "What you would know, my friend, is a fountain very terrible and wonderful in virtue before every other fountain in the world. It belongs to the King alone of this country, whom the fount knows very well, and he himself the fountain. It always draws the King, when passing this way, to itself, but is never drawn by the King. In that Bath he remains 282 days, at the end of which so much youthful strength is added to him, that he can afterwards be conquered by nobody however strong. He therefore took care to shut up his little fountain with a round white stone, as you see, in which a clear fountain shines like silver and of celestial colour. That it may also be stronger and lest it should be destroyed by horses or others, he introduced an old oak cleft in the middle, which protects it from the rays of the Sun, forming a shade.

"Then, as you see, he surrounds it with a wall very thick. He shuts it up first with the hard and clear stone, then finally in the cavities of the oak, chiefly because it is so terrible in its nature that once inflamed and irritated, it would make its way through every thing, and also should it escape the fences, there would be an end of us."

I afterwards asked him if he himself saw the King in the said fount, he answered that he indeed saw him enter, but from that time at which he is shut up in it by the Keeper, he does not appear more until the 130th day, at length he emerges bright and splendid. The Keeper Porter assiduously warms the bath, that he may keep up the heat which is occult in the water of the fount, and he warms it night and day without intermission.

I again interrogated what colour was the King?

He answered that the first of his vestures was from the beginning Cloth of Gold, then with a black velvet doublet, a shirt truly white above the snow, his flesh however, or blood is of the richest reds.

I then asked whether the King on coming there brought with him a great concourse of extraneous people low and vulgar along with him?

He answered me friendly but laughing at the question, saying, "When the King purposes to come hither, he dismisses all his counsellors and every stranger and enters alone, nobody approaching the fount except himself and its Keeper alone, the care of which a very simple man has. Verily the simplest man can best supply his place, since he does nothing else than warm the fount."

I again enquired whether the King was a friend to the fount, or the fount a friend to him?

He answered, "They love one another reciprocally in a wonderful manner, the fount attracts the King and not the King the fount, for it is as it were the Mother to the King."

I next interrogated of what kind the King was?

He answered, "He comes from the fount which makes him such as he is without any other thing whatever."

I enquired whether he had many counsellors. He said he has six forsooth who expect the succession, if by any

chance or any means the King should die, they will also rule the Kingdom like him; hence it is that they serve him because they hope from him Dominion and possessions.

Then I asked whether he was an old man.

He answered, that he was older than the forest and more mature than any of his own subjects.

How happens it therefore, I asked, that these do not kill the King who expect so much inheritance from his death, since he is so old?

He answered, "Although he is so much advanced in years, nevertheless no one of his subjects is so patient of cold and sweats rains winds and labours as himself. Also no one of them by himself, nor any of them together could kill him."

How then will they possess the Kingdom if he cannot die not be killed by any one?

He answered, "His six subjects are from the fount, from which they possess everything they have, as well as he, wherefore they are chiefly drawn by the fount. The King is killed by that very fount as well as they are resuscitated by it afterwards, from the substance of his Kingdom, which substance is divided into the minutest particles, each of his subjects receives his portion and however minute the particle which any one of them has, he equals the King in power and strength and opulence, and they are made equal among themselves."

I again enquired, how long they might have to wait in this expectation?

Laughing at me again he answered, "Know that the King enters alone without any of his subjects, for although the fount also loves them, yet they do not enter, because they have not yet described this dignity. But the King upon entering throws off his vesture of fine beaten gold, which he delivers to his first Chamber Man called Saturn, who when he has once obtained possession of it keeps it for forty days, sometimes forty two days at most. Then the King throws off the Black Velvet waistcoat, which he delivers to his second Chamber Man, called Jupiter, who keeps it 22 days. Then the King ordering him, Jupiter gives it to Luna, which third person is beautiful and resplendent. She keeps it 20 days. Then the King is in a shift, pure white as snow, or like fine pearls or a white lily, which also he puts off and delivers to Mars, who keeps it 40 days and sometimes two more. Afterwards Mars by the will of God, delivers it to yellow Sol, not clear Sol, who keeps it 40 days. Then comes the most beautiful and blooded Sol who immediately snatches up the shirt."

I then asked him what is the meaning of all this, and he answered, "The fount is then opened, and as he had given them his shift, his waistcoat and his vestment, at this moment he delivers to them his blood red flesh to eat and now at length they have their desire."

Again I asked whether they always waited so long a time, and whether they had remuneration for their services, to induce them to persevere to the end?

He answered, "Four of these Counsellors, the moment they have obtained the white shirt may rejoice if they please, and also enjoy the greatest riches, but this only gives them the half part of the Kingdom. Wherefore, they rather wish to wait a little longer for the end, and wait that they also may be crowned with the Royal Diadem of their Monarch."

I asked whether any Physician attended or anything else whatsoever at that time.

He answered, "No, nor any thing whatever except the Keeper alone, who excites below a continual surrounding and vaporous heat, except this there is nothing else."

I asked whether this Keeper underwent much labour?

He answered, "He suffers more at the beginning than towards the end, because the fount is then heated."

I asked whether many people saw the work.

He answered, "It is done out of the sight of all the world, not one in the world even knows. The whole world have it before their eyes and do not know it."

I asked once more what do they next?

He said, "If these six wish again to purge the King they could do it in the fount in three days, by surrounding the place so as to satisfy the contents, by giving him back on the first day - the waistcoat, on the second - the shirt, and on the third day - his blood red flesh."

I asked to what purpose is all this?

He said, "I am wearied with what I have already told you."

Which when I perceived this, I was unwilling to be troublesome. I bid him farewell giving him many great thanks, and seeing him home to his residence. The old man was so reverend and so very wise, that the heavens obeyed him and all things trembled before him.

I was sleepy and returning to the fountain, I sat down to rest a little, when I could not abstain when sitting upon it from opening all the fastenings in a secret manner. In the meantime when I looked upon the book which was the reward of my disputation, and by its splendour and beauty increased my sleepiness and in a slumber it fell out of my sleepy hands into the fount, which happened very unluckily, for I wished to preserve the memorial of my having the honour of being an adept. And when I looked it had disappeared from my eyes, thinking therefore that it had fallen

to the bottom, I began to draw out the water with such great care, however, that nothing more might remain in it than a tenth part of it, with scarcely ten parts, and when I attempted to draw out the whole, they obstinately adhered together.

In the meantime while I was labouring with the work, some people came upon me so that they hindered me from drawing out any more. Before I went away however, I shut all things again lest any body might perceive that I had exhausted or seen the fountain, or lest perhaps they might forcibly steal the Book from me. Then the heat began to be excited round about in the bath for the purpose of bathing the King. But I was taken to prison and detained 40 days for having perpetrated the crime.

After I was relieved, I returned to the fount that I might see it, obscure clouds appeared which lasted a long time. To conclude, I saw every thing at the end that my prize derived without much labour.

It will not torment you very much if you enter upon the right path and not leave it for erroneous ones, but imitate nature in every thing. In concluding I say unto you that whosoever upon reading of this book does not understand the Stone by himself, will never understand the work, however much he may operate. For in this very parable, the whole work is contained, in practice, days, colours, regimens, ways, dispositions and continuations, which I have narrated, moved by piety, charity, and compassion alone towards desolate operators in this most precious secret. Therefore, in making of my book I beseech the Lord God, whose grace is absolute, that he may open the minds of men of good will, to whom if ingenious there will be little difficulty, only they must abstain from the dreaming phantasies and the subtleties of Sophists and always remain in this way of nature which is demonstrated by my speculations.

Farewell in Jesus Christ always and be mindful of the poor, when you obtain this inexhaustible treasure. Pray to God, who will teach you more.

## The Parabola of Madathanus

[Back to allegories.](#)

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As I once was walking in a beautiful, green, young forest, meditating and deploring the difficulties of this life, considering how, through the grievous Fall of our first Parents we came into such wretchedness and grief, I left the accustomed road and came, I know not how, upon a narrow footpath, very rough, untrodden, difficult and overgrown with so many bushes and brambles that it was easy to see it was very seldom used. At this I became frightened and wished to retrace my steps. But this was not possible, especially since a strong wind blew so mightily behind me that I had to take ten steps forward for every one I could take backward. Therefore I had to press on, despite the roughness of the way.

After advancing thus for a good while, I came at last to a lovely meadow, encircled by beautiful fruit-laden trees, and called by the inhabitants, The Field of the Blessed. Here I met a group of old men with snow-white beards, and one among them was young and had a pointed black beard. A still younger man was present also, whose name I knew, but whose face I did not yet see. These men conversed about many things, particularly about a high and great secret in Nature which God kept hidden from the multitude, revealing it only to the few who loved Him. I listened to them for a long time, and their words pleased me much. But some among them appeared to mutter foolishly, indeed not about the objectives or the work, but about Parabolae, Similitudes and other Parergons. In this they followed the Figmenta of Aristotle, of Pliny and of others, each of whom had copied from the other. At this I could no longer remain silent, but put in a word of my own, answering many futile things on the basis of experience, so that many listened to me, examining me in their speciality, putting me to some very hard tests. But my foundation was so good that I came through with all honors, whereat they all were amazed. However they unanimously accepted me into their Brotherhood, whereat I rejoiced heartily.

But they said that I could not be a full colleague so long as I did not know their Lion and was not fully aware what he could do internally and externally. I was therefore to set about diligently to make him submissive to myself. Confidently I promised them I would do my best, for I enjoyed their company so much that I would not have parted from them for anything in the world.

So they led me to the Lion and very carefully described him to me. But what I was to do with him at first, no one would tell me. Indeed some of them did give me certain hints, but so confusedly that not one in a thousand could understand them. However, when I had tied him and made certain that his sharp claws and pointed teeth could not harm me, they no longer kept anything back. The Lion was very old, fierce and huge; his yellow mane hung over his neck, and he really appeared unconquerable. I was nearly terror-stricken, and had it not been for my agreement and

for the old men who stood around me to see how I would begin, I would have run away. Confidently I approached the lion in his cave and began to cajole him, but he looked at me so sharply with his glittering eyes that I nearly let my water for fear. At the same time I remembered that as we went to the Lion's cave one of the old men had told me that many people had attempted to conquer the Lion, but very few had succeeded. Since I did not wish to fail, I recalled many grips I had learned through careful application to athletics, and in addition I was well trained in natural magic, so I forgot about the pleasantries and attacked the Lion so artfully and subtly that before he was aware of it, I had pressed the blood out of his body, indeed out of his heart itself. The blood was beautifully red, but very choleric. But I examined his anatomy further and found many things which greatly surprised me; his bones were white as snow, and they were of greater quantity than his blood.

When my old men, standing round the cave and watching me, realized what I had done, they began to dispute with each other violently so that I could see their gestures. But what they said I could not understand because I was so far inside the cave. And when they began to shout at each other, I heard one who cried, "He must also bring the Lion to life again; otherwise he cannot be our colleague."

I did not wish to make trouble. Therefore I walked out of the cave and crossed a broad space. Then I came, I do not know how, to a very high wall which rose over a hundred ells into the clouds. But above there it did not have the width of a shoe. From the beginning where I started, to the end there ran an iron railing along the top of the wall, well fastened with many supports. I walked along the top of this wall and thought I saw someone going along a little ahead of me on the right side of the railing.

After I followed him a while, I saw someone following behind me on the other side of the railing (to this day I don't know whether it was a man or a woman) who called to me and said that it was better to walk on his side than where I was going. I easily believed this, for the railing which stood in the middle of the wall made the passageway very narrow so that it was difficult to walk along it at such a height. Then behind me I saw some people who wanted to go that same way. So I swung myself under the railing, holding it fast with both hands, and continued along the other side until I came to a place on the wall where it was especially dangerous to descend. Now I regretted that I had not remained on the other side; for I could not pass under the railing again; also it was impossible to turn back and take the other way again. Therefore I summoned my courage, trusted in my sure-footedness, held on tightly, and descended without harm. When I went on for a while, I had indeed forgotten about all dangers and also did not know where the wall and railing had vanished.

After I had descended I saw standing a lovely rosebush on which beautiful red and white roses were growing; but there were more of the red than of the white. I broke off some of them and put them on my hat.

I soon saw a wall encircling a great garden, in which were young fellows. Their maidens also would have liked to be in the garden, but they did not wish to make the great effort of walking the long distance around the wall to the gate. I was sorry for them and returned the whole distance I had come, then followed a smoother path, and I went so fast that I soon came to several houses, where I hoped to find the cottage of the gardener. There I found many people; each had his own room; often two were working together slowly and diligently; but each had his own work. And it appeared to me that all this they were doing, I had done before them, and that I knew it all very well. Then I thought, "Look, if so many other people do such dirty and slovenly work only for appearance's sake, and each according to his own ideas, but not established in Nature, then you yourself are forgiven." Therefore I would not stay there any longer for I knew that such art would disappear in smoke, so I continued on my destined way.

As I now went toward the garden gate some looked at me sourly, and I feared that they would hinder me in the fulfillment of my intentions. Others, however, said, "See, he wishes to go into the garden; but we who worked for so long in its service have never entered it. We shall laugh at him if he blunders."

But I paid no attention to them, for I knew the plan of the garden better than they, although I had never been in it, and I went straight up to the gate. This was locked fast, and one could not discover even a key-hole from the outside. But in the gate I saw a tiny round hole which one could not distinguish with ordinary eyes, and I thought it was necessary to open the gate there. I took out my skeleton-key, especially prepared for this purpose, unlocked the gate and walked in.

After I was inside the gate I found more locked gates, but I unlocked them without more difficulty. But I found that this was a hallway as if it were in a well-built house, about six shoes wide and twenty long, covered with a ceiling. And although the other gates were still locked, I could see through them sufficiently into the garden as soon as the first gate was opened.

And so in God's Name I wandered further into the garden. There in the midst of it I found a little flower-bed, square, each of its four sides six measuring-rods long, and covered with rosebushes, on which the roses were blossoming beautifully. Since it had rained a little and the sun was shining, a very lovely rainbow appeared. After I left the flower-bed and had come to the place where I was to help the maidens, behold! instead of the walls there stood a low wattled fence. And the most beautiful maiden, dressed all in white satin, with the most handsome youth, clad in



scarlet, went past the rose-garden, one leading the other by the arm and carrying many fragrant roses in their hands. I spoke to them, asking how they had come over the fence.

"My dearest bridegroom here helped me over," she said, "and now we are leaving this lovely garden to go to our room to be together."

"I am happy," I replied, "that without further effort of mine you can satisfy your wish. Nevertheless you can see how I ran so long a way in so short a time, only to serve you."

After this I came into a great mill, built within stone walls; inside were no flour-bins nor any other things necessary for milling; moreover, through the wall one saw no waterwheels turning in the stream. I asked myself how this state of affairs came about, and one old miller answered me that the milling-machinery was locked up on the other side. Then I saw the miller's helper go into it by a covered passage-way, and I followed close after him. But as I was going along the passage, with the waterwheels on my left, I paused, amazed at what I saw there. For now the waterwheels were above the level of the passage, the water was coal-black, although the drops from it were white, and the covered passage-way itself was not more than three fingers wide. Nevertheless I risked turning back, holding fast to the beams over the passage-way; thus I crossed over the water safely. Then I asked the old miller how many waterwheels he had. He answered, Ten. This adventure I long remembered and dearly wished I could know what it meant. But when I saw that the miller would not reveal anything, I went on my way.

In front of the mill there arose a high, paved hill; on its summit some of the old men I have mentioned were walking in the warm sunshine. They had a letter from the Brotherhood and were discussing it among themselves. I soon guessed its contents, and that it might concern me, so I went to them and asked, "Sirs, does what you read there concern me?"

"Yes," they replied, "Your wife whom you recently married, you must keep in wedlock or we shall have to report it to the Prince."

I said, "That will be no trouble, for I was born together with her, as it were, was raised with her as a child, and because I have married her I shall keep her always, and death itself shall not part us. For I love her with all my heart."

"What have we to complain of, then?" they asked; "the bride is also happy, and we know her wish is that you must be joined together."

"I am very happy," I replied.

"Well then," said one of them, "the Lion will come back to life, mightier and more powerful than before."

Then I recalled my previous struggle and effort, and for some curious reason I felt this did not concern me but another whom I knew well. At that moment I saw our bridegroom walking with his bride, dressed as before, ready and prepared for the wedding, whereat I was very happy; for I had greatly feared that these things might concern me. When, as has been said, our scarlet-clad bridegroom came to the old men with his dear bride, her white garments gleaming brightly, they were soon united and I greatly wondered that the maiden who might be the bridegroom's mother was nevertheless so young that she seemed newly born, as it were.

Now I do not know how the two had sinned; perhaps as brother and sister, united in love in such a way that they could not be separated, they had been accused of incest. Instead of a bridal bed and brilliant wedding they were condemned to a strong and everlasting prison. However, because of their noble birth and station, in order that they could do nothing together in secret, and so all their doings would always be visible to their guard, their prison was transparent-clear like crystal and round like a heavenly dome. But before they were placed inside, all the clothing and jewels they wore were taken from them so they had to live together stripped naked in their prison. No one was assigned to serve them, but all their necessities of food and drink -- the latter drawn from the stream mentioned above -- were placed inside before the door of the room was securely closed, locked, sealed with the seal of the Brotherhood, and I was placed on guard outside. And since winter was near I was to heat the room properly so they would neither freeze nor burn, but under no conditions could they come out of the room and escape. But if any harm resulted from my neglect of these instructions, I would undoubtedly receive great and severe punishment.

I did not feel well about this, my fear and worry made me faint-hearted, and I thought to myself, It is no small task which has been assigned to me. I also knew that the Brotherhood did not lie, always did what it said, and certainly performed its work with diligence. However, I could change nothing, and besides, the locked room was situated in the midst of a strong tower, encircled by strong bulwarks and high walls, and since one could warm the room by a moderate but constant fire, I took up my task in God's Name, beginning to heat the room in order to protect the imprisoned married couple from the cold. But what happened? As soon as they felt the faintest breath of warmth, they embraced each other so lovingly that the like of it will not be seen again. And they remained together in such ardor that the heart of the young bridegroom disappeared in burning love, and his entire body melted and sank down in the arms of his beloved. When the latter, who had loved him no less than he had loved her, saw this, she began to lament, weeping bitterly over him and, so to say, buried him in such a flood of tears that one could no longer see

what had happened to him. But her lamenting and weeping lasted only for a short time, for because of her great heart-sorrow she did not wish to live longer, and died of her own free will. Ah, woe is me! In what anxiety, grief and distress was I when I saw those two I was to have helped, dissolved entirely to water and lying before me dead. Certain failure was there before my eyes, and moreover, what to me was the bitterest, and what I feared most were the coming taunts and sneers, as well as the punishment I would have to undergo.

I passed a few days in careful thought, considering what I could do, when I recalled how Medea had restored the corpse of Jason to life, and so I asked myself, "If Medea could do it, why cannot you do it also?" Whereat I began to think how to proceed with it, but I did not find any better method than to maintain a steady warmth until the water would recede and I could see the dead bodies of the lovers once again. Then I hoped that I would escape all danger to my great gain and praise. Therefore for forty days I continued with the warmth I had begun, and I saw that the longer I did this, the more the water disappeared, and the dead bodies, black as coal, came to view. And indeed this would have happened sooner had not the room been locked and sealed so tightly. But under no conditions dared I open it. Then I noticed quite clearly that the water rose high toward the clouds, collected on the ceiling of the room, and descended again like rain; nothing could escape, so our bridegroom lay with his beloved bride before my eyes dead and rotten, stinking beyond all measure.

Meanwhile, I saw in the room a rainbow of the most beautiful colors, caused by the sunshine in the moist weather, which heartened me no little in the midst of my sorrows. And soon I became rather happy that I could see my two lovers lying before me. However, no joy is so great that sorrow is not mixed with it; therefore in my joy I was sorrowful because I saw the ones I was to have guarded lying lifeless before me. But since their room was made from such pure and solid material and was shut so tightly, I knew that their soul and their spirit could not escape, but were still enclosed in it, so I continued with my steady warmth day and night, carrying out my duty as prescribed, for I believed that the two would not return to their bodies so long as the moisture was present. This I indeed found to be true. For in many careful observations I observed that many vapors arose from the earth about evening, through the power of the sun, and ascended on high as if the sun itself were drawing up the water. But during the night they gathered into a lovely and fertile dew, descending very early in the morning, enriching the earth and washing the corpses of our dead, so that from day to day, the longer such bathing and washing continued, they became even whiter and more beautiful. But the more beautiful and whiter they became, the more they lost their moisture, until at last when the air became light and clear and all the foggy, damp weather had passed, the spirit and soul of the bride could no longer remain in the pure air, and returned into the transfigured, glorified body of the Queen, and as soon as the body felt their presence, it instantly became living once again. This brought me no little joy, as one can easily imagine, especially as I saw her arise, dressed in a very rich garment, the like of which very few on this earth have seen, wearing a costly crown, adorned with perfect diamonds, and heard her say; "Harken, you children of men, and learn, all of you who are of women born, that the All-Highest has power to enthrone kings and to dethrone them. He makes rich and poor, according to his will. He kills and makes to live again. And all this behold in me as a living example! I was great and I became small. But now after I became humble, I have been made queen over many realms. I was killed and am resurrected again. To me, the poor one, have the great treasures of the wise and mighty been entrusted and given. Therefore have I been given power to make the poor rich, to extend mercy to the humble, and to bring health to the sick. But not yet am I like my dearest brother, the great, mighty king, who will also be awakened from the dead. When he comes he will prove that my words are true." And as she said this, the sun shone brightly, the days became warmer, and the dog-days were near at hand. But long before the sumptuous and great wedding of our new queen many costly robes were prepared from black velvet, ash-grey coloured damask, grey silk, silver-coloured taffeta, snow-white satin; indeed, a silver piece of extraordinary beauty, embroidered with costly pearls and worked with marvellous, clear-sparkling diamonds was also made ready. And robes for the young king were also made ready, namely of pink, with yellow aureolin colours, costly fabrics, and finally a red velvet garment adorned with costly rubies and carbuncles in very great numbers. But the tailors who made these garments were invisible, and I marvelled when I saw one coat after another, and one garment after another being finished, for I knew that no one except the bridegroom and his bride had entered into the chamber. But what astonished me the most was that as soon as a new coat or garment was finished, the former ones disappeared from before my eyes, and I did not know where they had gone or who had locked them away. And after this costly coat was made ready, the great and mighty king appeared in all his power and glory, and there was nothing like him. And when he discovered he was locked in, he asked me in a friendly manner and with gracious words to open the door for him so he would be able to come out; he said it would result in great blessing for me. Although I was strictly forbidden to open the room, I was so overwhelmed by the great appearance and the gentle persuasive powers of the king that I opened the door willingly. And as he walked out, he was so friendly, gracious, even humble, that one could indeed see that nothing graces noble persons so much as do these virtues. And since he had passed the dog-days in the great heat, he was very thirsty, weak and tired; and he asked me to

bring him some of the fast-flowing water from beneath the waterwheels of the mill, which I did, and he drank it with great eagerness. Then he returned to his chamber and told me to lock the door fast behind him, lest someone should disturb him or waken him from his sleep.

There he rested for a few days, and then he called me to open the door. But I saw that he had become much more handsome, full-blooded and splendid, and he also noticed it; and he thought that the water was marvellous and healthy. Therefore he asked for more, and drank a larger quantity than he had the first time, and I resolved to enlarge the chamber. After the king had drunk his fill of this wonderful beverage which the ignorant do not value at all, he became so handsome and glorious that in all my life

I never saw a more splendid appearance, or anyone more noble in manner and character. Then he led me into his kingdom and showed me all the treasures and riches of the world, so that I must say that not only did the queen speak the truth, but he also gave the greatest part of it to those who know the treasure and can describe it. There were gold and precious carbuncle stones without end, and the rejuvenation and restoration of the natural powers, as well as the recovery of health and the removal of all illnesses were daily occurrences there. But most delightful of all in this kingdom was that the people knew, revered and praised their Creator, receiving from Him wisdom and knowledge, and at last, after this happiness in the world of time, they attained an eternal blessedness. To this may God, Father, Son and Holy Spirit help all of us.

## Lumen de lumine

From Thomas Vaughan *Lumen de Lumine, or a New Magical Light*, London, 1651.

[Back to allegories.](#)

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It was about the dawning or daybreak when, tired with a tedious solitude and those pensive thoughts which attend it, after much loss and more labour, I suddenly fell asleep. Here then the day was no sooner born but strangled. I was reduced to a night of a more deep tincture than that which I had formerly spent. My fancy placed me in a region of inexpressible obscurity, and - as I thought - more than natural, but without any terrors. I was in a firm, even temper and, though without encouragements, not only resolute but well pleased. I moved every way for discoveries but was still entertained with darkness and silence; and I thought myself translated to the land of desolation. Being thus troubled to no purpose, and wearied with long endeavours, I resolved to rest myself, and seeing I could find nothing I expected if anything could find me.

I had not long continued in this humour but I could hear the whispers of a soft wind that travelled towards me; and suddenly it was in the leaves of the trees, so that I concluded myself to be in some wood or wilderness. With this gentle breath came a most heavenly, odourous air, much like that of sweet briars, but not so rank and full. This perfume being blown over, there succeeded a pleasant humming of bees amongst flowers; and this did somewhat discompose me, for I judged it not suitable with the complexion of the place, which was dark and like midnight. Now was I somewhat troubled with these unexpected occurrences when a new appearance diverted my apprehensions. Not far off on my right hand I could discover a white, weak light - not so clear as that of a candle, but misty and much resembling an atmosphere. Towards the centre it was of a purple colour, like the Elysian sunshine, but in the dilation of the circumference milky; and if we consider the joint tincture of the parts, it was a painted Vesper, a figure of that splendour which the old Romans called Sol Mortuorum. Whiles I was taken up with this strange scene there appeared in the middle purple colours a sudden commotion, and out of their very centre did sprout a certain flowery light, as it were the flame of a taper. Very bright it was, sparkling and twinkling like the day-star. The beams of this new planet - issuing forth in small skeins and rivulets - looked like threads of silver, which, being reflected against the trees, discovered a curious green umbrage; and I found myself in a grove of bays. The texture of the branches was so even - the leaves so thick and in that conspiring order - it was not a wood but a building.

I conceived it indeed to be the Temple of Nature, where she had joined discipline to her doctrine. Under this shade and screen did lodge a number of nightingales, which I discovered by their whitish breasts. These, peeping through their leafy cabinets, rejoiced at this strange light, and - having first plumed themselves - stirred the still air with their music. This I thought was very pretty, for the silence of the night, suiting with the solitude of the place, made me judge it heavenly. The ground, both near and far off, presented a pleasing kind of checker, for this new star meeting with some drops of dew made a multitude of bright refractions, as if the earth had been paved with diamonds. These rare and various accidents kept my soul busied, but to interrupt my thoughts, as if it had been unlawful to examine what I had seen, another, more admirable object interposed.

I could see between me and the light a most exquisite, divine beauty - her frame neither long nor short but a mean, decent stature. Attired she was in thin loose silk but so green that I never saw the like, for the colour was not earthly. In some places it was fancied with white and silver ribbons, which looked like lilies in a field of grass. Her head was overcast with a thin, floating tiffany, which she held up with one of her hands and looked as it were from under it. Her eyes were quick, fresh and celestial but had something of a start, as if she had been puzzled with a sudden occurrence. From her black veil did her locks break out, like sunbeams from a mist. They ran dishevelled to her breasts and then returned to her cheeks in curls and rings of gold. Her hair behind her was rolled to a curious globe, with a small short spire, flowered with purple and sky-coloured knots. Her rings were pure, entire emeralds - for she valued no metal - and her pendants of burning carbuncles. To be short, her whole habit was youthful and flowery: it smelt like the East and was thoroughly aired with rich Arabian diapasons. This and no other was her appearance at that time; but while I admired her perfections and prepared to make my addresses she prevents me with a voluntary approach. Here indeed I expected some discourse from her; but she, looking very seriously and silently in my face, takes me by the hand and softly whispers I should follow her. This, I confess, sounded strange; but I thought it not amiss to obey so sweet a command, and especially one that promised very much but was able in my opinion to perform more.

The light which I had formerly admired proved now at least to be her attendant, for it moved like an usher before her. This service added much to her glory, and it was my only care to observe her, who though she wandered not yet verily she followed no known path. Her walk was green, being furred with a fine, small grass which felt like plush, for it was very soft, and pearled all the way with daisies and primrose. When we came out of our arbours and court of bays I could perceive a strange clearness in the air, not like that of day, neither can I affirm it was night. The stars indeed perched over us and stood glimmering, as it were, on the tops of high hills; for we were in a most deep bottom and the earth overlooked us, so that I conceived we were near the centre. We had not walked very far when I discovered certain thick, white clouds - for such they seemed to me - which filled all that part of the valley that was before us. This indeed was an error of mine; but it continued not long, for coming nearer I found them to be firm, solid rocks but shining and sparkling like diamonds. This rare and goodly sight did not a little encourage me, and great desire I had to hear my mistress speak - for so I judged her now - that if possible I might receive some information. How to bring this about I did not well know, for she seemed averse from discourse. But having resolved with myself to disturb her, I asked her if she would favour me with her name. To this she replied very familiarly, as if she had known me long before.

"Eugenius" - said she - "I have many names, but my best and dearest is Thalia, for I am always green and shall never wither. Thou dost here behold the Mountains of the Moon, and I will shew thee the original of Nilus; for she springs from these invisible rocks. Look up and peruse the very tops of these pillars and cliffs of salt, for they are the true, philosophical, lunar mountains. Did'st thou ever see such a miraculous, incredible thing?"

This speech made me quickly look up to those glittering turrets of salt, where I could see a stupendous cataract or waterfall. The stream was more large than any river in her full channel; but notwithstanding the height and violence of its fall it descended without any noise. The waters were dashed and their current distracted by those saltish rocks; but for all this they came down with a dead silence - like the still, soft air. Some of this liquor - for it ran by me - I took up, to see what strange woollen substance it was that did thus steal down like snow. When I had it in my hands it was no common water but a certain kind of oil of a watery complexion. A viscous, fat, mineral nature it was, bright like pearls and transparent like crystal. When I had viewed and searched it well, it appeared somewhat spermatic, and in very truth it was obscene to the sight but much more to the touch. Hereupon Thalia told me it was the First Matter and the very natural, true sperm of the great world. "It is" - said she -

"invisible and therefore few are they that find it; but many believe it is not to be found. They believe indeed that the world is a dead figure, like a body which hath been sometime made and fashioned by that spirit which dwelt in it, but retains that very shape and fashion for some short time after the spirit hath forsaken it. They should rather consider that every frame, when the soul hath left it, doth decompose and can no longer retain its former figure; for the agent that held and kept the parts together is gone. Most excellent then is that speech which I heard some time from one of my own pupils. 'This world' - saith he - 'of such divers and contrary parts, would not have reached unity of form had there not been One who did join together such contrary things. But, being brought together, the very diversity of the natures joined, fighting one with another, had discomposed and separated them, unless there had been One to hold and keep those parts together which He at first did join. Verily the order of Nature could not proceed with such certainty, neither could she move so regularly in several places, times, effects and qualities, unless there were Some One Who disposed and ordered these varieties of motions. This, whatsoever it is, by which the world is preserved and governed, I call by that usual name God.'

"Thou must therefore, Eugenius" - said she - "understand that all compositions are made by an Active, Intelligent Life; for what was done in the composure of the great world in general, the same is performed in the generation of

every creature, and its sperm in particular. I suppose thou dost know that water cannot be contained but in some vessel. The natural vessel which God hath appointed for it is the earth. In earth water may be thickened and brought to a figure; but of itself, and without earth, it hath an indefinite flux and is subject to no certain figure whatsoever. Air also is a fleeting and indeterminate substance, but water is his vessel; for water being figured by means of earth the air also is thickened and figured in the water. To ascend higher, the air coagulates the liquid fire, and fire incorporated involves and confines the thin light. These are the means by which God unites and compounds the elements into a sperm, for the earth alters the complexion of the water, and makes it viscous and slimy. Such a water must they seek who would produce any magical, extraordinary effects; for this spermatic water coagulates with the least heat, so that Nature concocts and hardens it into metals. Thou seest the whites of eggs will thicken as soon as they feel the fire; for their moisture is tempered with a pure, subtle earth, and this subtle, animated earth is that which binds their water. Take water then, my Eugenius, from the Mountains of the Moon, which is water and no water. Boil it in the fire of Nature to a twofold earth, white and red; then feed those earths with air of fire and fire of air; and thou hast the two magical luminaries. But because thou hast been a servant of mine for a long time, and that thy patience hath manifested the truth of thy love, I will bring thee to my school, and there will I shew thee what the world is not capable of."

This was no sooner spoken but she passed by those diamond-like, rocky salts and brought me to a rock of adamant, figured to a just, entire cube. It was the basis to a fiery pyramid, a trigon of pure pyrope, whose imprisoned flames did stretch and strive for heaven. To the four-square of the frontlet of this rock was annexed a little portal and in that hung a tablet. It was a painted hedgehog, so rolled and wrapt up in his bag he could not easily be discomposed. Over this stood a dog snarling and hard by him this instruction: Softly, or he pricks.

In we went, and having entered the rocks, the interior parts were of a heavenly, smaragdine colour. Somewhere they shined like leaves of pure gold, and then appeared a third inexpressible, purple tincture. We had not gone very far but we came to an ancient, majestic altar. On the offertory, or very top of it, was figured the trunk of an old rotten tree, plucked up by the roots. Out of this crept a snake - of colour white and green - slow of motion like a snail and very weak, having but newly felt the sun that overlooked her. Towards the foot or basis of this altar was an inscription in old Egyptian hieroglyphics which Thalia expounded, and this is it:

#### TO THE BLESSED GODS IN THE UNDERWORLD

N.L.

From this place we moved straight forward till we came to a cave of earth. It was very obscure and withal dankish, giving a heavy odour - like that of graves. Here we stayed not long, but passing into this churchyard we came at last to the Sanctuary, where Thalia turning to me made this her short and last speech.

"Eugenius, this is the place which many have desired to see, but saw it not. The preparatives to their admission here were wanting. They did not love me but mine. They coveted indeed the riches of Nature, but Nature herself they did both neglect and corrupt. Some advantages they had in point of assault, had they but studied their opportunities. I was exposed to their hands but they knew me not. I was subject in some measure to their violence, but He that made me would not suffer me to be rifled. In a word, the ruin of these man was built on their disposition. In their addresses to me they resembled those pitiful things which some call courtiers. These have their antics and raunts, as if they had been trained amongst apes. They scrape - as one hath well expressed it - proportions mathematical, make strange legs and faces, and in that phrase of the same poet

'Vary their mouths as 'twere by magic spell

To figures oval, square and triangle.'

So these impudent sophisters assaulted me with vainglorious humours. When I looked into their hearts there was no room for me. They were full of proud thoughts and dreamed of a certain riotous happiness which must be maintained by my expenses and treasures. In the interim they did not consider that I was plain and simple, one that did not love noise but a private, sweet content. I have, Eugenius, found thee much of my own humour. I have withal found thy expectations patient. Thou canst easily believe where thou hast reason to thy faith. Thou hast all this while served without wages: now is the time come to reward thee. My love I freely give thee, and with it these tokens - my key and seal. The one shuts, the other opens: be sure to use both with discretion. As for the mysteries of this my school, thou hast the liberty to peruse them all; there is not anything here but I will gladly reveal it to thee. I have one precept that I shall command to thee, and this is it: you must be silent. You shall not in your writings exceed my allowances. Remember that I am your love, and you will not make me a prostitute. But because I wish you serviceable to those of your own disposition, I here give you an emblematical type of my Sanctuary, with a full privilege to publish it. This is all, and I am now going to that invisible region where is the abode of the immortals. Let not that proverb take place with you: Out of sight, out of mind. Remember me and be happy."

These were her instructions, which were no sooner delivered but she brought me to a clear, large light; and here I saw those things which I must not speak of. Having thus discovered all the parts of that glorious labyrinth, she did lead me out again with her clue of sunbeams - her light that went shining before us. When we were past the rocks of Nilus she shewed me a secret staircase, by which we ascended from that deep and flowery vale to the face of this our common earth. Here Thalia stopped in a mute ceremony, for I was to be left all alone. She looked upon me in silent smiles, mixed with a pretty kind of sadness, for we were unwilling to part. But her hour of translation was come, and taking - as I thought - our last leave, she passed before my eyes unto the eternal, into the ether of Nature.

## An adept's allegory to a certain scholar

An alchemical allegory extracted from "A Dialogue; or Questions put by an Adept Master to a certain Scholar, with his answers", found in MS. Sloane 3637, folios 37-56. A similar work is included in the *Ginaeceum Chemicum*, Ludguni, 1679, though this does not contain this allegory.] [Back to allegories.](#)

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Before either the Theban Ogyges or Deucalion of Thessaly, under whose unequal governments the Earth was wasted with deluges, there reigned in Epirus the most pious King of all the Age. And yet he also being grown in years at length submitted to approaching fate. The widow Queen in seven days destroyed with grief and sorrow, departed also to fill her husband's grave. But one small hour before her death, for she had long been big, she was brought to bed of twins. But among her dying groans, the nurses lamentations, and the outcries of the noble ladies that stood around, they all forgot which had the good fortune to be born the first. Although there was a difference in sex, a sundry colour both of hair and skin, and a vast variance in the shape of all their members, yet such a fatal oblivion seized them all, that there was none that dared to vote, either for the one or for the other. What should a people do that had a firm established law, that the first born of whatsoever sex should be exalted to the succession of the Kingdom.

The nobles met, the prudent Senate soon congratulated with themselves for the difference in the sexes of the double birth. Because the Kingdom had another law, that the brother should have the sister for his wife, which being done they hoped that there would be no quarrel about inheritance. So having chosen the most deserving among themselves to govern during the minority of the Princes, and others to take care of their education, they all departed home. They applauded themselves that they had so easily diverted a danger so threatening to the Kingdom. But, alack, by what evil fate shall I say it came to pass, that discord should divide the Royal Family. That differences and strife should there be every day increasing? The prince had red bushy hair, threatening eyes, a stern look, almost a bullock's neck, rough skin and a rapacious hand. To his playfellows always cruel, but to his sister he bore a mortal hatred. But the Princess had a face even to be envied by the Nymphs, her hair was white, but surpassed by her fairer neck, her eyes were sparkling and her countenance cheerful towards all, unless when she, as she was almost always, was struck with horror at her brother's name. The Governors of the Kingdom knew that unless this antipathy were remedied, no marriage could be made.

Therefore convoking the States again, they often and oftentimes consulted, but found out no redress for such great evils. They went into Dodona's Grove, but the vocal oaks were silent. They sought the sacred Pigeons there, but they were flown away, the one to Delphos, and the other into the furthest regions of the sandy Libya. Ambassadors sent hither return, and nothing's done. In the mean time the rabble made a tumult, the greater part disdaining a female Empire over them demanded the Prince to place him on the Throne. But the better part, although in number less, pitying the fortune of the Princess, and not enduring the injury betake themselves to her.

And now the Kingdom's peace had plainly been despaired of, had not the chiefest of the Senators, Cleobulus, but not without danger of his head, repressed the raging people. For he promised he could effect the so much desired marriage. He told aloud that from the furthest Aethiopia and the Fountains of the Nile, he had bought, and dearly too, a Love-charm, and a potion and a preservative. Prodiges and wonders and things unheard of before are swallowed soonest by the greedy vulgar. So this Hydra being for a time repressed, Cleobulus told the Senators returning to the Counsel house how matters were. That he despaired of making the marriage he had promised, that he thought it best to blunt their first fury, but not being able to sustain a second shock, he would fly his country, and they should consider what was further to be done. They needed haste. The Palace gates were diligently guarded, that nothing should again be spread abroad from thence.

In the meanwhile there are some sent into Egypt to consult, nay even to hire the Magi. The recompense was two parts of the Kingdom divided into seven. A reward so great soon drew great multitudes, that promised golden

mountains, while they themselves gaped after sordid gain. To be brief it would surfeit you to relate their frauds, their cheats, their villainies, their tricks, and juggles. While these were doing some busybody courtiers throwing papers out by night betrayed the whole imposture. The raving people besieged the palace, they ask for Cleobulus to be surrendered, but being informed that he had left Epirus, they demanded the King, that they might crown him according to the custom of his ancestors. But those who did desire a Queen, sending her forth by a back door, carried her to another part of the Kingdom to be crowned.

Meanwhile what do the Magi? Truly they rejoiced that the work they knew not how to perform was taken from them. But raising a great clamour they go to the Governor, and, as it is the way of mountebanks, complain that the work being now almost perfected, they were deceived of their wages. They take counsel together among these tumults to break open the treasury by night and take the Crowns and royal jewels. The attempt succeeds well, they get aboard a ship which they had stolen also, and passing down the river, they made a stop at the mouth thereof. Judging it now convenient time and place, each one requires to have his share of the booty in his own possession. It is the manner of robbers to quarrel in dividing the spoil, so they come to handy-blows.

Among these knaves, as in such works all hired men most certainly are, there were, like doves among the crows, two honest men; the first was born at Babylon in Chaldea, the other nine miles from the down-falls of Nilus. The spreading fame of the Epirotical affairs, and not the smell of gain had brought them thither. What should they do? Their counsel about the reconciling of the Princess was always rejected even with laughter, nor yet was there leave given to depart. They consented not to the theft. But when those fled, if they had stayed at Court, they might have lost their heads for the villainies of others. But now being in the extremest danger, they call all their Magia to their assistance, and while the rest were squabbling, they lift the Crown entire together with the Jewels into the Air, and twice as much as was the whole height of the mast, they by their Art keep it suspended there. The fight now ceases and they tremble, astonishment and wonder does invade them.

The two Sophi cast themselves out of the ship. Many others follow, but not knowing the Nature of the River (it is called Cocytus) they are drowned. The other less malicious thieves setting sail, arrive in Egypt but with empty purses. But those two who were truly Sophi, when they by skillful swimming had attained the banks, they go to the Senate, accuse their fugitive Companions of the crime, but that they accompanied them only with intent to save the regalia out of the hands of robbers. Which they also affirm that they have done, and that they had placed them in the Air aloft, at the mouth of the Cocytus. And that moreover now all fear of civil war was vanished, because to whomsoever the realm was destined by the laws of fate, into his hand the Crown should willingly and easily descend.

The prudent Senate mindful of the frauds of late, and having too weak a faith for such great miracles, committing the Magi to faithful keepers, they sent one to the King, the other to the Queen, and also hasty messengers to survey the Mouth of Cocytus. They returning relate that all are true, a Crown of most unheard of beauty pendant in the Air. The astonished senators in haste begin their Journey. Coming to the river they salute the King on the right bank and the Queen sitting on the Left, not knowing to which of them this admirable Crown was destined, for as yet it did incline to neither part. The Magi are called, since they had hung it there, let them command it to descend without delay. This they denying they had power to do unless according to a Law given by the Sophi and the appointed order of the Fates, by the hasty rabble they are put to death and their bodies enclosed in lead are cast into the River. Time was not long before the ebbing and the flowing tides carried them into the neighbouring shallows, out of their flesh grew up the herbmarine, a succedaneum for a turf to cover the remaining bones.

[I must here insert a verse.

Discoloured weeds and green Mosse intomb you].

But the candidates for the Crown, seeing it yet unmoved begin the lament the Magi. Of all the divers sent down into the water to seek their carcasses. there none returns. The wisdom of the Senate therefore thinks it fit, that there be erected one empty tomb upon the river's bank, and a second on the other, to which the ordinary Priests officiating the holy Rites of the kingdom should strive to call the Magi's wandering Ghosts. In a short time the primroses arising show that the prayers of the just are heard.

After this it was perceived, either the river was little shrunk, or that the tombs receded further from it. But this doubt is soon cleared, because even vulgar eyes do judge that waters are sensibly diminished every day. As they decrease the competitors removing ever anon their tents press forward on the bank and follow them retiring. The less the river, is the nearer they approach, the nearer that they are, the more they seem alike. For as much as the black exhalations of Cocytus do tan the lovely fairness of the Queen, so much the Northern Winds add beauty to the King; so that they who were before so much unlike, have now so much resemblance, that they are scarce distinguished from one another.

Behold another wonder. As they approach, in the same proportioned space the Crown descends from above. Now the King is just about to touch it, and now the Queen is nigh and now they touch it. But neither can the sister without

her brother, nor can the brother without his sister, move it. With their joined forces therefore they carry it between them, with the Senate rejoicing, Cleobulus returning, the people applauding, and the realm triumphing. Dodona's vocal forest now resounds again, and instead of doves, the ghosts of the Magi utter prophecies. The willing sister marries to her brother, the brother takes his sister for his wife. From these nuptials there arises a numerous posterity, which to this very day endures and shall endure as long as this whole orb of Earth.

## The Duenech allegory

Included in the vast alchemical compendium, *Theatrum Chemicum* III, p.756-757, Ursel, 1602.

[Back to allegories.](#)

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### Duenech Allegory

There was an old duke, called Duenech. He saw himself despised in the meeting of monarchs, on account of his deep melancholy. After a deliberation with friends how this melancholy could be suppressed and how the blood with the other excellent temperaments could get the upper hand, he sent for the physician Pharut and offered him a high reward, if he, Pharut, the prince of physicians, could cure him. Thereupon Pharut said that it would be a protracted and difficult cure which only he could bring about and he promised to cure Duenech.

They fixed a time to begin, namely when Saturn was in opposition with the Sun. Thereupon Pharut ordered everybody to leave the duke's house, with the exception of a little fool in gay-coloured garments, who was allowed to stay to entertain the duke.

After Pharut put Duenech in a bed with white sheets and covered him well, so that he might not be killed by the smoke of the nearest furnace. Then he gave him clear water, in consequence of which Duenech began to sweat so strongly that the white sheets were completely stained. The black bile had been dissolved in the whole of Duenech's body. Thereupon Pharut prepared another bed for him, the bolster of which was filled with the feathers of a young, black eagle, and the pillow with swans' feathers; on the bed a black sheet and a white cover were laid. Duenech was put in this bed and all air holes were entirely closed so that neither sweat nor vapour might escape. This bed was heated and Pharut rubbed Duenech's body and feet with evil-smelling oil until the black bile had spread to the top of his head. From the change of colour it was clear that Duenech became unconscious several times. Pharut opened Duenech's mouth and rejoiced when he saw that Duenech's palate was white. At last he laid the exhausted monarch into a third bed and revived him there with water and oil, mixed with sulphur.

When Duenech looked at himself, he saw that he was freed from melancholy and had new, healthy blood, and that he surpassed all his fellow-soldiers in power.

## The Globe allegory

This interesting alchemical allegory found in MS. Sloane 3639 in the British Library has echoes of the Kabbalistic cosmology of Isaac Luria. It is a translation of a section from Johann Grasshof, *Aperta Arca arcani artificiosissimi...*, first printed in German at Frankfurt in 1617.

[Back to allegories.](#)

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### The Natural round Physick or Philosophy of the Chymical Cabalistical Vision

The Sun and Moon with all the firmament appeared first. They stood still, a colour indeed they had, but gave no light. Beneath them also there appeared the Globe of the Earth having a colour. In whose centre there was a little globe of most white and shining colour like snow. While I beheld all these, there was made a most horrible thunder with a great noise and fiery flash, which much affrightened me. A great cloud came also, which going away a start was seen above the Sun, Moon and firmament, whose shining was so bright, that I could not fix my eye upon it, with its redness it exceeded the redness of the Sun. As soon as ever this Star appeared the whole firmament with the Sun and Moon began to run their race and dance. In the meantime the said Star darted fiery rays from above, through the exterior firmament. Of which sometimes more, sometimes fewer, some also by halves were carried upon the Globe,



but the little globe received the smallest part of these rays. Those rays whose halves only entered the Globe, moved the waters, that they might flow, and fish might be seen in them. The other rays made the great Globe begin to live, and bring forth all sorts of trees and fruits, and which also animals and men did walk. But the part of the rays which entered into the small globe, so moved it, that it began to boil like water in a pot, and dispersed out of itself a white clear and pure vapour in the form of a Star even unto the root of the trees and herbs. Then out of this globe or white shining star there began, but yet slowly enough to grow all sorts of trees and herbs, and tended towards the circumference of the globe, and when they almost attained to it; behold, two white stoney Mountains arose and were opened out of each end of the globe. In the meantime I saw the herbs and trees continually go forward in their growth that the Mountain at length bore flowers of all sorts and colours which again were shut and changed into red, yellow, green and white knots. The knots of the Mountain on the right hand were small and transparent, but those on the left greater, but not transparent. In the meantime the superior and greater Star sent continually out more Rays, by the benefit of which more herbs and trees always grew. At last a voice was heard crying out this clearly and aloud, "Blessed be God, who created this Star. This shall be called always the star of Wisdom and the eternal light".

[ End of first part - then follow a number of folios of questions and answers in interpreting this vision]

While I was running all this over in my mind, and have harkened to a chiding long enough, I seemed to stand on sharp thorns and stones, and while I contemplated this vision in a deep valley, I took notice of some noise behind me such a one as one clothed in a silken garment used to make by the rustling of his clothes, when I therefore looked about me, Behold, there appeared a certain grey-haired man, who had let his beard grow down as low as his girdle, arrayed in a long black garment, carrying in one hand a pair of compasses, and in the other a square or a rule, who passed silently by, and hastened to the Globe, whose tallness more and more increased, so that he by half the height of his body exceeded the Globe higher than a high house, and with his head reached even to the Sun. This old man having set his compasses on the centre measured the globe about, that it might be made equally round, then having set his compass on the square, he said "Multiplication has been three times made in it". Afterwards he again placed the compasses on the height of the Globe, and took the measure of it even up to the firmament, and from the firmament up to the highest Starr, and crying out with a great fearful outcry, he broke forth in these words "This is one of the four cut off by three". He afterwards drew two lines from the highest Star to the Globe, which another drawn a new Globe, white, transparent and resembling the greenness of an Emerald, with a Sun transparent and more clear than ordinary, and the whole firmament, but no burning about as yet being observed. Hence the old man crying out said "Praised be God, that at length malice is oppressed, and truth made manifest. Rejoice ye Sons of Light that an end of Darkness is made. The Sun shall set no more, but shine to you forever, nor shall it ever be obscured from you", who having so said disappeared. To this revelation my principal adding a conclusion said "You must take great care of this figure, because in it the signification of your work is contained. In this figure I say there lies hid the secret of all secrets, as well concerning natural as supernatural things, which surpass mans understanding. Yet if you shall be honest and godly and place your confidence in God you shall get all these".

## Golden Age Restored

This was included in Johann Grasshof, *Dyas chymica tripartita...* Frankfurt, 1625, and is ascribed to Henricus Madathanus, a pseudonym of Hadrian à Mynsicht.

[Back to allegories.](#)

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### The Golden Age Restored

Whilst I was meditating upon the wonders of the Most High and the secrets of hidden Nature and the fiery and fervent love of the neighbour, I recalled the white harvest which Reuben, the son of Leah, had found in the fields and had given the mandrakes Rachel had gotten from Leah for sleeping with the patriarch Jacob. But my thought went much deeper and led me further to Moses, how he had made a potable of the solar-calf cast by Aaron, and how he had it burned with fire, ground to powder, strewed it upon the waters, and gave it to the Children of Israel to drink. And I marvelled most about this prompt and ingenious destruction which the hand of God had wrought. But after pondering over it for some time my eyes were opened, just as happened with the two disciples at Emmaus who knew the Lord in the Breaking of Bread, and my heart burned within me. But I laid down and began to sleep. And, lo, in my dream King Solomon appeared to me, in all his might, wealth, and glory, leading beside him all the women of his harem: there were threescore queens, and fourscore concubines, and virgins without number, but one

was his gentle dove, most beautiful and dearest to his heart, and according to Catholic custom she held a magnificent procession wherein the Centrum was highly honoured and cherished, and its name was like an ointment, the fragrance of which surpassed all spices. And its fiery spirit was a key to open the temple, to enter the Holy Place, and to grasp the horns of the altar.

When the procession was ended, Solomon showed unto me the unified Centrum in trigoni centri and opened my understanding to me, and I became aware that behind me stood a nude woman with a bloody wound in her breast, out of which came forth blood and water, but the joints of her thighs were like jewels, the work of the hands of a cunning workman, her navel was like a round goblet, which wanteth not liquor, her belly was like a heap of wheat set about with roses, her two breasts were like two young roses that are twins, her neck was as a tower of ivory, her eyes like the fishpools in Heshbon by the gate of Bathrabbim; her nose was as the tower of Lebanon which looketh towards Damascus. Her head was like Carmel, and the hair of her head was tied in many folds, like king's purple. But her garments, which she threw off, lay at her feet, and were all unsightly, stinking, and poisonous.

And she began to speak: "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? The watchmen that went about the city found me, they smote me, they wounded me, and took away my veil from me. Then was I stricken with fear and not conscious and fell upon the ground; but Solomon bade me stand up again and said: be not afraid when thou dost see Nature bare, and the most hidden which is beneath heaven and upon the earth. She is beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners, but nevertheless she is the pure chaste virgin out of whom Adam was made and created. Sealed and hidden is the entrance to her house, for she dwelleth in the garden and sleepeth in the twofold caves of Abraham on the field Ephron, and her palace is the depths of the Red Sea, and in the deep transparent chasms, the air hath given her birth and the fire hath brought her up, wherefore she is a queen of the country, milk and honey hath she in her breasts. Yea, her lips are like a dripping honey-comb, honey and milk are under her tongue and the smell of her garments is like the fragrance of Lebanon to the Wise, but an abomination to the ignorant. And Solomon said further: Rouse thee, look upon all my women and see if you can find her equal. And forthwith the woman had to cast off her garments and I looked at her, but my mind had lost the power of judgement, and mine eyes were holden, so that I did not recognise her.

But as Solomon observed my weakness, he separated his women from this nude woman and said: "Thy thoughts are vain and the sun hath burned out thy mind and thy memory is as black as the fog, so thou canst not judge aright, so if thou wouldst not forfeit thy concern and take advantage of the present opportunity, then can the bloody sweat and snow-white tears of this nude virgin again refresh thee, cleanse thine understanding and memory and restore it fully, so that thine eyes may perceive the wonders of the Most High, the height of the uppermost, and thou shalt really fathom the foundations of all Nature, the power and operation of all the Elements, and thine understanding will be as fine silver, and thy memory as gold, the colours of all precious stones will appear before thine eyes and thou wilt know their production, and thou wilt know how to separate good from evil, the goats from the sheep. Thy life will be very peaceful, but the cymbals of Aaron will awaken thee from sleep and the harp of David, my father, from thy slumber."

After Solomon thus spake, I was very much more afraid, and was exceedingly terrified, partly because of his heartbreaking words, also partly because of the great glamour and splendour of the present queenly woman, and Solomon took me by the hand and led me through a wine cellar into a secret but very stately hall, where he refreshed me with flowers and apples, but its windows were made out of transparent crystals and I looked through them. And he said: "What dost thou see?"

I replied: "I can only see from this hall into the hall I just left, and on the left standeth thy queenly woman, and on the right the nude virgin, and her eyes are redder than wine, her teeth whiter than milk, but her garments at her feet are more unsightly, blacker, and more filthy than the brook of Kidron."

"From all of them choose one", said Solomon, "to be thy beloved. I esteem her and my queen alike and highly, pleased as I am with the loveliness of my wives, so little do I care about the abomination of her garments."

And as soon as the king had thus spoken, he turned around and conversed in a very friendly way with one of his queens. Amongst these was an hundred-year-old stewardess, with a grey cloak, a black cap upon her head, bedecked with numberless snow-white pearls and lined with red velvet, and embroidered and sewn in an artful manner with blue and yellow silk, and her cloak was adorned with divers Turkish colours and Indian figures.

This old woman beckoned to me secretly and swore unto me a holy oath that she was the mother of the nude virgin, that she had been born from her body, and that she was a chaste, pure and secluded virgin, that until now she had not suffered any man to look upon her, and although she had let herself be used everywhere among the many people on the streets, no one had ever seen her naked before now, and no one had touched her, for she was the virgin of whom the Prophet said: Behold, we have a son born unto us in secret, who is transformed beside others; behold, the virgin had brought forth, such a virgin as is called Apdorossa, meaning: secretly, she who cannot suffer others. But while

this her daughter was as yet unwed, she had her marriage-portion lying under her feet, because of the present danger of the war, so that she would not be robbed of it by some roving soldiery and denuded of her stately treasure. However, I should not be frightened because of her disgusting garments, but choose her daughter before all others for the delight of my love and life. Then she would give and reveal to me a lye to clean her garments, and then I would obtain a liquid salt and non-combustible oil for my house-keeping, and an immeasurable treasure, and her right hand would always caress me and her left hand would be under my head.

And as I then wanted to declare myself categorically upon this matter, Solomon turned around again, looked upon me, and said: "I am the wisest man on earth, beautiful and pleasing are my wives and the glamour of my queens surpasseth the gold of Ophir; the adornments of my concubines overshadow the rays of the sun, and the beauty of my virgins surpasseth the rays of the moon, and as heavenly as are my women, my wisdom is unfathomable and my knowledge is inexplicable."

Whereupon I answered and, half afraid, I bowed: "Lo, I have found grace in thine eyes, and since I am poor, give me this nude virgin. I choose her amongst all others for the duration of my life, and though her garments are filthy and torn, I will clean them and love her with all my heart, and she shall be my sister, my bride, because she hath ravished mine heart with one of her eyes, with one chain of her neck."

When I had thus spoken, Solomon gave her unto me, and there was a great commotion in the hall of his women, so that I was awakened by it, and I knew not what had happened to me, nevertheless I believed it to be but a dream and I thought many subtle thoughts about my dream until the morning.

But after I had arisen and said my prayers, Lo! I saw the garments of the nude virgin upon my bed, but no trace of her. And I began to be greatly afraid and all my hair stood upright upon my head and my whole body was bathed in a cold sweat; but I took heart, recalling my dream, and thought about it again in the fear of the Lord. But my thoughts did not explain it, and for this reason I dared not to scrutinise the garments, much less to recognise anything in them. I then changed my sleeping-chamber and I left the garments in it for some length of time *ex mera tamen ignorantia*, in the belief that if I were to touch them or turn them over, something peculiar would happen to me, but in my sleep the smell of the garments had poisoned and inflamed me violently, so that my eyes could not see the time of mercy, and never could my heart recognise the great wisdom of Solomon.

After the above-mentioned garments had lain for five years in my sleeping-chamber and I knew not what they were good for, I finally thought to burn them, in order to clean up the place. And then I spent the whole day going around with such thoughts.

But the next night there appeared to me in my dream the hundred-year-old woman and she spake harshly to me thus: "Thou ungrateful man: for five years I have entrusted to thee my daughter's garments; among them are her most precious jewels, and during all that time thou hast neither cleaned them nor thrown out of them the moths and worms, and now, finally, thou dost want to burn these clothes, and is it not enough that thou art the reason for the death and perishing of my daughter?"

Whereupon I became hot-headed and answered her: "How shall I understand thee, that thou wouldst make a murderer of me? For five years mine eyes have not beheld thy daughter, and not the least did I hear of her, how then can I be the cause of her death?"

But she would not let me finish, and said: "It is all true, but thou hast sinned against God, therefore thou couldst not obtain my daughter, nor the philosophical *lixivium* I promised thee for washing and cleaning her garments: for in the beginning, when Solomon willingly gave thee my daughter, and when thou didst abhor her garments, that made furious the Planet Saturn, who is her grandfather, and so full of wrath was he that he transformed her again into what she had been before her birth; and since you infuriated Saturn through thine abhorring, thou didst cause her death, putrefaction, and her final destruction, for she is the one of whom Senior saith: Ah, woe! to bring a nude woman unto me, when my first body was not good to look upon, and I had never been mother until I was born again, then I brought forth the power of all roots of herbs, and in mine innermost being I was victorious."

Such and similar heart-breaking words were very strange to me, but nevertheless I withheld my indignation as much as was humanly possible for me, at the same time protesting solemnly against her sayings: that I knew nothing at all about her daughter, much less about her death and putrefaction, and although I kept her garments for five years in my sleeping-chamber, I did not know them for my great blindness nor ever discovered their use, and therefore I was innocent before God and all others.

This, my righteous and well-founded excuse, must have pleased the old woman not a little, for she looked at me and said: "I feel and observe from thy righteous mind, that thou art innocent, and thine innocence shall be rewarded well and plentifully, therefore I will reveal to thee secretly and out of my good heart, namely that my daughter, out of special love and affection towards thee, hath left thee a grey marbled casket as an inheritance amongst her garments, which is covered with a rough, black, dirty case (and meanwhile she gave me a glass filled with lye, and continued speaking), this same little casket thou shalt clean from its stench and dirt which it hath received from the garments.

Thou hast no need of a key, but it will open itself, and thou wilt find two things therein: a white silver box, filled with magnificent ground-lead and polished diamonds, and another work of art, adorned with costly solar rubies: and this is the treasure and entire legacy of my deceased daughter which she left for thee to inherit before her transformation. If thou wilt only transfer this treasure and purify it most highly and silently and lock it up with great patience in a warm, hidden, steamy transparent and moist cellar, and protect it from freezing, hail, quick lightning, hot thunder, and other outward destruction till the wheat harvest, then thou wilt first perceive the entire glory of thine inheritance and take part of it."

Meanwhile I awoke for a second time and called upon God, full of fear, praying that He would open mine understanding that I might seek for the casket which was promised me in my dream. And after my prayer was ended I sought with greatest diligence in the garments and found the casket, but the casing was tight around it and seemed grown onto it by nature, so that I was not able to take it off; then I could not clean it with any lye nor split it with iron, steel, or any other metal. I left it alone once more and did not know what to do with it, and held it to be witchcraft, thinking of the prophet's saying: For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

And after a year had passed again and I did not know, after speculating and industriously deliberating, how to remove the casing, I finally went to walk in the garden to rid myself of the melancholy thoughts, and after long promenading, I sat down on a flinty stone and fell into a deep sleep. I slept, but my heart was awake: there appeared unto me the hundred-year-old stewardess and said: "Hast thou received my daughter's inheritance?"

In a sad voice I answered, "No, though I found the casket, but alone it is still impossible for me to separate the casing therefrom, and the lye thou hast given me will not work on the casing."

After this simple speech the old woman smiled and said: "Dost thou want to eat shells and shellfish with the shells? Do they not have to be brought forth and prepared by the very old planet and cook Vulcan? I told thee to clean the grey casket thoroughly with the lye given thee, and which proceeded wholly from it, and was not refined from the outer rough casing. This thou hast especially to burn in the fire of the philosophers, then everything will turn out for the best."

And thereupon she gave me several glowing coals wrapped up in light white taffeta and instructed me further and pointed out that I should make therefrom a philosophical and quite artful fire and burn the casing, then I would soon find the grey casket. And presently every hour a north and south wind rose, both sweeping at the same time through the garden, whereupon I awoke, rubbed the sleep out of mine eyes, and noticed that the glowing coals wrapped in white taffeta lay at my feet; with haste and joy I grasped them, prayed diligently, called upon God, studied and laboured day and night, and thought meanwhile of the great and excellent sayings of the Philosophers, who say: 'Ignis et azoth tibi sufficiunt'.

About this Esdras saith in his fourth book: 'And he gave unto me a full cup which was full of fire, and his form was as of fire, and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit retained its memory: and my mouth was opened, and shut no more. The Most High gave understanding unto the five men, and they wrote by course the things that were told them, in characters which they knew not. So in forty days were written 204 books, 70 for the wisest alone, who were truly worthy of it, and all were written on boxwood.'

And then I proceeded in silentio et spe, as the old woman had revealed to me in my dream until, according to Solomon's prediction, after a long time my knowledge became silver and my memory became golden. But according to the instructions and teaching of the old stewardess, I enclosed and locked up in a proper and quite artistic manner the treasure of her daughter, namely: the splendid and brilliant lunar diamonds and the solar rubies, both of which came forth and were found from the casket and the landscape.

I heard the voice of Solomon who said: "My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips are like roses, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. Therefore shalt thou hold him, and not let him go, until thou bringest him into his mother's house, and into his mother's chamber."

And when Solomon had spoken these words I knew not how to answer him, and I became silent, but I wanted nevertheless to open again the locked-up treasure, with which I might remain unmolested. Then I heard another voice: "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till she please, for she is a garden enclosed, a spring shut up, a fountain sealed, the vineyard at Baalhamon, the vineyard at Engeddi, the garden of fruits and spices, the mountain of myrrh, the hill of frankincense, the bed, the litter, the crown, the palm-tree and apple-tree, the flower of Sharon, the sapphire, the turquoise, the wall,

tower, and rampart, the garden of joy, the well in the garden, the spring of living water, the king's daughter, and the love of Solomon in his concupiscence: she is the dearest to her mother, and the chosen of her mother, but her head is filled with dew, and her locks with the drops of the night."

Through this discourse and revelation I was so far informed that I knew the purpose of the Wise and did not touch the locked treasure until through God's mercy, the working of noble Nature, and the work of mine own hands, the work was happily completed.

Shortly after this time, just on the day of the month when the moon was new, there occurred an eclipse of the sun, showing itself in all its terrifying power, in the beginning dark green and some mixed colours, until it finally became coal-black, darkened heaven and earth, and many people were much afraid, but I rejoiced, thinking of God's great mercy, and the new birth, as Christ Himself pointed out to us, that a grain of wheat must be cast into the ground, that it may not rot therein, else it bringeth forth no fruit. And then it happened that the darkness was covered with clouds, and the sun began to shine through, yet at the same time three parts of it were still heavily darkened; and lo, an arm broke through the clouds, and my body trembled because of it, and it held in its hand a letter with four seals hanging down from it, on which stood written: 'I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon: Look not upon me, because I am black, because the sun hath looked upon me, etc. But as soon as the fixum acted in the humidum, a rainbow spanned itself and I thought of the covenant of the Most High, and of the fidelity of my Ductoris, and of what I had learned, and lo, with the help of the planet and the fixed stars, the sun overcame the darkness, and over every mountain and valley there came a lovely and bright day; then all fear and terror had an end, and everything beheld this day and rejoiced, praised the Lord, and said: The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Therefore let us make haste to take the foxes, the little foxes that spoil the vines, that we may gather the grapes in time and with them make and drink wine, and be fed at the right time with milk and honey-comb, that we may eat and be filled. And after the day was done and the evening fell, the whole heaven grew pale, and the seven stars rose with yellow rays and pursued their natural courses through the night, until in the morning they were overshadowed by the breaking of the sun's red dawn.

And behold, the Wise who dwelt in the land arose from their slumber, looked heavenward, and said: Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and there is no spot in her, for her ardour is fiery and not unlike a flame of the Lord: so that no water may extinguish the love, nor any river drown it; therefore we will not leave her, for she is our sister, and though she is yet little, and hath no breasts, we will bring her again into her mother's house, into a shining hall, where she hath been before, to suck her mother's breasts. Then she will come forth like a tower of David, built with ramparts whereon hang a thousand shields, and many arms of the mighty men; and as she went forth the daughter praised her openly, and the queens and the concubines spake well of her: but I fell upon my face, thanked God, and praised His Holy Name.'

Epilogue

And thus is brought to a close, ye beloved and true Sapientiae et doctrinae filii, in all its power and its glory, the great secret of the Wise, and the revelation of the Spirit, about which the Prince and Monarch Theoph. in Apocalpsi Hermetis saith: 'It is a single Numen, a divine, wondrous, and holy office, while it encloseth the whole world within it, and will become true with all else, and truly overcometh the elements and the five substances. Eye hath not seen, nor hath ear heard, neither have entered the heart of any man, how the heaven hath naturally embodied to truth of this Spirit, in it the truth doth stand alone, therefore it is called: the voice of truth. To this power Adam and the other patriarchs, Abraham, Isaac, and Jacob, owed their bodily health, their long life, and finally prospered in great wealth thereby.

With the aid of this Spirit, the Philosophi founded the seven free arts, and acquired their wealth therewith. With it Noah built the Ark, Moses the Tabernacle, and Solomon the Temple and through this provided the golden vessels from pure gold in the Temple, and for the glory of God, Solomon also wrought with it many fine works and did other great deeds.

With it Esdras again established the Commandment; and with it Miriam, the sister of Moses, was hospitable. And this Spirit was much used and very common amongst the prophets of the Old Testament. Likewise it is a medicine and a cure for all things, and the final revelation, the final and highest secret of Nature.

It is the Spirit of the Lord which hath filled the sphere of the earthly kingdom, and moved upon the face of the waters in the beginning. The world could neither understand nor grasp it without the secret gracious inspiration of the Holy Ghost, or without secret teaching. For the whole world longeth for it because of its great powers, which cannot be appreciated enough by men, and for which the saints have sought from the creation of the world, and have fervently desired to see.

For this Spirit goeth into the seven planets, raiseth the clouds, and dispelleth the mists, giveth light to all things, transformeth everything into gold and silver, giveth health and abundance, treasures, cleanseth leprosy, cureth dropsy and gout, cleareth the face, prolongeth life, strengtheneth the sorrowful, healeth the sick and all the afflicted, yea, it is a secret of all secrets, one secret thing of all secret things, and healing and medicine for all things. Likewise it is and remaineth unfathomable in nature, and endless power and an invincible might and glory, that is a passionate craving for knowledge, and a lovely thing of all things which are beneath the circle of the moon, with which Nature is made strong, and the heart with all members is renewed, and kept in blossoming youth, age is driven away, weakness destroyed, and the entire world refreshed. Likewise this Spirit is a spirit chosen above all other heavenly things or spirits, which giveth health, luck, joy, peace, love, expelling altogether all evil, destroying poverty and misery, and also causing that one can neither talk nor think evil; it giveth to men what they desire from the depths of their hearts, worldly honour and long life to the godly, but eternal punishment to the evil-doers, who put it to improper use. To the Most High, Almighty God who hath created this art and who hath also been pleased to reveal this knowledge unto me, a miserable, sinful man, through a promise and true vow, to Him be given praise, honour, glory and thanks, with an entirely humble and fervent prayer that He will direct my heart, mind, and senses through His Holy Ghost, so governing that I talk to no one about this secret, much less communicate it to some one who doth not fear God, nor reveal it to any other creature, lest I break my vow and oath, and break the heavenly seals, and thus become a perjured Brother Aurae Crucis, and utterly offend the Divine Majesty, and thereby commit and perpetrate knowingly an unpardonable mighty sin against the Holy Ghost. Wherefore may God the Father, Son, and Holy Ghost, the Most Blessed Trinity, mercifully preserve and protect me constantly. Amen. Amen. Amen.

## Greverus

From the *Theatrum Chemicum*, Volume III, Strassburg, 1613.

[Back to allegories.](#)

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"Behold, my beloved son, the harvest-time desired by you has come. Rejoice and render immortal thanks to God Eternal, because he allowed us to be able to understand those things, and directed my words, so that I arrived at a true and clear statement of the idea. And you, my son, adore that God submissively, so that, when you have made a beginning with the investigation, it will please him to reveal those two hidden secrets, just as you - who apply yourself assiduously to the study of the much exalted Philosophy - are also worthy to participate in the very select courses of this sacred banquet, and as you are also worthy of being able to gather the golden apples of the Hesperides in the garden of Tantalus, first having made the always watchful dragon unconscious, as the legends urge. But, as that garden is fenced in by an extremely strong wall, the question has to be put: "In what way can you enter the garden? And how do you recognize the tree bearing the golden apples? And in what way do you gather them?"

Oh, beloved son, did you not see that that garden is laid out on a very high and lonely mountain, the foot of which is always surrounded by the noise caused by the fighting forces of disharmonious winds, and which, as an insatiable chaos, fosters a struggle between coldness and heat. The middle part of the mountain, however, has red and black dragons, which wage a never ceasing fight with the insatiable chaos and the winds. That fight is without end, because, when the fury of the red dragons is inflamed by the increasingly agitating opposites of the winds, they themselves perish by their own glow and the chaos takes their dead bodies in. Nevertheless this eternal struggle knows no rest, because the red dragons, doomed to death, are succeeded by black dragons, which, they themselves also breaking out into rage, are inflamed and perish like the red dragons, while - as is said - others succeed them immediately. But this struggle never ends in all eternity, for neither chaos nor winds are finite nor does the offspring of the black dragons ever disappear. Nevertheless does the guardian and master of the mountain collect the black dragons' offspring at regular intervals and sends them to the centre of the mountain. The top of the mountain, however, shows a threefold change in one single year. In winter it blazes with glowing sparks, like the Etna; in spring, however, the top is flooded with stagnant, hot pools and marshy reedlands, while the entire fire of the winter is hidden. In summer, however, when the waters of the hot swamps are quite dried up, the ashes of things, of which it may be assumed that they were burnt by the wintry fire, appear to be still tepid, although the fiercest heat is gone. In autumn the remainders of the ashes disappear again and very fine sand comes in their stead, which is glowing-hot, it is true, but certainly not red-hot; I think that it is the remainder or the very bottom of the waters that flooded the summit in spring-time.

In this mountain, my son, I think you have seen the royal gardens of the Hesperides; in those gardens the golden and silver roses grow and from there come the purple-coloured apples, the golden and the silver ones, and they bear fruit annually.

The access to this garden, however, is difficult, but the entrance still more difficult and much more difficult is the gathering of the golden or silver apples themselves. For the behaviour of the mountain is of such a nature that nobody is admitted, who has not experienced the wintry cold first. Therefore you also have to approach it in winter, and you must not be intimidated by the cold, for you will scarcely be able to stand the heat prevailing at the entrance. On the top of the mountain you will come upon a very high tower, the guardian of the garden; the tower has two parapets, which are both situated in a blazing fire. He who wants to enter this garden, has to conquer above all the bulls, which blow fire out of their nostrils and has to go through the gate and the fiery parapets. This requires enormous efforts, and one risks one's life. This is such an immense task that one is not ready to force one's way through before the end of the winter. However this may be, the danger that is imminent because of so much fire and such an enormous blaze is not slight. Therefore he who wants to enter must try to get the medicines which Medea once gave to Jason, when the latter tried to enter the garden. Beloved son, if you do not succeed in finding these medicines, exert yourself to find a way by your own industry, by which you can go through the afore-mentioned menaces. For if you only go past them and not through them you will never be allowed to enter the garden. But although I was filled by an overwhelming yearning after the garden, and saw that I could not pass the flames without danger, I did not want to go away before I had seen whether perhaps somebody would come who would show me the way to pass, or whether the blaze might be extinguished. And when nobody came after me and the winter was already wearing away quickly, the tower suddenly began to move strongly, the blaze began to decrease and was quite extinguished some moments later, and tower and parapets had dissolved, as it were, and had disappeared, and when that had happened, I immediately ran to the garden, whilst it was still the same season as when the tower still stood; and I was not at all astonished by the things I had seen happening. But when I had nearly entered the garden, I was cut off from the entrance by stagnant, hot waters on all sides.

The garden was surrounded by a diaphanous wall, strong as iron, and was in the middle of the stagnant, hot waters. But the garden as well as the water were surrounded in their turn by brickwork outside the wall. I saw, however, three steps of a narrow road, along which I hoped to find admittance and, without losing time, I began to follow them, whereupon the brickwork opened before me. And when I was on the first step, I was compelled to stand still for some time, because I was struck by a horrible smell of decomposition. The heat agreed with the tepid warmth of a rotting process. When this had passed I obtained admittance to the second and the third step, where there was something all the time which detained me, even so that, when I thought I was already quite near the garden, there took place an enormous trembling of the mountain, by which the waters disappeared and a deep ditch, surrounded by a brick wall remained; the bottom of the ditch was ablaze with the glowing ashes. In the middle of it was a garden, and three roads from the ditches led to it, having different degrees of heat, which increased in heat in proportion to their distance from the garden. I strained every nerve, till, already on the point of climbing the earthen bank of the third road, I felt another mountain shock, which enveloped the glowing ashes in a dark haze, from which scorching hot sand appeared, which surrounded the garden with a bank on all sides. My expectations were strained to the utmost, as to whether I was near the end of my ordeal; and it turned out to be true. For, as I perceived the enchanting flowers of the garden from the bank and saw miracles so great that I may not speak about them, I was so thunderstruck by utmost astonishment that I scarcely noticed in what way an old man led me into the garden. This same old man carried seven keys in his hand, with which, I think, he himself opened the bolts of the gates of the garden, while I stood on the bank, dumb with astonishment. This old man led me to the tree with the golden apples, in order to let me venerate the tree. A dragon was lying near the tree, which had been killed just before and by whose blood the golden apples were affected. I was burning with desire to gather the golden apples; the old man knew this and while he surveyed me calmly he said: "Son, lay aside the seductions of earthly desires, for this fruit is only given to Divine Spirits."

His words made me tremble from head to foot, for I had never heard such a voice; I was, as it were, changed by this voice and I got the impression that my consciousness had broadened considerably. It seemed to me that the old man changed his shape; he became a very exalted and, as it were, terrible figure, and I perceived that he was not the gardener whom I had seen just before, but the master of the garden himself. A strong fear came over me that I would be punished for my audacity of having ever thought of penetrating the garden of such a mighty master in a cunning way.

And while, full of doubt, I considered several things and was alternately under the spell of my fear and then filled with desire and hope, he himself stretched out his hand and gathered some golden apples, and whilst he looked in turn at the apples and at me he said: "This Garden is the Garden of happiness and wisdom, and we have laid it out for man's sake and in order to exclude irrational beings we have surrounded it with a wall as strong as iron; we saw

that it was threatened by the guile and ruses of man; there is no admittance for anyone of the thinking beings, except for the righteous, the innocent, the modest and the good; and we ourselves attract those. And when we observe that they are persevering and steadfast we finally usher them in here after the ordeal is over, and after we have bestowed upon them gifts of this nature, we let them go again quietly." With these words he handed me the apples he had picked. I threw myself upon the earth before his face in deepest veneration and adoration, and deeply rejoicing I put the apples into my pocket. When I was on the point of thanking him he said: "My son, this is not all, follow me"; and he led me to a work-room, which was purified, the dragon's blood that had bespattered the golden apples having been removed, and after he had taken a slightly sparkling whitish powder out of a wooden box, he handed part of it to me with the words: "This powder blots out every stain, and resuscitates any dead; go away, keep the secrets hidden, purify the moistened (earth) with fire and powder, work the earth and sow what is purified, and let it thrive and sprout and may your earth give you ample fruit." When he had spoken these words, he disappeared from sight. But I was thunderstruck and dazed, and when I came home after that, it seemed to me as if I awakened from sleep, for, nearly exhausted by the long journey and tired by the work, I threw myself onto my bed, and I should truly have believed that I had only seen everything in a dream, if I had not had the golden apples and the powder in my hand, and moreover, such a sharp recollection of all words spoken to me. But, however that may be, whether I really was in the garden then or was only led to it in a vision or saw it in a dream, the name of him be blessed to all eternity, who has seen fit to reveal to me such awe-inspiring mysteries of nature, and has not kept his gift from me, unworthy sinner. The Father, the Son and the Holy Spirit be praised, blessed and exalted, the only God in all eternity, Amen.

#### Conclusion

My son, here you have the whole process of our work in your hands, without any disruption and without any superfluity and summarized by a competently written eloquence. Therefore, prepare your heart, that you may find favour in God's eyes. For it is a gift of God and it contains the secret of the indivisible unity of the Holy Trinity. O most precious of all sciences, you are the theatre of the whole nature and its anatomy, the earthly astronomy, the truth of God Almighty, the proof of the resurrection of the dead, the example of the remission of sinners, the unmistakable proof of the future Last Judgement and the mirror of eternal bliss. Truly, no science is more exalted than this one; for this one science contains all sciences, without being included in one of them itself. But, thanks, praise and honour to You only, O ineffable Majesty, because you have not kept your grace from me and have revealed the secrets of your most hidden works to me; therefore your sacred name be praised to all eternity. Amen.

An unwise man will not get to know these things  
and a fool will not understand them.

A sack of cummin belongs to a parrot and hay to a cow."

## The Allegory of Merlin

In the alchemical tradition we find a number of allegories which involve the transformation of a King, the Duenech and Merlini allegories being among the earliest. I recently uncovered an English translation of the Allegory of Merlin in a 17th century manuscript in the British Library (MS Sloane 3506, f.74-75), which sparked off my interest in the piece so I have decided to include it here. The allegory (minus the 'Merlin' title) exists in a 14-15th century manuscript in the Bibliotheque Nationale in Paris (MS. Lat. 14005), and it was published as 'Merlini-Allegoria, profundissimum Philosophici Lapidis Arcanum perfecte continens', in the alchemical compendium *Artis Auriferiae*, I, 420-424, Basel, 1593). The association with the Celtic 'Merlin' figure is obscure and there are no internal references (nor indeed any links with the Merlin mythos), which might explain why this name is associated with the allegory. It shows the death and resurrection of the King. The King drinks a special water which kills him, and through drying off this water a transmutation occurs and the King is brought back to life in a more energetic form. This allegory has obvious links with the Duenech allegory (which was published in the vast alchemical compendium, *Theatrum Chemicum* III, p.756-757, Ursel, 1602).

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### Allegory of Merlin

A King intending to conquer a mighty people prepared himself against them for war, and when he would get upon a horseback, he commanded one of his soldiers to give him a cup of water which he mightily loved. The soldier answered and said, "My lord, what is this water you ask for?"



And the King said, "The water which I long for is a water which I love, and also the water loves me above all things".

Then considering, he went and brought it, and the King getting it drunk, drank again till all his members were filled, and all his veins inflamed, and he was much discoloured.

Then the soldier spoke to him, "My lord, see the horse here and if you please get upon his back".

However the king answered, "I can not".

But the soldier said "For what reason can you not".

And he answered, "I find myself heavy, and my head aches, and I fancy all my members divide themselves from one another. Therefore I command you that you do bring me into a light chamber, which must be in a warm and dry place, then I shall sweat and the water will be dried in me, and also I will be freed from it".

And they did as he commanded them, and the time being over they opened the chamber and found him most dead.

But his relations went presently to the Alexandrine and Egyptian physicians, and brought them to him and told them what had happened to the King. When they had seen him, they said that without doubt he might be delivered from it.

Then they asked "Who is the Master among you?"

And the Alexandrines answered "We if you please".

But the Egyptians said "We are Masters if you please and we will be it, for we are more ancient than you, also we seem to be younger".

To which the Alexandrines consented.

Then the said Masters did take the King and cut him in very small pieces, grinding these. Then they did mix them with their moistening medicines a little, then they put him also prepared into his chamber in a warm temperate place as before for a day and a night. When this was done, they did take him half-dead, but having yet a little life, and seeing this the King's relations said, "Ach the King is dead".

To which the physicians answered, "He is not dead, do not make a noise as he sleeps".

Now they did take him again and washed him with sweet waters so often till the least of the medicinal waters went off. Then they mixed him again with new medicine and put him again in his place as before, and when they did take him out they found him quite dead.

Then his relations did exclaim, "The King is dead".

To which the physicians did answer "We killed him for the reason that after his resurrection and the Day of Judgement he may become stronger and more powerful in this world as he was before".

When the relations did hear this, they fancied they were impostors, and then taking from them their medicines they forced them to leave the kingdom. When this was over, they deliberated together what should be done with the dead poisoned body, and they concluded that they should bury him that his stink might bring no damage.

When the Alexandrine physicians did hear this, they came and said, "Do not bury him, for if you please, we will make him better and more powerful than before".

The relations began to scorn them saying, "Will you impose on us also as the others have done? And if you do not perfect what you promise you shall not evade our hands".

To which the physicians consented, and they did take the dead king, as the others hath left him and grinding him they washed him well till nothing remained of the others medicines, then they did dry him. Then they did take of salt armoniac one part, and two parts of Alexandrine Nitre. This they did mix with the powder of the dead King. Then they did make a paste of it with linseed oil, and put it into a chamber, made like a perforated crucible, and under the hole they put another clean crucible. There they left him for one hour, then they covered it with fire blowing till all was melted into the other crucible, descending through the hole. Then the King, also brought from dead to life, cried out "Where are the enemies. Let them know that I will kill them, if they do not obey me immediately".

When they heard this they came before him saying "My Lord, we are ready to obey all your commandments", and from that hour all kings and neighbours did fear him, and when they would see his wonders, they put one ounce of washed mercury into a crucible and projected upon it as much as a grain of linseed of his hairs, nails or blood. When they blowed gently the coals, then they left him to cool, and they found a stone which I know. Of this stone they projected a little upon purified Saturn and presently its form was altered as I know of which afterwards. They put one part upon ten of Venus and it would be all of one goodness and colour. And by another way they did take the said stone powdered and mixed him with salt and Sol as before, and melted him and projected the said dissolved salts into goat's cream, and then it grows good for all things.

Brother, keep secret this treatise for it is of an importance amongst the fools, and no importance amongst wise men, and this is the Royal way of three days, for they will have but little labour and great lucre. Let us glorify the Most High Creator who has taught his faithful Servant to transmute accidents into substances, also that they may bring to action these powers which lay hidden in divers things.

# Muller's allegory

Extracted from Patrick Ruthven's commonplace book in Edinburgh University Library.

[Back to allegories.](#)

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The copy of D. M[uller] letter written to the Earl of Argyle, containing the whole work enigmatically as he conceived it, first out of the former wheels and cipher of Trithemius, and then made it with his own hands: copied by me from the original letter under D.M. own hand; copied, I say, anno 1629 October 2 per me Patricium Ruthuenum. Right Honourable,

Your earnest desire to profit in this study of metaphysical philosophy, I thought it good to give your Lordship a taste of such marrow as I have by God's assistance sucked out of the bones of old philosophy. First, therefore, taking it pro confesso, esse artem, quam vocant chemicam ["through confession, to be the art, which they call chemica"], and that the same is most firmly founded and grounded upon invincible maxims, and undeniable principles, as by manifold authorities and apologetic arguments (too strong to admit any contradiction) may fully appear, I say taking that, and diverse other needless doubts daily in contumely of this admirable art, as granted and fully resolved; I have made choice to leave all questions concerning the possibility of the art, and to set down only the very true and lively method and order which I would follow, in case I now were ready to put a practical hand to perform the effect of all my rhetorical speculations.

And therefore where I find by the relation of diverse credible authors, that not far from that famous Neptunian Metropolis, there lurketh in the hidden caverns of one huge Mountain a most ugly venomous, and horrid, flying dragon and that without the living blood of such a one, this great work cannot be performed, I say that he will endeavour to bring this work to effect, must of necessity be of an invincible courage to wage war with so full a Monster, and thither he must, where if he fortune to fail of Hercules strength to get the golden apples of the Hesperides; yet let him be so politic, that he can with Jason insinuate with Medea to master that Monster, so as though he can not possibly quite extinguish and defeat him, that yet he fail not to bring away with him a good share of the strongest and deadliest poison that is within him. If it be the true venom, it will show in the open air the very natural colour of the heaven, but let him be very circumspect in carrying it, lest it breed his bairn, for it is wonderfully subtle and penetrative, and therefore take heed that thou give it no, not the least vent, and keep it part by itself. When thou hast furnished thy self with this strong intoxication, then get thee speedily to another huge mountain consecrate to the Virgin Mary, whom the Gods by one old decree, in the General Council held at the beginning, established and consecrated with the keeping of all the broken and waned moons, who have made choice of that place to be her Gazophylacium for that purpose.

Scoff not at this fiction, though it seem fabulous, and there once arrayed thou shalt be kindly entertained being a stranger especially if thou covet to see that Treasure - where either the doorkeeper or some other employed of trust there, will not stick for small consideration to let thee have a cast of his office and pleasure thee with the broken offals of some of these waned moons. As soon as thou has got it, fly thee to the Cyclops forge, but in any case see that Vulcan be not at home, and get one of them to beat thy old fragment into book leaves upon their subtle anvils, for without the Cyclops help herein to temper thy Moon metal, it would not abide, but would fly from thee quickly into his own region of the sky, the Sphere of the Moon. This done yet has thou one more journey to make before thou return, namely into North Albion, where is a famous river generally known to be of this virtue, that so often as the Sun shineth brightly upon the same, it retaineth so strongly the influence thereof, that often times in the bottom thereof are found certain rays of the Sun so purely bright and refulgent, as no eye can possibly discern them to be of one other substance, than of the Natural Sun.

Dive for and get thereof a good quantity, and do with this in all respects as I directed thee to do with thy broken Moons: and let each of all these be kept apart till thou have occasion to use them severally.

Thus thoroughly furnished with materials, build thee up a furnace in the forge of Philosophy. Let Zacharius by thy Architect, herein he will either make it for thee himself, or will not stick to let thee have his model: howsoever I would advise thee to take his advice. Thy furnace artificially framed, there is a bird called Hyle bred in the fire that layeth transparent eggs. This bird is most commonly found, near some convent of sable friars, who for the most part love to sit by good and warm fires. Choose one of the purest and clearest eggs, the best have the longest neck. When thy shall is clean washed, and nothing left within it, then take the venomous blood of thy Dragon, and purge it after this manner. Take a hare, and pour it into her body, and presently bind up fast all the vents both behind and before, and course her so long that all the venom sweat out again at her sides. When the hare beginneth to sweat, then have a clean vessel of glass ready to receive the azure drops of the distilling venom, and immediately let it be poured into

the translucent eggshell but not above the quantity of nine drops, wherein infuse one of the leaves of thy battered Moon. Then stir them well together, and presently set Hermes Seal upon the vent of thy eggshell, and print it well that thou mayest easily perceive, if any have offered to meddle with thy work. This done carry it into the forge of Philosophy, and place it in thy furnace where art requireth. But now followeth a most hard task to be performed, and that is, thou must of necessity entreat Jupiter, that he would be content to spare thee Vulcan the forger of his thunderclaps, to attend this thy world wondered, for without his continual presence thou canst do nothing, yea all thy labour is lost. And having obtained this at Jupiter's hand, then hast thou himself to entreat, who I assure thee, is of a very crabbed disposition, and sullen demeanour, but never leave using of mild terms, and gentle motives, till thou hast reclaimed him from his churlishness, and made him affable and tractable. All which he will be very willing to perform, if thou cast but procure Venus once to smile upon him, for with one hours dalliance she can enjoin him even a whole years task, without grudging or gainsaying.

He thus reclaimed and lenified, set him to his task, but be sure thou have a watchful eye over him, lest any matter unfortunately crossing his now mild disposition, should unhappily move him to impatience, and so in fury, he might happen to set the forge and all on fire, and then wert thou undone. But if thou canst like a philosopher, keep him in a mild and temperate mood, then shalt thou see his continued temperance show itself in the orderly process of they work.

Further shalt thou see the Man in the Moon first clad all in a suit of black satin, and after that in due process of time will he appear in another suit as white as snow, and when thou seest these successive alterations, then stroke Vulcan's head, and say he is a good boy and tell him Venus shall thank him for his pains, if he will continue yet a while longer, but in any case take heed you increase not his diet, nor give him no food of a dry or combustible quality, for then all is lost, but keep him yet at a straight diet, and still hold him hard to his task.

When the Man in the Moon hast had on his whitest garment, and that you see him once put on his yellow girdle, then O! then, even then, break open the seal warily, and add to thy composition one leaf of the rays of the Sun which thou must have always in readiness to watch this opportunity withal, ah, then shalt thou see there how gladly friends that have been so long absent will embrace each other, but as soon as ever it is put within the shell, presently clap on the seal again, and see thou remove not the shell out of his place, for the doing thereof. Nor ever let Vulcan's eyes so much as one's wink from his labour, but hold him incessantly at his work, and thou shalt see that if thou and Vulcan prove careful workmen, thy first Man of the Moon will once again in due time, if thou have patience to abide the time, show himself in his former colours.

And first of Black, but much more black and of a far deeper dye in grain, and after in white again fare exceeding the former. If you please here to break off your work, then may you by virtue of this whiteness make daily new moons at your pleasure, but better it were to bide a little longer, and then you shall see this whiteness turn into red, and so little by little, it will wear into a deep sanguine red, in such grain as you cannot imagine a deeper, and this is called the crocus solis, wherewith you may dye every imperfect body into the natural colour of the Sun, and then is your wished work at an end, and now thou mayest give Vulcan leave to sport him for a time, till thy further occasion.

If you will try whither thou hast wrought wisely, take one part of thy red powder and first project it upon 10 parts of thy reserved Sun rays, and it will all become Medicine of Metals, and then project one part of that on ten parts of Mercury, and thou shall see thy Medicine will turn this little star into a bright and perfect shining Sun.

If thy saffron grow scant, then mayest thou easily multiply it into more, then make it anew, and that thou mayest do by continuing thy first course till thou comest to put in thy Sun's rays, and then instead of them, infuse so much of thy reserved sovereign saffron, and that will hasten the perfection of thy work, and so mayest thou use it to the glory of God that gave it thee, to thy own honour, and to the exceeding great comfort of all the distressed members of Christ, thy own brethren.

I say with this thou may instantly heal all manner of diseases of all living creatures, restore the sick to their health, preserve the whole from sickness, and continue them both, in one assured estate of health, until that hour appointed by God to call them hence for their original sin. Thou mayest also help all the infirmities of vegetables, and of crystal make rubies, and all kinds of precious stones.

Judge then whither this be not the rarest gift, that God hast given to Man, next after his soul, and the salvation of the same.

Use therefore this Sacred Gift as a means whereby to acknowledge the goodness of so Gracious a God, and take heed thou abuse not both Him and His gifts, and think that in this, thou art but God's Steward, and must give to Him a full account, how thou hast used this thy talent, for to whom he lendeth much, of him shalt much be required.

D.M.

# Allegory from Ruland

This allegory is included in Martin Ruland's alchemical dictionary, *Lexicon alchemiæ sive dictionarium alchemisticum...* Franckfurt, 1612.

[Back to allegories.](#)

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I was buried in a most profound slumber when it seemed that I beheld a statue of about fifteen feet in height, representing a venerable and ancient man, very handsome, and beautifully proportioned in all the members of his body; he had long silver-coloured hair, falling in waves upon his shoulders; his eyes were like fine turquoises, set with carbuncles in the middle, and the radiation thereof was so brilliant that I could not support the light. His lips were of gold, his teeth of Oriental pearls, and the rest of his body was a most brilliant ruby. His left foot rested on a terrestrial globe which seemed to support him. With his right hand uplifted and outstretched, he seemed to be poising above his head a celestial globe at the end of his finger; his left hand held a key made of a rough diamond. This man approached me, and said: I am the Genius of the Sages; fear not to follow where I lead. Then, taking me by the hair with the hand which held the key, he raised me up carried me away, and caused me to traverse the three regions of the air, the fire, and the heaven of all the planets. Beyond even these did he transport me; then, having enveloped me in a whirlwind, he disappeared, and I found myself on an island floating in a sea of blood. Surprised at finding myself in so remote a region, I walked along the bank or shore, and contemplating the said sea with profound attention, I remarked that the blood of which it was composed was all warm and living. I remarked also that a very gentle wind, which continually agitated it, maintained the heat thereof, and did excite in this sea a bubbling and movement which caused the whole sea to vibrate with a scarcely perceptible motion.

Ravished with admiration in that I was gazing on things so passing strange, I was reflecting on all these marvels, when I looked up, and lo! many persons standing by my side! I apprehended at first that they would seek to molest me, and I passed quickly into a bush of jasmine to conceal myself; but the odour of the said flowers did so speedily cast me into a sleep that they found and took possession of me. The tallest of the gang, who seemed to command the others, required of me in a haughty tone what had made me so rash as to enter from the Low Country into this most exalted empire. I described to him after what manner I had been transported thither. The personage did them immediately change his deportment, manners and accent, and he said unto me: Be thou welcome, O stranger, who hast been here led by our most high and powerful Genius! He thereupon saluted me, as also did all the others, after the fashion of their land, which is first of all to lie flat upon the back, then in like way upon the belly, and so rise. I returned their salutation after the custom of my own country. After this ceremony, the commander notified unto me that he would present me to Hagacestaur, who is their emperor. He solicited me that I would excuse him in that he had no carriage by which he might transport me to the town, from which we were distant one league. He entertained me by the way with an account of the power and grandeur of the said Hagacestaur, telling me that his dominion extended over seven kingdoms, and that he had chosen that which was in the middle of the other six to establish his ordinary residence.

As he remarked that I found it difficult to walk upon the lilies, roses, jasmynes, carnations, tuberoses, and a prodigious variety of other flowers, most beautiful and curious to behold, which blossomed even upon the road, he inquired, with a smile, if I feared to harm those plants. I answered that I was well aware they were devoid of a sensitive soul, but seeing they were most rare in my own country, I shrank from trampling them underfoot. Then, noticing that the whole land seemed to be nothing but flowers and fruits, I asked him where grain was sown therein. He replied that they sowed nothing of the kind, but the sterile portion of the Kingdom abounded in grain, and that Hagacestaur caused the greater portion to be thrown down into the Low Country to give us pleasure. As for the rest, it was devoured by the beasts. For themselves, they made their bread of the most beautiful flowers, kneading it with dew, and baking it by the rays of the sun. As I beheld everywhere an abounding quantity of the finest fruits, I had the curiosity to gather some pears that I might taste their flavour, but they would have prevented me, saying that these also were only eaten by animals. I, nevertheless, found that they were of delicious quality. The commander presently offered me some peaches, melons, and figs, nor ever has Provence, nor yet all Italy, nor Greece itself, produced fruits of such surpassing excellence. He swore unto me by royal Hagacestaur that the said fruits grew wild, that they did nothing to cultivate them, and that they ate nothing else with their bread. I inquired of him after what manner they preserved their flowers and fruits during the winter season, but he answered me that they knew no winter, that their years had three seasons only, to wit, spring and summer, and that of these two there was formed a third, which was autumn. The latter contained in the bodies of the fruits both the spirit of spring and the soul of summer, at which time they harvested the grape and the pomegranate, these being the choicest of their fruits.

This personage manifested an extreme astonishment when I informed him that we ate beef and mutton, game, fish, and other animals. He told me that we must possess but a gross or clouded understanding, since we made use of such coarse nourishments. I experienced not fatigue or distraction while listening to his curious and wonderful information, which I heard with great attention. But being counselled to take note of the appearance of the two, from which we were now distant only two hundred paces, I had no sooner raised my eyes to look at it than I beheld nothing, for I had become suddenly blind. At this my conductor fell a laughing, and all his company with him. The vexation of finding all these gentlemen making merry over my ill-chance, caused me more chagrin than the misfortune itself. Seeing that their behaviour displeased me, he who had taken such pains to entertain me consoled me by commending me to a little patience, for I should see clearly in a moment. He then went in search of an herb which he rubbed over my eyes, and I straightaway beheld the light and glittering of this superb town, whereof the houses were built of purest crystal, while the sun illuminated it continually, for in this island no night or darkness did ever fall. On no account would they permit me to enter any of these houses, but I was allowed to look upon what was passing therein through the transparent medium of the walls. I examined the first of these mansions, which were all built on the same model. I remarked that they consisted of one storey only, divided into three apartments, having several chambers and cabinets on the same floor.

The first apartment was dining-room, ornamented with hangings of gold lace, bordered by a fringe of the same precious material. The ground colour of this stuff was variable between red and green, enriched with finest silver, the whole being covered with white gauze. There were also some cabinets garnished with gems of different colours. Next I discovered a chamber entirely furnished with the richest black velvet, laced with very black and very glossy bands of satin, the whole being relieved by embroidery of jet, which had also a most brilliant and iridescent blackness. In the second apartment there was a chamber hung with white watered silk, enriched and relieved by a broidery of very fine Oriental pearls. There were also several cabinets furnished in various colourings, such as blue satin, violet damask, citrine mohair, and carnation glazed silk. In the third apartment was a chamber draped with an eminently resplendent material, purple on a gold ground, beyond all comparison more beautiful and more rich than all the other fabrics I had seen. I inquired where were the master and mistress of this dwelling-place, and learned that they were concealed at the further end of this chamber, and that they must pass to one which was remoter still, and was separated from this one by certain communicating cabinets. The furniture of these cabinets was all of different colours, some yellow, some citrine, some purest and finest gold-brocade. I could not see the fourth apartment, but was told that it consists of a single chamber, the furniture being covered with a tissue of solar rays, the purest and the most concentrated, on a ground of the purple fabric which I had previously remarked.

After having beheld all these curious things, I was informed after what manner marriages took place among the inhabitants of this island. The royal Hagacestaur, having a most perfect knowledge of men and of his subjects' dispositions, from the smallest even to the greatest, assembled the nearest relatives, and placed a young, unspotted maiden with a strong, healthy, and excellent old man. Then he purged and purified the girl, washed and cleansed the old man, who presented his hand to the maiden, and the maiden took the hand of the old man. Thereupon they were conducted to one of these lodgings, the door being sealed with the same substance of which the house itself was built. Thus shut up, they were destined to remain together for a period of nine months, during which time they made all the beautiful furniture and appointments which I had so much admired. At the end of the prescribed time they came forth joined in one and the same body, possessing but one soul, the power whereof is of singular greatness on the earth. Of this Hagacestaur makes use to convert all wicked persons in his kingdoms.

They promised me that I should enter into the palace of Hagacestaur, and should behold the apartments therein, among others a saloon in which there are four statues as old as the world, that in the centre being the most powerful Seganniseged, who had transported me into this island. The three others, which form a triangle about him, are three women - to wit, Ellugat, Linemalor, and Tripsarecopsen. It was also promised me that I should behold the temple wherein is the image of their divinity, whom they call Elesel Vassergusin; but by this time the cocks had begun to crow, the shepherds were already leading their flocks to pasture, and the husbandmen, yoking their oxen to ploughs, made such a clatter that I awoke, and my dream was altogether dissipated. All that I had seen was but nothing in comparison with what they had promised to reveal me. Nevertheless, I have found abundant consolation when I have reflected on that other and heavenly empire where the Most High is seen seated upon His throne, surrounded with glory, and accompanied by angels, archangels, cherubim, seraphim, thrones, and dominations. There shall we behold what eye hath never seen, shall hear what ear hath never heard, since it is in that place we shall partake of eternal felicity, which God hath promised to all those who seek to make themselves worthy of it, all having been created to participate in this glory. Let us then do our best to merit it. God be praised!

# Sendivogius' Enigma of the Sages

This Parable or Enigma of the Sages, was included in Michael Sendivogius *Tractatus de Lapide Philosophorum*. This was first published in 1604, but many editions appeared during the 17th century.

[Back to allegories.](#)

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## A Parable, or Enigma of the Sages

Once upon a time, when I had been for many years of my life sailing from the Arctic to the Antarctic Pole, I was cast ashore by the Will of God, on the coast of a certain great ocean; and though I was well acquainted with the properties of that sea, I did not know whether there was generated near those shores that little fish Edieneis, which is so anxiously sought, even unto this present, by men of high and low degree. But as I watched the Naiads and Nymphs disporting themselves in the water, being fatigued with my previous toils, and overwhelmed by the multitude of my thoughts, I was lulled asleep by the soft murmur of the waves; and as I slept sweetly and gently, I beheld a marvellous vision. I saw ancient Neptune, with a trident in his hand, rise, with venerable aspect, from our sea, who after a friendly salutation, carried me to a most beautiful island. This island was situated in the southern hemisphere, and contained all that is required for man's use and delight. It appeared a more pleasant and delightful abode than Virgil's Elysian fields. The shores thereof were fringed with verdant myrtles and cypresses. The meadows were studded with a large variety of beautiful and fragrant flowers. The slopes of the hills were clad with vines, olives, and cedars. The roads were overhung by the intertwining branches of laurels and pomegranate trees, which afforded grateful shade to the wayfarer. The plains were covered with groves of orange and lemon trees. In short, the island was an epitome of earthly beauty.

Concealed under a rock, Neptune shewed me two minerals of that island, gold and chalybs (steel). Then I was conducted to an orchard in the middle of a meadow, which was at no great distance, the same being planted with a great variety of beautiful trees.

Among these he shewed me seven enriched by particular names; and two of them towered above the rest. One bore fruit which shone like the sun, and its leaves resembled gold; the fruit of the other was whiter than lilies, and its leaves were like fine silver. Neptune called the first the Solar, and the second the Lunar tree. The only thing which it was difficult to obtain in the island, was water. The inhabitants had tried to get it from a spring by means of a conduit, and to elicit it from many things. But the result was a poisonous water, and the only water that could be drunk was that condensed out of the rays of the sun and moon. The worst of it was, that no one could attract more than ten parts of this water. It was wonderful water, I can tell you; for I saw it with my eyes, and touched with my hands its dazzling whiteness, which surpassed all the splendour of the snow. While I stood wrapt in admiration, Neptune vanished from my sight, and there stood before me a tall man, on whose forehead the name of Saturn was inscribed. He took a vessel, and scooped up ten parts of the water, in which he placed fruit from the Solar tree; and the fruit was consumed like ice in warm water.

So I said unto him:- "Lord, I behold here a marvellous thing. The water is small in quantity; nevertheless, the fruit of this tree is consumed therein by a gentle heat. To what purpose is all this?"

He graciously replied: "My son, it is true that this thing is wonderful. But this water is the water of life, and has such power to exalt the qualities of this fruit, that it shall afterwards, without sowing or planting - only by its fragrance - transmute the six trees which remain into its own nature. Moreover, this water is as a woman to the fruit: the fruits of this tree can putrefy nowhere but in this water; and though the fruit by itself be wonderful and precious - yet when it putrefies in this water, it brings forth out of this putrefaction a Salamander that endures the fire; its blood is more precious than all treasures, and has power to render fertile six trees such as you see here, and to make their fruit sweeter than honey."

Then I said unto him:- "Lord, how is this thing done?"

He replied: "I have already told thee that the fruits of the Solar tree are living, and they are sweet; but whereas the fruit while it is cooked in this water can inform but one part, after its coction has been completed it can inform a thousand."

I then enquired whether the fruit was boiled in this water over a fierce fire, and how long?

He answered, "This water has an inward fire, and when this is assisted by continuous outward warmth, it burns up three parts of its own body with this body of the fruit, until nothing but an incredibly small part remains, which,

however, possesses the most marvellous virtue. This is cooked by the wise Master first for seven months, and then for ten. But in the meantime, on each fiftieth day, a variety of phenomena is witnessed." Again I besought him whether this fruit was cooked in several waters, and whether anything was added to it. He made answer: "There is no water, either in this island or in the whole country, but only this kind alone that can properly penetrate the pores of this fruit; and you should know the Solar tree also grew out of this water, which is collected by magnetic attraction out of the rays of the Sun and Moon. Hence the fruit and the water exhibit a wonderful sympathy and correspondence. If any foreign substance were added to the water, its virtue would only be impaired. Hence nothing should be put into the water but this fruit. After its decoction the fruit has life and blood, and its blood causes all barren trees to bring forth the same precious fruit."

I asked whether the water was obtained by any secret process, or whether it was to be obtained everywhere? He said, "It is found everywhere, and no one can live without it, but it is best when extracted by means of our Chalybs (steel), which is found in the belly of the Ram. If you ask what is its use, I answer that before the due amount of coction has been performed, it is deadly poison, but afterwards it is the Great Medicine, and yields 29 grains of blood, each one of which produces 864 of the fruits of the Solar tree."

I asked whether it could be still further improved. "The Sages say," he returned, "that it can be increased first to ten, then to a hundred, then to a thousand, then to ten thousand times its own quantity, and so on."

I asked whether that water was known by any particular name. He cried aloud, saying: "Few know it, but all have seen it, and see and love it; it has many names, but we call it the water of our sea: the water that does not wet the hands."

"Do they use it for any other purpose?" I enquired; "and is anything born in it?" "Every created thing," he replied, "uses it, but invisibly. All things owe their birth to it, and live in it. Nothing is, properly speaking, in it, through itself mingles with all things. It can be improved by nothing but the fruit of the Solar tree, without which it is of no use in this work."

I was going to ask him to speak more plainly, when he began to cry out in such a loud voice that I awoke out of my sleep, and Saturn and the hope of getting my questions answered vanished altogether. Be contented, nevertheless, with what I have told you, and be sure that it is impossible to speak more clearly. If you do not understand what I have said, you will never grasp the writings of other philosophers. After a while, I fell into another deep sleep, in which I saw Neptune standing over me, congratulating me on our happy meeting in the Garden of the Hesperides. He held up to me a mirror, in which I saw the whole of Nature unveiled. After we had exchanged a few remarks, I thanked him for conducting me to this beautiful garden, and introducing me to the company of Saturn; and I heartily besought him to resolve for me the difficulties and doubts which Saturn had left uncleared.

"For instance," I said, "I have read and believe that for every act of generation a male and a female are required; and yet Saturn spoke of generation by placing the Solar fruit in the water, or Mercury of the Sages. What did he mean? As the lord of the sea, I know that you are acquainted with these things, and I entreat of you to answer me." He said, "What you say about the act of generation is true; and yet you know that worms are produced in a different way from quadrupeds, namely by putrefaction, and the place or earth in which this putrefaction occurs is feminine. In our substance the Mother is the water of which so much has been said, and its offspring is produced by putrefaction, after the manner of worms. Hence the Sages call it the Phoenix and Salamander. Its generation is a resurrection rather than a birth, and for this reason it is immortal or indestructible. Now, whatsoever is conceived of two bodies is subject to the law of death; but the life of this fruit is a separation from all that is corruptible about it. It is the same with the Phoenix, which separates of itself from its corruptible body."

I enquired whether the substance was compound in its nature. "No," he said, "there is only the Solar fruit that is put into the water, which must be to the fruit in the proportion of ten to one. Believe that what was here revealed to you in a dream by Saturn, after the manner of our island, is not a dream, but a bright reality which will stand the test of broad daylight."

With these words he abruptly left me, without listening to my further questions; and I awoke and found myself at home in Europe. May God shew to you, gentle reader, the full interpretation of my dreams! Farewell!  
To the Triune God be Praise and Glory!

## Thomas Vaughan's allegory of the Mountain

A second short allegory from Thomas Vaughan *Lumen de Lumine, or a New Magical Light*, London, 1651.

[Back to allegories.](#)

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Every man naturally desires a superiority, to have treasures of gold and silver, and to seem great in the eyes of the world. God indeed created all things for the use of man, that he might rule over them and acknowledge therein the singular goodness and omnipotence of God, give Him thanks for His benefits, honor Him and praise Him. But there is no man looks after these things otherwise than by spending his days idly. They would enjoy them without any previous labor and danger; neither do they look for them in that place where God has treasured them up, Who expects also that man should seek for them there, and to those that seek will He give them. But there is not any that labors for a possession in that place, and therefore these riches are not found. For the way to this place - and the place itself - have been unknown for a long time, and it is hidden from the greatest part of the world. But notwithstanding that it be difficult and laborious to discover this way and place, yet the place should be sought after. But it is not the will of God to conceal anything from those that are His; and therefore in this last age - before the final judgement comes - all these things shall be manifested to those that are worthy. As He Himself - though obscurely, lest it should be manifested to the unworthy - has spoken in a certain place, "There is nothing covered that shall not be revealed and hidden that shall not be known." We therefore, being moved by the Spirit of God, do declare the will of God to the world, which we have also already performed and published in several languages. But most men either revile or condemn our Manifesto, or else - waiving the Spirit of God - they expect the proposals thereof from us, supposing that we will straightway teach them how to make gold by art, or furnish them with ample treasures, whereby they may live pompously in the face of the world, swagger and make wars, turn usurers, gluttons and drunkards, live unchastely and defile their whole life with several other sins - all of which are contrary to the blessed will of God. These men should have learned from those ten Virgins - whereof five that were foolish demanded oil for their lamps from those five that were wise - how that the case is much otherwise. It is expedient that every man should labor for this treasure by the assistance of God and his own particular search and industry. But the perverse intentions of these fellows we understand out of their own writings, by the singular grace and revelation of God. We do stop our ears and wrap ourselves, as it were, in clouds to avoid the bellowings and howlings of those men who cry out in vain for gold.

And thus indeed it comes about that they brand us with infinite calumnies and slanders, which nevertheless we do not resent; but God in His good time will judge them for it. But after we had known well - though unknown to you - and perceived by your writing how diligent you are to pursue the Holy Scripture and seek the true knowledge of God, we have out of many thousands thought you worthy of some answer; and we signify this much to you by the will of God and the admonition of the Holy Spirit.

There is a Mountain situated in the midst of the earth or center of the world, which is both small and great. It is soft, also above measure hard and stony. It is far off and near at hand, but by the providence of God invisible. In it are hidden the most ample treasures, which the world is not able to value. This mountain - by envy of the devil, who always opposes the glory of God and the happiness of man - is compassed about with very cruel beasts and ravening birds - which make the way thither both difficult and dangerous. And therefore until now - because the time is not yet come - the way thither could not be sought after nor found out. But now at last the way is to be found by those that are worthy - but nonetheless by every man's self-labor and endeavors.

To this Mountain you shall go in a certain night - when it comes - most long and most dark, and see that you prepare yourselves by prayer. Insist upon the way that leads to the Mountain, but ask not of any man where the way lies. Only follow your Guide, who will offer himself to you and will meet you in the way. But you are not to know him. This Guide will bring you to the Mountain at midnight, when all things are silent and dark. It is necessary that you arm yourselves with a resolute, heroic courage, lest you fear those things that will happen, and so fall back. You need no sword nor any other bodily weapons; only call upon God sincerely and heartily.

When you have discovered the Mountain the first miracle that will appear is this: A most vehement and very great wind that will shake the Mountain and shatter the rocks to pieces. You will be encountered also by lions and dragons and other terrible beasts; but fear not any of these things. Be resolute and take heed that you turn not back, for your Guide - who brought you thither - will not suffer any evil to befall you. As for the treasure, it is not yet found, but it is very near.

After this wind will come an earthquake that will overthrow those things which the wind has left, and will make all flat. But be sure that you do not fall off. The earthquake being past, there will follow a fire that will consume the earthly rubbish and disclose the treasure. But as yet you cannot see it.

After these things and near the daybreak there will be a great calm, and you will see the Day-star arise, the dawn will appear, and you will perceive a great treasure. The most important thing in it and the most perfect is a certain exalted Tincture, with which the world - if it served God and were worthy of such gifts - might be touched and turned into most pure gold.



This Tincture being used as your Guide shall teach you will make you young when you are old, and you will perceive no disease in any part of your bodies. By means of this Tincture also you will find pearls of an excellence which cannot be imagined. But do not you arrogate anything to yourselves because of your present power, but be contented with what your Guide shall communicate to you. Praise God perpetually for this His gift, and have a special care that you do not use it for worldly pride, but employ it in such works as are contrary to the world. Use it rightly and enjoy it as if you had it not. Live a temperate life and beware of all sin. Otherwise your Guide will forsake you and you will be deprived of this happiness. For know of a truth: whosoever abuses this Tincture and does not live exemplarily, purely and devoutly before men, will lose this benefit and scarcely any hope will be left of recovering it afterward.

## Zosimos

From the third century A.D. Greek adept Zosimos of Panopolis.

[Back to allegories.](#)

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The composition of the waters, and the movement, and the growth, and the removal and restitution of bodily nature, and the splitting off of the spirit from the body, and the fixation of the spirit on the body are not operations with natures alien one from the other, but, like the hard bodies of metals and the moist fluids of plants, are One Thing, of One Nature, acting upon itself. And in this system, of one kind but many colours, is preserved a research of all things, multiple and various, subject to lunar influence and measure of time, which regulates the cessation and growth by which the One Nature transforms itself.

And saying these things, I slept, and I saw a certain sacrificing priest standing before me and over an altar which had the form of a bowl. And that altar had fifteen steps going up to it.

Then the priest stood up and I heard from above a voice say to me, "I have completed the descent of the fifteen steps and the ascent of the steps of light. And it is the sacrificing priest who renews me, casting off the body's coarseness, and, consecrated by necessity, I have become a spirit."

And when I had heard the voice of him who stood in the altar formed like a bowl, I questioned him, desiring to understand who he was.

He answered me in a weak voice saying, "I am Ion, Priest of the Adytum, and I have borne an intolerable force. For someone came at me headlong in the morning and dismembered me with a sword and tore me apart, according to the rigor of harmony. And, having cut my head off with the sword, he mashed my flesh with my bones and burned them in the fire of the treatment, until, my body transformed, I should learn to become a spirit. And I sustained the same intolerable force."

And even as he said these things to me and I forced him to speak, it was as if his eyes turned to blood and he vomited up all his flesh. And I saw him as a mutilated image of a little man and he was tearing at his flesh and falling away.

And being afraid I woke and considered, "Is this not the composition of the waters?" I thought that I was right and fell asleep again. And I saw the same altar in the shape of a bowl and water bubbled at the top of it, and in it were many people endlessly. And there was no one whom I might question outside of the bowl. And I went up to the altar to view the spectacle.

And I saw a little man, a barber, whitened with age, and he said to me, "What are you looking at?"

I answered that I wondered at the boiling water and the men who were burning but remained alive.

And he answered me saying, "The spectacle which you see is at once the entrance and the exit and the process."

I questioned him further, "What is the nature of the process?"

And he answered saying, "It is the place of the practice called the embalming. Men wishing to obtain virtue enter here and, fleeing the body, become spirits."

I said to him, "And are you a spirit?"

And he answered, saying, "Both a spirit and a guardian of spirits."

As he was saying these things to me and the boiling increased and the people wailed, I saw a copper man holding a lead tablet in his hand. He spoke aloud, looking at the tablet, "I counsel all those in mortification to become calm and that each take in his hand a lead tablet and write with his own hand and that each bear his eyes upward and open his mouth until his grapes be grown."

The act followed the word and the master of the house said to me, "Have you stretched your neck up and have you seen what is done?"

And I said that I had and he said to me, "This man of copper whom you have seen is the sacrificial priest and the sacrifice and he who vomited out his own flesh. To him was given authority over the water and over those men in mortification."

And when I had seen these visions, I woke again and said to myself, "What is the cause of this vision? Is this not the white and yellow water, boiling, sulphurous, divine?"

And I found that I understood well. And I said that it was good to speak and good to hear and good to give and good to receive and good to be poor and good to be rich. And how does the Nature learn to give and to receive? The copper man gives and the water-stone receives; the thunder gives the fire that flashed from it. For all things are woven together and all things are taken apart and all things are mingled and all things combined and all things mixed and all things separated and all things are moistened and all things are dried and all things bud and all things blossom in the altar shaped like a bowl. For each, by method and by weight of the four elements, the interlacing and separation of the whole is accomplished for no bond can be made without method. The method is natural, breathing in and breathing out, keeping the orders of the method, increasing and decreasing. And all things by division and union come together in a harmony, the method not being neglected, the Nature is transformed. For the Nature, turning on itself, is changed. And the Nature is both the nature of the virtue and the bond of the world.

And, so that I need not write to you of many things, friend, build a temple of one stone, like ceruse, like alabaster, like marble of Proconnesus in appearance, having neither beginning nor end in its building. Let it have within, a pure stream of water glittering like sunlight. Notice on what side the entry to the temple is and take your sword in hand and seek the entry. For thin-mouthed is the place where the opening is and a serpent lies by it guarding the temple. First seize him in your hands and make a sacrifice of him. And having skinned him, cut his flesh from his bones, divide him, member from member, and having brought together again the members and the bones, make them a stepping stone at the entry to the temple and mount upon them and go in, and there you will find what you seek. For the priest whom you see seated in the stream gathering his colour, is not a man of copper. For he has changed the colour of his nature, and become a man of silver whom, if you wish, after a little time, you will have as a man of gold.

Then, again wishing to ascend the seven steps and to behold the seven mortifications and, as it happened, one day only did I ascend the way. Retracing my steps, I thereupon ascended the way many times. And on returning, I could not find the way, and becoming discouraged, not seeing how to get out, I fell asleep.

And I saw in my sleep a certain little man, a barber, wearing a red robe and royal garments, and he stood outside of the place of the mortifications and said, "What are you doing, Man?"

I said to him, "I stand here because I have missed every road and am lost."

He said, "Follow me".

And going out, I followed him. And being near to the place of the mortifications, I saw the little barber man leading me and he cast into the place of the mortifications and his whole body was consumed by fire.

Seeing this, I fled and trembled from the fear and I woke and said to myself, "What is this that I have seen?" And again I took thought and determined that this barber man is the man of copper. It is necessary for the first step to throw him into the place of the mortifications. My soul again desired to ascend -- the third step also. And again, alone, I went along the way, and as I drew near the place of the mortifications, again I got lost, losing sight of the path, and stood, out of my mind.

And again I saw an old man of hair so white my eyes were blinded by the whiteness. His name was Agathodaemon. And the white old man, turning, looked on me for a whole hour.

And I asked him, "Show me the right way."

He did not turn toward me but hastened to go on the right way. And going and coming in this manner he quickly effected the altar. As I went up to the altar I saw the white old man. He was cast into the mortifications. O Creator-gods of celestial natures -- straightaway the flames took him up entire, which is a terrible story, my brother. For from the great energy of the mortifications his eyes became full with blood.

And I questioned him saying, "Why do you lie there?"

And he opened his mouth and said, "I am the man of lead and I am withstanding an intolerable force."

And then I woke out of fear and sought in myself the cause of this fact. And again I reflected and said to myself, "I understand well that thus must one cast out the lead -- truly the vision is concerning the combination of liquids."

And again I knew the theophany and again the sacred altar and I saw a certain priest clothed in white celebrating those same terrible mysteries and I said, "Who is this?"

And answering he said to me, "This is the priest of the Adytum. He wishes to put blood into the bodies, to make the eyes clear, and to raise up the dead."

And again I fell asleep for a while and while I was mounting the fourth step I saw one with a sword in his hand coming out of the east. And I saw another behind him, holding a disk, white and shining and beautiful to behold.

And it was called the meridian of the Sun and I approached the place of the mortifications and the one who held the sword said to me, "Cut off his head and sacrifice his meat and muscles part by part so that first the flesh may be boiled according to the method and that he might then suffer the mortifications."

And waking, I said, "I understand well that these matters concern the liquids of the art of the metals."

And the one who held the sword said "You have fulfilled the seven steps beneath."

And the other said at the same time as the casting out of the lead by all the liquids, "The Work is completed."

## Campanella's City of the Sun

*The City of the Sun*, by Tommaso Campanella [1568-1639], was originally written in Italian in 1602, just after he was condemned to life imprisonment for sedition and heresy. The original manuscript is in the Bibliotheca Governativa, Lucca, Tuscany. It was later revised and a Latin version was written in 1613-14. The first printed edition in Latin was issued at Frankfurt in 1623. This is one of the most important utopias, and may have influenced Bacon's *New Atlantis*. This English version was prepared by Kirk Crady from scanner output provided by Internet Wiretap.

[Back to allegories.](#)

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### The City of the Sun

#### A Poetical Dialogue between a Grandmaster of the Knights Hospitallers and a Genoese Sea-Captain, his guest.

The City of the Sun, by Tommaso Campanella. Prepared by Kirk Crady from scanner output provided by Internet Wiretap.

The City of the Sun

A Poetical Dialogue between a Grandmaster of the Knights Hospitallers and a Genoese Sea-Captain, his guest.

G.M. Prithee, now, tell me what happened to you during that voyage?

Capt. I have already told you how I wandered over the whole earth. In the course of my journeying I came to Taprobane, and was compelled to go ashore at a place, where through fear of the inhabitants I remained in a wood. When I stepped out of this I found myself on a large plain immediately under the equator.

G.M. And what befell you here?

Capt. I came upon a large crowd of men and armed women, many of whom did not understand our language, and they conducted me forthwith to the City of the Sun.

G.M. Tell me after what plan this city is built and how it is governed.

Capt. The greater part of the city is built upon a high hill, which rises from an extensive plain, but several of its circles extend for some distance beyond the base of the hill, which is of such a size that the diameter of the city is upward of two miles, so that its circumference becomes about seven. On account of the humped shape of the mountain, however, the diameter of the city is really more than if it were built on a plain.

It is divided into seven rings or huge circles named from the seven planets, and the way from one to the other of these is by four streets and through four gates, that look toward the four points of the compass. Furthermore, it is so built that if the first circle were stormed, it would of necessity entail a double amount of energy to storm the second; still more to storm the third; and in each succeeding case the strength and energy would have to be doubled; so that he who wishes to capture that city must, as it were, storm it seven times. For my own part, however, I think that not even the first wall could be occupied, so thick are the earthworks and so well fortified is it with breastworks, towers, guns, and ditches. When I had been taken through the northern gate (which is shut with an iron door so wrought that it can be raised and let down, and locked in easily and strongly, its projections running into the grooves of the thick posts by a marvellous device), I saw a level space seventy paces[1] wide between the first and second walls. From hence can be seen large palaces, all joined to the wall of the second circuit in such a manner as to appear all one palace. Arches run on a level with the middle height of the palaces, and are continued round the whole ring. There are galleries for promenading upon these arches, which are supported from beneath by thick and well-shaped columns, enclosing arcades like peristyles, or cloisters of an abbey.

But the palaces have no entrances from below, except on the inner or concave partition, from which one enters directly to the lower parts of the building. The higher parts, however, are reached by flights of marble steps, which lead to galleries for promenading on the inside similar to those on the outside. From these one enters the higher

rooms, which are very beautiful, and have windows on the concave and convex partitions. These rooms are divided from one another by richly decorated walls. The convex or outer wall of the ring is about eight spans thick; the concave, three; the intermediate walls are one, or perhaps one and a half. Leaving this circle one gets to the second plain, which is nearly three paces narrower than the first. Then the first wall of the second ring is seen adorned above and below with similar galleries for walking, and there is on the inside of it another interior wall enclosing palaces. It has also similar peristyles supported by columns in the lower part, but above are excellent pictures, round the ways into the upper houses. And so on afterward through similar spaces and double walls, enclosing palaces, and adorned with galleries for walking, extending along their outer side, and supported by columns, till the last circuit is reached, the way being still over a level plain.

But when the two gates, that is to say, those of the outmost and the inmost walls, have been passed, one mounts by means of steps so formed that an ascent is scarcely discernible, since it proceeds in a slanting direction, and the steps succeed one another at almost imperceptible heights. On the top of the hill is a rather spacious plain, and in the midst of this there rises a temple built with wondrous art.

G.M. Tell on, I pray you! Tell on! I am dying to hear more.

Capt. The temple is built in the form of a circle; it is not girt with walls, but stands upon thick columns, beautifully grouped. A very large dome, built with great care in the centre or pole, contains another small vault as it were rising out of it, and in this is a spiracle, which is right over the altar. There is but one altar in the middle of the temple, and this is hedged round by columns. The temple itself is on a space of more than 350 paces. Without it, arches measuring about eight paces extend from the heads of the columns outward, whence other columns rise about three paces from the thick, strong, and erect wall. Between these and the former columns there are galleries for walking, with beautiful pavements, and in the recess of the wall, which is adorned with numerous large doors, there are immovable seats, placed as it were between the inside columns, supporting the temple. Portable chairs are not wanting, many and well adorned. Nothing is seen over the altar but a large globe, upon which the heavenly bodies are painted, and another globe upon which there is a representation of the earth. Furthermore, in the vault of the dome there can be discerned representations of all the stars of heaven from the first to the sixth magnitude, with their proper names and power to influence terrestrial things marked in three little verses for each. There are the poles and greater and lesser circles according to the right latitude of the place, but these are not perfect because there is no wall below. They seem, too, to be made in their relation to the globes on the altar. The pavement of the temple is bright with precious stones. Its seven golden lamps hang always burning, and these bear the names of the seven planets. At the top of the building several small and beautiful cells surround the small dome, and behind the level space above the bands or arches of the exterior and interior columns there are many cells, both small and large, where the priests and religious officers dwell to the number of forty-nine.

A revolving flag projects from the smaller dome, and this shows in what quarter the wind is. The flag is marked with figures up to thirty-six, and the priests know what sort of year the different kinds of winds bring and what will be the changes of weather on land and sea. Furthermore, under the flag a book is always kept written with letters of gold.

G.M. I pray you, worthy hero, explain to me their whole system of government; for I am anxious to hear it.

Capt. The great ruler among them is a priest whom they call by the name Hoh, though we should call him Metaphysic. He is head over all, in temporal and spiritual matters, and all business and lawsuits are settled by him, as the supreme authority. Three princes of equal power -- viz., Pon, Sin, and Mor -- assist him, and these in our tongue we should call Power, Wisdom, and Love. To Power belongs the care of all matters relating to war and peace. He attends to the military arts, and, next to Hoh, he is ruler in every affair of a warlike nature. He governs the military magistrates and the soldiers, and has the management of the munitions, the fortifications, the storming of places, the implements of war, the armories, the smiths and workmen connected with matters of this sort.

But Wisdom is the ruler of the liberal arts, of mechanics, of all sciences with their magistrates and doctors, and of the discipline of the schools. As many doctors as there are, are under his control. There is one doctor who is called Astrologus; a second, Cosmographus; a third, Arithmeticus; a fourth, Geometra; a fifth, Historiographus; a sixth, Poeta; a seventh, Logicus; an eighth, Rhetor; a ninth, Grammaticus; a tenth, Medicus; an eleventh, Physiologus; a twelfth, Politicus; a thirteenth, Moralis. They have but one book, which they call Wisdom, and in it all the sciences are written with conciseness and marvellous fluency of expression. This they read to the people after the custom of the Pythagoreans. It is Wisdom who causes the exterior and interior, the higher and lower walls of the city to be adorned with the finest pictures, and to have all the sciences painted upon them in an admirable manner. On the walls of the temple and on the dome, which is let down when the priest gives an address, lest the sounds of his voice, being scattered, should fly away from his audience, there are pictures of stars in their different magnitudes, with the powers and motions of each, expressed separately in three little verses.

On the interior wall of the first circuit all the mathematical figures are conspicuously painted -- figures more in number than Archimedes or Euclid discovered, marked symmetrically, and with the explanation of them neatly

written and contained each in a little verse. There are definitions and propositions, etc. On the exterior convex wall is first an immense drawing of the whole earth, given at one view. Following upon this, there are tablets setting forth for every separate country the customs both public and private, the laws, the origins and the power of the inhabitants; and the alphabets the different people use can be seen above that of the City of the Sun.

On the inside of the second circuit, that is to say of the second ring of buildings, paintings of all kinds of precious and common stones, of minerals and metals, are seen; and a little piece of the metal itself is also there with an apposite explanation in two small verses for each metal or stone. On the outside are marked all the seas, rivers, lakes, and streams which are on the face of the earth; as are also the wines and the oils and the different liquids, with the sources from which the last are extracted, their qualities and strength. There are also vessels built into the wall above the arches, and these are full of liquids from one to 300 years old, which cure all diseases. Hail and snow, storms and thunder, and whatever else takes place in the air, are represented with suitable figures and little verses. The inhabitants even have the art of representing in stone all the phenomena of the air, such as the wind, rain, thunder, the rainbow, etc.

On the interior of the third circuit all the different families of trees and herbs are depicted, and there is a live specimen of each plant in earthenware vessels placed upon the outer partition of the arches. With the specimens there are explanations as to where they were first found, what are their powers and natures, and resemblances to celestial things and to metals, to parts of the human body and to things in the sea, and also as to their uses in medicine, etc. On the exterior wall are all the races of fish found in rivers, lakes, and seas, and their habits and values, and ways of breeding, training, and living, the purposes for which they exist in the world, and their uses to man. Further, their resemblances to celestial and terrestrial things, produced both by nature and art, are so given that I was astonished when I saw a fish which was like a bishop, one like a chain, another like a garment, a fourth like a nail, a fifth like a star, and others like images of those things existing among us, the relation in each case being completely manifest. There are sea-urchins to be seen, and the purple shell-fish and mussels; and whatever the watery world possesses worthy of being known is there fully shown in marvellous characters of painting and drawing.

On the fourth interior wall all the different kinds of birds are painted, with their natures, sizes, customs, colors, manner of living, etc.; and the only real phoenix is possessed by the inhabitants of this city. On the exterior are shown all the races of creeping animals, serpents, dragons, and worms; the insects, the flies, gnats, beetles, etc., in their different states, strength, venoms, and uses, and a great deal more than you or I can think of.

On the fifth interior they have all the larger animals of the earth, as many in number as would astonish you. We indeed know not the thousandth part of them, for on the exterior wall also a great many of immense size are also portrayed. To be sure, of horses alone, how great a number of breeds there is and how beautiful are the forms there cleverly displayed!

On the sixth interior are painted all the mechanical arts, with the several instruments for each and their manner of use among different nations. Alongside, the dignity of such is placed, and their several inventors are named. But on the exterior all the inventors in science, in warfare, and in law are represented. There I saw Moses, Osiris, Jupiter, Mercury, Lycurgus, Pompilius, Pythagoras, Zamolxis, Solon, Charondas, Phoroneus, with very many others. They even have Mahomet, whom nevertheless they hate as a false and sordid legislator. In the most dignified position I saw a representation of Jesus Christ and of the twelve Apostles, whom they consider very worthy and hold to be great. Of the representations of men, I perceived Caesar, Alexander, Pyrrhus, and Hannibal in the highest place; and other very renowned heroes in peace and war, especially Roman heroes, were painted in lower positions, under the galleries. And when I asked with astonishment whence they had obtained our history, they told me that among them there was a knowledge of all languages, and that by perseverance they continually send explorers and ambassadors over the whole earth, who learn thoroughly the customs, forces, rule and histories of the nations, bad and good alike. These they apply all to their own republic, and with this they are well pleased. I learned that cannon and typography were invented by the Chinese before we knew of them. There are magistrates who announce the meaning of the pictures, and boys are accustomed to learn all the sciences, without toil and as if for pleasure; but in the way of history only until they are ten years old.

Love is foremost in attending to the charge of the race. He sees that men and women are so joined together, that they bring forth the best offspring. Indeed, they laugh at us who exhibit a studious care for our breed of horses and dogs, but neglect the breeding of human beings. Thus the education of the children is under his rule. So also is the medicine that is sold, the sowing and collecting of fruits of the earth and of trees, agriculture, pasturage, the preparations for the months, the cooking arrangements, and whatever has any reference to food, clothing, and the intercourse of the sexes. Love himself is ruler, but there are many male and female magistrates dedicated to these arts.

Metaphysic, then, with these three rulers, manages all the above-named matters, and even by himself alone nothing is done; all business is discharged by the four together, but in whatever Metaphysic inclines to the rest are sure to agree.

G.M. Tell me, please, of the magistrates, their services and duties, of the education and mode of living, whether the government is a monarchy, a republic, or an aristocracy.

Capt. This race of men came there from India, flying from the sword of the Magi, a race of plunderers and tyrants who laid waste their country, and they determined to lead a philosophic life in fellowship with one another.

Although the community of wives is not instituted among the other inhabitants of their province, among them it is in use after this manner: All things are common with them, and their dispensation is by the authority of the magistrates. Arts and honors and pleasures are common, and are held in such a manner that no one can appropriate anything to himself.

They say that all private property is acquired and improved for the reason that each one of us by himself has his own home and wife and children. From this, self-love springs. For when we raise a son to riches and dignities, and leave an heir to much wealth, we become either ready to grasp at the property of the State, if in any case fear should be removed from the power which belongs to riches and rank; or avaricious, crafty, and hypocritical, if anyone is of slender purse, little strength, and mean ancestry. But when we have taken away self-love, there remains only love for the State.

G.M. Under such circumstances no one will be willing to labor, while he expects others to work, on the fruit of whose labors he can live, as Aristotle argues against Plato.

Capt. I do not know how to deal with that argument, but I declare to you that they burn with so great a love for their fatherland, as I could scarcely have believed possible; and indeed with much more than the histories tell us belonged to the Romans, who fell willingly for their country, inasmuch as they have to a greater extent surrendered their private property. I think truly that the friars and monks and clergy of our country, if they were not weakened by love for their kindred and friends or by the ambition to rise to higher dignities, would be less fond of property, and more imbued with a spirit of charity toward all, as it was in the time of the apostles, and is now in a great many cases.

G.M. St. Augustine may say that, but I say that among this race of men, friendship is worth nothing, since they have not the chance of conferring mutual benefits on one another.

Capt. Nay, indeed. For it is worth the trouble to see that no one can receive gifts from another. Whatever is necessary they have, they receive it from the community, and the magistrate takes care that no one receives more than he deserves. Yet nothing necessary is denied to anyone. Friendship is recognized among them in war, in infirmity, in the art contests, by which means they aid one another mutually by teaching. Sometimes they improve themselves mutually with praises, with conversation, with actions, and out of the things they need. All those of the same age call one another brothers. They call all over twenty-two years of age, fathers; those that are less than twenty-two are named sons. Moreover, the magistrates govern well, so that no one in the fraternity can do injury to another.

G.M. And how?

Capt. As many names of virtues as there are among us, so many magistrates there are among them. There is a magistrate who is named Magnanimity, another Fortitude, a third Chastity, a fourth Liberality, a fifth Criminal and Civil Justice, a sixth Comfort, a seventh Truth, an eighth Kindness, a tenth Gratitude, an eleventh Cheerfulness, a twelfth Exercise, a thirteenth Sobriety, etc. They are elected to duties of that kind, each one to that duty for excellence in which he is known from boyhood to be most suitable. Wherefore among them neither robbery nor clever murders, nor lewdness, incest, adultery, or other crimes of which we accuse one another, can be found. They accuse themselves of ingratitude and malignity when anyone denies a lawful satisfaction to another of indolence, of sadness, of anger, of scurrility, of slander, and of lying, which curseful thing they thoroughly hate. Accused persons undergoing punishment are deprived of the common table, and other honors, until the judge thinks that they agree with their correction.

G.M. Tell me the manner in which the magistrates are chosen.

Capt. You would not rightly understand this, unless you first learned their manner of living. That you may know, then, men and women wear the same kind of garment, suited for war. The women wear the toga below the knee, but the men above; and both sexes are instructed in all the arts together. When this has been done as a start, and before their third year, the boys learn the language and the alphabet on the walls by walking round them. They have four leaders, and four elders, the first to direct them, the second to teach them, and these are men approved beyond all others. After some time they exercise themselves with gymnastics, running, quoits, and other games, by means of which all their muscles are strengthened alike. Their feet are always bare, and so are their heads as far as the seventh ring. Afterward they lead them to the offices of the trades, such as shoemaking, cooking, metal-working, carpentry, painting, etc. In order to find out the bent of the genius of each one, after their seventh year, when they have already

gone through the mathematics on the walls, they take them to the readings of all the sciences; there are four lectures at each reading, and in the course of four hours the four in their order explain everything.

For some take physical exercise or busy themselves with public services or functions, others apply themselves to reading. Leaving these studies all are devoted to the more abstruse subjects, to mathematics, to medicine, and to other sciences. There are continual debate and studied argument among them, and after a time they become magistrates of those sciences or mechanical arts in which they are the most proficient; for everyone follows the opinion of his leader and judge, and goes out to the plains to the works of the field, and for the purpose of becoming acquainted with the pasturage of the dumb animals. And they consider him the more noble and renowned who has dedicated himself to the study of the most arts and knows how to practise them wisely. Wherefore they laugh at us in that we consider our workmen ignoble, and hold those to be noble who have mastered no pursuit, but live in ease and are so many slaves given over to their own pleasure and lasciviousness; and thus, as it were, from a school of vices so many idle and wicked fellows go forth for the ruin of the State.

The rest of the officials, however, are chosen by the four chiefs, Hoh, Pon, Sin and Mor, and by the teachers of that art over which they are fit to preside. And these teachers know well who is most suited for rule. Certain men are proposed by the magistrates in council, they themselves not seeking to become candidates, and he opposes who knows anything against those brought forward for election, or, if not, speaks in favor of them. But no one attains to the dignity of Hoh except him who knows the histories of the nations, and their customs and sacrifices and laws, and their form of government, whether a republic or a monarchy. He must also know the names of the lawgivers and the inventors in science, and the laws and the history of the earth and the heavenly bodies. They think it also necessary that he should understand all the mechanical arts, the physical sciences, astrology and mathematics. Nearly every two days they teach our mechanical art. They are not allowed to overwork themselves, but frequent practice and the paintings render learning easy to them. Not too much care is given to the cultivation of languages, as they have a goodly number of interpreters who are grammarians in the State. But beyond everything else it is necessary that Hoh should understand metaphysics and theology; that he should know thoroughly the derivations, foundations, and demonstrations of all the arts and sciences; the likeness and difference of things; necessity, fate, and the harmonies of the universe; power, wisdom, and the love of things and of God; the stages of life and its symbols; everything relating to the heavens, the earth, and the sea; and the ideas of God, as much as mortal man can know of him. He must also be well read in the prophets and in astrology. And thus they know long beforehand who will be Hoh. He is not chosen to so great a dignity unless he has attained his thirty-fifth year. And this office is perpetual, because it is not known who may be too wise for it or who too skilled in ruling.

G.M. Who indeed can be so wise? If even anyone has a knowledge of the sciences it seems that he must be unskilled in ruling.

Capt. This very question I asked them and they replied thus: "We, indeed, are more certain that such a very learned man has the knowledge of governing, than you who place ignorant persons in authority, and consider them suitable merely because they have sprung from rulers or have been chosen by a powerful faction. But our Hoh, a man really the most capable to rule, is for all that never cruel nor wicked, nor a tyrant, inasmuch as he possesses so much wisdom. This, moreover, is not unknown to you, that the same argument cannot apply among you, when you consider that man the most learned who knows most of grammar, or logic, or of Aristotle or any other author. For such knowledge as this of yours much servile labor and memory work are required, so that a man is rendered unskilful, since he has contemplated nothing but the words of books and has given his mind with useless result to the consideration of the dead signs of things. Hence he knows not in what way God rules the universe, nor the ways and customs of nature and the nations. Wherefore he is not equal to our Hoh. For that one cannot know so many arts and sciences thoroughly, who is not esteemed for skilled ingenuity, very apt at all things, and therefore at ruling especially. This also is plain to us that he who knows only one science, does not really know either that or the others, and he who is suited for only one science and has gathered his knowledge from books, is unlearned and unskilled. But this is not the case with intellects prompt and expert in every branch of knowledge and suitable for the consideration of natural objects, as it is necessary that our Hoh should be. Besides in our State the sciences are taught with a facility (as you have seen) by which more scholars are turned out by us in one year than by you in ten, or even fifteen. Make trial, I pray you, of these boys."

In this matter I was struck with astonishment at their truthful discourse and at the trial of their boys, who did not understand my language well. Indeed it is necessary that three of them should be skilled in our tongue, three in Arabic, three in Polish, and three in each of the other languages, and no recreation is allowed them unless they become more learned. For that they go out to the plain for the sake of running about and hurling arrows and lances, and of firing harquebuses, and for the sake of hunting the wild animals and getting a knowledge of plants and stones, and agriculture and pasturage; sometimes the band of boys does one thing, sometimes another.

They do not consider it necessary that the three rulers assisting Hoh should know other than the arts having reference to their rule, and so they have only a historical knowledge of the arts which are common to all. But their own they know well, to which certainly one is dedicated more than another. Thus Power is the most learned in the equestrian art, in marshalling the army, in the marking out of camps, in the manufacture of every kind of weapon and of warlike machines, in planning stratagems, and in every affair of a military nature. And for these reasons, they consider it necessary that these chiefs should have been philosophers, historians, politicians, and physicists.

Concerning the other two triumvirs, understand remarks similar to those I have made about Power.

G.M. I really wish that you would recount all their public duties, and would distinguish between them, and also that you would tell clearly how they are all taught in common.

Capt. They have dwellings in common and dormitories, and couches and other necessaries. But at the end of every six months they are separated by the masters. Some shall sleep in this ring, some in another; some in the first apartment, and some in the second; and these apartments are marked by means of the alphabet on the lintel. There are occupations, mechanical and theoretical, common to both men and women, with this difference, that the occupations which require more hard work, and walking a long distance, are practised by men, such as ploughing, sowing, gathering the fruits, working at the threshing-floor, and perchance at the vintage. But it is customary to choose women for milking the cows and for making cheese. In like manner, they go to the gardens near to the outskirts of the city both for collecting the plants and for cultivating them. In fact, all sedentary and stationary pursuits are practised by the women, such as weaving, spinning, sewing, cutting the hair, shaving, dispensing medicines, and making all kinds of garments. They are, however, excluded from working in wood and the manufacture of arms. If a woman is fit to paint, she is not prevented from doing so; nevertheless, music is given over to the women alone, because they please the more, and of a truth to boys also. But the women have not the practise of the drum and the horn.

And they prepare their feasts and arrange the tables in the following manner. It is the peculiar work of the boys and girls under twenty to wait at the tables. In every ring there are suitable kitchens, barns, and stores of utensils for eating and drinking, and over every department an old man and an old woman preside. These two have at once the command of those who serve, and the power of chastising, or causing to be chastised, those who are negligent or disobedient; and they also examine and mark each one, both male and female, who excels in his or her duties.

All the young people wait upon the older ones who have passed the age of forty, and in the evening when they go to sleep the master and mistress command that those should be sent to work in the morning, upon whom in succession the duty falls, one or two to separate apartments. The young people, however, wait upon one another, and that alas! with some unwillingness. They have first and second tables, and on both sides there are seats. On one side sit the women, on the other the men; and as in the refectories of the monks, there is no noise. While they are eating a young man reads a book from a platform, intoning distinctly and sonorously, and often the magistrates question them upon the more important parts of the reading. And truly it is pleasant to observe in what manner these young people, so beautiful and clothed in garments so suitable, attend to them, and to see at the same time so many friends, brothers, sons, fathers, and mothers all in their turn living together with so much honesty, propriety, and love. So each one is given a napkin, a plate, fish, and a dish of food. It is the duty of the medical officers to tell the cooks what repasts shall be prepared on each day, and what food for the old, what for the young, and what for the sick. The magistrates receive the full-grown and fatter portion, and they from their share always distribute something to the boys at the table who have shown themselves more studious in the morning at the lectures and debates concerning wisdom and arms. And this is held to be one of the most distinguished honors. For six days they ordain to sing with music at table. Only a few, however, sing; or there is one voice accompanying the lute and one for each other instrument. And when all alike in service join their hands, nothing is found to be wanting. The old men placed at the head of the cooking business and of the refectories of the servants praise the cleanliness of the streets, the houses, the vessels, the garments, the workshops, and the warehouses.

They wear white under-garments to which adheres a covering, which is at once coat and legging, without wrinkles. The borders of the fastenings are furnished with globular buttons, extended round and caught up here and there by chains. The coverings of the legs descend to the shoes and are continued even to the heels. Then they cover the feet with large socks, or, as it were, half-buskins fastened by buckles, over which they wear a half-boot, and besides, as I have already said, they are clothed with a toga. And so aptly fitting are the garments, that when the toga is destroyed, the different parts of the whole body are straightway discerned, no part being concealed. They change their clothes for different ones four times in the year, that is when the sun enters respectively the constellations Aries, Cancer, Libra, and Capricorn, and according to the circumstances and necessity as decided by the officer of health. The keepers of clothes for the different rings are wont to distribute them, and it is marvellous that they have at the same time as many garments as there is need for, some heavy and some slight, according to the weather. They



all use white clothing, and this is washed in each month with lye or soap, as are also the workshops of the lower trades, the kitchens, the pantries the barns, the store-houses, the armories, the refectories, and the baths. Moreover, the clothes are washed at the pillars of the peristyles, and the water is brought down by means of canals which are continued as sewers. In every street of the different rings there are suitable fountains, which send forth their water by means of canals, the water being drawn up from nearly the bottom of the mountain by the sole movement of a cleverly contrived handle. There is water in fountains and in cisterns, whither the rain-water collected from the roofs of the houses is brought through pipes full of sand. They wash their bodies often, according as the doctor and master command. All the mechanical arts are practised under the peristyles, but the speculative are carried on above in the walking galleries and ramparts where are the more splendid paintings, but the more sacred ones are taught in the temple. In the halls and wings of the rings there are solar time-pieces and bells, and hands by which the hours and seasons are marked off.

G.M. Tell me about their children.

Capt. When their women have brought forth children, they suckle and rear them in temples set apart for all. They give milk for two years or more as the physician orders. After that time the weaned child is given into the charge of the mistresses, if it is a female, and to the masters, if it is a male. And then with other young children they are pleasantly instructed in the alphabet, and in the knowledge of the pictures, and in running, walking, and wrestling; also in the historical drawings, and in languages; and they are adorned with a suitable garment of different colors. After their sixth year they are taught natural science, and then the mechanical sciences. The men who are weak in intellect are sent to farms, and when they have become more proficient some of them are received into the State. And those of the same age and born under the same constellation are especially like one another in strength and in appearance, and hence arises much lasting concord in the State, these men honoring one another with mutual love and help. Names are given to them by Metaphysicus, and that not by chance, but designedly, and according to each one's peculiarity, as was the custom among the ancient Romans. Wherefore one is called Beautiful (Pulcher), another the Big-nosed (Naso), another the Fat-legged (Cranipes), another Crooked (Torvus), another Lean (Macer), and so on. But when they have become very skilled in their professions and done any great deed in war or in time of peace, a cognomen from art is given to them, such as Beautiful the Great Painter (Pulcher, Pictor Magnus), the Golden One (Aureus), the Excellent One (Excellens), or the Strong (Strenuus); or from their deeds, such as Naso the Brave (Nason Fortis), or the Cunning, or the Great, or Very Great Conqueror; or from the enemy anyone has overcome, Africanus, Asiaticus, Etruscus; or if anyone has overcome Manfred or Tortelius, he is called Macer Manfred or Tortelius, and so on. All these cognomens are added by the higher magistrates, and very often with a crown suitable to the deed or art, and with the flourish of music. For gold and silver are reckoned of little value among them except as material for their vessels and ornaments, which are common to all.

G.M. Tell me, I pray you, is there no jealousy among them or disappointment to that one who has not been elected to a magistracy, or to any other dignity to which he aspires?

Capt. Certainly not. For no one wants either necessities or luxuries. Moreover, the race is managed for the good of the commonwealth, and not of private individuals, and the magistrates must be obeyed. They deny what we hold -- viz., that it is natural to man to recognize his offspring and to educate them, and to use his wife and house and children as his own. For they say that children are bred for the preservation of the species and not for individual pleasure, as St. Thomas also asserts. Therefore the breeding of children has reference to the commonwealth, and not to individuals, except in so far as they are constituents of the commonwealth. And since individuals for the most part bring forth children wrongly and educate them wrongly, they consider that they remove destruction from the State, and therefore for this reason, with most sacred fear, they commit the education of the children, who, as it were, are the element of the republic, to the care of magistrates; for the safety of the community is not that of a few. And thus they distribute male and female breeders of the best natures according to philosophical rules. Plato thinks that this distribution ought to be made by lot, lest some men seeing that they are kept away from the beautiful women, should rise up with anger and hatred against the magistrates; and he thinks further that those who do not deserve cohabitation with the more beautiful women, should be deceived while the lots are being led out of the city by the magistrates, so that at all times the women who are suitable should fall to their lot, not those whom they desire. This shrewdness, however, is not necessary among the inhabitants of the City of the Sun. For with them deformity is unknown. When the women are exercised they get a clear complexion, and become strong of limb, tall and agile, and with them beauty consists in tallness and strength. Therefore, if any woman dyes her face, so that it may become beautiful, or uses high-heeled boots so that she may appear tall, or garments with trains to cover her wooden shoes, she is condemned to capital punishment. But if the women should even desire them they have no facility for doing these things. For who indeed would give them this facility? Further, they assert that among us abuses of this kind arise from the leisure and sloth of women. By these means they lose their color and have pale complexions, and become feeble and small. For this reason they are without proper complexions, use high sandals, and become

beautiful not from strength, but from slothful tenderness. And thus they ruin their own tempers and natures, and consequently those of their offspring. Furthermore, if at any time a man is taken captive with ardent love for a certain woman, the two are allowed to converse and joke together and to give one another garlands of flowers or leaves, and to make verses. But if the race is endangered, by no means is further union between them permitted. Moreover, the love born of eager desire is not known among them; only that born of friendship.

Domestic affairs and partnerships are of little account, because, excepting the sign of honor, each one receives what he is in need of. To the heroes and heroines of the republic, it is customary to give the pleasing gifts of honor, beautiful wreaths, sweet food, or splendid clothes, while they are feasting. In the daytime all use white garments within the city, but at night or outside the city they use red garments either of wool or silk. They hate black as they do dung, and therefore they dislike the Japanese, who are fond of black. Pride they consider the most execrable vice, and one who acts proudly is chastised with the most ruthless correction. Wherefore no one thinks it lowering to wait at table or to work in the kitchen or fields. All work they call discipline, and thus they say that it is honorable to go on foot, to do any act of nature, to see with the eye, and to speak with the tongue; and when there is need, they distinguish philosophically between tears and spittle.

Every man who, when he is told off to work, does his duty, is considered very honorable. It is not the custom to keep slaves. For they are enough, and more than enough, for themselves. But with us, alas! it is not so. In Naples there exist 70,000 souls, and out of these scarcely 10,000 or 15,000 do any work, and they are always lean from overwork and are getting weaker every day. The rest become a prey to idleness, avarice, ill-health, lasciviousness, usury, and other vices, and contaminate and corrupt very many families by holding them in servitude for their own use, by keeping them in poverty and slavishness, and by imparting to them their own vices. Therefore public slavery ruins them; useful works, in the field, in military service, and in arts, except those which are debasing, are not cultivated, the few who do practise them doing so with much aversion.

But in the City of the Sun, while duty and work are distributed among all, it only falls to each one to work for about four hours every day. The remaining hours are spent in learning joyously, in debating, in reading, in reciting, in writing, in walking, in exercising the mind and body, and with play. They allow no game which is played while sitting, neither the single die nor dice, nor chess, nor others like these. But they play with the ball, with the sack, with the hoop, with wrestling, with hurling at the stake. They say, moreover, that grinding poverty renders men worthless, cunning, sulky, thievish, insidious, vagabonds, liars, false witnesses, etc.; and that wealth makes them insolent, proud, ignorant, traitors, assumers of what they know not, deceivers, boasters, wanting in affection, slanderers, etc. But with them all the rich and poor together make up the community. They are rich because they want nothing, poor because they possess nothing; and consequently they are not slaves to circumstances, but circumstances serve them. And on this point they strongly recommend the religion of the Christians, and especially the life of the apostles.

G.M. This seems excellent and sacred, but the community of women is a thing too difficult to attain. The holy Roman Clement says that wives ought to be common in accordance with the apostolic institution, and praises Plato and Socrates, who thus teach, but the Glossary interprets this community with regard to obedience. And Tertullian agrees with the Glossary, that the first Christians had everything in common except wives.

Capt. These things I know little of. But this I saw among the inhabitants of the City of the Sun, that they did not make this exception. And they defend themselves by the opinion of Socrates, of Cato, of Plato, and of St. Clement; but, as you say, they misunderstand the opinions of these thinkers. And the inhabitants of the solar city ascribe this to their want of education, since they are by no means learned in philosophy. Nevertheless, they send abroad to discover the customs of nations, and the best of these they always adopt. Practice makes the women suitable for war and other duties. Thus they agree with Plato, in whom I have read these same things. The reasoning of our Cajetan does not convince me, and least of all that of Aristotle. This thing, however, existing among them is excellent and worthy of imitation -- viz., that no physical defect renders a man incapable of being serviceable except the decrepitude of old age, since even the deformed are useful for consultation. The lame serve as guards, watching with the eyes which they possess. The blind card wool with their hands, separating the down from the hairs, with which latter they stuff the couches and sofas; those who are without the use of eyes and hands give the use of their ears or their voice for the convenience of the State, and if one has only one sense he uses it in the farms. And these cripples are well treated, and some become spies, telling the officers of the State what they have heard.

G.M. Tell me now, I pray you, of their military affairs. Then you may explain their arts, ways of life and sciences, and lastly their religion.

Capt. The triumvir, Power, has under him all the magistrates of arms, of artillery, of cavalry, of foot-soldiers, of architects, and of strategists; and the masters and many of the most excellent workmen obey the magistrates, the men of each art paying allegiance to their respective chiefs. Moreover, Power is at the head of all the professors of gymnastics, who teach military exercise, and who are prudent generals, advanced in age. By these the boys are

trained after their twelfth year. Before this age, however, they have been accustomed to wrestling, running, throwing the weight, and other minor exercises, under inferior masters. But at twelve they are taught how to strike at the enemy, at horses and elephants, to handle the spear, the sword, the arrow, and the sling; to manage the horse, to advance and to retreat, to remain in order of battle, to help a comrade in arms, to anticipate the enemy by cunning, and to conquer.

The women also are taught these arts under their own magistrates and mistresses, so that they may be able if need be to render assistance to the males in battles near the city. They are taught to watch the fortifications lest at some time a hasty attack should suddenly be made. In this respect they praise the Spartans and Amazons. The women know well also how to let fly fiery balls, and how to make them from lead; how to throw stones from pinnacles and to go in the way of an attack. They are accustomed also to give up wine unmixed altogether, and that one is punished most severely who shows any fear.

The inhabitants of the City of the Sun do not fear death, because they all believe that the soul is immortal, and that when it has left the body it is associated with other spirits, wicked or good, according to the merits of this present life. Although they are partly followers of Brahma and Pythagoras, they do not believe in the transmigration of souls, except in some cases by a distinct decree of God. They do not abstain from injuring an enemy of the republic and of religion, who is unworthy of pity. During the second month the army is reviewed, and every day there is practice of arms, either in the cavalry plain or within the walls. Nor are they ever without lectures on the science of war. They take care that the accounts of Moses, of Joshua, of David, of Judas Maccabaeus, of Caesar, of Alexander, of Scipio, of Hannibal, and other great soldiers should be read. And then each one gives his own opinion as to whether these generals acted well or ill, usefully or honorably, and then the teacher answers and says who are right. G.M. With whom do they wage war, and for what reasons, since they are so prosperous?

Capt. Wars might never occur, nevertheless they are exercised in military tactics and in hunting, lest perchance they should become effeminate and unprepared for any emergency. Besides, there are four kingdoms in the island, which are very envious of their prosperity, for this reason that the people desire to live after the manner of the inhabitants of the City of the Sun, and to be under their rule rather than that of their own kings. Wherefore the State often makes war upon these because, being neighbors, they are usurpers and live impiously, since they have not an object of worship and do not observe the religion of other nations or of the Brahmins. And other nations of India, to which formerly they were subject, rise up as it were in rebellion, as also do the Taprobanese, whom they wanted to join them at first. The warriors of the City of the Sun, however, are always the victors. As soon as they suffered from insult or disgrace or plunder, or when their allies have been harassed, or a people have been oppressed by a tyrant of the State (for they are always the advocates of liberty), they go immediately to the Council for deliberation. After they have knelt in the presence of God, that he might inspire their consultation, they proceed to examine the merits of the business, and thus war is decided on. Immediately after, a priest, whom they call Forensic, is sent away. He demands from the enemy the restitution of the plunder, asks that the allies should be freed from oppression, or that the tyrant should be deposed. If they deny these things war is declared by invoking the vengeance of God -- the God of Sabaoth -- for destruction of those who maintain an unjust cause. But if the enemy refuse to reply, the priest gives him the space of one hour for his answer, if he is a king, but three if it is a republic, so that they cannot escape giving a response. And in this manner is war undertaken against the insolent enemies of natural rights and of religion. When war has been declared, the deputy of Power performs everything, but Power, like the Roman dictator, plans and wills everything, so that hurtful tardiness may be avoided. And when anything of great moment arises he consults Hoh and Wisdom and Love.

Before this, however, the occasion of war and the justice of making an expedition are declared by a herald in the great Council. All from twenty years and upward are admitted to this Council, and thus the necessities are agreed upon. All kinds of weapons stand in the armories, and these they use often in sham fights. The exterior walls of each ring are full of guns prepared by their labors, and they have other engines for hurling which are called cannons, and which they take into battle upon mules and asses and carriages. When they have arrived in an open plain they enclose in the middle the provisions, engines of war, chariots, ladders, and machines, and all fight courageously. Then each one returns to the standards, and the enemy thinking that they are giving and preparing to flee, are deceived and relax their order: then the warriors of the City of the Sun, wheeling into wings and columns on each side, regain their breath and strength, and ordering the artillery to discharge their bullets they resume the fight against a disorganized host. And they observe many ruses of this kind. They overcome all mortals with their stratagems and engines. Their camp is fortified after the manner of the Romans. They pitch their tents and fortify with wall and ditch with wonderful quickness. The masters of works, of engines and hurling machines, stand ready, and the soldiers understand the use of the spade and the axe.

Five, eight, or ten leaders learned in the order of battle and in strategy consult together concerning the business of war, and command their bands after consultation. It is their wont to take out with them a body of boys, armed and on

horses, so that they may learn to fight, just as the whelps of lions and wolves are accustomed to blood. And these in time of danger betake themselves to a place of safety, along with many armed women. After the battle the women and boys soothe and relieve the pain of the warriors, and wait upon them and encourage them with embraces and pleasant words. How wonderful a help is this! For the soldiers, in order that they may acquit themselves as sturdy men in the eyes of their wives and offspring, endure hardships, and so love makes them conquerors. He who in the fight first scales the enemy's walls receives after the battle of a crown of grass, as a token of honor, and at the presentation the women and boys applaud loudly; that one who affords aid to an ally gets a civic crown of oak-leaves; he who kills a tyrant dedicates his arms in the temple and receives from Hoh the cognomen of his deed, and other warriors obtain other kinds of crowns.

Every horse-soldier carries a spear and two strongly tempered pistols, narrow at the mouth, hanging from his saddle. And to get the barrels of their pistols narrow they pierce the metal which they intend to convert into arms. Further, every cavalry soldier has a sword and a dagger. But the rest, who form the light-armed troops, carry a metal cudgel. For if the foe cannot pierce their metal for pistols and cannot make swords, they attack him with clubs, shatter and overthrow him. Two chains of six spans length hang from the club, and at the end of these are iron balls, and when these are aimed at the enemy they surround his neck and drag him to the ground; and in order that they may be able to use the club more easily, they do not hold the reins with their hands, but use them by means of the feet. If perchance the reins are interchanged above the trappings of the saddle, the ends are fastened to the stirrups with buckles, and not to the feet. And the stirrups have an arrangement for swift movement of the bridle, so that they draw in or let out the rein with marvellous celerity. With the right foot they turn the horse to the left, and with the left to the right. This secret, moreover, is not known to the Tartars. For, although they govern the reins with their feet, they are ignorant nevertheless of turning them and drawing them in and letting them out by means of the block of the stirrups. The light-armed cavalry with them are the first to engage in battle, then the men forming the phalanx with their spears, then the archers for whose services a great price is paid, and who are accustomed to fight in lines crossing one another as the threads of cloth, some rushing forward in their turn and others receding. They have a band of lancers strengthening the line of battle, but they make trial of the swords only at the end.

After the battle they celebrate the military triumphs after the manner of the Romans, and even in a more magnificent way. Prayers by the way of thank-offerings are made to God, and then the general presents himself in the temple, and the deeds, good and bad, are related by the poet or historian, who according to custom was with the expedition. And the greatest chief, Hoh, crowns the general with laurel and distributes little gifts and honors to all the valorous soldiers, who are for some days free from public duties. But this exemption from work is by no means pleasing to them, since they know not what it is to be at leisure, and so they help their companions. On the other hand, they who have been conquered through their own fault, or have lost the victory, are blamed; and they who were the first to take to flight are in no way worthy to escape death, unless when the whole army asks their lives, and each one takes upon himself a part of their punishment. But this indulgence is rarely granted, except when there are good reasons favoring it. But he who did not bear help to an ally or friend is beaten with rods. That one who did not obey orders is given to the beasts, in an enclosure, to be devoured, and a staff is put in his hand, and if he should conquer the lions and the bears that are there, which is almost impossible, he is received into favor again. The conquered States or those willingly delivered up to them, forthwith have all things in common, and receive a garrison and magistrates from the City of the Sun, and by degrees they are accustomed to the ways of the city, the mistress of all, to which they even send their sons to be taught without contributing anything for expense.

It would be too great trouble to tell you about the spies and their master, and about the guards and laws and ceremonies, both within and without the State, which you can of yourself imagine. Since from childhood they are chosen according to their inclination and the star under which they were born, therefore each one working according to his natural propensity does his duty well and pleasantly, because naturally. The same things I may say concerning strategy and the other functions.

There are guards in the city by day and by night, and they are placed at the four gates, and outside the walls of the seventh ring, above the breastworks and towers and inside mounds. These places are guarded in the day by women, in the night by men. And lest the guard should become weary of watching, and in case of a surprise, they change them every three hours, as is the custom with our soldiers. At sunset, when the drum and symphonia sound, the armed guards are distributed. Cavalry and infantry make use of hunting as the symbol of war and practise games and hold festivities in the plains. Then the music strikes up, and freely they pardon the offences and faults of the enemy, and after the victories they are kind to them, if it has been decreed that they should destroy the walls of the enemy's city and take their lives. All these things are done on the same day as the victory, and afterward they never cease to load the conquered with favors, for they say that there ought to be no fighting, except when the conquerors give up the conquered, not when they kill them. If there is a dispute among them concerning injury or any other matter (for they themselves scarcely ever contend except in matters of honor), the chief and his magistrates chastise the accused

one secretly, if he has done harm in deeds after he has been first angry. If they wait until the time of the battle for the verbal decision, they must give vent to their anger against the enemy, and he who in battle shows the most daring deeds is considered to have defended the better and truer cause in the struggle, and the other yields, and they are punished justly. Nevertheless, they are not allowed to come to single combat, since right is maintained by the tribunal, and because the unjust cause is often apparent when the more just succumbs, and he who professes to be the better man shows this in public fight.

G.M. This is worth while, so that factions should not be cherished for the harm of the fatherland, and so that civil wars might not occur, for by means of these a tyrant often arises, as the examples of Rome and Athens show. Now, I pray you, tell me of their works and matter connected therewith.

Capt. I believe that you have already heard about their military affairs and about their agricultural and pastoral life, and in what way these are common to them, and how they honor with the first grade of nobility whoever is considered to have knowledge of these. They who are skilful in more arts than these they consider still nobler, and they set that one apart for teaching the art in which he is most skilful. The occupations which require the most labor, such as working in metals and building, are the most praiseworthy among them. No one declines to go to these occupations, for the reason that from the beginning their propensities are well known, and among them, on account of the distribution of labor, no one does work harmful to him, but only that which is necessary for him. The occupations entailing less labor belong to the women. All of them are expected to know how to swim, and for this reason ponds are dug outside the walls of the city and within them near to the fountains.

Commerce is of little use to them, but they know the value of money, and they count for the use of their ambassadors and explorers, so that with it they may have the means of living. They receive merchants into their States from the different countries of the world, and these buy the superfluous goods of the city. The people of the City of the Sun refuse to take money, but in importing they accept in exchange those things of which they are in need, and sometimes they buy with money; and the young people in the City of the Sun are much amused when they see that for a small price they receive so many things in exchange. The old men, however, do not laugh. They are unwilling that the State should be corrupted by the vicious customs of slaves and foreigners. Therefore they do business at the gates, and sell those whom they have taken in war or keep them for digging ditches and other hard work without the city, and for this reason they always send four bands of soldiers to take care of the fields, and with them there are the laborers. They go out of the four gates from which roads with walls on both sides of them lead to the sea, so that goods might easily be carried over them and foreigners might not meet with difficulty on their way. To strangers they are kind and polite; they keep them for three days at the public expense; after they have first washed their feet, they show them their city and its customs, and they honor them with a seat at the Council and public table, and there are men whose duty it is to take care of and guard the guests. But if strangers should wish to become citizens of their State, they try them first for a month on a farm, and for another month in the city, then they decide concerning them, and admit them with certain ceremonies and oaths.

Agriculture is much followed among them; there is not a span of earth without cultivation, and they observe the winds and propitious stars. With the exception of a few left in the city all go out armed, and with flags and drums and trumpets sounding, to the fields, for the purposes of ploughing, sowing, digging, hoeing, reaping, gathering fruit and grapes; and they set in order everything, and do their work in a very few hours and with much care. They use wagons fitted with sails which are borne along by the wind even when it is contrary, by the marvellous contrivance of wheels within wheels.

And when there is no wind a beast draws along a huge cart, which is a grand sight.

The guardians of the land move about in the meantime, armed and always in their proper turn. They do not use dung and filth for manuring the fields, thinking that the fruit contracts something of their rottenness, and when eaten gives a short and poor subsistence, as women who are beautiful with rouge and from want of exercise bring forth feeble offspring. Wherefore they do not as it were paint the earth, but dig it up well and use secret remedies, so that fruit is borne quickly and multiplies, and is not destroyed. They have a book for this work, which they call the Georgics. As much of the land as is necessary is cultivated, and the rest is used for the pasturage of cattle.

The excellent occupation of breeding and rearing horses, oxen, sheep, dogs, and all kinds of domestic and tame animals is in the highest esteem among them as it was in the time of Abraham. And the animals are led so to pair that they may be able to breed well.

Fine pictures of oxen, horses, sheep, and other animals are placed before them. They do not turn out horses with mares to feed, but at the proper time they bring them together in an enclosure of the stables in their fields. And this is done when they observe that the constellation Archer is in favorable conjunction with Mars and Jupiter. For the oxen they observe the Bull, for the sheep the Ram, and so on in accordance with art. Under the Pleiades they keep a drove of hens and ducks and geese, which are driven out by the women to feed near the city. The women only do this when it is a pleasure to them. There are also places enclosed, where they make cheese, butter, and milk-food.

They also keep capons, fruit, and other things, and for all these matters there is a book which they call the Bucolics. They have an abundance of all things, since everyone likes to be industrious, their labors being slight and profitable. They are docile, and that one among them who is head of the rest in duties of this kind they call king. For they say that this is the proper name of the leaders, and it does not belong to ignorant persons. It is wonderful to see how men and women march together collectively, and always in obedience to the voice of the king. Nor do they regard him with loathing as we do, for they know that although he is greater than themselves, he is for all that their father and brother. They keep groves and woods for wild animals, and they often hunt.

The science of navigation is considered very dignified by them, and they possess rafts and triremes, which go over the waters without rowers or the force of the wind, but by a marvellous contrivance. And other vessels they have which are moved by the winds. They have a correct knowledge of the stars, and of the ebb and flow of the tide. They navigate for the sake of becoming acquainted with nations and different countries and things. They injure nobody, and they do not put up with injury, and they never go to battle unless when provoked. They assert that the whole earth will in time come to live in accordance with their customs, and consequently they always find out whether there be a nation whose manner of living is better and more approved than the rest. They admire the Christian institutions and look for a realization of the apostolic life in vogue among themselves and in us. There are treaties between them and the Chinese and many other nations, both insular and continental, such as Siam and Calicut, which they are only just able to explore. Furthermore, they have artificial fires, battles on sea and land, and many strategic secrets. Therefore they are nearly always victorious.

G.M. Now it would be very pleasant to learn with what foods and drinks they are nourished, and in what way and for how long they live.

Capt. Their food consists of flesh, butter, honey, cheese, garden herbs, and vegetables of various kinds. They were unwilling at first to slay animals, because it seemed cruel; but thinking afterward that it was also cruel to destroy herbs which have a share of sensitive feeling, they saw that they would perish from hunger unless they did an unjustifiable action for the sake of justifiable ones, and so now they all eat meat. Nevertheless, they do not kill willingly useful animals, such as oxen and horses. They observe the difference between useful and harmful foods, and for this they employ the science of medicine. They always change their food. First they eat flesh, then fish, then afterward they go back to flesh, and nature is never incommoded or weakened. The old people use the more digestible kind of food, and take three meals a day, eating only a little. But the general community eat twice, and the boys four times, that they may satisfy nature. The length of their lives is generally 100 years, but often they reach 200.

As regards drinking, they are extremely moderate. Wine is never given to young people until they are ten years old, unless the state of their health demands it. After their tenth year they take it diluted with water, and so do the women, but the old men of fifty and upward use little or no water. They eat the most healthy things, according to the time of the year.

They think nothing harmful which is brought forth by God, except when there has been abuse by taking too much. And therefore in the summer they feed on fruits, because they are moist and juicy and cool, and counteract the heat and dryness. In the winter they feed on dry articles, and in the autumn they eat grapes, since they are given by God to remove melancholy and sadness; and they also make use of scents to a great degree. In the morning, when they have all risen they comb their hair and wash their faces and hands with cold water. Then they chew thyme or rock-parsley or fennel, or rub their hands with these plants. The old men make incense, and with their faces to the east repeat the short prayer which Jesus Christ taught us. After this they go to wait upon the old men, some go to the dance, and others to the duties of the State. Later on they meet at the early lectures, then in the temple, then for bodily exercise. Then for a little while they sit down to rest, and at length they go to dinner.

Among them there is never gout in the hands or feet, nor catarrh, nor sciatica, nor grievous colics, nor flatulency, nor hard breathing. For these diseases are caused by indigestion and flatulency, and by frugality and exercise they remove every humor and spasm. Therefore it is unseemly in the extreme to be seen vomiting or spitting, since they say that this is a sign either of little exercise, or of ignoble sloth, or of drunkenness, or gluttony. They suffer rather from swellings or from the dry spasm, which they relieve with plenty of good and juicy food. They heal fevers with pleasant baths and with milk-food, and with a pleasant habitation in the country and by gradual exercise. Unclean diseases cannot be prevalent with them because they often clean their bodies by bathing in wine, and soothe them with aromatic oil, and by the sweat of exercise they diffuse the poisonous vapor which corrupts the blood and the marrow. They do suffer a little from consumption, because they cannot perspire at the breast, but they never have asthma, for the humid nature of which a heavy man is required. They cure hot fevers with cold potations of water, but slight ones with sweet smells, with cheese-bread or sleep, with music or dancing. Tertiary fevers are cured by bleeding, by rhubarb or by a similar drawing remedy, or by water soaked in the roots of plants, with purgative and sharp-tasting qualities. But it is rarely that they take purgative medicines. Fevers occurring every fourth day are

cured easily by suddenly startling the unprepared patients, and by means of herbs producing effects opposite to the humors of this fever. All these secrets they told me in opposition to their own wishes. They take more diligent pains to cure the lasting fevers, which they fear more, and they strive to counteract these by the observation of stars and of plants, and by prayers to God. Fevers recurring every fifth, sixth, eighth or more days, you never find whenever heavy humors are wanting.

They use baths, and moreover they have warm ones according to the Roman custom, and they make use also of olive oil. They have found out, too, a great many secret cures for the preservation of cleanliness and health. And in other ways they labor to cure the epilepsy, with which they are often troubled.

G.M. A sign this disease is of wonderful cleverness, for from it Hercules, Scotus, Socrates, Callimachus, and Mahomet have suffered.

Capt. They cure by means of prayers to heaven, by strengthening the head, by acids, by planned gymnastics, and with fat cheese-bread sprinkled with the flour of wheaten corn. They are very skilled in making dishes, and in them they put spice, honey, butter, and many highly strengthening spices, and they temper their richness with acids, so that they never vomit. They do not drink ice-cold drinks nor artificial hot drinks, as the Chinese do; for they are not without aid against the humors of the body, on account of the help they get from the natural heat of the water; but they strengthen it with crushed garlic, with vinegar, with wild thyme, with mint, and with basil, in the summer or in time of special heaviness. They know also a secret for renovating life after about the seventieth year, and for ridding it of affliction, and this they do by a pleasing and indeed wonderful art.

G.M. Thus far you have said nothing concerning their sciences and magistrates.

Capt. Undoubtedly I have. But since you are so curious I will add more. Both when it is new moon and full moon they call a council after a sacrifice. To this all from twenty years upward are admitted, and each one is asked separately to say what is wanting in the State, and which of the magistrates have discharged their duties rightly and which wrongly. Then after eight days all the magistrates assemble, to wit, Hoh first, and with him Power, Wisdom, and Love. Each one of the three last has three magistrates under him, making in all thirteen, and they consider the affairs of the arts pertaining to each one of them: Power, of war; Wisdom, of the sciences; Love, of food, clothing, education, and breeding. The masters of all the bands, who are captains of tens, of fifties, of hundreds, also assemble, the women first and then the men. They argue about those things which are for the welfare of the State, and they choose the magistrates from among those who have already been named in the great Council. In this manner they assemble daily, Hoh and his three princes, and they correct, confirm, and execute the matters passing to them, as decisions in the elections; other necessary questions they provide of themselves. They do not use lots unless when they are altogether doubtful how to decide. The eight magistrates under Hoh, Power, Wisdom, and Love are changed according to the wish of the people, but the first four are never changed, unless they, taking counsel with themselves, give up the dignity of one to another, whom among them they know to be wiser, more renowned, and more nearly perfect. And then they are obedient and honorable, since they yield willingly to the wiser man and are taught by him. This, however, rarely happens. The principals of the sciences, except Metaphysic, who is Hoh himself, and is, as it were, the architect of all science, having rule over all, are attached to Wisdom. Hoh is ashamed to be ignorant of any possible thing. Under Wisdom therefore are Grammar, Logic, Physics, Medicine, Astrology, Astronomy, Geometry, Cosmography, Music, Perspective, Arithmetic, Poetry, Rhetoric, Painting, Sculpture. Under the triumvir Love are Breeding, Agriculture, Education, Medicine, Clothing, Pasturage, Coining.

G.M. What about their judges?

Capt. This is the point I was just thinking of explaining. Everyone is judged by the first master of his trade, and thus all the head artificers are judges. They punish with exile, with flogging, with blame, with deprivation of the common table, with exclusion from the church and from the company of women. When there is a case in which great injury has been done, it is punished with death, and they repay an eye with an eye, a nose for a nose, a tooth for a tooth, and so on, according to the law of retaliation. If the offence is wilful the Council decides. When there is strife and it takes place undesignedly, the sentence is mitigated; nevertheless, not by the judge but by the triumvirate, from whom even it may be referred to Hoh, not on account of justice but of mercy, for Hoh is able to pardon. They have no prisons, except one tower for shutting up rebellious enemies, and there is no written statement of a case, which we commonly call a lawsuit. But the accusation and witnesses are produced in the presence of the judge and Power; the accused person makes his defence, and he is immediately acquitted or condemned by the judge; and if he appeals to the triumvirate, on the following day he is acquitted or condemned. On the third day he is dismissed through the mercy and clemency of Hoh, or receives the inviolable rigor of his sentence. An accused person is reconciled to his accuser and to his witnesses, as it were, with the medicine of his complaint, that is, with embracing and kissing.

No one is killed or stoned unless by the hands of the people, the accuser and the witnesses beginning first. For they have no executioners and lictors, lest the State should sink into ruin. The choice of death is given to the rest of the people, who enclose the lifeless remains in little bags and burn them by the application of fire, while exhorters are

present for the purpose of advising concerning a good death. Nevertheless, the whole nation laments and beseeches God that his anger may be appeased, being in grief that it should, as it were, have to cut off a rotten member of the State. Certain officers talk to and convince the accused man by means of arguments until he himself acquiesces in the sentence of death passed upon him, or else he does not die. But if a crime has been committed against the liberty of the republic, or against God, or against the supreme magistrates, there is immediate censure without pity. These only are punished with death. He who is about to die is compelled to state in the presence of the people and with religious scrupulousness the reasons for which he does not deserve death, and also the sins of the others who ought to die instead of him, and further the mistakes of the magistrates. If, moreover, it should seem right to the person thus asserting, he must say why the accused ones are deserving of less punishment than he. And if by his arguments he gains the victory he is sent into exile, and appeases the State by means of prayers and sacrifices and good life ensuing. They do not torture those named by the accused person, but they warn them. Sins of frailty and ignorance are punished only with blaming, and with compulsory continuation as learners under the law and discipline of those sciences or arts against which they have sinned. And all these things they have mutually among themselves, since they seem to be in very truth members of the same body, and one of another.

This further I would have you know, that if a transgressor, without waiting to be accused, goes of his own accord before a magistrate, accusing himself and seeking to make amends, that one is liberated from the punishment of a secret crime, and since he has not been accused of such a crime, his punishment is changed into another. They take special care that no one should invent slander, and if this should happen they meet the offence with the punishment of retaliation. Since they always walk about and work in crowds, five witnesses are required for the conviction of a transgressor. If the case is otherwise, after having threatened him, he is released after he has sworn an oath as the warrant of good conduct. Or if he is accused a second or third time, his increased punishment rests on the testimony of three or two witnesses. They have but few laws, and these short and plain, and written upon a flat table and hanging to the doors of the temple, that is between the columns. And on single columns can be seen the essences of things described in the very terse style of Metaphysic -- viz., the essences of God, of the angels, of the world, of the stars, of man, of fate, of virtue, all done with great wisdom. The definitions of all the virtues are also delineated here, and here is the tribunal, where the judges of all the virtues have their seat. The definition of a certain virtue is written under that column where the judges for the aforesaid virtue sit, and when a judge gives judgment he sits and speaks thus: O son, thou hast sinned against this sacred definition of beneficence, or of magnanimity, or of another virtue, as the case may be. And after discussion the judge legally condemns him to the punishment for the crime of which he is accused -- viz., for injury, for despondency, for pride, for ingratitude, for sloth, etc. But the sentences are certain and true correctives, savoring more of clemency than of actual punishment.

G.M. Now you ought to tell me about their priests, their sacrifices, their religion, and their belief.

Capt. The chief priest is Hoh, and it is the duty of all the superior magistrates to pardon sins. Therefore the whole State by secret confession, which we also use, tell their sins to the magistrates, who at once purge their souls and teach those that are inimical to the people. Then the sacred magistrates themselves confess their own sinfulness to the three supreme chiefs, and together they confess the faults of one another, though no special one is named, and they confess especially the heavier faults and those harmful to the State. At length the triumvirs confess their sinfulness to Hoh himself, who forthwith recognizes the kinds of sins that are harmful to the State, and succors with timely remedies. Then he offers sacrifices and prayers to God. And before this he confesses the sins of the whole people, in the presence of God, and publicly in the temple, above the altar, as often as it had been necessary that the fault should be corrected. Nevertheless, no transgressor is spoken of by his name. In this manner he absolves the people by advising them that they should beware of sins of the aforesaid kind. Afterward he offers sacrifice to God, that he should pardon the State and absolve it of its sins, and to teach and defend it. Once in every year the chief priests of each separate subordinate State confess their sins in the presence of Hoh. Thus he is not ignorant of the wrongdoings of the provinces, and forthwith he removes them with all human and heavenly remedies.

Sacrifice is conducted after the following manner: Hoh asks the people which one among them wishes to give himself as a sacrifice to God for the sake of his fellows. He is then placed upon the fourth table, with ceremonies and the offering up of prayers: the table is hung up in a wonderful manner by means of four ropes passing through four cords attached to firm pulley-blocks in the small dome of the temple. This done they cry to the God of mercy, that he may accept the offering, not of a beast as among the heathen, but of a human being. Then Hoh orders the ropes to be drawn and the sacrifice is pulled up above to the centre of the small dome, and there it dedicates itself with the most fervent supplications. Food is given to it through a window by the priests, who live around the dome, but it is allowed a very little to eat, until it has atoned for the sins of the State. There with prayer and fasting he cries to the God of heaven that he might accept its willing offering. And after twenty or thirty days, the anger of God being appeased, the sacrifice becomes a priest, or sometimes, though rarely, returns below by means of the outer



way for the priests. Ever after, this man is treated with great benevolence and much honor, for the reason that he offered himself unto death for the sake of his country. But God does not require death.

The priests above twenty-four years of age offer praises from their places in the top of the temple. This they do in the middle of the night, at noon, in the morning and in the evening, to wit, four times a day they sing their chants in the presence of God. It is also their work to observe the stars and to note with the astrolabe their motions and influences upon human things, and to find out their powers. Thus they know in what part of the earth any change has been or will be, and at what time it has taken place, and they send to find whether the matter be as they have it. They make a note of predictions, true and false, so that they may be able from experience to predict most correctly. The priests, moreover, determine the hours for breeding and the days for sowing, reaping, and gathering the vintage, and are, as it were, the ambassadors and intercessors and connection between God and man. And it is from among them mostly that Hoh is elected. They write very learned treatises and search into the sciences. Below they never descend, unless for their dinner and supper, so that the essence of their heads do not descend to the stomachs and liver. Only very seldom, and that as a cure for the ills of solitude, do they have converse with women. On certain days Hoh goes up to them and deliberates with them concerning the matters which he has lately investigated for the benefit of the State and all the nations of the world.

In the temple beneath, one priest always stands near the altar praying for the people, and at the end of every hour another succeeds him, just as we are accustomed in solemn prayer to change every fourth hour. And this method of supplication they call perpetual prayer. After a meal they return thanks to God. Then they sing the deeds of the Christian, Jewish, and Gentile heroes, and of those of all other nations, and this is very delightful to them. Forsooth, no one is envious of another. They sing a hymn to Love, one to Wisdom, and one each to all the other virtues, and this they do under the direction of the ruler of each virtue. Each one takes the woman he loves most, and they dance for exercise with propriety and stateliness under the peristyles. The women wear their long hair all twisted together and collected into one knot on the crown of the head, but in rolling it they leave one curl. The men, however, have one curl only and the rest of their hair around the head is shaven off. Further, they wear a slight covering, and above this a round hat a little larger than the size of their head. In the fields they use caps, but at home each one wears a biretta, white, red, or another color according to his trade or occupation. Moreover, the magistrates use grander and more imposing-looking coverings for the head.

They hold great festivities when the sun enters the four cardinal points of the heavens, that is, when he enters Cancer, Libra, Capricorn, and Aries. On these occasions they have very learned, splendid, and, as it were, comic performances. They celebrate also every full and every new moon with a festival, as also they do the anniversaries of the founding of the city, and of the days when they have won victories or done any other great achievement. The celebrations take place with the music of female voices, with the noise of trumpets and drums, and the firing of salutations. The poets sing the praises of the most renowned leaders and the victories. Nevertheless, if any of them should deceive even by disparaging a foreign hero, he is punished. No one can exercise the function of a poet who invents that which is not true, and a license like this they think to be a pest of our world, for the reason that it puts a premium upon virtue and often assigns it to unworthy persons, either from fear of flattery, or ambition, or avarice. For the praise of no one is a statue erected until after his death; but while he is alive, who has found out new arts and very useful secrets, or who has rendered great service to the State either at home or on the battle-field, his name is written in the book of heroes. They do not bury dead bodies, but burn them, so that a plague may not arise from them, and so that they may be converted into fire, a very noble and powerful thing, which has its coming from the sun and returns to it. And for the above reasons no chance is given for idolatry. The statues and pictures of the heroes, however, are there, and the splendid women set apart to become mothers often look at them. Prayers are made from the State to the four horizontal corners of the world -- in the morning to the rising sun, then to the setting sun, then to the south, and lastly to the north; and in the contrary order in the evening, first to the setting sun, to the rising sun, to the north, and at length to the south. They repeat but one prayer, which asks for health of body and of mind, and happiness for themselves and all people, and they conclude it with the petition "As it seems best to God." The public prayer for all is long, and it is poured forth to heaven. For this reason the altar is round and is divided crosswise by ways at right angles to one another. By these ways Hoh enters after he has repeated the four prayers, and he prays looking up to heaven. And then a great mystery is seen by them. The priestly vestments are of a beauty and meaning like to those of Aaron. They resemble nature and they surpass Art.

They divide the seasons according to the revolution of the sun, and not of the stars, and they observe yearly by how much time the one precedes the other. They hold that the sun approaches nearer and nearer, and therefore by ever-lessening circles reaches the tropics and the equator every year a little sooner. They measure months by the course of the moon, years by that of the sun. They praise Ptolemy, admire Copernicus, but place Aristarchus and Philolaus before him. They take great pains in endeavoring to understand the construction of the world, and whether or not it will perish, and at what time. They believe that the true oracle of Jesus Christ is by the signs in the sun, in the moon,

and in the stars, which signs do not thus appear to many of us foolish ones. Therefore they wait for the renewing of the age, and perchance for its end.

They say that it is very doubtful whether the world was made from nothing, or from the ruins of other worlds, or from chaos, but they certainly think that it was made, and did not exist from eternity. Therefore they disbelieve in Aristotle, whom they consider a logician and not a philosopher. From analogies, they can draw many arguments against the eternity of the world. The sun and the stars they, so to speak, regard as the living representatives and signs of God, as the temples and holy living altars, and they honor but do not worship them. Beyond all other things they venerate the sun, but they consider no created thing worthy the adoration of worship. This they give to God alone, and thus they serve Him, that they may not come into the power of a tyrant and fall into misery by undergoing punishment by creatures of revenge. They contemplate and know God under the image of the Sun, and they call it the sign of God, His face and living image, by means of which light, heat, life, and the making of all things good and bad proceed. Therefore they have built an altar like to the sun in shape, and the priests praise God in the sun and in the stars, as it were His altars, and in the heavens, His temple as it were; and they pray to good angels, who are, so to speak, the intercessors living in the stars, their strong abodes. For God long since set signs of their beauty in heaven, and of His glory in the sun. They say there is but one heaven, and that the planets move and rise of themselves when they approach the sun or are in conjunction with it.

They assert two principles of the physics of things below, namely, that the sun is the father, and the earth the mother; the air is an impure part of the heavens; all fire is derived from the sun. The sea is the sweat of earth, or the fluid of earth combusted, and fused within its bowels, but is the bond of union between air and earth, as the blood is of the spirit and flesh of animals. The world is a great animal, and we live within it as worms live within us. Therefore we do not belong to the system of stars, sun, and earth, but to God only; for in respect to them which seek only to amplify themselves, we are born and live by chance; but in respect to God, whose instruments we are, we are formed by prescience and design, and for a high end. Therefore we are bound to no father but God, and receive all things from Him. They hold as beyond question the immortality of souls, and that these associate with good angels after death, or with bad angels, according as they have likened themselves in this life to either. For all things seek their like. They differ little from us as to places of reward and punishment. They are in doubt whether there are other worlds beyond ours, and account it madness to say there is nothing. Nonentity is incompatible with the infinite entity of God. They lay down two principles of metaphysics, entity which is the highest God, and nothingness which is the defect of entity. Evil and sin come of the propensity to nothingness; the sin having its cause not efficient, but in deficiency. Deficiency is, they say, of power, wisdom, or will. Sin they place in the last of these three, because he who knows and has the power to do good is bound also to have the will, for will arises out of them. They worship God in trinity, saying God is the Supreme Power, whence proceeds the highest Wisdom, which is the same with God, and from these comes Love, which is both power and wisdom; but they do not distinguish persons by name, as in our Christian law, which has not been revealed to them. This religion, when its abuses have been removed, will be the future mistress of the world, as great theologians teach and hope. Therefore Spain found the New World (though its first discoverer, Columbus, greatest of heroes, was a Genoese), that all nations should be gathered under one law. We know not what we do, but God knows, whose instruments we are. They sought new regions for lust of gold and riches, but God works to a higher end. The sun strives to burn up the earth, not to produce plants and men, but God guides the battle to great issues. His the praise, to Him the glory!

G.M. Oh, if you knew what our astrologers say of the coming age, and of our age, that has in it more history within 100 years than all the world had in 4,000 years before! of the wonderful inventions of printing and guns, and the use of the magnet, and how it all comes of Mercury, Mars, the Moon, and the Scorpion!

Capt. Ah, well! God gives all in His good time. They astrologize too much.

[1] A pace was 1-9/25 yard, 1,000 paces making a mile

[End] .

## Francis Bacon's New Atlantis

The *New Atlantis*, 1627, is essentially a utopia, in which Bacon outlines an ideal state. It has sometimes been interpreted as an elaborate allegory with hermetic (and even Rosicrucian) undertones. This text was prepared by Kirk Crady from scanner output provided by Internet Wiretap.

[Back to allegories.](#)

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## NEW ATLANTIS

We sailed from Peru, where we had continued by the space of one whole year, for China and Japan, by the South Sea, taking with us victuals for twelve months; and had good winds from the east, though soft and weak, for five months' space and more. But then the wind came about, and settled in the west for many days, so as we could make little or no way, and were sometimes in purpose to turn back. But then again there arose strong and great winds from the south, with a point east; which carried us up, for all that we could do, toward the north: by which time our victuals failed us, though we had made good spare of them. So that finding ourselves, in the midst of the greatest wilderness of waters in the world, without victual, we gave ourselves for lost men, and prepared for death. Yet we did lift up our hearts and voices to God above, who showeth His wonders in the deep; beseeching Him of His mercy that as in the beginning He discovered the face of the deep, and brought forth dry land, so He would now discover land to us, that we might not perish.

And it came to pass that the next day about evening we saw within a kenning before us, toward the north, as it were thick clouds, which did put us in some hope of land, knowing how that part of the South Sea was utterly unknown, and might have islands or continents that hitherto were not come to light. Wherefore we bent our course thither, where we saw the appearance of land, all that night; and in the dawning of next day we might plainly discern that it was a land flat to our sight, and full of boscaje, which made it show the more dark. And after an hour and a half's sailing, we entered into a good haven, being the port of a fair city. Not great, indeed, but well built, and that gave a pleasant view from the sea. And we thinking every minute long till we were on land, came close to the shore and offered to land. But straightway we saw divers of the people, with batons in their hands, as it were forbidding us to land: yet without any cries or fierceness, but only as warning us off, by signs that they made. Whereupon being not a little discomfited, we were advising with ourselves what we should do. During which time there made forth to us a small boat, with about eight persons in it, whereof one of them had in his hand a tipstaff of a yellow cane, tipped at both ends with blue, who made aboard our ship, without any show of distrust at all. And when he saw one of our number present himself somewhat afore the rest, he drew forth a little scroll of parchment (somewhat yellower than our parchment, and shining like the leaves of writing-tables, but otherwise soft and flexible), and delivered it to our foremost man. In which scroll were written in ancient Hebrew, and in ancient Greek, and in good Latin of the school, and in Spanish these words: "Land ye not, none of you, and provide to be gone from this coast within sixteen days, except you have further time given you; meanwhile, if you want fresh water, or victual, or help for your sick, or that your ship needeth repair, write down your wants, and you shall have that which belongeth to mercy." This scroll was signed with a stamp of cherubim's wings, not spread, but hanging downward; and by them a cross. This being delivered, the officer returned, and left only a servant with us to receive our answer. Consulting hereupon among ourselves, we were much perplexed. The denial of landing, and hasty warning us away, troubled us much: on the other side, to find that the people had languages, and were so full of humanity, did comfort us not a little. And above all, the sign of the cross to that instrument was to us a great rejoicing, and as it were a certain presage of good. Our answer was in the Spanish tongue, "That for our ship, it was well; for we had rather met with calms and contrary winds, than any tempests. For our sick, they were many, and in very ill case; so that if they were not permitted to land, they ran in danger of their lives." Our other wants we set down in particular, adding, "That we had some little store of merchandise, which if it pleased them to deal for, it might supply our wants, without being chargeable unto them." We offered some reward in pistolets unto the servant, and a piece of crimson velvet to be presented to the officer; but the servant took them not, nor would scarce look upon them; and so left us, and went back in another little boat which was sent for him.

About three hours after we had despatched our answer, there came toward us a person (as it seemed) of a place. He had on him a gown with wide sleeves, of a kind of water chamolet, of an excellent azure color, far more glossy than ours; his under-apparel was green, and so was his hat, being in the form of a turban, daintily made, and not so huge as the Turkish turbans; and the locks of his hair came down below the brims of it. A reverend man was he to behold. He came in a boat, gilt in some part of it, with four persons more only in that boat; and was followed by another boat, wherein were some twenty. When he was come within a flight-shot of our ship, signs were made to us that we should send forth some to meet him upon the water, which we presently did in our ship-boat, sending the principal man amongst us save one, and four of our number with him. When we were come within six yards of their boat, they called to us to stay, and not to approach farther, which we did.

And thereupon the man, whom I before described, stood up, and with a loud voice in Spanish asked, "Are ye Christians?" We answered, "We were;" fearing the less, because of the cross we had seen in the subscription. At which answer the said person lift up his right hand toward heaven, and drew it softly to his mouth (which is the gesture they use, when they thank God), and then said: "If ye will swear, all of you, by the merits of the Saviour, that ye are no pirates; nor have shed blood, lawfully or unlawfully, within forty days past; you may have license to come

on land." We said, "We were all ready to take that oath." Whereupon one of those that were with him, being (as it seemed) a notary, made an entry of this act. Which done, another of the attendants of the great person, which was with him in the same boat, after his lord had spoken a little to him, said aloud: "My lord would have you know that it is not of pride, or greatness, that he cometh not aboard your ship; but for that in your answer you declare that you have many sick amongst you, he was warned by the conservator of health of the city that he should keep a distance." We bowed ourselves toward him and answered: "We were his humble servants; and accounted for great honor and singular humanity toward us, that which was already done; but hoped well that the nature of the sickness of our men was not infectious."

So he returned; and awhile after came the notary to us aboard our ship, holding in his hand a fruit of that country, like an orange, but of color between orange-tawny and scarlet, which cast a most excellent odor. He used it (as it seemed) for a preservative against infection. He gave us our oath, "By the name of Jesus, and His merits," and after told us that the next day, by six of the clock in the morning, we should be sent to, and brought to the strangers' house (so he called it), where we should be accommodated of things, both for our whole and for our sick. So he left us; and when we offered him some pistolets, he smiling, said, "He must not be twice paid for one labor:" meaning (as I take it) that he had salary sufficient of the State for his service. For (as I after learned) they call an officer that taketh rewards twice paid.

The next morning early there came to us the same officer that came to us at first, with his cane, and told us he came to conduct us to the strangers' house; and that he had prevented the hour, because we might have the whole day before us for our business. "For," said he, "if you will follow my advice, there shall first go with me some few of you, and see the place, and how it may be made convenient for you; and then you may send for your sick, and the rest of your number which ye will bring on land." We thanked him and said, "That his care which he took of desolate strangers, God would reward." And so six of us went on land with him; and when we were on land, he went before us, and turned to us and said "he was but our servant and our guide." He led us through three fair streets; and all the way we went there were gathered some people on both sides, standing in a row; but in so civil a fashion, as if it had been, not to wonder at us, but to welcome us; and divers of them, as we passed by them, put their arms a little abroad, which is their gesture when they bid any welcome.

The strangers' house is a fair and spacious house, built of brick, of somewhat a bluer color than our brick; and with handsome windows, some of glass, some of a kind of cambric oiled. He brought us first into a fair parlor above stairs, and then asked us "what number of persons we were? and how many sick?" We answered, "We were in all (sick and whole) one-and-fifty persons, whereof our sick were seventeen." He desired us have patience a little, and to stay till he came back to us, which was about an hour after; and then he led us to see the chambers which were provided for us, being in number nineteen. They having cast it (as it seemeth) that four of those chambers, which were better than the rest, might receive four of the principal men of our company; and lodge them alone by themselves; and the other fifteen chambers were to lodge us, two and two together. The chambers were handsome and cheerful chambers, and furnished civilly. Then he led us to a long gallery, like a dorture, where he showed us all along the one side (for the other side was but wall and window) seventeen cells, very neat ones, having partitions of cedar wood. Which gallery and cells, being in all forty (many more than we needed), were instituted as an infirmary for sick persons. And he told us withal, that as any of our sick waxed well, he might be removed from his cell to a chamber; for which purpose there were set forth ten spare chambers, besides the number we spake of before.

This done, he brought us back to the parlor, and lifting up his cane a little (as they do when they give any charge or command), said to us: "Ye are to know that the custom of the land requireth that after this day and to-morrow (which we give you for removing your people from your ship), you are to keep within doors for three days. But let it not trouble you, nor do not think yourselves restrained, but rather left to your rest and ease. You shall want nothing; and there are six of our people appointed to attend you for any business you may have abroad." We gave him thanks with all affection and respect, and said, "God surely is manifested in this land." We offered him also twenty pistolets; but he smiled, and only said: "What? Twice paid!" And so he left us. Soon after our dinner was served in; which was right good viands, both for bread and meat: better than any collegiate diet that I have known in Europe.

We had also drink of three sorts, all wholesome and good: wine of the grape; a drink of grain, such as is with us our ale, but more clear; and a kind of cider made of a fruit of that country, a wonderful pleasing and refreshing drink. Besides, there were brought in to us great store of those scarlet oranges for our sick; which (they said) were an assured remedy for sickness taken at sea. There was given us also a box of small gray or whitish pills, which they wished our sick should take, one of the pills every night before sleep; which (they said) would hasten their recovery. The next day, after that our trouble of carriage and removing of our men and goods out of our ship was somewhat settled and quiet, I thought good to call our company together, and, when they were assembled, said unto them: "My dear friends, let us know ourselves, and how it standeth with us. We are men cast on land, as Jonas was out of the whale's belly, when we were as buried in the deep; and now we are on land, we are but between death and life, for

we are beyond both the Old World and the New; and whether ever we shall see Europe, God only knoweth. It is a kind of miracle hath brought us hither, and it must be little less that shall bring us hence. Therefore in regard of our deliverance past, and our danger present and to come, let us look up to God, and every man reform his own ways. Besides, we are come here among a Christian people, full of piety and humanity. Let us not bring that confusion of face upon ourselves, as to show our vices or unworthiness before them. Yet there is more, for they have by commandment (though in form of courtesy) cloistered us within these walls for three days; who knoweth whether it be not to take some taste of our manners and conditions? And if they find them bad, to banish us straightway; if good, to give us further time. For these men that they have given us for attendance, may withal have an eye upon us. Therefore, for God's love, and as we love the weal of our souls and bodies, let us so behave ourselves as we may be at peace with God and may find grace in the eyes of this people."

Our company with one voice thanked me for my good admonition, and promised me to live soberly and civilly, and without giving any the least occasion of offence. So we spent our three days joyfully, and without care, in expectation what would be done with us when they were expired. During which time, we had every hour joy of the amendment of our sick, who thought themselves cast into some divine pool of healing, they mended so kindly and so fast.

The morrow after our three days were past, there came to us a new man, that we had not seen before, clothed in blue as the former was, save that his turban was white with a small red cross on top. He had also a tippet of fine linen. At his coming in, he did bend to us a little, and put his arms abroad. We of our parts saluted him in a very lowly and submissive manner; as looking that from him we should receive sentence of life or death. He desired to speak with some few of us. Whereupon six of us only stayed, and the rest avoided the room. He said: "I am by office, governor of this house of strangers, and by vocation, I am a Christian priest, and therefore am come to you to offer you my service, both as strangers and chiefly as Christians. Some things I may tell you, which I think you will not be unwilling to hear. The State hath given you license to stay on land for the space of six weeks; and let it not trouble you if your occasions ask further time, for the law in this point is not precise; and I do not doubt but myself shall be able to obtain for you such further time as shall be convenient. Ye shall also understand that the strangers' house is at this time rich and much aforehand; for it hath laid up revenue these thirty-seven years, for so long it is since any stranger arrived in this part; and therefore take ye no care; the State will defray you all the time you stay. Neither shall you stay one day the less for that. As for any merchandise you have brought, ye shall be well used, and have your return, either in merchandise or in gold and silver, for to us it is all one. And if you have any other request to make, hide it not; for ye shall find we will not make your countenance to fall by the answer ye shall receive. Only this I must tell you, that none of you must go above a karan [that is with them a mile and a half] from the walls of the city, without special leave."

We answered, after we had looked awhile upon one another, admiring this gracious and parent-like usage, that we could not tell what to say, for we wanted words to express our thanks; and his noble free offers left us nothing to ask. It seemed to us that we had before us a picture of our salvation in heaven; for we that were awhile since in the jaws of death, were now brought into a place where we found nothing but consolations. For the commandment laid upon us, we would not fail to obey it, though it was impossible but our hearts should be inflamed to tread further upon this happy and holy ground. We added that our tongues should first cleave to the roofs of our mouths ere we should forget either this reverend person or this whole nation, in our prayers. We also most humbly besought him to accept of us as his true servants, by as just a right as ever men on earth were bounden; laying and presenting both our persons and all we had at his feet. He said he was a priest, and looked for a priest's reward, which was our brotherly love and the good of our souls and bodies. So he went from us, not without tears of tenderness in his eyes, and left us also confused with joy and kindness, saying among ourselves that we were come into a land of angels, which did appear to us daily, and prevent us with comforts, which we thought not of, much less expected.

The next day, about ten of the clock; the governor came to us again, and after salutations said familiarly that he was come to visit us, and called for a chair and sat him down; and we, being some ten of us (the rest were of the meaner sort or else gone abroad), sat down with him; and when we were set he began thus: "We of this island of Bensalem (for so they called it in their language) have this: that by means of our solitary situation, and of the laws of secrecy, which we have for our travellers, and our rare admission of strangers; we know well most part of the habitable world, and are ourselves unknown. Therefore because he that knoweth least is fittest to ask questions it is more reason, for the entertainment of the time, that ye ask me questions, than that I ask you." We answered, that we humbly thanked him that he would give us leave so to do. And that we conceived by the taste we had already, that there was no worldly thing on earth more worthy to be known than the state of that happy land. But above all, we said, since that we were met from the several ends of the world, and hoped assuredly that we should meet one day in the kingdom of heaven (for that we were both parts Christians), we desired to know (in respect that land was so remote, and so divided by vast and unknown seas from the land where our Saviour walked on earth) who was the

apostle of that nation, and how it was converted to the faith? It appeared in his face that he took great contentment in this our question; he said: "Ye knit my heart to you by asking this question in the first place; for it showeth that you first seek the kingdom of heaven; and I shall gladly, and briefly, satisfy your demand.

"About twenty years after the ascension of our Saviour it came to pass, that there was seen by the people of Renfusa (a city upon the eastern coast of our island, within sight, the night was cloudy and calm), as it might be some mile in the sea, a great pillar of light; not sharp, but in form of a column, or cylinder, rising from the sea, a great way up toward heaven; and on the top of it was seen a large cross of light, more bright and resplendent than the body of the pillar. Upon which so strange a spectacle, the people of the city gathered apace together upon the sands, to wonder; and so after put themselves into a number of small boats to go nearer to this marvellous sight. But when the boats were come within about sixty yards of the pillar, they found themselves all bound, and could go no further, yet so as they might move to go about, but might not approach nearer; so as the boats stood all as in a theatre, beholding this light, as a heavenly sign. It so fell out that there was in one of the boats one of the wise men of the Society of Saloman's House (which house, or college, my good brethren, is the very eye of this kingdom), who having awhile attentively and devoutly viewed and contemplated this pillar and cross, fell down upon his face; and then raised himself upon his knees, and lifting up his hands to heaven, made his prayers in this manner:

"Lord God of heaven and earth; thou hast vouchsafed of thy grace, to those of our order to know thy works of creation, and true secrets of them; and to discern, as far as appertaineth to the generations of men, between divine miracles, works of nature, works of art and impostures, and illusions of all sorts. I do here acknowledge and testify before this people that the thing we now see before our eyes is thy finger, and a true miracle. And forasmuch as we learn in our books that thou never workest miracles, but to a divine and excellent end (for the laws of nature are thine own laws, and thou exceedest them not but upon great cause), we most humbly beseech thee to prosper this great sign, and to give us the interpretation and use of it in mercy; which thou dost in some part secretly promise, by sending it unto us.'

"When he had made his prayer, he presently found the boat he was in movable and unbound; whereas all the rest remained still fast; and taking that for an assurance of leave to approach, he caused the boat to be softly and with silence rowed toward the pillar; but ere he came near it, the pillar and cross of light broke up, and cast itself abroad, as it were, into a firmament of many stars, which also vanished soon after, and there was nothing left to be seen but a small ark or chest of cedar, dry and not wet at all with water, though it swam; and in the fore end of it, which was toward him, grew a small green branch of palm; and when the wise man had taken it with all reverence into his boat, it opened of itself, and there were found in it a book and a letter, both written in fine parchment, and wrapped in sindons of linen. The book contained all the canonical books of the Old and New Testament, according as you have them (for we know well what the churches with you receive), and the Apocalypse itself; and some other books of the New Testament, which were not at that time written, were nevertheless in the book. And for the letter, it was in these words:

"I, Bartholomew, a servant of the Highest, and apostle of Jesus Christ, was warned by an angel that appeared to me in a vision of glory, that I should commit this ark to the floods of the sea. Therefore I do testify and declare unto that people where God shall ordain this ark to come to land, that in the same day is come unto them salvation and peace, and good-will from the Father, and from the Lord Jesus.'

"There was also in both these writings, as well the book as the letter, wrought a great miracle, conform to that of the apostles, in the original gift of tongues. For there being at that time, in this land, Hebrews, Persians, and Indians, besides the natives, everyone read upon the book and letter, as if they had been written in his own language. And thus was this land saved from infidelity (as the remain of the old world was from water) by an ark, through the apostolical and miraculous evangelism of St. Bartholomew." And here he paused, and a messenger came and called him forth from us. So this was all that passed in that conference.

The next day the same governor came again to us immediately after dinner, and excused himself, saying that the day before he was called from us somewhat abruptly, but now he would make us amends, and spend time with us; if we held his company and conference agreeable. We answered that we held it so agreeable and pleasing to us, as we forgot both dangers past, and fears to come, for the time we heard him speak; and that we thought an hour spent with him was worth years of our former life. He bowed himself a little to us, and after we were set again, he said, "Well, the questions are on your part."

One of our number said, after a little pause, that there was a matter we were no less desirous to know than fearful to ask, lest we might presume too far. But, encouraged by his rare humanity toward us (that could scarce think ourselves strangers, being his vowed and professed servants), we would take the hardness to propound it; humbly beseeching him, if he thought it not fit to be answered, that he would pardon it, though he rejected it. We said, we well observed those his words, which he formerly spake, that this happy island, where we now stood, was known to few, and yet knew most of the nations of the world, which we found to be true, considering they had the languages

of Europe, and knew much of our State and business; and yet we in Europe (notwithstanding all the remote discoveries and navigations of this last age) never heard any of the least inkling or glimpse of this island. This we found wonderful strange; for that all nations have interknowledge one of another, either by voyage into foreign parts, or by strangers that come to them; and though the traveller into a foreign country doth commonly know more by the eye than he that stayeth at home can by relation of the traveller; yet both ways suffice to make a mutual knowledge, in some degree, on both parts. But for this island, we never heard tell of any ship of theirs that had been seen to arrive upon any shore of Europe; no, nor of either the East or West Indies, nor yet of any ship of any other part of the world, that had made return for them. And yet the marvel rested not in this. For the situation of it (as his lordship said) in the secret conclave of such a vast sea might cause it. But then, that they should have knowledge of the languages, books, affairs, of those that lie such a distance from them, it was a thing we could not tell what to make of; for that it seemed to us a condition and propriety of divine powers and beings, to be hidden and unseen to others, and yet to have others open, and as in a light to them.

At this speech the governor gave a gracious smile and said that we did well to ask pardon for this question we now asked, for that it imported, as if we thought this land a land of magicians, that sent forth spirits of the air into all parts, to bring them news and intelligence of other countries. It was answered by us all, in all possible humbleness, but yet with a countenance taking knowledge, that we knew that he spake it but merrily. That we were apt enough to think there was somewhat supernatural in this island, but yet rather as angelical than magical. But to let his lordship know truly what it was that made us tender and doubtful to ask this question, it was not any such conceit, but because we remembered he had given a touch in his former speech, that this land had laws of secrecy touching strangers. To this he said, "You remember it aright; and therefore in that I shall say to you, I must reserve some particulars, which it is not lawful for me to reveal, but there will be enough left to give you satisfaction.

"You shall understand (that which perhaps you will scarce think credible) that about 3,000 years ago, or somewhat more, the navigation of the world (especially for remote voyages) was greater than at this day. Do not think with yourselves, that I know not how much it is increased with you, within these threescore years; I know it well, and yet I say, greater then than now; whether it was, that the example of the ark, that saved the remnant of men from the universal deluge, gave men confidence to venture upon the waters, or what it was; but such is the truth. The Phoenicians, and especially the Tyrians, had great fleets; so had the Carthaginians their colony, which is yet farther west. Toward the east the shipping of Egypt, and of Palestine, was likewise great. China also, and the great Atlantis (that you call America), which have now but junks and canoes, abounded then in tall ships. This island (as appeareth by faithful registers of those times) had then 1,500 strong ships, of great content. Of all this there is with you sparing memory, or none; but we have large knowledge thereof.

"At that time this land was known and frequented by the ships and vessels of all the nations before named. And (as it cometh to pass) they had many times men of other countries, that were no sailors, that came with them; as Persians, Chaldeans, Arabians, so as almost all nations of might and fame resorted hither; of whom we have some stirps and little tribes with us at this day. And for our own ships, they went sundry voyages, as well to your straits, which you call the Pillars of Hercules, as to other parts in the Atlantic and Mediterranean seas; as to Paguin (which is the same with Cambalaine) and Quinzy, upon the Oriental seas, as far as to the borders of the East Tartary.

"At the same time, and an age after or more, the inhabitants of the great Atlantis did flourish. For though the narration and description which is made by a great man with you, that the descendants of Neptune planted there, and of the magnificent temple, palace, city, and hill; and the manifold streams of goodly navigable rivers, which as so many chains environed the same site and temple; and the several degrees of ascent, whereby men did climb up to the same, as if it had been a Scala Coeli; be all poetical and fabulous; yet so much is true, that the said country of Atlantis, as well that of Peru, then called Coya, as that of Mexico, then named Tyrambel, were mighty and proud kingdoms, in arms, shipping, and riches; so mighty, as at one time, or at least within the space of ten years, they both made two great expeditions; they of Tyrambel through the Atlantic to the Mediterranean Sea; and they of Coya, through the South Sea upon this our island; and for the former of these, which was into Europe, the same author among you, as it seemeth, had some relation from the Egyptian priest, whom he citeth. For assuredly, such a thing there was. But whether it were the ancient Athenians that had the glory of the repulse and resistance of those forces, I can say nothing; but certain it is there never came back either ship or man from that voyage. Neither had the other voyage of those of Coya upon us had better fortune, if they had not met with enemies of greater clemency. For the King of this island, by name Altabin, a wise man and a great warrior, knowing well both his own strength and that of his enemies, handled the matter so as he cut off their land forces from their ships, and entailed both their navy and their camp with a greater power than theirs, both by sea and land; and compelled them to render themselves without striking a stroke; and after they were at his mercy, contenting himself only with their oath, that they should no more bear arms against him, dismissed them all in safety.

"But the divine revenge overtook not long after those proud enterprises. For within less than the space of 100 years the Great Atlantis was utterly lost and destroyed; not by a great earthquake, as your man saith, for that whole tract is little subject to earthquakes, but by a particular deluge, or inundation; those countries having at this day far greater rivers, and far higher mountains to pour down waters, than any part of the old world. But it is true that the same inundation was not deep, nor past forty foot, in most places, from the ground, so that although it destroyed man and beast generally, yet some few wild inhabitants of the wood escaped. Birds also were saved by flying to the high trees and woods. For as for men, although they had buildings in many places higher than the depth of the water, yet that inundation, though it were shallow, had a long continuance, whereby they of the vale that were not drowned perished for want of food, and other things necessary. So as marvel you not at the thin population of America, nor at the rudeness and ignorance of the people; for you must account your inhabitants of America as a young people, younger a thousand years at the least than the rest of the world, for that there was so much time between the universal flood and their particular inundation.

"For the poor remnant of human seed which remained in their mountains, peopled the country again slowly, by little and little, and being simple and a savage people (not like Noah and his sons, which was the chief family of the earth), they were not able to leave letters, arts, and civility to their posterity; and having likewise in their mountainous habitations been used, in respect of the extreme cold of those regions, to clothe themselves with the skins of tigers, bears, and great hairy goats, that they have in those parts; when after they came down into the valley, and found the intolerable heats which are there, and knew no means of lighter apparel, they were forced to begin the custom of going naked, which continueth at this day. Only they take great pride and delight in the feathers of birds, and this also they took from those their ancestors of the mountains, who were invited unto it, by the infinite flight of birds, that came up to the high grounds, while the waters stood below. So you see, by this main accident of time, we lost our traffic with the Americans, with whom of all others, in regard they lay nearest to us, we had most commerce. As for the other parts of the world, it is most manifest that in the ages following (whether it were in respect of wars, or by a natural revolution of time) navigation did everywhere greatly decay, and specially far voyages (the rather by the use of galleys, and such vessels as could hardly brook the ocean) were altogether left and omitted. So then, that part of intercourse which could be from other nations to sail to us, you see how it hath long since ceased; except it were by some rare accident, as this of yours. But now of the cessation of that other part of intercourse, which might be by our sailing to other nations, I must yield you some other cause. But I cannot say if I shall say truly, but our shipping, for number, strength, mariners, pilots, and all things that appertain to navigation, is as great as ever; and therefore why we should sit at home, I shall now give you an account by itself; and it will draw nearer, to give you satisfaction, to your principal question.

"There reigned in this land, about 1,900 years ago, a King, whose memory of all others we most adore; not superstitiously, but as a divine instrument, though a mortal man: his name was Salomana; and we esteem him as the lawgiver of our nation. This King had a large heart, inscrutable for good; and was wholly bent to make his kingdom and people happy. He, therefore, taking into consideration how sufficient and substantive this land was, to maintain itself without any aid at all of the foreigner; being 5,000 miles in circuit, and of rare fertility of soil, in the greatest part thereof; and finding also the shipping of this country might be plentifully set on work, both by fishing and by transportations from port to port, and likewise by sailing unto some small islands that are not far from us, and are under the crown and laws of this State; and recalling into his memory the happy and flourishing estate wherein this land then was, so as it might be a thousand ways altered to the worse, but scarce any one way to the better; though nothing wanted to his noble and heroic intentions, but only (as far as human foresight might reach) to give perpetuity to that which was in his time so happily established, therefore among his other fundamental laws of this kingdom he did ordain the interdicts and prohibitions which we have touching entrance of strangers; which at that time (though it was after the calamity of America) was frequent; doubting novelties and commixture of manners. It is true, the like law against the admission of strangers without license is an ancient law in the Kingdom of China, and yet continued in use. But there it is a poor thing; and hath made them a curious, ignorant, fearful, foolish nation. But our lawgiver made his law of another temper. For first, he hath preserved all points of humanity, in taking order and making provision for the relief of strangers distressed; whereof you have tasted."

At which speech (as reason was) we all rose up and bowed ourselves. He went on: "That King also still desiring to join humanity and policy together; and thinking it against humanity to detain strangers here against their wills, and against policy that they should return and discover their knowledge of this estate, he took this course; he did ordain, that of the strangers that should be permitted to land, as many at all times might depart as many as would; but as many as would stay, should have very good conditions, and means to live from the State. Wherein he saw so far, that now in so many ages since the prohibition, we have memory not of one ship that ever returned, and but of thirteen persons only, at several times, that chose to return in our bottoms. What those few that returned may have reported abroad, I know not. But you must think, whatsoever they have said, could be taken where they came but for a dream.



Now for our travelling from hence into parts abroad, our lawgiver thought fit altogether to restrain it. So is it not in China. For the Chinese sail where they will, or can; which showeth, that their law of keeping out strangers is a law of pusillanimity and fear. But this restraint of ours hath one only exception, which is admirable; preserving the good which cometh by communicating with strangers, and avoiding the hurt: and I will now open it to you.

"And here I shall seem a little to digress, but you will by and by find it pertinent. Ye shall understand, my dear friends, that among the excellent acts of that King, one above all hath the pre-eminence. It was the erection and institution of an order, or society, which we call Saloman's House, the noblest foundation, as we think, that ever was upon the earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God. Some think it beareth the founder's name a little corrupted, as if it should be Solomon's House. But the records write it as it is spoken. So as I take it to be denominate of the King of the Hebrews, which is famous with you, and no strangers to us; for we have some parts of his works which with you are lost; namely, that natural history which he wrote of all plants, from the cedar of Libanus to the moss that groweth out of the wall; and of all things that have life and motion. This maketh me think that our King finding himself to symbolize, in many things, with that King of the Hebrews, which lived many years before him, honored him with the title of this foundation. And I am the rather induced to be of this opinion, for that I find in ancient records, this order or society is sometimes called Solomon's House, and sometimes the College of the Six Days' Works, whereby I am satisfied that our excellent King had learned from the Hebrews that God had created the world and all that therein is within six days: and therefore he instituted that house, for the finding out of the true nature of all things, whereby God might have the more glory in the workmanship of them, and men the more fruit in their use of them, did give it also that second name.

"But now to come to our present purpose. When the King had forbidden to all his people navigation into any part that was not under his crown, he made nevertheless this ordinance; that every twelve years there should be set forth out of this kingdom, two ships, appointed to several voyages; that in either of these ships there should be a mission of three of the fellows or brethren of Saloman's House, whose errand was only to give us knowledge of the affairs and state of those countries to which they were designed; and especially of the sciences, arts, manufactures, and inventions of all the world; and withal to bring unto us books, instruments, and patterns in every kind: that the ships, after they had landed the brethren, should return; and that the brethren should stay abroad till the new mission, the ships are not otherwise fraught than with store of victuals, and good quantity of treasure to remain with the brethren, for the buying of such things, and rewarding of such persons, as they should think fit. Now for me to tell you how the vulgar sort of mariners are contained from being discovered at land, and how they must be put on shore for any time, color themselves under the names of other nations, and to what places these voyages have been designed; and what places of rendezvous are appointed for the new missions, and the like circumstances of the practice, I may not do it, neither is it much to your desire. But thus you see we maintain a trade, not for gold, silver, or jewels, nor for silks, nor for spices, nor any other commodity of matter; but only for God's first creature, which was light; to have light, I say, of the growth of all parts of the world."

And when he had said this, he was silent, and so were we all; for indeed we were all astonished to hear so strange things so probably told. And he perceiving that we were willing to say somewhat, but had it not ready, in great courtesy took us off, and descended to ask us questions of our voyage and fortunes, and in the end concluded that we might do well to think with ourselves what time of stay we would demand of the State, and bade us not to scant ourselves; for he would procure such time as we desired. Whereupon we all rose up and presented ourselves to kiss the skirt of his tippet, but he would not suffer us, and so took his leave. But when it came once among our people that the State used to offer conditions to strangers that would stay, we had work enough to get any of our men to look to our ship, and to keep them from going presently to the governor to crave conditions; but with much ado we restrained them, till we might agree what course to take.

We took ourselves now for freemen, seeing there was no danger of our utter perdition, and lived most joyfully, going abroad and seeing what was to be seen in the city and places adjacent, within our tedder; and obtaining acquaintance with many of the city, not of the meanest quality, at whose hands we found such humanity, and such a freedom and desire to take strangers, as it were, into their bosom, as was enough to make us forget all that was dear to us in our own countries, and continually we met with many things, right worthy of observation and relation; as indeed, if there be a mirror in the world, worthy to hold men's eyes, it is that country. One day there were two of our company bidden to a feast of the family, as they call it; a most natural, pious, and reverend custom it is, showing that nation to be compounded of all goodness. This is the manner of it; it is granted to any man that shall live to see thirty persons descended of his body, alive together, and all above three years old, to make this feast, which is done at the cost of the State. The father of the family, whom they call the tirsan, two days before the feast, taketh to him three of such friends as he liketh to choose, and is assisted also by the governor of the city or place where the feast is celebrated; and all the persons of the family, of both sexes, are summoned to attend him. These two days the tirsan sitteth in consultation, concerning the good estate of the family. There, if there be any discord or suits between any

of the family, they are compounded and appeased. There, if any of the family be distressed or decayed, order is taken for their relief, and competent means to live. There, if any be subject to vice, or take ill-courses, they are reproved and censured. So, likewise, direction is given touching marriages, and the courses of life which any of them should take, with divers other the like orders and advices. The governor sitteth to the end, to put in execution, by his public authority, the decrees and orders of the tirsan, if they should be disobeyed, though that seldom needeth; such reverence and obedience they give to the order of nature.

The tirsan doth also then ever choose one man from among his sons, to live in house with him, who is called ever after the Son of the Vine. The reason will hereafter appear. On the feast day, the father, or tirsan, cometh forth after divine service into a large room where the feast is celebrated; which room hath a half-pace at the upper end. Against the wall, in the middle of the half-pace, is a chair placed for him, with a table and carpet before it. Over the chair is a state, made round or oval and it is of ivy; an ivy somewhat whiter than ours, like the leaf of a silver-asp, but more shining; for it is green all winter. And the state is curiously wrought with silver and silk of divers colors, broiding or binding in the ivy; and is ever of the work of some of the daughters of the family, and veiled over at the top, with a fine net of silk and silver. But the substance of it is true ivy; whereof after it is taken down, the friends of the family are desirous to have some leaf or sprig to keep. The tirsan cometh forth with all his generation or lineage, the males before him, and the females following him; and if there be a mother, from whose body the whole lineage is descended, there is a traverse placed in a loft above on the right hand of the chair, with a privy door, and a carved window of glass, leaded with gold and blue; where she sitteth, but is not seen.

When the tirsan is come forth, he sitteth down in the chair; and all the lineage place themselves against the wall, both at his back, and upon the return of the half-pace, in order of their years) without difference of sex, and stand upon their feet. When he is set, the room being always full of company, but well kept and without disorder, after some pause there cometh in from the lower end of the room a taratan (which is as much as a herald), and on either side of him two young lads: whereof one carrieth a scroll of their shining yellow parchment, and the other a cluster of grapes of gold, with a long foot or stalk. The herald and children are clothed with mantles of sea-water-green satin; but the herald's mantle is streamed with gold, and hath a train. Then the herald with three courtesies, or rather inclinations, cometh up as far as the half-pace, and there first taketh into his hand the scroll. This scroll is the King's charter, containing gift of revenue, and many privileges, exemptions, and points of honor, granted to the father of the family; and it is ever styled and directed, "To such an one, our well-beloved friend and creditor," which is a title proper only to this case. For they say, the King is debtor to no man, but for propagation of his subjects; the seal set to the King's charter is the King's image, embossed or moulded in gold; and though such charters be expedited of course, and as of right, yet they are varied by discretion, according to the number and dignity of the family. This charter the herald readeth aloud; and while it is read, the father, or tirsan, standeth up, supported by two of his sons, such as he chooseth.

Then the herald mounteth the half-pace, and delivereth the charter into his hand: and with that there is an acclamation, by all that are present, in their language, which is thus much, "Happy are the people of Bensalem." Then the herald taketh into his hand from the other child the cluster of grapes, which is of gold; both the stalk, and the grapes. But the grapes are daintily enamelled: and if the males of the family be the greater number, the grapes are enamelled purple, with a little sun set on the top; if the females, then they are enamelled into a greenish yellow, with a crescent on the top. The grapes are in number as many as there are descendants of the family. This golden cluster the herald delivereth also to the tirsan; who presently delivereth it over to that son that he had formerly chosen, to be in house with him: who beareth it before his father, as an ensign of honor, when he goeth in public ever after; and is thereupon called the Son of the Vine. After this ceremony ended the father, or tirsan, retireth, and after some time cometh forth again to dinner, where he sitteth alone under the state, as before; and none of his descendants sit with him, of what degree or dignity so ever, except he hap to be of Saloman's House. He is served only by his own children, such as are male; who perform unto him all service of the table upon the knee, and the women only stand about him, leaning against the wall. The room below his half-pace hath tables on the sides for the guests that are bidden; who are served with great and comely order; and toward the end of dinner (which in the greatest feasts with them lasteth never above an hour and a half) there is a hymn sung, varied according to the invention of him that composeth it (for they have excellent poesy), but the subject of it is always the praises of Adam, and Noah, and Abraham; whereof the former two peopled the world, and the last was the father of the faithful: concluding ever with a thanksgiving for the nativity of our Saviour, in whose birth the births of all are only blessed.

Dinner being done, the tirsan retireth again; and having withdrawn himself alone into a place, where he maketh some private prayers, he cometh forth the third time, to give the blessing; with all his descendants, who stand about him as at the first. Then he calleth them forth by one and by one, by name as he pleaseth, though seldom the order of age be inverted. The person that is called (the table being before removed) kneeleth down before the chair, and the

father layeth his hand upon his head, or her head, and giveth the blessing in these words: "Son of Bensalem (or daughter of Bensalem), thy father saith it; the man by whom thou hast breath and life speaketh the word; the blessing of the everlasting Father, the Prince of Peace, and the Holy Dove be upon thee, and make the days of thy pilgrimage good and many." This he saith to every of them; and that done, if there be any of his sons of eminent merit and virtue, so they be not above two, he calleth for them again, and saith, laying his arm over their shoulders, they standing: "Sons, it is well you are born, give God the praise, and persevere to the end;" and withal delivereth to either of them a jewel, made in the figure of an ear of wheat, which they ever after wear in the front of their turban, or hat; this done, they fall to music and dances, and other recreations, after their manner, for the rest of the day. This is the full order of that feast.

By that time six or seven days were spent, I was fallen into straight acquaintance with a merchant of that city, whose name was Joabin. He was a Jew and circumcised; for they have some few stirps of Jews yet remaining among them, whom they leave to their own religion. Which they may the better do, because they are of a far differing disposition from the Jews in other parts. For whereas they hate the name of Christ, and have a secret inbred rancor against the people among whom they live; these, contrariwise, give unto our Saviour many high attributes, and love the nation of Bensalem extremely. Surely this man of whom I speak would ever acknowledge that Christ was born of a Virgin; and that he was more than a man; and he would tell how God made him ruler of the seraphim, which guard his throne; and they call him also the Milken Way, and the Eliah of the Messiah, and many other high names, which though they be inferior to his divine majesty, yet they are far from the language of other Jews. And for the country of Bensalem, this man would make no end of commending it, being desirous by tradition among the Jews there to have it believed that the people thereof were of the generations of Abraham, by another son, whom they call Nachoran; and that Moses by a secret cabala ordained the laws of Bensalem which they now use; and that when the Messias should come, and sit in his throne at Hierusalem, the King of Bensalem should sit at his feet, whereas other kings should keep a great distance. But yet setting aside these Jewish dreams, the man was a wise man and learned, and of great policy, and excellently seen in the laws and customs of that nation.

Among other discourses one day I told him, I was much affected with the relation I had from some of the company of their custom in holding the feast of the family, for that, methought, I had never heard of a solemnity wherein nature did so much preside. And because propagation of families proceedeth from the nuptial copulation, I desired to know of him what laws and customs they had concerning marriage, and whether they kept marriage well, and whether they were tied to one wife? For that where population is so much affected, and such as with them it seemed to be, there is commonly permission of plurality of wives. To this he said:

"You have reason for to commend that excellent institution of the feast of the family; and indeed we have experience, that those families that are partakers of the blessings of that feast, do flourish and prosper ever after, in an extraordinary manner. But hear me now, and I will tell you what I know. You shall understand that there is not under the heavens so chaste a nation as this of Bensalem, nor so free from all pollution or foulness. It is the virgin of the world; I remember, I have read in one of your European books, of a holy hermit among you, that desired to see the spirit of fornication, and there appeared to him a little foul ugly Ethiopie; but if he had desired to see the spirit of chastity of Bensalem, it would have appeared to him in the likeness of a fair beautiful cherub. For there is nothing, among mortal men, more fair and admirable than the chaste minds of this people.

"Know, therefore, that with them there are no stews, no dissolute houses, no courtesans, nor anything of that kind. Nay, they wonder, with detestation, at you in Europe, which permit such things. They say ye have put marriage out of office; for marriage is ordained a remedy for unlawful concupiscence; and natural concupiscence seemeth as a spur to marriage. But when men have at hand a remedy, more agreeable to their corrupt will, marriage is almost expelled. And therefore there are with you seen infinite men that marry not, but choose rather a libertine and impure single life, than to be yoked in marriage; and many that do marry, marry late, when the prime and strength of their years are past. And when they do marry, what is marriage to them but a very bargain; wherein is sought alliance, or portion, or reputation, with some desire (almost indifferent) of issue; and not the faithful nuptial union of man and wife, that was first instituted. Neither is it possible that those that have cast away so basely so much of their strength, should greatly esteem children (being of the same matter) as chaste men do. So likewise during marriage is the case much amended, as it ought to be if those things were tolerated only for necessity; no, but they remain still as a very affront to marriage.

"The haunting of those dissolute places, or resort to courtesans, are no more punished in married men than in bachelors. And the depraved custom of change, and the delight in meretricious embracements (where sin is turned into art), maketh marriage a dull thing, and a kind of imposition or tax. They hear you defend these things, as done to avoid greater evils; as advoutries, deflowering of virgins, unnatural lust, and the like. But they say this is a preposterous wisdom; and they call it Lot's offer, who to save his guests from abusing, offered his daughters; nay, they say further, that there is little gained in this; for that the same vices and appetites do still remain and abound,

unlawful lust being like a furnace, that if you stop the flames altogether it will quench, but if you give it any vent it will rage; as for masculine love, they have no touch of it; and yet there are not so faithful and inviolate friendships in the world again as are there, and to speak generally (as I said before) I have not read of any such chastity in any people as theirs. And their usual saying is that whosoever is unchaste cannot reverence himself; and they say that the reverence of a man's self, is, next religion, the chiefest bridle of all vices."

And when he had said this the good Jew paused a little; whereupon I, far more willing to hear him speak on than to speak myself; yet thinking it decent that upon his pause of speech I should not be altogether silent, said only this; that I would say to him, as the widow of Sarepta said to Elias: "that he was come to bring to memory our sins; "and that I confess the righteousness of Bensalem was greater than the righteousness of Europe. At which speech he bowed his head, and went on this manner:

"They have also many wise and excellent laws, touching marriage. They allow no polygamy. They have ordained that none do intermarry, or contract, until a month be past from their first interview. Marriage without consent of parents they do not make void, but they mulct it in the inheritors; for the children of such marriages are not admitted to inherit above a third part of their parents' inheritance. I have read in a book of one of your men, of a feigned commonwealth, where the married couple are permitted, before they contract, to see one another naked. This they dislike; for they think it a scorn to give a refusal after so familiar knowledge; but because of many hidden defects in men and women's bodies, they have a more civil way; for they have near every town a couple of pools (which they call Adam and Eve's pools), where it is permitted to one of the friends of the man, and another of the friends of the woman, to see them severally bathe naked."

And as we were thus in conference, there came one that seemed to be a messenger, in a rich huke, that spake with the Jew; whereupon he turned to me, and said, "You will pardon me, for I am commanded away in haste." The next morning he came to me again, joyful as it seemed, and said: "There is word come to the governor of the city, that one of the fathers of Salomon's House will be here this day seven-night; we have seen none of them this dozen years. His coming is in state; but the cause of this coming is secret. I will provide you and your fellows of a good standing to see his entry." I thanked him, and told him I was most glad of the news.

The day being come he made his entry. He was a man of middle stature and age, comely of person, and had an aspect as if he pitied men. He was clothed in a robe of fine black cloth and wide sleeves, and a cape: his undergarment was of excellent white linen down to the foot, girt with a girdle of the same; and a sindon or tippet of the same about his neck. He had gloves that were curious, and set with stone; and shoes of peach-colored velvet. His neck was bare to the shoulders. His hat was like a helmet, or Spanish montero; and his locks curled below it decently; they were of color brown. His heard was cut round and of the same color with his hair, somewhat lighter. He was carried in a rich chariot, without wheels, litter-wise, with two horses at either end, richly trapped in blue velvet embroidered; and two footmen on each side in the like attire. The chariot was all of cedar, gilt and adorned with crystal; save that the fore end had panels of sapphires set in borders of gold, and the hinder end the like of emeralds of the Peru color. There was also a sun of gold, radiant upon the top, in the midst; and on the top before a small cherub of gold, with wings displayed. The chariot was covered with cloth-of-gold tissue upon blue. He had before him fifty attendants, young men all, in white satin loose coats up to the mid-leg, and stockings of white silk; and shoes of blue velvet; and hats of blue velvet, with fine plumes of divers colors, set round like hat-bands. Next before the chariot went two men, bare-headed, in linen garments down to the foot, girt, and shoes of blue velvet, who carried the one a crosier, the other a pastoral staff like a sheep-hook; neither of them of metal, but the crosier of balm-wood, the pastoral staff of cedar. Horsemen he had none, neither before nor behind his chariot; as it seemeth, to avoid all tumult and trouble. Behind his chariot went all the officers and principals of the companies of the city. He sat alone, upon cushions, of a kind of excellent plush, blue; and under his foot curious carpets of silk of divers colors, like the Persian, but far finer. He held up his bare hand, as he went, as blessing the people, but in silence. The street was wonderfully well kept; so that there was never any army had their men stand in better battle-array than the people stood. The windows likewise were not crowded, but everyone stood in them, as if they had been placed. When the show was passed, the Jew said to me, "I shall not be able to attend you as I would, in regard of some charge the city hath laid upon me for the entertaining of this great person." Three days after the Jew came to me again, and said: "Ye are happy men; for the father of Salomon's House taketh knowledge of your being here, and commanded me to tell you that he will admit all your company to his presence, and have private conference with one of you, that ye shall choose; and for this hath appointed the next day after to-morrow. And because he meaneth to give you his blessing, he hath appointed it in the forenoon." We came at our day and hour, and I was chosen by my fellows for the private access. We found him in a fair chamber, richly hanged, and carpeted under foot, without any degrees to the state; he was set upon a low throne richly adorned, and a rich cloth of state over his head of blue satin embroidered. He was alone, save that he had two pages of honor, on either hand one, finely attired in white. His under-garments were the like that we saw him wear in the chariot; but instead of his gown, he had on him a

mantle with a cape, of the same fine black, fastened about him. When we came in, as we were taught, we bowed low at our first entrance; and when we were come near his chair, he stood up, holding forth his hand ungloved, and in posture of blessing; and we every one of us stooped down and kissed the end of his tippet. That done, the rest departed, and I remained. Then he warned the pages forth of the room, and caused me to sit down beside him, and spake to me thus in the Spanish tongue:

"God bless thee, my son; I will give thee the greatest jewel I have. For I will impart unto thee, for the love of God and men, a relation of the true state of Salomon's House. Son, to make you know the true state of Salomon's House, I will keep this order. First, I will set forth unto you the end of our foundation. Secondly, the preparations and instruments we have for our works. Thirdly, the several employments and functions whereto our fellows are assigned. And fourthly, the ordinances and rites which we observe.

"The end of our foundation is the knowledge of causes, and secret motions of things; and the enlarging of the bounds of human empire, to the effecting of all things possible.

"The preparations and instruments are these: We have large and deep caves of several depths; the deepest are sunk 600 fathoms; and some of them are digged and made under great hills and mountains; so that if you reckon together the depth of the hill and the depth of the cave, they are, some of them, above three miles deep. For we find that the depth of a hill and the depth of a cave from the flat are the same thing; both remote alike from the sun and heaven's beams, and from the open air. These caves we call the lower region. And we use them for all coagulations, indurations, refrigerations, and conservations of bodies. We use them likewise for the imitation of natural mines and the producing also of new artificial metals, by compositions and materials which we use and lay there for many years. We use them also sometimes (which may seem strange) for curing of some diseases, and for prolongation of life, in some hermits that choose to live there, well accommodated of all things necessary, and indeed live very long; by whom also we learn many things.

"We have burials in several earths, where we put divers cements, as the Chinese do their porcelain. But we have them in greater variety, and some of them more fine. We also have great variety of composts and soils, for the making of the earth fruitful.

"We have high towers, the highest about half a mile in height, and some of them likewise set upon high mountains, so that the vantage of the hill with the tower is in the highest of them three miles at least. And these places we call the upper region, account the air between the high places and the low as a middle region.

"We have great lakes, both salt and fresh, whereof we have use for the fish and fowl. We use them also for burials of some natural bodies, for we find a difference in things buried in earth, or in air below the earth, and things buried in water. We have also pools, of which some do strain fresh water out of salt, and others by art do turn fresh water into salt. We have also some rocks in the midst of the sea, and some bays upon the shore for some works, wherein are required the air and vapor of the sea. We have likewise violent streams and cataracts, which serve us for many motions; and likewise engines for multiplying and enforcing of winds to set also on divers motions.

"We have also a number of artificial wells and fountains, made in imitation of the natural sources and baths, as tinted upon vitriol, sulphur, steel, brass, lead, nitre, and other minerals; and again, we have little wells for infusions of many things, where the waters take the virtue quicker and better than in vessels or basins. And among them we have a water, which we call water of paradise, being by that we do it made very sovereign for health and prolongation of life.

"We have also great and spacious houses, where we imitate and demonstrate meteors -- as snow, hail, rain, some artificial rains of bodies and not of water, thunders, lightnings; also generations of bodies in air -- as frogs, flies, and divers others.

"We have also certain chambers, which we call chambers of health, where we qualify the air as we think good and proper for the cure of divers diseases and preservation of health.

"We have also fair and large baths, of several mixtures, for the cure of diseases, and the restoring of man's body from arefaction; and others for the confirming of it in strength of sinews, vital parts, and the very juice and substance of the body.

"We have also large and various orchards and gardens, wherein we do not so much respect beauty as variety of ground and soil, proper for divers trees and herbs, and some very spacious, where trees and berries are set, whereof we make divers kinds of drinks, beside the vineyards. In these we practise likewise all conclusions of grafting, and inoculating, as well of wild-trees as fruit-trees, which produceth many effects. And we make by art, in the same orchards and gardens, trees and flowers, to come earlier or later than their seasons, and to come up and bear more speedily than by their natural course they do. We make them also by art greater much than their nature; and their fruit greater and sweeter, and of differing taste, smell, color, and figure, from their nature. And many of them we so order as that they become of medicinal use.

"We have also means to make divers plants rise by mixtures of earths without seeds, and likewise to make divers new plants, differing from the vulgar, and to make one tree or plant turn into another.

"We have also parks, and enclosures of all sorts, of beasts and birds; which we use not only for view or rareness, but likewise for dissections and trials, that thereby may take light what may be wrought upon the body of man. Wherein we find many strange effects: as continuing life in them, though divers parts, which you account vital, be perished and taken forth; resuscitating of some that seem dead in appearance, and the like. We try also all poisons, and other medicines upon them, as well of chirurgery as physic. By art likewise we make them greater or smaller than their kind is, and contrariwise dwarf them and stay their growth; we make them more fruitful and bearing than their kind is, and contrariwise barren and not generative. Also we make them differ in color, shape, activity, many ways. We find means to make commixtures and copulations of divers kinds, which have produced many new kinds, and them not barren, as the general opinion is. We make a number of kinds of serpents, worms, flies, fishes of putrefaction, whereof some are advanced (in effect) to be perfect creatures, like beasts or birds, and have sexes, and do propagate. Neither do we this by chance, but we know beforehand of what matter and commixture, what kind of those creatures will arise.

"We have also particular pools where we make trials upon fishes, as we have said before of beasts and birds.

"We have also places for breed and generation of those kinds of worms and flies which are of special use; such as are with you your silkworms and bees.

"I will not hold you long with recounting of our brew-houses, bake-houses, and kitchens, where are made divers drinks, breads, and meats, rare and of special effects. Wines we have of grapes, and drinks of other juice, of fruits, of grains, and of roots, and of mixtures with honey, sugar, manna, and fruits dried and decocted; also of the tears or wounding of trees and of the pulp of canes. And these drinks are of several ages, some to the age or last of forty years. We have drinks also brewed with several herbs and roots and spices; yea, with several fleshes and white meats; whereof some of the drinks are such as they are in effect meat and drink both, so that divers, especially in age, do desire to live with them with little or no meat or bread. And above all we strive to have drinks of extreme thin parts, to insinuate into the body, and yet without all biting, sharpness, or fretting; insomuch as some of them put upon the back of your hand, will with a little stay pass through to the palm, and yet taste mild to the mouth. We have also waters, which we ripen in that fashion, as they become nourishing, so that they are indeed excellent drinks, and many will use no other. Bread we have of several grains, roots, and kernels; yea, and some of flesh, and fish, dried; with divers kinds of leavings and seasonings; so that some do extremely move appetites, some do nourish so as divers do live of them, without any other meat, who live very long. So for meats, we have some of them so beaten, and made tender, and mortified, yet without all corrupting, as a weak heat of the stomach will turn them into good chilus, as well as a strong heat would meat otherwise prepared. We have some meats also and bread, and drinks, which, taken by men, enable them to fast long after; and some other, that used make the very flesh of men's bodies sensibly more hard and tough, and their strength far greater than otherwise it would be.

"We have dispensatories or shops of medicines; wherein you may easily think, if we have such variety of plants, and living creatures, more than you have in Europe (for we know what you have), the simples, drugs, and ingredients of medicines, must likewise be in so much the greater variety. We have them likewise of divers ages, and long fermentations. And for their preparations, we have not only all manner of exquisite distillations, and separations, and especially by gentle heats, and percolations through divers strainers, yea, and substances; but also exact forms of composition, whereby they incorporate almost as they were natural simples.

"We have also divers mechanical arts, which you have not; and stuffs made by them, as papers, linen, silks, tissues, dainty works of feathers of wonderful lustre, excellent dyes, and many others, and shops likewise as well for such as are not brought into vulgar use among us, as for those that are. For you must know, that of the things before recited, many of them are grown into use throughout the kingdom, but yet, if they did flow from our invention, we have of them also for patterns and principals.

"We have also furnaces of great diversities, and that keep great diversity of heats; fierce and quick, strong and constant, soft and mild, blown, quiet, dry, moist, and the like. But above all we have heats, in imitation of the sun's and heavenly bodies' heats, that pass divers inequalities, and as it were orbs, progresses, and returns whereby we produce admirable effects. Besides, we have heats of dung, and of bellies and maws of living creatures and of their bloods and bodies, and of hays and herbs laid up moist, of lime unquenched, and such like. Instruments also which generate heat only by motion. And farther, places for strong insulations; and, again, places under the earth, which by nature or art yield heat. These divers heats we use as the nature of the operation which we intend requireth.

"We have also perspective houses, where we make demonstrations of all lights and radiations and of all colors; and out of things uncolored and transparent we can represent unto you all several colors, not in rainbows, as it is in gems and prisms, but of themselves single. We represent also all multiplications of light, which we carry to great distance, and make so sharp as to discern small points and lines. Also all colorations of light: all delusions and deceits of the

sight, in figures, magnitudes, motions, colors; all demonstrations of shadows. We find also divers means, yet unknown to you, of producing of light, originally from divers bodies. We procure means of seeing objects afar off, as in the heaven and remote places; and represent things near as afar off, and things afar off as near; making feigned distances. We have also helps for the sight far above spectacles and glasses in use; we have also glasses and means to see small and minute bodies, perfectly and distinctly; as the shapes and colors of small flies and worms, grains, and flaws in gems which cannot otherwise be seen, observations in urine and blood not otherwise to be seen. We make artificial rainbows, halos, and circles about light. We represent also all manner of reflections, refractions, and multiplications of visual beams of objects.

"We have also precious stones, of all kinds, many of them of great beauty and to you unknown, crystals likewise, and glasses of divers kind; and among them some of metals vitrified, and other materials, besides those of which you make glass. Also a number of fossils and imperfect minerals, which you have not. Likewise loadstones of prodigious virtue, and other rare stones, both natural and artificial.

"We have also sound-houses, where we practise and demonstrate all sounds and their generation. We have harmony which you have not, of quarter-sounds and lesser slides of sounds. Divers instruments of music likewise to you unknown, some sweeter than any you have; with bells and rings that are dainty and sweet. We represent small sounds as great and deep, likewise great sounds extenuate and sharp; we make divers tremblings and warblings of sounds, which in their original are entire. We represent and imitate all articulate sounds and letters, and the voices and notes of beasts and birds. We have certain helps which, set to the ear, do further the hearing greatly; we have also divers strange and artificial echoes, reflecting the voice many times, and, as it were, tossing it; and some that give back the voice louder than it came, some shriller and some deeper; yea, some rendering the voice, differing in the letters or articulate sound from that they receive. We have all means to convey sounds in trunks and pipes, in strange lines and distances.

"We have also perfume-houses, wherewith we join also practices of taste. We multiply smells which may seem strange: we imitate smells, making all smells to breathe out of other mixtures than those that give them. We make divers imitations of taste likewise, so that they will deceive any man's taste. And in this house we contain also a confiture-house, where we make all sweatmeats, dry and moist, and divers pleasant wines, milks, broths, and salads, far in greater variety than you have.

"We have also engine-houses, where are prepared engines and instruments for all sorts of motions. There we imitate and practise to make swifter motions than any you have, either out of your muskets or any engine that you have; and to make them and multiply them more easily and with small force, by wheels and other means, and to make them stronger and more violent than yours are, exceeding your greatest cannons and basilisks. We represent also ordnance and instruments of war and engines of all kinds; and likewise new mixtures and compositions of gunpowder, wild-fires burning in water and unquenchable, also fire-works of all variety, both for pleasure and use. We imitate also flights of birds; we have some degrees of flying in the air. We have ships and boats for going under water and brooking of seas, also swimming-girdles and supporters. We have divers curious clocks and other like motions of return, and some perpetual motions. We imitate also motions of living creatures by images of men, beasts, birds, fishes, and serpents; we have also a great number of other various motions, strange for equality, fineness, and subtilty.

"We have also a mathematical-house, where are represented all instruments, as well of geometry as astronomy, exquisitely made.

"We have also houses of deceits of the senses, where we represent all manner of feats of juggling, false apparitions, impostures and illusions, and their fallacies. And surely you will easily believe that we, that have so many things truly natural which induce admiration, could in a world of particulars deceive the senses if we would disguise those things, and labor to make them more miraculous. But we do hate all impostures and lies, insomuch as we have severely forbidden it to all our fellows, under pain of ignominy and fines, that they do not show any natural work or thing adorned or swelling, but only pure as it is, and without all affectation of strangeness.

"These are, my son, the riches of Salomon's House.

"For the several employments and offices of our fellows, we have twelve that sail into foreign countries under the names of other nations (for our own we conceal), who bring us the books and abstracts, and patterns of experiments of all other parts. These we call merchants of light.

"We have three that collect the experiments which are in all books. These we call depredators.

"We have three that collect the experiments of all mechanical arts, and also of liberal sciences, and also of practices which are not brought into arts. These we call mystery-men.

"We have three that try new experiments, such as themselves think good. These we call pioneers or miners.

"We have three that draw the experiments of the former four into titles and tables, to give the better light for the drawing of observations and axioms out of them. These we call compilers. We have three that bend themselves,

looking into the experiments of their fellows, and cast about how to draw out of them things of use and practice for man's life and knowledge, as well for works as for plain demonstration of causes, means of natural divinations, and the easy and clear discovery of the virtues and parts of bodies. These we call dowry-men or benefactors.

"Then after divers meetings and consults of our whole number, to consider of the former labors and collections, we have three that take care out of them to direct new experiments, of a higher light, more penetrating into nature than the former. These we call lamps.

"We have three others that do execute the experiments so directed, and report them. These we call inoculators.

"Lastly, we have three that raise the former discoveries by experiments into greater observations, axioms, and aphorisms. These we call interpreters of nature.

"We have also, as you must think, novices and apprentices, that the succession of the former employed men do not fail; besides a great number of servants and attendants, men and women. And this we do also: we have consultations, which of the inventions and experiences which we have discovered shall be published, and which not; and take all an oath of secrecy for the concealing of those which we think fit to keep secret; though some of those we do reveal sometime to the State, and some not.

"For our ordinances and rites we have two very long and fair galleries. In one of these we place patterns and samples of all manner of the more rare and excellent inventions; in the other we place the statues of all principal inventors. There we have the statue of your Columbus, that discovered the West Indies, also the inventor of ships, your monk that was the inventor of ordnance and of gunpowder, the inventor of music, the inventor of letters, the inventor of printing, the inventor of observations of astronomy, the inventor of works in metal, the inventor of glass, the inventor of silk of the worm, the inventor of wine, the inventor of corn and bread, the inventor of sugars; and all these by more certain tradition than you have. Then we have divers inventors of our own, of excellent works; which, since you have not seen) it were too long to make descriptions of them; and besides, in the right understanding of those descriptions you might easily err. For upon every invention of value we erect a statue to the inventor, and give him a liberal and honorable reward. These statues are some of brass, some of marble and touchstone, some of cedar and other special woods gilt and adorned; some of iron, some of silver, some of gold.

"We have certain hymns and services, which we say daily, of laud and thanks to God for His marvellous works. And forms of prayers, imploring His aid and blessing for the illumination of our labors; and turning them into good and holy uses.

"Lastly, we have circuits or visits, of divers principal cities of the kingdom; where as it cometh to pass we do publish such new profitable inventions as we think good. And we do also declare natural divinations of diseases, plagues, swarms of hurtful creatures, scarcity, tempest, earthquakes, great inundations, comets, temperature of the year, and divers other things; and we give counsel thereupon, what the people shall do for the prevention and remedy of them."

And when he had said this he stood up, and I, as I had been taught, knelt down; and he laid his right hand upon my head, and said: "God bless thee, my son, and God bless this relation which I have made. I give thee leave to publish it, for the good of other nations; for we here are in God's bosom, a land unknown." And so he left me; having assigned a value of about 2,000 ducats for a bounty to me and my fellows. For they give great largesses, where they come, upon all occasions.[THE REST WAS NOT PERFECTED.]

## Novalis

There is an interesting allegorical tale with definite alchemical undertones in the German romantic author Novalis' novel *Heinrich von Ofterdingen* which has some parallels with Goethe's *Fairy tale of the Green Snake and the Beautiful Lily*.

[Back to allegories.](#)

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The long night had just commenced.

The aged Hero struck his shield so that it sounded far and wide through the empty city streets. Three times he did the same, signalling: at which the lofty stained glass windows of the palace began to brighten from within, and the figures on them moved.

Their movements quickened as the fiery light grew in strength and spread onto the streets. The great pillars and walls were also illumined gradually, standing forth, at the last, in the purest milk-blue shimmer shot through with subtle colours.



The whole region was now visible, and the reflection of the figures... the melee of lances and swords, shields and helmets, bowing down on every side to the crowns which appeared here and there, and which in turn finally withdrew and retreated before a simple green wreath, to form a wide circle around it... all this was mirrored in the frozen sea encircling the mountain on which the city stood.

The distant chain of mountains that enclosed the sea was also bathed to its roots in the soft glow. Nothing could be discerned clearly, but a strange noise echoed through the peaks as if from a far off mighty forge.

The city, by contrast, appeared bright and clear. The gorgeous rays reflected from its smooth glass-like walls and discovered the laudable symmetry and noble design of all the buildings and their pleasant allocation. Set before each window stood a fine earthenware vase filled with blossoms of snow and ice which glittered enchantingly.

Prominent above all else in splendour was the garden in the great square before the palace; a garden wrought with metal trees and crystal plants, and scattered with flower and fruit of jewel. The diversity and elegance of these forms, and the richness of light and colour, created the most sumptuous spectacle; its magnificence crowned by a lofty fountain frozen to ice at the centre of the garden. Slowly, the aged Hero passed in front of the palace gate. A voice from within called his name. He pushed against the gate, which opened with a gentle ringing sound, and stepped into the hall, holding his shield before his eyes.

"Have you discovered nothing yet?" said the beautiful daughter of Arcturus in an anguished voice. She lay against silken cushions, upon a throne fashioned skilfully from one huge sulphur crystal, while her delicate limbs, which seemed as if they blended together the whiteness of milk with the crimson of roses, were massaged thoroughly by several maids-in-waiting. A brilliance radiated from beneath their hands, and a sweet-smelling breeze wafted through the hall.

The Hero was silent.

"Let me touch your shield," she said, softly.

He moved towards the throne and stood upon the costly carpet. She took his hand, pressed it tenderly to her heavenly breast, and touched his shield. His armour rang, and a pervasive strength re-vitalised his body. His eyes flashed, and his heart could be heard as it beat against his breastplate. The beautiful Freya seemed happier, and the light streaming from her grew more intense.

"The King approaches!" cried a splendid bird, perched in a recess of the throne. The handmaidens drew a sky-blue coverlet around the princess, arranging it above her breast. The Hero lowered his shield and looked toward the dome, from which a broad staircase wound to each side of the hall. Soft music preceded the King, who appeared soon after in the dome and descended with a numerous retinue. The splendid bird spread its dazzling wings, stirred them gently, and sang to the King as if with a thousand voices:

Soon will the noble stranger come, and Time

His endless reign begin: The warmth return!

The Queen will waken from the sway of Dream

When Earth and Sea, enjoined by Love, are one.

Once Fable has her ancient right reclaimed

The cold of Night from all this realm will leave:

In Freya's womb, the World awake enflamed,

And every lover chance upon his love.

The King embraced his daughter tenderly. The spirits of the constellations grouped themselves around the throne, and the Hero took his place among them. An infinite multitude of stars filled the hall in decorative clusters. The maids-in-waiting carried in a table and a casket holding several cards which bore holy and profound symbols formed entirely from patterns of stars. The King kissed the cards with reverence, shuffled them carefully, and handed a part of them to his daughter. The rest he withheld for himself. The princess drew them forth, one after another, and laid them on the table. Then the King studied his own, and made his selection with great care before adding one to those others. At times he seemed compelled to choose a certain card: but often his delight was quite apparent when, by virtue of some happy circumstance, he was able to arrange the signs and symbols in a beauteous harmony.

As play began the spectators showed signs of a deep involvement and, as if each one held some invisible instrument in his hand, wielding it excitedly, they made the strangest movements and gesticulations. At the same time, a soft but soul-stirring music carried on the air; the seeming product of the stars interweaving wondrously in the hall and the other strange activities. The stars flew by, now slowly, now swiftly, in ever-changing patterns and, in keeping with the rhythms of the music, they conformed to the figures on the cards in the most skilful fashion. The music, like the symbols on the table, was in continual flux; but, despite the frequently exotic and complex transitions, a simple theme lent it the effect of unity. With astonishing grace the stars flew, echoing the patterns: Now they were all together in a dense constellation: Now disposed in beauteous clusters: Now the long processional scattered, like a

beam of light, into countless sparks: Now, as they formed into smaller groups and concentrations, a vast over-all design would suddenly emerge.

Throughout this time the figures in the stained-glass windows remained still. The bird displayed his coat of dazzling feathers with endless invention. Hitherto, the aged Hero had been busy with his own, unseen work, when suddenly the King cried out in joy:

'All will be well! Iron, cast your sword into the world, that it may know where peace is to be found.'" The Hero freed the sword at his side, held it pointing toward the sky, then took and hurled it through the open window, beyond the city and beyond the sea of ice. It sped through the air like a comet, and seemed to shatter against the circle of mountains, for it rang distantly and fell in a glitter of sparks.

At this same time, the handsome boy Eros slept peacefully in his cradle while Ginnistan, his nurse, rocked him and gave the breast to his foster-sister Fable. So that the glare of the brightly burning lamp which the Scribe had set before himself might not disturb the baby boy, she had spread her gaily coloured shawl over the cradle. The Scribe wrote tirelessly, glancing sourly at the children once in a while, and scowling darkly at the nurse. She smiled back pleasantly and kept silent.

The Father of the children came in and out continually, looking over to the babes each time, and nodding amiably to Ginnistan. He always had something to tell the Scribe who, listening with a keen attention, would note it down and then hand the pages to a noble, almost divine, woman who reclined against an altar. A dark bowl of water stood there into which she dipped the pages every time, glancing down with a contented smile. If, upon drawing them out, she perceived that certain passages held fast and shone brightly, she would give the page back to the Scribe to be fastened in a large book. Often, should his labours prove fruitless and all be washed away, he would seem disgruntled.

At times, the woman would turn to Ginnistan and the children, dip her finger in the bowl, and sprinkle several droplets over them. As soon as they touched the nurse, the baby, or the cradle, they dispelled in a blue mist which contained a thousand intriguing visions, always changing and hovering at hand. If a droplet chanced to hit the Scribe a cascade of numbers and geometrical figures poured to the ground. Laboriously, he strung them on a thread and hung them round his neck by way of adornment.

The boy's Mother, the very incarnation of grace and charm, came in frequently. She was invariably busy and always left with some article of the household furnishings. If the suspicious Scribe, who perused her with prying glances, should chance to remark this, he started on a lengthy harangue, to which no-one paid the slightest attention. They were all, it appeared, quite accustomed to his pointless objections.

Once in a while the Mother took little Fable to her breast, but soon she would be called away once again and Ginnistan take back the child, who seemed to prefer to suck at the nurse's breast. Suddenly, the Father brought in a slender rod of iron which he had found in the courtyard. The Scribe examined it, turning it over in his hands with great excitement, and soon discovered that if suspended by a thread at its point of balance, it pointed North of its own accord. Ginnistan also took it in her hand, bent it, shaped it, breathed on it and, in a short while, fashioned it like a snake surprised in the act of biting its own tail. The Scribe soon wearied of his investigation, but recorded the facts precisely and proposed in great detail the uses this discovery might yield. How mortified he was when his entire script failed to stand the test and the page emerged blank from the bowl.

The nurse went on playing, sometimes touching the cradle with the snake. The boy would waken then, throwing back his covers, and reach with one hand for the light and with the other for the serpent. Once able to grasp it, he leapt vigorously from the cradle so that Ginnistan was startled and the Scribe almost slipped from his stool in terror. Covered only by long golden hair he stood there in the room and, delighted beyond words, gazed on the prize as it strained to the North in his hands and shook him, so it seemed, to the core of his being.

He grew visibly.

"Sophia," he said to the woman in a touching voice, "Let me drink from the bowl."

She handed it to him on the instant and he drank without halt while the bowl seemed to keep itself replenished. Finally he returned it and embraced the noble woman fervently. Hugging Ginnistan, he begged of her the brightly coloured shawl and tied it modestly around his hips. He took up little Fable in his arms. She appeared to take a great delight in his company and began to prattle. Ginnistan fussed about him. She looked exceedingly charming and alluring, and drew him to her with the eagerness of a bride. With a whispered word she led him to the chamber door, but Sophia motioned urgently and pointed to the snake. And then his Mother entered and he ran to her at once with scalding tears of welcome. The Scribe had left in a fury.

The Father came in, and when he saw mother and son in their silent embrace he passed behind them toward the seductive Ginnistan and caressed her. Sophia climbed the stair. Little Fable took up the Scribe's pen and began to write. Mother and son were deep in whispered conversation, and the Father stole away to a chamber with Ginnistan, to restore himself in her arms after the day's labour. At length Sophia returned, and the Scribe entered. The Father

left the chamber and went back to his work. Ginnistan came in with flushed cheeks. In a torrent of abuse the Scribe drove little Fable from the stool, and found that it took some time to put his effects in order. He handed the leaves that Fable had written to Sophia, thinking to get them back quite clean, but flared at once into high dudgeon when Sophia retrieved the pages from the bowl and laid them before him shining and unscathed. Fable held close to her Mother, who comforted her and then swept out the room, opened the windows, let in fresh air and began to prepare an appetising meal.

Through the windows one could contemplate the finest of views, and a clear sky stretching over the earth. In the courtyard the Father worked busily. Whenever he tired he looked up to the casement where Ginnistan stood throwing all manner of sweetmeats down to him. The Mother and son assisted everywhere, making their preparations for the plan they had conceived. The Scribe scratched away with his pen, grimacing sourly if ever he needed recourse to Ginnistan, whose memory was exceptional and retained all that had happened.

Presently Eros arrived, clad in superb armour, with the gaily coloured shawl tied round it like a sash, and asked for Sophia's advice concerning how and when he should embark upon his journey. The Scribe interposed at once and hurriedly offered a detailed itinerary, but his proposals were ignored.

"You may start your journey immediately, with Ginnistan for a companion," said Sophia. "She is acquainted with the road and well-known everywhere. She will assume the semblance of your Mother, in order to keep you from temptation. If you find the King, think of me and I will come to help you."

Ginnistan and the Mother exchanged forms, thus giving, it seemed, great pleasure to the Father. The Scribe was happy that the pair were leaving, especially as Ginnistan made him a farewell gift of her pocket-book in which the history of the house was recorded in detail. Only little Fable remained as a thorn in his flesh; for the sake of peace and quiet he could have wished for nothing better than to number her among those departing. Sophia spoke a blessing as they knelt before her and gave them a vessel filled with water from the bowl to carry on their journey. The Mother was extremely anxious. Little Fable wished to go as well; but the Father, too involved outside the house, took little interest in the leave-taking. It was night, and the moon was overhead, when they left on their travels.

"Dear Eros," said Ginnistan, "we must hurry to reach my father; it is a long time since he saw me last, and he has searched for me tirelessly across the face of the earth. Do you see his pale face lined with grief? Your testimony will make me known to him in this unfamiliar body."

Eros took the paths of night

By the pallid Moon espied:

All in rarest gem bedight

The realm of Shadow opened wide.

Covered with a mist of blue

Hemmed with a golden seam,

He followed Fancy as she drew

Him over land and stream.

Courage filled the panting breast;

The youthful heart, desire:

Future joy upon him pressed

And fed his growing fire.

Yearning wept, all unaware

That Love came on apace:

Lines of tearfulness and care

Deepened on her face.

The little snake was true and firm

And pointed to the North.

They followed, with no fear of harm,

The guide that led them forth.

Through desert and the clouds' demesne

The cheerless path of Eros ran,

'Til he before the Moon was seen,

Hand in hand with Ginnistan.

The Moon sat on his silver throne,

Torn by grief, and set apart:

But when his daughter's voice was known

He drew her to his heart.

Eros stood by, deeply touched at their affectionate embraces. The old man, profoundly shaken, finally recollected himself and welcomed his guest. He seized a great horn and blew upon it with all his might, sounding a tremendous call throughout the primeval castle. The pointed towers, with their glistening gargoyles and steep black roofs, trembled. The castle came to rest; for it had passed over to the mountains beyond the sea. Servants swept in from every side. Their strange appearance and attire did not unnerve brave Eros, and to Ginnistan they were a source of great delight. She greeted her old acquaintances and they assembled before her with fresh heart, each, in accord with its nature, exulting.

The boisterous spirit of High Tide followed on gentle Ebb. Ancient Hurricanes lay down on the throbbing breasts of fiery, passionate Earthquakes. Showers of fine Rain searched for the many-coloured Rainbow who stood there paling, away from the Sun which holds a greater attraction for him. Berating the foolishness of young Lightnings, Thunder growled from behind innumerable Clouds which hovered in thousand fold charm and urged on the fiery youngsters. The two lovely sisters, Morning and Eve, took especial joy in the arrival of the two visitors and wept quietly as they embraced them. Words could not convey the spectacle of this strange retinue. The old king did not tire of gazing on his daughter. She felt a tenfold happiness in her father's castle, and never wearied of watching the familiar marvels and rarities. When the king gave her the key to his Treasure House, and granted her permission to arrange an entertainment for Eros, to divert him until the signal was given to retire, her joy was inexpressible.

The Treasure House was an extensive garden which, in variety and wealth, defied description. Among the imposing weather-trees stood countless fantastical castles of awesome design, each one surpassing the last. Everywhere there roamed large flocks of sheep with silver-white, golden and rose-coloured fleece, and the strangest creatures peopled the grove. Remarkable tableaux stood here and there and the attention was caught constantly by festive processions and strange vehicles which appeared everywhere. The flower-beds were full of the brightest blossoms, and the buildings piled high with all manner of weaponry; filled with the richest of rugs and tapestries; curtains, drinking bowls and every type of utensil and tool in an endless array. From a height they looked out upon a romantic country studded with cities and castles, temples and sepulchres: All the charm of inhabited plains offered alongside the fearful attraction of wastes and towering mountains. The most beautiful colours were shown in the happiest blends. The mountain peaks flared like beacons in their caps of snow and ice. The plains rejoiced in freshest green. The distance was clothed in every shade of blue, and on the dark face of the sea there fluttered multi-coloured pennants from innumerable fleets. Here, in the background, a shipwreck could be seen, and in the foreground jovial peasants intent on a rustic meal: There, the sublime eruption of a volcano and the ravages of an earthquake: Here, lovers caressing fondly in the shade of trees. On one side, a fearsome battle, and below it an arena filled with absurd masqueraders: In another quarter of the foreground, an inconsolable lover gripping the corpse of a youth on a bier, with the weeping parents close by: In the distance, a fond mother with a baby at her breast and angels sitting at her feet or gazing down from the branches overhead.

The scenes changed continually and finally transformed into one vast mystic spectacle. Heaven and Earth were reduced to Chaos. All horrors had broken loose. A mighty voice gave the alarm. Ghastly multitudes of skeletons with black banners came down like a storm from the dark mountains and attacked Life which, in youthful congregations, was involved in joyous festivity on the plain, foreseeing no attack. An awful confusion raged: The Earth trembled: The storm roared, and the night was lit by the glare of frightful meteors. With unimaginable cruelty the army of spectres tore the young limbs of the living apart. A funeral pyre was erected and, amid the most fearful lamentations, the children of Life were consumed by the flames. Suddenly, from the heap of black ash, a milky-blue stream sprang forth in all directions. The spectres made to flee, but the flood grew visibly and engulfed the hideous brood. Soon each horror was destroyed. Heaven and Earth commingled in sweet music. A beautiful, wondrous flower gleamed and floated on the gentle waves. A shining bow arched over the waters, peopled on either side with god-like beings seated on resplendent thrones. At the zenith sat Sophia holding the bowl in her hand and, beside her, a forceful man with a wreath of oak-leaves in his hair and a palm of peace carried in place of a sceptre in his right hand. A lily leaf dipped over the calyx of the floating flower and upon it sat little Fable singing the sweetest songs to the accompaniment of her harp. In the bowl of the flower lay Eros himself, bent over a beautiful, sleeping maiden who held him tightly in her arms. A smaller blossom closed over them, so that below the waist they appeared transformed into a flower.

The enraptured Eros thanked Ginnistan profusely. He took her lovingly in his arms, and she returned his caresses. Exhausted by the rigours of the journey and the great variety of the scenes he had witnessed, he longed for comfort and rest. Ginnistan, who felt warmly attracted to the handsome youth, was careful to make no mention of the water Sophia had given him to carry. She led him to a distant bathing place, took off his armour, and arrayed herself in a night-gown in which she looked mysterious and seductive. Eros plunged into the stormy waves and emerged exultant. Ginnistan dried him and rubbed his strong limbs which were taut with youthful freshness. In the heat of desire he recalled his beloved and, in sweet delusion, embraced the alluring Ginnistan. Without further thought he

succumbed to a heedless passion and at last, after the most voluptuous delights, he fell asleep on her enchanting breast.

During this time a sad transformation had come about at home. The Scribe had enlisted the servants in a dangerous conspiracy. His hostile mind had long sought the opportunity to take control of the household management and to relieve himself of his burdens. He had discovered it. Firstly his underlings seized the Mother and put her in chains of iron. The Father was held likewise, kept on bread and water. Little Fable heard the uproar in the room. She crept behind the altar and, discovering a secret door in its rear side, managed with great skill to open it and find a stairway leading down inside. She pulled the door closed behind her and climbed down the steps in darkness. The Scribe burst violently into the chamber to revenge himself on little Fable and to take Sophia captive. Neither was to be found. The bowl was also missing. In his fury he shattered the altar in a thousand pieces without, however, remarking the secret stairway.

Little Fable descended for quite some time. Finally she emerged into an open courtyard enclosed by a majestic colonnade and shut off by a huge gate. Everything was dark here. The air was like a monstrous shadow: Black rays beamed from a body in the sky. All the forms were clearly distinguishable, since each object presented a different shade of black and cast a faint radiance behind. It seemed that light and shade had reversed their roles here. Fable was delighted to be in this novel world. She examined everything with childlike curiosity. At last she came to the gate before which, on a massy pedestal, there lay a beautiful Sphinx.

"What is it you seek?" said the Sphinx.

"My own inheritance," replied Fable.

"Where do you come from?"

"From ancient times."

"You are still a child."

"And shall stay a child forever."

"Who will stand by you?"

"I stand alone. Where are the Sisters?" asked Fable.

"Everywhere and nowhere," answered the Sphinx.

"Do you know me?"

"Not yet."

"Where is Love?"

"In the imagination."

"And Sophia?"

The Sphinx muttered inaudibly to herself and rustled her wings.

"Sophia and Love!" cried Fable triumphantly, and passed through the gate.

She stepped into an awesome cavern and went cheerfully towards the ancient Sisters who plied at their mysterious labour by the miserly light of a lamp which gave forth darkness. They pretended ignorance of their small visitor, who moved busily from one to another with sweet endearments. Finally one of them, eyeing her askant, croaked in a harsh voice:

"What do you want here, you n'er-do-well? Who lets you in? Your childish prancing disturbs this steady flame and the oil is used up to no purpose. Can you not be seated and find some work?"

"Dear kinswoman," said Fable, "It matters little to me if I am idle. I really had to laugh at your doorkeeper. She would have like to hug me to her breast, but she must have eaten too much: She was unable to stand. Let me sit beyond the door and give me something to spin: I cannot see very well here and, what is more, I need leave to sing and chatter, and that might disturb you in your profound meditations."

"You shall not go outside, but, in the side room a ray of light from the upper world breaks through a crack in the rocks. You may spin there if you have skill enough. There are great heaps of scraps and oddments here. Twist them together. But be wary; if you are lackadaisical, or if the thread snaps, then the twine will bind you and strangle you." The old woman chuckled maliciously and continued her spinning. Fable gathered an armful of threads, took a distaff and spindle, and skipped singing into the side room. She looked through the crevice and saw the constellation of Phoenix. Pleased with this good omen she began to spin joyfully and, with the door left ajar, sang in a quiet voice:

Children of the past,

Within your cells awake:

Leave the beds of rest,

For soon the dawn will break.

I weave your threads of life

Into one web alone!

Farewell, the years of strife:

Your being shall be one!  
Each in the other dwell  
And, in the one, live all:  
One heart within you swell:  
One breath arise and fall.  
Sorcery and Dream  
And things of Spirit yet,  
Into the cavern stream:  
The holy Sisters fret!

The spindle whirled with unbelievable proficiency between her little feet while she twisted the slender thread with both hands. As she sang, numerous tiny flames appeared slipping through the opening in the door and swarming through the cavern in the semblance of hideous spectres. The old crones meanwhile, had kept on with their spinning in a bad temper, waiting for the abject cries of little Fable; how terrified they were when, without warning, a monstrous nose peered over their shoulders and, on looking around, they saw the entire cavern filled with grotesque beings bent on every kind of mischief. The Sisters clung to each other, wailing in fearful chorus, and would have turned to stone from sheer fright had not the Scribe entered the cavern at this moment bearing a mandrake root. The tiny flames withdrew into the cleft in the rock and, because the black lamp had been overturned in the confusion and extinguished, the cavern itself became bright. The old hags were pleased when they heard the Scribe approaching, but filled with hatred for little Fable. They called her forth, snarled fiercely at her, and forbade her to spin anymore. The Scribe sneered complacently because he thought that little Fable was now in his power and he said:

"It is fortunate that you are here and can be put to work. I hope that there will be no lack of punishments. Your good genius guided you here. I wish you long life and great satisfaction."

"I thank you for your good wishes," said Fable. "It seems apparent that the day is yours. All you require is an hourglass and scythe to look just like the brother of my kinswomen here. If you should ever have need of goose-quills, just pluck a handful of that soft down from your cheeks."

The Scribe seemed on the point of attacking her, but she smiled and said:

"If you value that fine heads of hair and your bright eyes, be careful and consider my nails; you have little else to lose."

Suppressing his rage he turned to the Sisters who were wiping their eyes and groping for their distaffs; for, since the lamp had been extinguished, they could find nothing and so heaped insults on Fable.

"Give her leave to catch Tarantulas for the preparation of your oil," he said cunningly. "I am happy to tell you, by way of consolation, that Eros flies about ceaselessly and will keep your shears in good use. His Mother, who so often forced you to spin the threads longer, will fall a prey to the flames tomorrow."

When he saw that Fable shed a few tears at this news, he tickled himself to induce laughter and, handing part of the root to the old crones, he walked away with his nose in the air. With angry voices the Sisters ordered Fable to search out Tarantulas, albeit they kept a store of oil, and she hurried away. She pretended to open the gate but, instead, slammed it shut noisily and slipped silently to the back of the cavern where a ladder hung down. She climbed it rapidly and soon reached a trapdoor which opened on the chamber of Arcturus.

The King sat surrounded by his counsellors when Fable appeared. The Northern Crown graced his head. In his left hand he held the Lily, in his right hand the Scales. The Eagle and the Lion sat at his feet.

"Monarch," said Fable, as she bowed to him respectfully: "Hail to your well-founded throne! Glad news for your suffering heart! A speedy return of Wisdom! An eternal awakening to peace! Rest to restless love! Transfiguration of the heart! Long life to antiquity and form to futurity!"

The King touched her with the Lily on her guileless brow.

"Whatever you ask will be granted you."

"I will ask three times. When the fourth time comes, Love will be at the door. Now, give me the Lyre."

"Eridanus! Bring it here!" cried the King.

Eridanus streamed from the ceiling with a rushing sound, and Fable drew the Lyre from his sparkling waters.

Several times Fable sounded the Lyre prophetically. The King ordered a goblet to be passed to her. She drank a little from it and then, with many expressions of thanks, hastened away. She glided across the sea of ice in beautiful curves and sweeps, invoking a joyous music from the strings. Beneath her feet the ice gave forth the most glorious sounds. The Rock of Grief took them for the voices of his returning children searching out their way and answered with a thousand-fold echo.

Fable soon arrived at the shore. She met with her mother, who looked haggard and wan, and had become thin and solemn, revealing in her noble features traces of hopeless sorrow and touching faith.

"What has happened to you, dear mother?" said Fable. "You appear to have changed completely. But for my intuition I would not have recognised you. I had hoped to refresh myself once again at your breast. I have pined a long time for you."

"I thought from the first," she said, "that the Scribe would not catch you. The sight of you restores me. My circumstances are wretched and poor enough but I shall soon find consolation. Perhaps a moment of rest will fall to me. Eros is close by: If he sees you and you distract him with idle conversation perhaps he will stay for a while. In the meantime, you may come to my breast. I will give you what I have."

She took the little one upon her lap, gave her the breast and, as she smiled down on the child enjoying her refreshment, continued:

"It is I who am to blame for the wildness and inconstancy of Eros. Yet I cannot regret it, for the hours that I spent in his arms have made me immortal. I thought I would melt away beneath his fiery caresses. Like a god-like brigand it seemed as if he wished to destroy me cruelly and to triumph proudly over his quivering prey. We awoke late from our forbidden frenzy in a state of curious transformation. Long silver-white wings covered his pale shoulders and hid the delicious fullness and curves of his body. The power which had surged to speed his growth from boy to youth seemed to have passed into those splendid wings, as he had become a boy again. The constant ardour of his face was transformed into the wayward fire of a will-of-the-wisp, his profound earnestness into artful roguery, his thoughtful calm into childish whimsicality, his noble poise into clownish restlessness.

"I was drawn irresistibly to this wilful boy by a powerful compulsion, and felt keenly his mocking smiles and indifference to my pitiable entreaties. I saw my aspect change. My carefree contentment disappeared and gave way to a sad affliction, a sensitive timidity. I would have preferred to conceal myself with Eros from the eyes of the world. I did not have the courage to meet his quizzical gaze and felt horribly shamed and humiliated. I thought of nothing but him and would have sacrificed my life to deliver him from his hurtful ways. Yet I could only adore him, however deeply he might wound my feelings.

"Since the time when he arose and deserted me, however touchingly I called on him with burning tears to remain, I have followed him everywhere. He seems fully determined to torment me. Hardly do I catch up with him when away he flies, maliciously. His bow plants confusion everywhere. Although in need of comfort myself I can do nothing but comfort the unhappy ones. The voices which cry to me point out his way and their woeful lamentation when I am forced to leave them cuts me to the heart. The Scribe pursues us in a terrible fury and vents his spite on the wretched stricken ones.

"The fruit of that strange night was a host of mysterious children who resemble their grandfather and who take their name from him. Winged like their father they accompany him constantly and torment the poor creatures who are struck by his arrows.

"But here comes the procession of the happy ones. I must leave. Farewell, sweet child. His nearness fires my passion. May you prosper in your undertaking."

Eros swept by without so much as a friendly glance for Ginnistan, who hastened towards him. But he turned to Fable amiably and his small companions danced happily around her. Fable was delighted to see her foster-brother again and sang a merry song to the accomplishment of her Lyre. Eros seemed to verge upon reflection and let fall his bow. The little ones fell asleep on the grass. Ginnistan was able to hold him, and he suffered her tender caresses. Finally, Eros himself began to sway, nestled in Ginnistan's lap, and drifted into slumber, covering her with his wings. The weary Ginnistan was filled with joy and never took her eyes away from the handsome sleeper.

During the singing, Tarantulas appeared on every side, drawing a glittering net over the blades of grass and moving nimbly along their threads in time to the rhythm. At this point Fable comforted her mother and promised her help soon. The music echoed softly from the cliff: A lullaby for those who slept. Ginnistan sprinkled a few droplets from the closely guarded vessel and the sweetest dreams descended on them. Fable took the vial and proceeded on her journey. The strings of her Lyre were never stilled and the Tarantulas followed the enchanting sounds on hastily spun thread.

Presently she saw the leaping flames of the funeral pyre in the distance, towering above the green forest. Sadly, she looked up to the sky and was heartened to catch a sight of Sophia's blue veil which floated and swirled over the earth, covering the vast depths eternally. The Sun hung in the sky, fiery red with anger; but the powerful flame sucked at the light and stole it and, however hard the Sun tried to hold its own, it grew paler and more flecked. The conflagration became white and intense as the Sun went into its decline. It drew off the light with increasing power and soon the glory of the daystar was consumed and it remained merely as a faint glowing disc whose every convulsion of envy and rage hastened the flight of the escaping rays of light. Finally nothing was left of the sun but a black, burnt-out cinder, which fell into the sea. The flame had become brilliant beyond words. The funeral pyre was consumed. The flame lifted slowly and moved towards the North.

Fable went into the courtyard, which looked desolate: The house, also, was fallen into ruin. Briars grew from the cracks in the window ledges and all manner of vermin swarmed over the fallen stairways. In the chamber she heard a fearful uproar. The Scribe and his followers had been gloating over the Mother's death in the flames, but were now in an awful panic witnessing the destruction of the Sun.

They had striven in vain to quell the flame and had not escaped without injury from their enterprise. Pain and fear drew fearsome curses and lamentations from them. Their terror increased when Fable stepped into the room and they rushed at her with cries of rage in order to vent their fury on her. Fable slipped behind the cradle and her pursuers rushed blindly into the web of the Tarantulas, which took vengeance on them with countless bites. The whole assembly began at once to dance wildly; at which Fable played a sprightly tune. Laughing roundly at their ludicrous antics she walked to the altar and cleared the ruins to uncover the hidden stairway, down which she passed with her retinue of Tarantulas.

The Sphinx asked: "What strikes more suddenly than lightning?"

"Vengeance," said Fable.

"What is most transitory?"

"Wrongful possession."

"Who knows the world?"

"He who knows himself."

"What is the eternal mystery?"

"Love."

"With whom does it reside?"

"With Sophia."

The Sphinx drew back abjectly and Fable entered the cavern.

"I have brought Tarantulas for you," she said to the old Sisters, who had lit their lamp again and were very busy at their work. They started with fear, and one of them ran to her to stab her with the shears. Inadvertently, she stepped on a Tarantula which stung her in the foot. She screamed piteously. The others attempted to help her and were likewise stung by the enraged Tarantulas. Hereafter they could not lay hands upon Fable, but sprang about wildly.

"Spin us light dancing clothes at once," they cried furiously to the little girl. "We cannot move in these stiff skirts and we are stifling in the heat. But be sure to soak the thread in spider-juice so that it will not snap. And weave into it flowers that have grown in fire, otherwise your life is forfeit."

"Gladly," said Fable, and stepped into the side room.

"I will bring you three choice flies," she said to the garden spiders which had fastened their delicate webs all around the ceiling and walls. "But first you must spin me three light and pretty dresses. I will fetch the flowers that are to be woven into them at once."

The garden spiders were willing and began to weave rapidly. Fable stole across to the ladder and made her way to Arcturus.

"Monarch," she said. "The wicked are dancing and the good rest. Has the flame arrived?"

"It has arrived," said the King. "The night is passed and the ice is melting. My consort can be seen in the distance: She who was my enemy is burned. Everything begins to live. I may not show myself yet, for by myself I am no King. Ask what you will."

"I need," said Fable, "flowers that have grown in fire. I understand you have a skilful gardener who knows how to grow them."

"Zinc!" cried the King. "Give us flowers!"

The flower gardener came forward from the ranks, brought a pot full of fire, and sowed it with gleaming pollen. In a short while the flowers sprang up. Fable gathered them in her apron and started back. The spiders had worked hard and nothing remained but to fasten on the flowers; a task which they undertook at once with taste and skill. Fable was careful not to snap the ends of the threads which still held to the weavers.

She carried the dresses through to the exhausted dancers, who had collapsed, dripping with perspiration, to recover awhile from their novel exertions. With great dexterity she undressed the scrawny beauties, who were not without abuse for their little handmaid, and clothed them in the new garments which were neatly made and fitted perfectly. While thus occupied, she praised the charm and sweet disposition of her mistresses, and the crones were well pleased with her flattery and the daintiness of the dresses. They had found their breath again, meanwhile, and inspired by a fresh desire to dance they whirled around jauntily, artfully promising the young child a long life and great reward.

Fable went into the side room and addressed the garden spiders: "You may now feast on the flies I have put into your webs."



The spiders were already impatient with the pulling and tugging, for the ends of the threads were still inside them and the old crones leapt about wildly, so they ran out and fell upon the dancers. The old women looked to defend themselves with their shears but Fable had silently made away with them. As a result, they succumbed to their hungry fellow-craftsmen, who had not tasted such delicious fare for a long time and sucked them to the very marrow. Fable looked up through the cleft in the rock and caught sight of Perseus with his mighty iron shield. The shears flew to the shield of their own accord, and Fable requested him to clip Eros' wings with them, and then to immortalise the Sisters with his shield and so finish his great work. She then left the subterranean realm and ascended joyously to the palace of Arcturus.

"The Flax is spun: The lifeless is again without Life: The living will rule, shaping and using the lifeless: The inward will be revealed and the outward hidden: The curtain will rise soon and the play commence. I shall petition you once more, and then spin days of eternity."

"Blessed child," said the Monarch, touched. "You are our liberator."

"I am merely the godchild of Sophia," said the little girl. "Grant that Turmaline, the flower gardener, and Gold may accompany me. I must gather up the ashes of my foster-mother, and the ancient Bearer must rise again so that the Earth may float and not lie upon Chaos."

The King summoned all three and commanded them to attend on little Fable. The city was bright and the streets were bustling. The sea broke with a roar against the hollow crags and Fable travelled across in the Kings' chariot with her companions. Turmaline gathered the flying ashes carefully. They circled the Earth until they reached the old Giant, down whose shoulders they climbed. He seemed to be paralysed by a stroke and could not move a limb. Gold placed a coin in his mouth and the flower gardener thrust a bowl below his loins. Fable touched his eyes and emptied her small jug on his brow. As soon as the water had flowed over his eyes, into his mouth, and down his body into the bowl, a spark of life quivered through all his muscles. He opened his eyes and drew himself up vigorously. Fable sprang back to join her companions on the rising Earth and bade him a friendly good morning.

"Are you here once again, dear child?" said the old Giant. "I have dreamed of you time and again. I had always thought you would appear before the Earth any my eyes grew too heavy for me. I must have been sleeping for a long time."

"The Earth is light again, as it always has been for the good," said Fable. "The ancient times are returning. Soon you will be amongst old acquaintances. I shall spin happy days for you, and you will not be without a helper, moreover, so that you may sometimes share in our joys, and breathe youth and strength in the arms of a lover. Where are our old, generous friends, the Hesperides?"

"At Sophia's side. Soon their garden will bloom again and the golden fruits send forth their fragrance. Even now they move about and gather the drooping plants."

Fable departed and hurried to the house. It had fallen into complete ruin. Ivy grew over the walls. High bushes cast their shade on the former courtyard and soft moss cushioned the ancient stairways. She entered the room. Sophia was standing by the resurrected altar. Eros lay at her feet in full armour, looking grave and nobler than ever before. A magnificent chandelier hung from the ceiling. The floor was paved with a variety of stone, and a wide circle, consisting entirely of noble and apposite figures, was inlaid around the altar. Ginnistan was bending over a bier on which the Father lay, apparently in deep sleep. She was weeping. Her bloom of sweetness was infinitely enhanced by this evidence of devotion and love. Fable offered the urn, in which the ashes were collected, to the holy Sophia who took it tenderly in her arms.

"Sweet child," she said. "Your zeal and loyalty have won a place for you among the eternal stars. You chose that part of you which is immortal. The Phoenix belongs to you. You will be the soul to our life. Rouse the bridegroom now. The herald will call and Eros must seek out Freya and awaken her."

Fable was indescribably happy to hear these words. She called her companions, Gold and Zinc, and approached the bier. Ginnistan followed their actions expectantly. Gold melted a coin and filled the hollow in which the father lay with a glittering flood. Zinc wound a chain around Ginnistan's breast. The body floated on the shimmering waves.

"Bend down, dear mother," said Fable, "and lay your hand on the heart of your beloved."

Ginnistan leant forward. She saw her reflection multiplied many times. The chain touched the waves, her hand his heart. He awoke and drew the enraptured bride to his bosom. The metal was becalmed and became a bright mirror. The Father rose, his eyes flashed and, handsome and regular as his form was, his whole body seemed nonetheless to be an exquisite infinitely mobile liquid which revealed each impression by the most sensitive movements.

The happy pair approached Sophia who pronounced blessing over them and admonished them to take due counsel of the mirror, which reflected everything in its true state, destroyed all illusion and held fast eternally to the primal archetypes. She then took up the urn and emptied the ashes into the bowl on the altar. A gentle turbulence signalled their dissolution and a light breeze ruffled the garments and tresses of the bystanders.

Sophia handed the bowl to Eros, who passed it to the others. All partook of the divine drink and, with ineffable joy, were inwardly aware of the Mother's friendly greeting. She was there in all, and here mysterious presence seemed to transfigure everyone.

Their expectation was fulfilled and surpassed. They perceived what hitherto they had lacked, and the room became an assembly of the blessed. Sophia said: "The great mystery has been revealed to all, and yet remains eternally unfathomed. The new world is born from suffering and the ashes are dissolved in tears to become the drink of eternal life. The heavenly Mother dwells in everyone, in order that each child be born eternally. Do you feel the sweet birth in the beating of your hearts?"

She poured the remnants in the bowl down into the altar. The Earth quaked in its depths. Sophia said: "Eros, hasten with your sister to your beloved. You will see me again presently."

Fable and Eros hurried away with their companions.

A mighty springtime had spread across the Earth. Everything rose up and stirred. The Earth floated closer beneath the veil. The moon and clouds moved Northwards in joyful turmoil. The castle of the King shone with radiant splendour over the sea, and the King stood at the parapet with his retainers in all his magnificence. Everywhere they could see whirlwinds of dust in which familiar figures seemed to be forming. They met numerous bands of youths and maidens who streamed to the castle and welcomed them with shouts of delight. On many a hill sat a happy, newly-risen couple in a long-awaited embrace, taking the new world for a dream and ceaselessly reassuring themselves of the beautiful truth.

The flowers and trees grew, putting forth greenery with all their might. Everything was renewed in spirit. Everyone talked and sang. Fable greeted old acquaintances everywhere. Animals drew near to the awakened humans in friendly deference, and plants waited on them with fruit and fragrance, adorning them most prettily. No stone lay any longer on a human heart, and very burden fell away to form a solid footing.

Fable and Eros came to the sea. A barque of polished steel was moored by the shore. They went on board and slipped the rope. The prow turned itself to the North, and the vessel cut through the dallying waves as if it were flying. Whispering reeds checked the headlong flight, and it touched gently ashore.

They hurried up the broad steps. Eros marvelled at the regal city and its treasures. The fountain, come to life again, played in the courtyard: The grove murmured with the sweetest music, and a wondrous life seemed to wake and pulse through its ardent stems and leaves, its fruits and brilliant flowers. The aged Hero received them at the gates of the palace.

"Venerable ancient," said Fable. "Eros has need of your sword. Gold has given him a chain, one end of which reaches down to the sea, whilst the other winds about his heart. Take hold of it with me, and lead us into the hall where the princess rests."

Eros took the sword from the Hero's hand, placed the hilt against his breast, and set the point forward. The double doors of the hall flew open and Eros approached the sleeping Freya in ecstasy. Suddenly there was a crash of thunder. A glowing spark leapt from the princess to the sword; the sword and chain grew bright. The Hero caught up little Fable, who was close to fainting. The plume of Eros' helmet waved erect.

"Cast down the sword," cried Fable, "and awaken your beloved."

Eros let the sword fall, flew to the princess, and kissed her sweet lips passionately. She opened her large, dark eyes and recognised her beloved. A long kiss sealed the eternal union.

The King descended from the dome, leading Sophia by the hand. The constellations and the spirits of Nature followed in glittering ranks. Inexpressibly bright daylight filled the hall, the palace, the city, and the sky. A countless throng crowded into the wide, royal hall and in silent reverence watched the lovers kneel before the King and Queen, who blessed them solemnly. The King took from his head a diadem and set it on the golden locks of Eros. The aged Hero dismantled Eros' armour and the King wrapped his cloak around him. Then he placed the Lily in his left hand and Sophia fastened a rich bracelet over the clasped hands of the lovers. At the same time, she set her crown to Freya's brown hair.

"Hail to our sovereigns of old!" the people cried: "They dwelt among us always, and we did not know them! Blessings upon us! They will reign over us for ever! Bless us also!"

Sophia said to the new Queen: "Cast the bracelet of your union into the air so that the people and the world may remain united with you."

The bracelet dissolved on the air, and presently, circlets of light could be seen around every head, and a shining aureole formed over the city and the sea and the Earth, which celebrated an eternal festival of spring.

Perseus entered, carrying a spindle and a small basket. He presented the basket to the new King. "Here," he said, "are the remains of your enemies." Within it lay a slab of stone, in squares of black and white, and beside it a number of figures of alabaster and black marble.

"It is a chess set," said Sophia. "All war is conjured onto this board and into these pieces. It is a memorial of the past, fraught times."

Perseus turned to Fable and gave her the spindle.

"In your hands this spindle will delight us for ever, and from your own being you will spin an unbreakable golden thread for us."

The Phoenix flew with a melodious sound to her feet and spread its wings before her, whereupon Fable mounted and it soared with her above the throne and hovered there. She sang a heavenly song and began to spin: Thread which seemingly unwound from her own breast. The people succumbed to further ecstasy and all eyes fastened on the sweet child. A fresh shout of joy came from those by the door. The old Moon entered with his strange retinue, and behind him the people bore Ginnistan and her bridegroom in a triumphal entry.

They were garlanded with flowers. The regal family received them with the most heartfelt tenderness, and the new royal couple proclaimed them their regents on Earth.

"Grant me," said the Moon, "the realm of the Fates, whose strange dwellings are at this moment newly risen in the courtyard of the palace. There I will delight you with festivities, in which Fable shall aid me."

The King granted his request; Fable nodded her assent; and the people looked forward with pleasure to the odd and entertaining diversions.

The Hesperides congratulated the new monarchs on their accession and asked for protection in their gardens. The King made them welcome, and countless joyful ambassadors came likewise in their turn. At the same time, the throne had changed imperceptibly into a magnificent bridal bed, over whose canopy hovered the Phoenix with little Fable. Three caryatids of dark porphyry held up the rear, whilst the front was borne on a sphinx of basalt.

The King embraced his blushing beloved, and the people, following the King's example, embraced each other.

Nothing could be heard but sweet endearments and the whisper of kisses.

Finally Sophia said: "The Mother is among us. Her presence will gladden us for ever. Follow us into our dwelling: There, in the temple, we shall dwell eternally and guard the mystery of the world."

The empire of Eternity is founded;

In Love and Peace all opposition ended.

Gone forever is the woeful dream of pain:

Sophia, priestess of all hearts, will ever reign.

## The Mystic Tower

This intricate allegory is included in Fairfax Cartwright's *The Mystic Rose from the Garden of the King*.

[Back to allegories.](#)

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In my wanderings in the Strange Land this did I see:

A Temple built like a Tower, rising to a great height, surrounded at its base by a circular colonnade.

Impelled by desire to learn, I knocked at the Gate of the Temple and prayed for admittance. A venerable old man - the Sage of that Temple - opened the Gate and said to me, 'What seekest thou?' I replied, 'Knowledge.' He said, 'Hast thou the strength and determination to climb to the topmost chamber of the Tower?' I said, 'The desire have I if thou wilt be my guide to show me the way.' Then he stretched out his hand and raised me up, saying: (If thy heart is stout, cross the threshold of the Temple of Human Knowledge.' I seized the proffered hand, and with the Sage I passed under the mighty Gateway of the Temple. When I had entered the precincts of the building, I saw that a stately colonnade ran in a circle round the triangular Tower, which seemed to rise to a giddy height above me; and presently as I looked I perceived that the wall behind the colonnade was covered with representations of human figures, and my Guide spoke: 'Behold, the Cycle of Human Life! See Man as he appeareth to the human eye!'

Then I looked again, and I saw that the first picture, by the Entrance Gate, represented the Childhood of Man, and the Angel of Life was drawing back the Veil, beyond which lay the World with all its dangers and possibilities, and the children full of joyance were marching forward to enter the Promised Land; but I saw that there was a look of pity on the face of the Angel, for in the darkness by the Veil crouched the figure of Satan, marking with his claws upon the sand the number of those whom he would devour. And as I gazed longer at the children, I began to perceive that each child represented some type of Humanity. There I saw the young King approaching the Veil with firm step, but with awe upon his face, as he gazed upon that unknown World which he would be called upon to govern, and by his side was a youth with vicious face and envy in his heart, seeking to Push aside the young King that he might enter first into possession of the World. Many children I saw bubbling over with the exuberance of

youth, pleased with what lay around them, and looking not far ahead into that mysterious World which was being disclosed to them. One maiden I noticed gazing earnestly at the Star of Love, which from above shone down upon the World of Youth, and another maiden - in whom was the Soul of the wanton - was bending down to the ground to pluck a rose, and in her haste to seize it a thorn had pricked her finger.

I followed my Guide around the colonnade, and at each step I saw the same children grown older - having advanced a little on the Journey of Life; and I saw many fall by the way, and when I came to the last Picture I saw that few were left - the ascetic Dervish, worn and emaciated - the man who had sought for God through the Spirit - and the aged King, full of gravity - the man who had sought for God by striving to act according to his lights in the World; loneliness was around these two, but they heeded it not, and behind the throne of the King stood, with her arms crossed and on her face a look of impenetrableness, the Angel of Life, now changed into the Angel of Death. Saddened by what I had seen, I withdrew from the colonnade, and in the sunshine 'of the pleasant garden round the base of the Tower I sat for a long while meditating on the vanity of human existence.

Then my Guide touched me upon the shoulder and said: 'Thine eye hath seen but the outer shell of Humanity, and thou art depressed thereby. Seekest thou now to know what hath been revealed to the Soul of Man, and what are the limits of Human Knowledge!'

I replied: 'I am willing, for my heart thirsteth for Knowledge.'

My Guide with his wand touched a small and hidden door in the rugged walls of the triangular Tower, which opened and admitted us; then he turned to me and said: 'The Tower is high and it containeth seven levels, and on each level are three Chambers, and above all lieth one Chamber, and the ascent thereto is long and wearisome.' I replied: 'My Master, thy footsteps will I follow. Then we began the ascent, and when we had reached the first level my Guide turned to me and said: 'Behold the First Chamber!' A heavy veil closed the entrance; my Guide pushed it aside and we entered within the Chamber. There we found ourselves in darkness, and awe seized me, so that I poured my Soul out in prayer, craving in humility of spirit for illumination. And when I had been there some time I lifted up my eyes, and it seemed to me that my head was encircled by soul-inspiring light, while my feet remained lost in the darkness of Unreality; and my Intelligence was quickened by a message from above, and I knew that the Soul of Man - the reflection of the Unity - is suspended between the Light and the Darkness, and through the opposition of the Light and the Darkness the Soul of Man gains consciousness of the Unknown which veils the Eternal Unity. And the mystic symbol of the Unity shone forth upon the walls of this Chamber.

When I retired my Guide led me to the Second Chamber. There I saw a stately Woman deeply veiled, wearing on her head a crown with the crescent moon at top, and on her lap lay a great book closed. With deep respect I prostrated myself before her, saying: 'Teach me, thou noble woman, that I may learn.' She replied: 'I am the Recipient - the Passive; I am the complement of that which thou hast seen in the First Chamber. I am the Link between the Unity and Man. I am the Holy Sanctuary. I hold the Book of Knowledge which he can only read who has the power to lift my veil.' And as I contemplated her more steadfastly I saw that her veil grew dimmer and dimmer, until for an instant I beheld the beauty of her face; then she vanished from my sight.

My Guide then seized my hand and bade me follow him to the next Chamber. When I had penetrated through the veil which closed the entrance, again I saw a throne upon which a Woman was seated, clothed in Majesty, and wearing the Crown of Authority. By her side was an Eagle, and above her was a canopy which seemed to be formed of the Wings of Angels.

When I had made obeisance to her, she opened her lips and said: 'I am the termination of the First and the Second; in me is the Equilibrium completed. I am the Law of the World; with my Sceptre do I govern it. With one hand do I draw down the Spirit and with the other do I raise up its Negation, and in my Womb is Man conceived.'

When with my Guide I had issued from the last Chamber, he bade me for a while to meditate on what I had seen; then he led me up a steep flight of steps to the Second Level of the Tower. When we had reached it he said to me: 'We have now attained to another plane of thought, to another aspect of things. Enter now the Fourth Chamber which lies above the First Chamber below.

I did as I was bidden, and when I had penetrated into the Chamber I beheld a King upon his throne, and before the Majesty of his face I prostrated myself. Presently I heard him say: 'I am not the Absolute Absolute; I am for Humanity the Realization of the Absolute; I am the will of the Unity; my Sceptre is the sign of Power; with it I rule Mankind, for my Law shall be his Law; to me man must turn for all that relateth to the World in which he moveth.'

Then I withdrew from the presence of the King, and followed my Guide into the Fifth Chamber. Here likewise I beheld a man seated upon a throne, but he wore not on his head the crown of a King of this World but a Mystic Sign, and he was arrayed in the white robes of Sanctity. And these words he spoke to me: 'Kneel and worship, for I am not a King of this World; my Sceptre is the Sign of Authority; with it I rule the Souls of Men. I am the Voice of the Law of the Spirit. I am the bond of Reunion between man created and the Breath from which his creation proceeded.'

When he had ceased speaking, with awe in my heart I withdrew, following my Guide to the Sixth Chamber, which lay in the third angle of the Second Level of the Tower. When I had entered it I found myself in darkness, but gradually a dim light seemed to descend from the summit of the Chamber, and it grew in intensity, and when I looked up I beheld with astonishment as it were the Eye of a Spiritual Being looking down upon me. Then my Guide said unto me: 'Behold the Eye of the World! Through it the mind realizes the Beauty of the Manifestation of the Unity - through it Love reaches the Soul, bringing Man and Woman to the completion of their Destinies. Learn and understand the Mystery of this Sign. This is the Point from which two Roads diverge; along the one descends the Spirit of Light; along the other descends the Spirit of Darkness.'

The Vision faded from my sight, and meditating deeply on what I had seen, I followed my Guide, who led me out of the Chamber.

With my Guide I began the ascent to the Third Level of the Tower, and when we had reached it we entered together the Seventh Chamber, which lay above the Fourth Chamber and the First Chamber below. Therein I saw nothing for a time; then I heard the whizz of an arrow, and beheld in the misty distance a noble stag struck down by it. Looking round, there appeared to me the majestic vision of a man, radiant like a conqueror, holding in his extended hand the bow of Power from which the arrow had been discharged. He said to me: 'What seest thou' I said: 'I saw the weak overcome by the strong.' He said to me: 'Behold, I am the Man Conqueror; Man as the Emblem of the Creator. I am more than Nature, I am Nature illuminated by the Spirit of the Eternal, and therefore do I overcome mere Nature.' When this Vision had disappeared from my sight, I passed with my Guide to the Eighth Chamber. Herein I saw a Sword standing unsupported on the point of its hilt, and in astonishment I exclaimed: 'What meaneth this Sign!' My Guide replied: 'Between Man and Nature a permanent struggle exists; what man attaineth by labour he loseth again if his labour should cease. This is the Sign of Equilibrium, the balance between opposing Forces, between Good and Evil in the Created World. This is the Sign of the Spirit of Justice which with the Power of the Sword separates the opposing combatants.

When I had gazed for some time upon this symbol, I proceeded to the last Chamber on this Level of the Tower, which was the Ninth Chamber. When the veil by the entrance had fallen behind me, I found myself face to face with an aged Dervish, whose countenance was serene and radiant; for him age seemed to have no afflictions, and Wisdom shone forth from his eyes. In his right hand he held aloft a burning lamp, and in his left hand he held a staff, on which he leant. I saluted him with reverence, and he addressed me thus: 'When I was young I selected the Path of Light, and my reward has been great. Wisdom have I imprisoned in the lamp which illuminates my Path. Round my Soul have I drawn the Mantle of Protection which shall ward off Evil when it shall assail it. This staff of strength have I found upon my path, and on it I can lean with security in the ascent towards Truth.'

The serenity of this old man filled my Soul with elation, and the glow of Divine Love seemed to penetrate into myself like a precious gift from his presence.

When I issued from the last Chamber I followed my Guide up the ascent to the next Level of the Tower, where with him I entered the Tenth Chamber, which lay above the Seventh and the Fourth and the First Chamber below. Here I beheld a Circle turning upon no visible axis, and my Guide said to me: 'Behold the Symbol of Eternity, the Symbol of the incessant action of Time. The Circle is ever moving; it ascendeth and descendeth; so ascendeth the Spirit of God to the summit, so descendeth the Spirit of Evil to the abyss; yet the Circle is unbroken: so from Good the descent to Evil is possible, so from Evil the ascent to Good is possible. This is a Chamber of Equilibrium. Below in the Seventh Chamber hast thou seen the Conqueror - the Holder of Power, the Symbol of Creative Force. In the Chamber above thou shalt see the Symbol of Destruction. Here thou seest the ascent and the descent, yet the Circle is one and unbroken; but a vaster Circle existeth which the eye of man cannot see; it turneth and turneth through Eternity without ceasing; the Spirit of Creation createth, and the Spirit of Destruction destroyeth; and the Circle is the Equilibrium without which there would be no Manifestation of the Unity, and if there were no Manifestation of the Unity the Unity would be dead and Unconscious of Himself.'

When my Guide had ceased speaking he led me to the Eleventh Chamber, and there I saw a Virgin standing before me radiant in all the splendour of youth and strength. With a voice which had the ring of silver without tremor and without fear she spoke to me thus: 'In me lies hid the germ of Vitality. To thee my hand seems weak, but strength lieth in the Spirit, and because my heart is pure, know I no fear, and with my foot do I curb the Dragon beneath me.' It was so sweet a vision that it made my heart leap with joy, and when it vanished from my sight, pensively I followed my Guide to the Twelfth Chamber, with my mind still full of the beautiful young Virgin who had appeared to me.

In this Chamber I found myself in complete obscurity, but as I gazed into the darkness a sign appeared to me by degrees in the form of a Cross. My Guide said: 'Behold the Sign of the Revealed Law; out of the Darkness it proceedeth, and Man must bow to it.' As I gazed more intently, the face of a man seemed to appear to me enclosed by a triangle hanging downwards at the base of the Cross, and I marvelled and exclaimed: 'What meaneth this

transformation!' My Guide replied: 'Woe unto the man who filled with Pride presumeth to rebel against the Revealed Law, for on him waiteth destruction. Vain is it of Man to seek to rebel against that which the Eternal hath revealed unto him; by submission he will rise, by rebellion his face will be turned away from the Light, and his advancement delayed.'

When my Guide had ceased speaking, we left the Chamber and proceeded to ascend to the Fifth Level of the Tower; there we entered together the Thirteenth Chamber, and this Vision appeared to me. A luxuriant meadow spread out before my eyes like the plain of the World; it was filled with variety, and the luxuriant flowers nodded to each other in their joy of existence. Presently, however, the breath of winter approached and its icy blast chilled my Soul; and as I gazed I saw the Vision of Death looming up before me; in one hand he held a scimitar, and in the other an empty basket; and he mowed down the flowers and threw them into the basket; and it seemed to me that they turned into dead men's heads; and some wore crowns and others the humble hood of the Dervish; and some had the golden hair of youth, and others the whitened locks of old age. And in my fear I cried aloud: 'O Terror of the World! what art thou?' And a Voice replied: 'I am the Link between the Known and the Unknown. That which seems gold in the World I will turn it into base metal, and that which seems base metal I will turn into gold. As the Ocean dissolveth and absorbeth the Salt of the World, so do I, for I am the Solvent of Humanity, and out of that which is do I make that which shall be.'

When the Voice ceased, the Vision of Death departed from me, and I saw again the green meadow filled with flowers. Then my Guide said to me:

The Spirit of Life is the antagonist of the Spirit of Stagnation, for Stagnation is the Negation of Life. In the Unity nothing is created, nothing is destroyed. To the Sage, therefore, Death hath no terrors, for he knoweth that without Death there could be no Life, without Darkness no Light, without the Negation no Manifestation of the Reality. Death is the Key which opens unto Man a further stage on the Path of the Manifestation of the Unity.

From this Chamber my Guide led me to the Fourteenth Chamber, where I saw before me an Angel who poured out of a pitcher into a receiver beneath the Water of Life. My Guide said to me: 'The meaning is this. In the World in which thou livest, the mind perceiveth the existence of Individuality, which is caused by the Water of Life descending in varying degrees into Matter, its Opposite. Now the Angel, when fertilizing the World by pouring upon it the Water of Life, giveth unto Man the conception of justice, which is to be the Light which is to guide him upon the path through the Material World. The Angel whom thou seest is, therefore, the Emblem of Temperance, which is the principle which should govern the individual creature in the World.'

Then with my Guide I proceeded to the last Chamber on this level of the Tower, which was the Fifteenth in Number. Here I found myself in complete darkness, but Presently out of the profundity of the gloom glowed forth the Beast of Evil, the Dragon biting his tail. Seized with fear I clung to my Guide, who threw around me the Mantle of Protection, and said: 'Behold the Sign! This is the Circle of Evil. Woe unto the man who steppeth into the shadow of the Light, for the gloom shall grow greater and greater, and against the fatal power of the Dragon's Ring man's will struggleth in vain. Who falleth into the Magic Circle him no regrets can avail, for an Eternity seemeth to separate him from the Path of Reunion.'

Overcome with dread, I issued from the last Chamber, and began the ascent to the next Level of the Tower, where when I had reached it I entered with my Guide the Sixteenth Chamber. Here I saw before me a Tower of great strength, and the Master of the Tower and his attendants were enjoying their security behind the battlements of their stronghold. And I said to myself: 'So cunning seemeth to have been the skill of the architect that this Tower will not perish but with the destruction of the World.' But presently I heard a great roar, and I beheld a thunderbolt descending from a cloud, and it struck the mighty Tower, and the battlements parted asunder, and the Master and his attendants were hurled to the ground. In amazement I exclaimed: 'What meaneth this Sign?' My Guide replied: 'Behold the Sign of the Fall! Man who was Spiritual has entered the World and put on the burden of the material body. Behold the Symbol of the Spirit of the Unity, which to thine eyes is invisible, incarnated in the World which lieth open unto thy senses.'

When the Vision had passed away I followed my Guide to the Seventeenth Chamber, and as I entered it I felt the Breath of Spring upon me, and my heart, which had been saddened at the sight of the ruined Tower, leapt for joy; and as I looked I saw before me the Vision of a lovely maiden, and her golden tresses were crowned with a diadem of seven stars; she sat in the midst of a green meadow enamelled with the glory of flowers, and by her side was a fountain from which poured forth the pure Water of the Earth. Presently the lovely maiden opened her lips and spoke, and my Soul was so stirred, that tears flowed from my eyes for joy of the softness of her voice, which was like the music of a harp in the stillness of the night. And she said: 'I am the Voice of Hope in the World. I am the Eternal Youth of Nature. In the depth of the Material World lieth hid the Water which wellet up in the Fountain of Immortality. The Glory of the Sun have I absorbed in my golden tresses: from my diadem of stars do I draw down

the Spirit into the Body of Man; into his fallen Soul I breathe the Hope of Redemption; through me cometh to man the Courage to struggle against the bondage in which he is placed.'

I tarried long in contemplation of this beautiful Vision, until my Guide with his wand of Power caused it to vanish; then I followed him to the last Chamber on this Level of the Tower, which was the Eighteenth in Number. Here again I found myself in utter darkness, but after a few moments I heard my Guide saying to me: 'Watch, and thou shalt see.' Then I gazed again into the gloom, and there grew before me a Vision which filled my Soul with despondency, for it seemed to me that I saw the World spread out before me, illuminated only by the pale and sickly light of the Moon; and man was struggling against man, and wild beast against wild beast; and the reptiles of the Earth came out of their hiding places to gather their spoil. And in my sorrow I exclaimed aloud: 'What meaneth this Sign?' My Guide replied: 'This is the last Term. This is the ultimate descent of the Spirit of the Unity into the depths of the Abyss of Negation. This is the Realm of Chaos; in the World the Kingdom of the Passions let loose. This is the Triumph of Matter, Matter absorbing the Spirit and on the verge of throttling it.

The sight of this Vision inspired me with so great a terror that my eyes had no tears to weep, and I felt as if a mountain of Matter were piled upon my Soul to crush it, so that beneath the strain my mind gave way and I fell back in a swoon into the arms of my Guide. When I recovered the use of my senses the Vision had departed, and like a child I was led without this Chamber of Despair; but when I sought to begin the ascent to the next Level of the Tower, my Guide checked me and said: 'Ere we proceed any further pause and reflect. Thus far hast thou ascended through Six Levels of the Tower, and thou hast visited Eighteen Chambers therein. Now this is the meaning of what thou hast seen. In the first Six Chambers thou hast gained Knowledge of the Principles of the Universe; in the next Six Chambers thou hast moved in the World of Law and gained Knowledge of the Spirit of Preservation; in the last Six Chambers thou hast gained Knowledge of the World of Facts. The total which thou hast seen hath had this for meaning: the Breath of the Unity descending towards the Abyss of Darkness; what thou shalt see now is the Yearning for Reunion raising the Spirit of the Eternal back to the Unity from which it proceeded.'

When he had spoken thus my Guide led the way up a long flight of steps, narrow and steep at the beginning but broadening out and more easy as we advanced, and when we had reached the top of them we found ourselves on a higher Level of the Tower, and here we entered the Nineteenth Chamber. Here at first I saw nothing, but surrounding me lay as it were a shapeless mist permeated by a vivifying luminosity. Presently in the uniformity of the mist I saw as it were a germ forming, a point of condensation; gradually it assumed a more definite shape, and then it appeared to me like a pure crystal of salt suspended in the Ocean. Then the crystal vanished slowly, and through the spot where it had been I saw the hills forming; then they became more distinct and I saw the shapes of trees appearing, and flowers of every hue, with butterflies and insects buzzing among them, and the fishes were leaping in the rivers; and as I marvelled the glory of the Light broke through the mist, and I saw beneath me a lovely Garden in which the children of men, youths and maidens, played among the flowers, rejoicing in the gift of Life. Then I heard my Guide exclaim: 'Behold, the Spirit of the Eternal through the Chaos of the Material World hath reached to the Manifestation of Humanity!'

When the Mist began to close round me again I followed my Guide to the Twentieth Chamber. Here I saw spread out before me the Field of Solitude-the Burial Place of Humanity - and no living thing stirred therein and no noise was known to be. And as I gazed upon the waste of Life I heard the sound of a great trumpet, the voice of Israfael calling to Humanity. And I saw in the centre of the Field of Solitude Azrael - the Angel of Death - sitting in meditation; and at the sound of the trumpet he rose and flapped his sable pinions like a tired bird about to retire to his rest, and then he drew his great wings around his form, for the sleep of Eternity was upon him. And in the Field of Solitude I saw the graves open and the dead rising therefrom, and the rending of their grave-clothes was like the roar of the sea seeking to break down the barrier of the land.

My Guide seizing my trembling hand, said to me: 'Fear not; it is the Voice of the Eternal calling to Humanity. Behold the Breath of the Unity rising to the Spirit World and casting aside the shackles of the Material World!'

When the vision had faded away I followed my Guide to the last Chamber on this elevated Level of the Tower, and it was the Twenty-first in Number. Here there appeared to me a young man riding on a fine horse, and with eyes burning with desire he gazed steadfastly at a Young girl who danced before him glorious in her nakedness, and her hair was adorned with garlands of roses. By his side an old hag hobbled along, holding his stirrup with one hand, while she held an hour-glass in the other, in which I saw that the sand was fast running out. As I looked I saw of a sudden a deep precipice ahead, and at that moment a hideous dog rushed forth and bit the legs of the horse to urge him on his career. As the rider grew closer to the precipice, the young girl who danced before him changed in my sight, and the colour in her cheek changed into the waxen hue of Death, while the petals of the roses on her head shrivelled and fell to the ground, and I saw her hair spreading out across the sky like the grey threads of a spider's web. Then the young man, having no power to check the fury of his steed, passed away and was lost in the abyss. While my heart was heavy with pity for this young man, I heard my Guide saying to me: 'Watch and behold!'

Again a young man appeared to me, and he was clad in armour, and in his hand was a goodly spear. Wild and dangerous beasts I saw striding across his path, but he looked neither to the right hand nor to the left hand, but with the power of his spear he drove them away. And I saw him begin the ascent of a steep mountain full of obstacles, but they seemed to cede before him, and as he reached the summit the sun shone forth illuminating his armour, and in the glory of that light the vision faded from my sight.

Then my Guide said to me: 'In the First Chamber on this Level of the Tower thou sawest the Divine Spirit rising through Matter to the Human World. In the next Chamber thou wast shown the rise of the Divine Spirit from the Human World to the Spiritual World. Now this is the meaning of what thou hast seen in this Chamber. In the World in which thou livest an Equilibrium existeth between Matter and the Divine Spirit. Now in the heart of each man a point lieth hid on which this Equilibrium is poised, and this point is the Mystery of his Individuality, which hath the power of turning the balance to the right hand or to the left hand, towards Matter which leadeth to the Abyss, or towards the Divine Spirit which accelerates the moment of Reunion with the Unity. Woe unto him therefore who in the Human World letteth the idleness of one hour impair the power of his Individuality to turn the balance towards the Light.'

Then my Guide led me without the Chamber, and said to me: 'All have I shown thee, yet one Chamber remaineth.' I said to him: 'Are my eyes worthy to see what is therein?' He replied: 'If thou desirest to see, thou must rise to it alone.' Then he Pointed the way to a steep and tortuous flight of steps which led to the highest pinnacle of the Tower; these with toil and pain I began to ascend alone, and when I had reached to a great height I saw before me the entrance to a Chamber closed by a heavy Veil. I pushed it aside and penetrated within, and when the Veil had fallen back behind me it seemed to me that the gravestone had fallen upon the grave, and that I was severed for ever from the World of Humanity. A feeling of solitude crept upon me and a desire to pray, and kneeling down I worshipped the Unknown, seeking for Illumination, and by degrees the knowledge of the things which I had seen increased within me, and when I lifted up my eyes I saw that the Chamber in which I was formed like an Ellipse, and that in the centre thereof a Figure sat upon a Throne, neither Man nor Woman, but- Humanity in the Womb of Time - the Ellipse of the Absolute. And as I gazed and marvelled, I saw a Mystic Flower at the summit of the Chamber open its four great petals, on each of which a Sign was burnt in fire, and from the depths of the Flower three rays of light descended upon the Figure beneath illuminating it with splendour, so that I saw the overpowering serenity of its face - ever youthful - on which no wrinkle was writ. Then the Figure crossed its hands, so that forefinger was extended against forefinger, and with the tips of the forefingers it touched its lips, placing thereon the Seal of Silence. Then my soul grew bewildered with the beauty of that face, and I covered myself with my hands, and when again I opened my eyes I felt the breath of dawn upon my face, and I heard the lark singing above, and the joy of calm was in my heart, and the morning star shone in all its glory above the Solitude of the Desert.

## Rosicrucianism

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[Fama Fraternitatis](#)

[Confessio Fraternitatis](#)

[The Chymical Wedding](#)

[Ara foedaris Theraphici](#)

[Consideratio brevis](#)

[Speculum sophericum rhodostauroticum](#)

[Bacstrom's Rosicrucian society](#)

[The Rosicrucian Prayer to God - from John Heydon](#)

[The Secret symbols of the Rosicrucians](#) [In preparation]

[Michael Maier - Laws of the Fraternity of the Rosy Cross](#) [In preparation - chapters 1-9 only]

[Vaughan's Preface to the Rosicrucian Manifestos](#)

[Coloured illustration of the Golden and Rosy Cross](#) [From Secret symbols of the Rosicrucians]



# Fama fraternitatis

This is the key document on which the Rosicrucian phenomenon was based. It was first published in 1614 in German and in 1615 in Latin, though there are some manuscript copies in existence dating from about 1611.

[Back to Rosicrucian texts.](#)

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## To the Wise and Understanding Reader.

Wisdom (saith Solomon) is to a man an infinite Treasure, for she is the Breath of the Power of God, and a pure Influence that floweth from the Glory of the Almighty; she is the Brightness of Eternal Light, and an undefiled Mirror of the Majesty of God, and an Image of his Goodness; she teacheth us Soberness and Prudence, Righteousness and Strength; she understands the Subtilty of words, and Solution of dark sentences; she foreknoweth Signs and Wonders, and what shall happen in time to come; with this Treasure was our first Father Adam fully endued: Hence it doth appear, that after God had brought before him all the Creatures of the Field, and the Fowls under Heaven, he gave to every one of them their proper names, according to their nature.

Although now through the sorrowful fall into sin this excellent Jewel Wisdom hath been lost, and meer Darkness and Ignorance is come into the World, yet notwithstanding hath the Lord God sometimes hitherto bestowed, and made manifest the same, to some of his Friends: For the wise King Solomon doth testifie of himself, that he upon earnest prayer and desire did get and obtain such Wisdom of God, that thereby he knew how the World was created, thereby he understood the Nature of the Elements, also the time, beginning, middle and end, the increase and decrease, the change of times through the whole Year, the Revolution of the Year, and Ordinance of the Stars; he understood also the properties of tame and wilde Beasts, the cause of the raining of the Winds, and minds and intents of men, all sorts and natures of Plants, vertues of Roots, and others, was not unknown to him. Now I do not think that there can be found any one who would not wish and desire with all his heart to be a Partaker of this noble Treasure; but seeing the same Felicity can happen to none, except God himself give Wisdom, and send his holy Spirit from above, we have therefore set forth in print this little Treatise, to wit, Famam & Confessionem, of the Laudable Fraternity of the Rosie Cross, to be read by every one, because in them is clearly shewn and discovered, what concerning it the World hath to expect.

Although these things may seem somewhat strange, and many may esteem it to be but a Philosophical shew, and no true History, which is published and spoken of the Fraternity of the Rosie Cross; it shall here sufficiently appear by our Confession, that there is more in recessu then may be imagined; and it shall be easily understood, and observed by every one (if he be not altogether voyd of understanding) what now adays, and at these times, is meant thereby.

Those who are true Disciples of Wisdom, and true Followers of the Spherical Art, will consider better of these things, and have them in greater estimation, as also judg far otherwise of them, as hath been done by some principal Persons, but especially of Adam Haselmeyer, Notarius Publicus to the Arch Duke Maximilian, who likewise hath made an Extract ex scriptis Theologicis Theophrasti, and written a Treatise under the Title of Jesuiter, wherein he willeth, that every Christian should be a true Jesuit, that is, to walk, live, be, and remain in Jesus: He was but ill rewarded of the Jesuits, because in his answer written upon the Famam, he did name those of the Fraternity of the Rosie Cross, The highly illuminated men, and undeceiving Jesuits; for they not able to brook this, layd hands on him, and put him into the Galleis, for which they likewise have to expect their reward.

Blessed Aurora will now henceforth begin to appear, who (after the passing away of the dark Night of Saturn) with her Brightness altogether extinguisheth the shining of the Moon, or the small Sparks of Heavenly Wisdom, which yet remaineth with men, and is a Forerunner of pleasant Phebus, who with his clear and fiery glistening Beams brings forth that blessed Day, long wished for, of many true-hearted; by which Day-light then shall truly be known, and shall be seen all heavenly Treasures of godly Wisdom, as also the Secrets of all hidden and invisible things in the World, according to the Doctrine of our Forefathers, and ancient Wisemen.

This will be the right kingly Ruby, and most excellent shining Carbuncle, of the which it is said, That he doth shine and give light in darkness, and to be a perfect Medicine of all imperfect Bodies, and to change them into the best Gold, and to cure all Diseases of Men, easing them of all pains and miseries.

Be therefore, gentle Reader, admonished, that with me you do earnestly pray to God, that it please him to open the hearts and ears of all ill hearing people, and to grant unto them his blessing, that they may be able to know him in his Omnipotency, with admiring contemplation of Nature, to his honour and praise, and to the love, help, comfort and strengthening of our Neighbors, and to the restoring of all the diseased.

**Fama Fraternitatis,  
or, A  
Discovery  
of the  
Fraternity of the most laudable Order  
of the Rosy Cross.**

Seeing the only Wise and Merciful God in these latter days hath poured out so richly his mercy and goodness to Mankind, wherby we do attain more and more to the perfect knowledg of his Son Jesus Christ and Nature, that justly we may boast of the happy time, wherein there is not only discovered unto us the half part of the World, which was heretofore unknown & hidden, but he hath also made manifest unto us many wonderful, and never-heretofore see, Works and Creatures of Nature, and moreover hath raised men, indued with great Wisdom, which might partly renew and reduce all Arts (in this our Age spotted and imperfect) to perfection; so that finally Man might thereby understand his own Nobleness and Worth, and why he is called Microcosmus, and how far his knowledg extendeth in Nature.

Although the rude World herewith will be but little pleased, but rather smile and scoff thereat; also the Pride and Covetousness of the Learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things which in this our Age God doth so richly bestow upon us, collect *Librum Naturae*, or a perfect Method of all Arts: but such is their opposition, that they still keep, and are loth to leave the old course, esteeming Porphyry, Aristotle, and Galen, yea and that which hath but a meer shew of learning, more then the clear and manifested Light and Truth; who if they were now living, with much joy would leave their erroneous Doctrines. But here is too great weaknesses for such a great Work: And although in Theologie, Physic, and the Mathematic, the Truth doth oppose it self; nevertheless the old Enemy by his subtilty and craft doth shew himself in hindering every good purpose by his Instruments and contentious wavering people. To such an intent of a general Reformation, the most godly and highly illuminated Father, our Brother, C.R. a German, the chief and original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although descended of Noble Parents) in the fifth year of his age was placed in a Cloyster, where he had learned indifferently the Greek and Latin Tongues, who (upon his earnest desire and request) being yet in his growing years, was associated to a Brother, P.A.L. who had determined to go to the Holy Land.

Although this Brother dyed in Ciprus, and so never came to Jerusalem, yet our Brother C.R. did not return, but shipped himself over, and went to Damasco, minding from thence to go to Jerusalem; but by reason of the feebleness of his body he remained still there, and by his skill in Physick he obtained much favour with the Turks: In the mean time he became by chance acquainted with the Wise men of Damasco in Arabia, and beheld what great Wonders they wrought, and how Nature was discovered unto them; hereby was that high and noble Spirit of Brother C.R. so stired up, that Jerusalem was not so much now in his mind as Damasco; also he could not bridle his desires any longer, but made a bargain with the Arabians, that they should carry him for a certain sum of money to Damasco; he was but of the age of sixteen years when he came thither, yet of a strong Dutch constitution; there the Wise received him (as he himself witnesseth) not as a stranger, but as one whom they had long expected, they called him by his name, and shewed him other secrets out of his Cloyster, whereat he could not but mightily wonder: He learned there better the Arabian Tongue; so that the year following he translated the Book M. into good Latin, which he afterwards brought with him. This is the place where he did learn his Physick, and his Mathematicks, whereof the World hath just cause to rejoyce, if there were more Love, and less Envy. After three years he returned again with good consent, shipped himself over *Sinus Arabicus* into Egypt, where he remained not long, but only took better notice there of the Plants and Creatures; he sailed over the whole Mediterranean Sea for to come unto Fez, where the Arabians had directed him. And it is a great shame unto us, that wise men, so far remote th'one from th'other, should not only be of one opinion, hating all contentious Writings, but also be so willing and ready under

the seal of secrecy to impart their secrets to others.

Every year the Arabians and Affricans do send one to another, inquiring one of another out of their Arts, if happily they had found out some better things, or if Experience had weakened their Reasons. Yearly there came something to light, whereby the Mathematica, Physic and Magic (for in those are they of Fez most skilful) were amended; as there is now adays in Germany no want of learned Men, Magicians, Cabalists, Physicians, and Philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves. At Fez he did get acquaintance with those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets: As we Germans likewise might gather together many things, if there were the like unity, and desire of searching out of secrets amongst us.

Of these of Fez he often did confess, that their Magia was not altogether pure, and also that their Cabala was defiled with their Religion; but notwithstanding he knew how to make good use of the same, and found still more better grounds of his Faith, altogether agreeable with the Harmony of the whole World, and wonderfully impressed in all Periods of times, and thence proceedeth that fair Concord, that as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of Man the whole great World, whose Religion, policy, health, members, nature, language, words and works, are agreeing, sympathizing, and in equal tune and melody with God, Heaven and Earth; and that which is dis-agreeing with them, is error, falsehood and of the Devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the World: Also, might one examine all and several persons upon the Earth, he should find that which is good and right, is always agreeing with it self; but all the rest is spotted with a thousand erroneous conceits.

After two years Brother R.C. departed the City Fez, and sailed with many costly things into Spain, hoping well, he himself had so well and so profitably spent his time in his travel, that the learned in Europe would highly rejoyce with him, and begin to rule, and order all their Studies, according to those sound and sure Foundations. He therefore conferred with the Learned in Spain, shewing unto them the Errors of our Arts, and how they might be corrected, and from whence they should gather the true Inditia of the Times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole Philosophia Moralis was to be amended: He shewed them new Growths, new Fruits, and Beasts, which did concord with old Philosophy, and prescribed them new Axiomata, whereby all things might fully be restored: But it was to them a laughing matter; and being a new thing unto them, they feared that their great Name should be lessened, if they should now again begin to learn and acknowledge their many years Errors, to which they were accustomed, and wherewith they had gained them enough: Who so loveth unquietness, let him be reformed.

The same Song was also sang to him by other Nations, the which moved him the more (because it happened to him contrary to his expectation,) being then ready bountifully to impart all his Arts and Secrets to the Learned, if they would have but undertaken to write the true and infallible Axiomata, out of all Faculties, Sciences and Arts, and whole Nature, as that which he knew would direct them, like a Globe, or Circle, to the onely middle Point, and Centrum, and (as it is usual among the Arabians) it should onely serve to the wise and learned for a Rule, that also there might be a Society in Europe, which might have Gold, Silver, and precious Stones, sufficient for to bestow them on Kings, for their necessary uses, and lawful purposes: with which such as be Governors might be brought up, for to learn all that which God hath suffered Man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the Heathen Oracles: Verily we must confess that the world in those days was already big with those great Commotions, laboring to be delivered of them; and did bring forth painful, worthy men, who brake with all force through Darkness and Barbarism, and left us who succeeded to follow them: and assuredly they have been the uppermost point in Trygono igneo, whose flame now should be more and more brighter, and shall undoubtedly give to the World the last Light.

Such a one likewise hath Theophrastus been in Vocation and Callings, although he was none of our Fraternity, yet nevertheless hath he diligently read over the Book M: whereby his sharp ingenium was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of his Knowledg and Understanding he had of Nature. And therefore in his writing he rather mocked these busie bodies, and doth not shew them altogether what he was: yet nevertheless there is found with him well grounded the aforementioned Harmonia, which without doubt he had imparted to the Learned, if he had not found them rather worthy of subtil vexation, then to be instructed in greater Arts and Sciences; he then with a free and careless life lost his time, and left unto the World their foolish pleasures.

But that we do not forget our loving Father, Brother C.R. he after many painful Travels, and his fruitless true Instructions, returned again into Germany, the which he (by reason of the alterations which were shortly to come, and of the strange and dangerous contentions) heartily loved: There, although he could have bragged with his Art, but specially of the transmutations of Metals; yet did he esteem more Heaven, and the Citizens thereof, Man, then all vain glory and pomp.

Nevertheless he builded a fitting and neat inhabitation, in the which he ruminated his Voyage, and Philosophy, and reduced them together in a true Memorial. In this house he spent a great time in the Mathematicks, and made many fine Instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand. After five years came again into his mind the wished for Reformation; and in regard he doubted of the ayd and help of others, although he himself was painful, lusty, and unwearisom, he undertook, with some few adjoynd with him, to attempt the same: wherefore he desired to that end, to have out of his first Cloyster (to the which he bare a great affection) three of his Brethren, Brother G.V. Brother J.A. and Brother J.O. who besides that, they had some more knowledg in the Arts, then at that time many others had, he did binde those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing, all that which he should direct and instruct them in, to the end that those which were to come, and through especial Revelation should be received into this Fraternity, might not be deceived of the least sillable and word.

After this manner began the Fraternity of the Rosie Cross; first, by four persons onely, and by them was made the Magical Language and writing, with a large Dictionary, which we yet dayly use to Gods praise and glory, and do finde great wisdom therein; they made also the first part of the Book M: but in respect that the labor was too heavy, and the unspeakable concourse of the sick hindred them, and also whilst his new building (called Sancti spiritus) was now finished, they concluded to draw and receive yet others more into their Fraternity; to this end was chosen brother R.C. his deceased fathers brothers son, brother B. a skilful Painter, G. and P.D. their Secretary, all Germains except J.A. so in all they were eight in number, all batchelors and of vowed virginity, by those was collected a book or volumn of all that which man can desire, wish, or hope for.

Although we do now freely confess, that the World is much amended within an hundred years, yet we are assured, that our Axiomata shall unmovably remain unto the Worlds End, and also the world in her highest and last Age shall not attain to see any thing else; for our Rota takes her beginning from that day when God spake Fiat, and shall end when he shall speak Pereat; yet Gods Clock striketh every minute, where ours scarce striketh perfect hours. We also stedfastly beleieve, that if our Brethren and Fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, Scribes, Artists, and Sophisters, and had shewed themselves more helpful, not simply with sighs, and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that every one was sufficiently instructed, and able perfectly to discourse of secret and manifest Philosophy, they would not remain any longer together, but as in the beginning they had agreed, they separated themselves into several Countries, because that not only their Axiomata might in secret be more profoundly examined by the learned, but that they themselves, if in some Country or other they observed anything, or perceived some Error, they might inform one another of it.

Their agreement was this: First, That none of them should profess any other thing, then to cure the sick, and that gratis. 2. None of the Posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the Country. 3. That every year upon the day C. they should meet together at the house S. Spiritus, or to write the cause of his absence. 4. Every Brother should look out for a worthy person, who after his discease might succeed him. 5. The word C.R. should be their Seal, Mark, and Character. 6. The Fraternity should remain secret one hundred years. These six Articles they bound themselves one to another to keep; and five of the Brethren departed, only the Brethren B. and D. remained with the Father Fra: R.C. a whole year; when these likewise departed, then remained by him his Cousen and Brother J.O. so that he hath all the days of his life with him two of his Brethren. And although that as yet the Church was not cleansed, nevertheless we know that they did think of her, and with what longing desire they looked for: Every year they assembled together with joy, and made a full resolution of that which they had done; there must certainly have been great pleasure, to hear truly and without invention related and rehearsed all the Wonders which God hath poured out here and there through the World. Every one may hold it out for certain, that such persons as were sent, and joined together by God, and the Heavens, and chosen out of the

wisest of men, as have lived in many Ages, did live together above all others in highest Unity, greatest Secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives; and although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God. The first of this Fraternity which dyed, and that in England, was J.O. as Brother C. long before had foretold him; he was very expert, and well learned in Cabala, as his Book called H. witnesseth: In England he is much spoken of, and chiefly because he cured a young Earl of Norfolk of the Leprosie. They had concluded, that as much as possibly could be their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet every ones place was supplied with a fit successor; but this we wil confesse publickly by these presents to the honour of God, That what secret soever we have learned out of the book M. (although before our eyes we beheld the image and pattern of all the world) yet are there not shewn unto us our misfortunes, nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness; but hereof more in our Confession, where we do set down 37 Reasons wherefore we now do make known our Fraternity, and proffer such high Mysteries freely, and without constraint and reward: also we do promise more gold then both the Indies bring to the King of Spain; for Europe is with child and will bring forth a strong child, who shall stand in need of a great godfathers gift.

After the death of I.O. Brother R.C. rested not, but as soon as he could, called the rest together, (and as we suppose) then his grave was made; although hitherto we (who were the latest) did not know when our loving father R.C. died, and had no more but the bare names of the beginners, and all their successors to us; yet there came into our memory, a secret, which through dark and hidden words, and speeches of the 100 years, brother A. the successor of D. (who was of the last and second row and succession), and had lived amongst many of us,) did impart unto us of the third row and succession; otherwise we must confess, that after the death of the said A. none of us had in any manner known anything of Brother R.C. and of his first fellow-brethren, then that which was extant of them in our Philosophical Bibliotheca, amongst which our Axiomata was held for the chiefest Rota Mundi, for the most artificial, and Protheus the most profitable. Likewise we do not certainly know if these of the second row have been of the like wisdom as the first, and if they were admitted to all things. It shall be declared hereafter to the gentle Reader, not onely what we have heard of the burial of R.C. but also made manifest publickly by the foresight, sufferance and commandement of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be afraid to set forth publickly in Print, our names, and sirnames, our meetings, or any thing else that may be required at our hands.

Now the true and fundamental relation of the finding out of the high illuminated man of God, Fra: C.R.C. is this; After that A. in Gallia Narbonensi was deceased, then succeeded in his place, our loving Brother N.N. this man after he had repaired unto us to take the solemn oath of fidelity and scerecy, he informed us bona fide, That A. had comforted him in telling him, that this Fraternity should ere long not remain so hidden, but should be to all the whole German Nation helpful, needful, and commendable; of the which he was not in any wise in his estate ashamed of. The year following after he had performed his School right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus purse, he thought (he being a good Architect) to alter something of his building, and to make it more fit: in such renewing he lighted upon the memorial Table which was cast of brasse, and containeth all the names of the brethren, with some few other things; this he would transfer in another more fitting vault: for where or when Fra: R.C. died, or in what country he was buried, was by our predecessors concealed and unknown unto us. In this Table stuck a great naile somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall, or plaistering of the hidden door, and so unlooked for uncovered the door; wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which that was written in great letters, Post 120 annos patebo, with the year of the Lord under it: therefore we gave God thanks and let it rest that same night, because first we would overlook our Rotam; but we refer our selves again to the confession, for what we here publish is done for the help of those that are worthy, but to the unworthy (God willing) it will be small profit: For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed) which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a Vault of seven sides and corners, every side five foor broad, and the height of eight foot; Although the Sun never shined in this Vault, nevertheless it was enlightened with another sun, which had learned this from the Sun, and was scituated in the upper part in the Center of the sieling; in the midst, in stead of a Tomb-stone, was a round Altar covered over with a plate of brass,

and thereon this engraven:

A.C. R.C. Hoc universi compendium unius mihi sepulchrum feci.

Round about the first Circle or Brim stood,

Jesus mihi omnia.

In the middle were four figures, inclosed in circles, whose circumscription was,

1. Nequaquam vacuum.
2. Legis Jugum.
3. Libertas Evangelij.
4. Dei gloria intacta.

This is all clear and bright, as also the seventh side and the two Heptagoni: so we kneeled altogether down, and gave thanks to the sole wise, sole mighty, and sole eternal God, who hath taught us more then all mens wit could have found out, praised be his holy name. This Vault we parted in three parts, the upper part or sieling, the wall or side, the ground or floor.

Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the triangle, which was in the bright center; but what therein is contained, you shall God willing (that are desirous of our society) behold the same with your own eyes; but every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly shewed, and set forth Concentratum here in our book.

The bottom again is parted in the triangle, but because therein is discribed the power and rule of the inferior Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly Antidote, they do without fear or hurt, tread on, and bruise the head of the old and evil serpent, which this our age is well fitted for: every side or wall had a door for a chest, wherein there lay diverse things, especially all our books, which otherwise we had, besides the Vocabular of Theoph: Par. Ho. and these which daily unfalsifieth we do participate. Herein also we found his Itinerarium, and vitam, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, & chiefly wonderful artificial Songs; generally al done to that end, that if it should happen after many hundred years, the Order or Fraternity should come to nothing, they might by this onely Vault be restored again.

Now as yet we had not seen the dead body of our careful and wise father, we therefore removed the Altar aside, there we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited, with all the Ornaments and Attires; in his hand he held a parchment book, called I. the which next to the Bible, is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this following Elogium.

Granum pectori Jesu insitum.

C. Ros. C. ex nobili atque splendida Germaniae R.C. familia oriundus, vir sui seculi divinis revelationibus subtilissimis imaginationibus, indefessis laboribus ad coelestia, atque humana mysteria ; arcanave admissus postquam suam (quam Arabico, & Africano itineribus Collegerat) plusquam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custo divisset et jam suarum Artium, ut et nominis, fides acconjunctissimos herides instituisset, mundum minutum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, praesentium, et futurarum, rerum compendio extracto, centenario major non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed spiritu Dei evocante, illuminatam animam (inter Fratrum amplexus et ultima oscula) fidelissimo creatori Deo reddidisset, Pater dilectissimus, Fra: suavissimus, praeceptor fidelissimus amicus integerimus, a suis ad 120 annos hic absconditus est.

Underneath they had subscribed themselves,

1. Fra: I.A. Fr.C.H. electione Fraternalitatis caput.
2. Fr: G.V. M.P.C.
3. Fra: R.C. Iunior haeres S. spiritus.
4. Fra: B.M. P.A. Pictor et Architectus.
5. Fr: G.G. M.P.I. Cabalista.

#### Secundi Circuli.

1. Fra: P.A. Successor, Fr: I.O. Mathematicus.
2. Fra: A. Successor, Fra. P.D.
3. Fra: R. Successor patris C.R.C. cum Christo triumphant.

At the end was written :-

Ex Deo Nascimur, in Jesu morimur, per spiritum sanctum reviviscimus.

At that time was already dead Brother I.O. and Fra: D. but their burial place where is it to be found? we doubt not but our Fra: Senior hath the same, and some especial thing layd in Earth, and perhaps likewise hidden: we also hope that this our Example will stir up others more diligently to enquire after their names (whom we have therefore published) and to search for the place of their burial; for the most part of them, by reason of their practice and physick, are yet known, and praised among very old folks; so might perhaps our Gaza be enlarged, or at least be better cleared.

Concerning Minitum Mundum, we found it kept in another little Altar, truly more finer than can be imagined by any understanding man; but we will leave him undescribed, untill we shal truly be answered upon this our true hearted Famam; and so we have covered it again with the plates, and set the altar thereon, shut the door, and made it sure, with all our seals; besides by instruction and command of our Rota, there are come to sight some books, among which is contained M. (which were made in stead of household care by the praise-worthy M.P.) Finally we departed the one from the other, and left the natural heirs in possession of our Jewels. And so we do expect the answer and judgment of the learned, or unlearned.

Howbeit we know after a time there wil now be a general reformation, both of divine and humane things, according to our desire, and the expectation of others: for it's fitting, that before the rising of the Sun, there should appear and break forth Aurora, or some clearness, or divine light in the sky; and so in the mean time some few, which shall give their names, may joyn together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our brother R.C. and be partakers with us of our treasures (which never can fail or be wasted) in all humility, and love to be eased of this worlds labor, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is now adays cleansed and voyd of all swerving people, Hereticks, and false Prophets,) in certain and noted Countries maintained, defended and propagated: Also we use two Sacraments, as they are instituted with all Forms and Ceremonies of the first renewed Church. In Politia we acknowledge the Roman Empire and Quartam Monarchiam for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts, to other godly learned men; notwithstanding our hand-writing which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shal permit or hinder us: For our God is not blinde, as the Heathens Fortuna, but is the Churches Ornament, and the honor of the Temple. Our Philosophy also is not a new Invention, but as Adam after his fall hath received it, and as Moses and Solomon used it: also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded by with Jesus in omni parte and all members. And as he is the true Image of the Father, so is she his Image; It shall not be said, this is true according to Philosophy, but true according to Theologie; And wherein Plato, Aristotle, Pythagoras and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon did excel; but especially wherewith that wonderful book the Bible agreeth. All that same concurreth together, and make a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large and more plain shal be

spoken of in Christianly Conference.

But now concerning (and chiefly in this our age) the ungodly and accursed Gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villanies, and cozen and abuse the credit, which is given them: yea now adays men of discretion do hold the transmutation of Mettals to be the highest point, and fastigium in Philosophy, this is all their intent, and desire, and that God would be most esteemed by them, and honored, which could make great store of Gold, and in abundance, the which with unpremeditate prayers, they hope to attain of the alknowing God, and searcher of all hearts: we therefore do by these presents publickly testifie, That the true Philosophers are far of another minde, esteeming little the making of Gold, which is but a paragon; for besides that they have a thousand better things.

And we say with our loving Father R.C.C. Phy: aureum nisi quantum aurum, for unto them the whole nature is detected: he doth not rejoyce, that he can make Gold, and that, as saith Christ, the devils are obedient unto him; but is glad that he seeth the Heavens open, and the Angels of God ascending and descending, and his name written in the book of life. Also we do testifie that under the name of Chymia many books and pictures are set forth in Contumeliam gloriae Dei, as we wil name them in their due season, and wil give to the pure-hearted a Catalogue, or Register of them: And we pray all learned men to take heed of these kinde of Books; for the enemy never resteth, but soweth his weeds, til a stronger one doth root it out. So according to the wil and meaning of Fra: C.R.C. we his brethren request again all the learned in Europe, who shal read (sent forth in five languages) this our Famam and Confessionem, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and most sharply their Arts, and behold the present time with all diligence, and to declare their minde, either Cummunicate consilio, or singulatim by Print.

And although at this time we make no mention either of our names, or meetings, yet nevertheless every ones opinion shal assuredly come to our hands, in what language so ever it be; nor any body shal fail, who so gives but his name to speak with some of us, either by word of mouth, or else if there be some lett in writing. And this we say for a truth, That whosoever shall earnestly, and from his heart, bear affection unto us, it shal be beneficial to him in goods, body and soul; but he that is false-hearted, or onely greedy of riches, the same first of all shal not be able in any manner of wise to hurt us, but bring him to utter ruine and destruction. Also our building (although one hundred thousand people had very near seen and beheld the same) shall for ever remain untouched, undestroyed, and hidden to the wicked world, sub umbra alarum tuarum Jehova.

## Confessio Fraternitatis

The second Rosicrucian manifesto, the *Confessio fraternitatis*, was first published in 1615 in Latin (together with the *Consideratio brevis*) and later that same year in German. Although some manuscripts exist of English translations dating from the 1620's, an English version was not published till 1652. This was issued under the name of Thomas Vaughan, the alchemical writer.

I am indebted to [Kevin Day](#) for allowing me to use his transcription.

[Back to Rosicrucian texts.](#)

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# Confessio Fraternitatis

or

## The Confession of the Laudable Fraternity of the Most Honorable Order

### of the Rosy Cross, Written to All the Learned of Europe

Whatsoever is published, and made known to everyone, concerning our Fraternity, by the foresaid Fama, let no man esteem lightly of it, nor hold it as an idle or invented thing, and much less receive the same, as though it were only a mere conceit of ours. It is the Lord Jehovah (who seeing the Lord's Sabbath is almost at hand, and hastened again, his period or course being finished, to his first beginning) doth turn about the course of Nature; and what heretofore hath been sought with great pains, and daily labour, is now manifested unto those who make small account, or scarcely once think upon it; but those which desire it, it is in a manner forced and thrust upon them, that thereby the life of the godly may be eased of all their toil and labour, and be no more subject to the storms of inconstant Fortune; but the wickedness of the ungodly thereby, with their due and deserved punishment, be augmented and multiplied.

Although we cannot be by any suspected of the least heresy, or of any wicked beginning, or purpose against the worldly government, we do condemn the East and the West (meaning the Pope and Mahomet) blasphemers against our Lord Jesus Christ, and offer and present with a good will to the chief head of the Roman Empire our prayers, secrets, and great treasures of gold.

Yet we have thought good, and fit for the learned's sakes, to add somewhat more to this, and make a better explanation if there be anything too deep, hidden, and set down over dark in the Fama, or for certain reasons were altogether omitted, and left out; hoping herewith the learned will be more addicted unto us, and be made far more fit and willing for our purpose.

Concerning the alteration and amendment of Philosophy, we have (as much as this present is needful) sufficiently declared, to wit, that the same is altogether weak and faulty; yet we doubt not, although the most part falsely do allege that she (I know not how) is sound and strong, yet notwithstanding she fetches her last breath and is departing.

But as commonly, even in the same place or country where there breaketh forth a new unaccustomed disease, Nature also there discovereth a medicine against the same; so there doth appear for so manifold infirmities of Philosophy the right means, and unto our Patria sufficiently offered, whereby she may become sound again, which is now to be renewed and altogether new.

No other Philosophy we have, than that which is the head and sum, the foundations and contents of all faculties, sciences, and arts, the which (if we will behold our age) containeth much of Theology and medicine, but little of the wisdom of the law, and doth diligently search both heaven and earth: or, to speak briefly thereof, which doth manifest and declare sufficiently Man, whereof all learned who will make themselves known unto us, and come into our brotherhood, shall find more wonderful secrets by us than heretofore they did attain unto, and did know, or are able to believe or utter.

Wherefore, to declare briefly our meaning hereof, we ought to labour carefully that there be not only a wondering at our meeting and adhortation, but that likewise everyone may know, that although we do not lightly esteem and regard such mysteries and secrets, we nevertheless holde it fit, that the knowledge thereof be manifested and revealed to many.

For it is to be taught and believed, that this our unhoped (for), willing offer will raise many and divers thoughts in men, unto whom (as yet) be unknown *Miranda sexta aetatis*, or those which by reason of the course of the world, esteem the things to come like unto the present, and are hindered through all manner of importunities of this our time, so that they live no otherwise in the world, than blind fools, who can, in the clear sun-shine day discern and know nothing, than only by feeling.

Now concerning the first part, we hold this, that the meditations, knowledge and inventions of our loving Christian Father (of all that, which from the beginning of the world, Man's wisdom, either through God's revelation, or through the service of the angels and spirits, or through the sharpness and depth of understanding, or through long observation, use, and experience, hath found out, invented, brought forth, corrected, and till now hath been

propagated and transplanted) are so excellent, worthy and great, that if all books should perish, and by God's almighty sufferance, all writings and all learnings should be lost, yet the posterity will be able only thereby to lay a new foundation, and bring truth to light again; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old ruinous building, and then to enlarge the fore court, afterwards bring lights into the lodgings, and then change the doors, stair, and other things according to our intention.

But to whom would not this be acceptable, for to be manifested to everyone rather than to have it kept and spared, as an especial ornament for the appointed time to come?

Wherefore should we not with all our hearts rest and remain in the only truth (which men through so many erroneous and crooked ways do seek) if it had only pleased God to lighten unto us the sixth Candelbrium? Were it not good that we needed not to care, not to fear hunger, poverty, sickness and age?

Were it not a precious thing, that you could always live so, as if you had lived from the beginning of the world, and, moreover, as you should still live to the end thereof? Were it not excellent you dwell in one place, that neither the people which dwell beyond the River Ganges in the Indies could Hide anything, nor those which in Peru might be able to keep secret their counsels from thee?

Were it not a precious thing, that you could so read in one only book, and withal by reading understand and remember, all that which in all other books (which heretofore have been, and are now, and hereafter shall come out) hath been, is, and shall be learned and found out of them?

How pleasant were it, that you could so sing, that instead of stony rocks you could draw the pearls and precious stones, instead of wild beasts, spirits, and instead of hellish Pluto, move the might princes of the world.

O ye people, God's counsel is far otherwise, who hath concluded now to increase and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea without our hopes, and thoughts, and purpose with the like fidelity to put the same in practice, that neither the compassion nor pity of our own children (which some of us in the Fraternity have) shall draw us from it, because we know these unhop'd for goods cannot be inherited, nor by chance be obtained.

If there be somebody now, which on the other side will complain of our discretion, that we offer our treasure so freely, and without any difference to all men, and do not rather regard and respect more the godly, learned, wise, or princely persons, than the common people; those we do not contradict, seeing it is not a slight and easy matter; but withal we signify so much, that our Arcana or secrets will no ways be common, and generally made known.

Although the Fama be set forth in five languages, and is manifested to everyone, yet we do partly very well know that the unlearned and gross wits will not receive nor regard the same; as also the worthiness of those who shall be accepted into our Fraternity are not esteemed and known of us by Man's carefulness, but by the Rule of our Revelation and Manifestation. Wherefore if the unworthy cry and call a thousand times, or if they shall offer and present themselves to us a thousand times, yet God hath commanded our ears, that they should hear none of them: yea God hath so compassed us about with his clouds, that unto us his servants no violence or force can be done or committed; wherefore we neither can be seen or known by anybody, except he had the eyes of an eagle. It hath been necessary that the Fama be set forth in everyone's mother tongue, because those should not be defrauded of the knowledge thereof, whom (although they be unlearned) God hath not excluded from the happiness of this Fraternity, the which shall be divided and parted into certain degrees; as those which dwell in the city of Damascus in Arabia, who have a far different politick order from the other Arabians. For there do govern only wise and understanding men, who by the king's permission make particular laws; according unto which example also the government shall be instituted in Europe (whereof we have a description set down by our Christianly Father) when first is done and come to pass that which is to precede. And thenceforth our Trumpet shall publicly sound with a loud sound, and great noise, when namely the same (which at this present is shown by few, and is secretly, as a thing to come, declared in figures and pictures) shall be free and publicly proclaimed, and the whole world shall be filled withal.

Even in such manner as heretofore, many godly people have secretly and altogether desperately pushed at the Pope's tyranny, which afterwards, with great, earnest, and especial zeal in Germany, was thrown from his seat, and trodden underfoot, whose final fall is delayed, and kept for our times, when he also shall be scratched in pieces with nails, and an end be made of his ass's cry, by a new voice. The which we know is already reasonable manifest and known to many learned men in Germany, as their writings and secret congratulations do sufficiently witness the same.

We could here relate and declare what all the time, from the year of Our Lord 1378 (in which year our Christian Father was born) till now, hath happened, where we might rehearse what alterations he hath seen in these one hundred and six years of his life, which he hath left to our brethren and us after his decease to peruse. But brevity, which we do observe, will not permit at this present to make rehearsal of it, till a more fit time. At this time it is enough for those which do not despise our declaration, having therefore briefly touched it, thereby to prepare the way for their acquaintance and friendship with us.

Yet to whom it is permitted that he may see, and for his instruction use, those great letters and characters which the Lord God hath written and imprinted in heaven and earth's edifice, through the alteration of government, which hath been from time to time altered and reviewed, the same is already (although as yet unknown to himself) ours. And as we know he will not despise our inviting and calling, so none shall fear any deceit, for we promise and openly say, that no man's uprightness and hopes shall deceive him, whosoever shall make himself known unto us under the seal of secrecy, and desire our Fraternity.

But to the false hypocrites, and to those that seek other things than wisdom, we say and witness by these presents publicly, we cannot be made known, and be betrayed unto them; and much less they shall be able to hurt in any manner of way without the will of God; but they shall certainly be partakers of all the punishment spoken of in our Fama; so their wicked counsels shall light upon themselves, and our treasures shall remain untouched and unstirred, until the Lion doth come, who will ask them for his use, and employ them for the confirmation and establishment of his kingdom. We ought therefore here to observe well, and make it known unto everyone, that God hath certainly and most assuredly concluded to send and grant to the world before her end, which presently thereupon shall ensue, such a truth, light, life, and glory, as the first man Adam had, which he lost in Paradise, after which his successors were put and driven, with him, to misery. Wherefore there shall cease all servitude, falsehood, lies, and darkness, which by little and little, with the great world's revolution, was crept into all arts, works, and governments of men, and have darkened the most part of them. For from thence are proceeded an innumerable sort of all manner of false opinions and heresies, that scarce the wisest of all was able to know whose doctrine and opinion he should follow and embrace, and could not well and easily be discerned; seeing on the one part they were detained, hindered, and brought into errors through the respect of the philosophers and learned men, and on the other part through true experience. All the which, when it shall once be abolished and removed, and instead thereof a right and true rule instituted, then there will remain thanks unto them which have taken pains therein. But the work itself shall be attributed to the blessedness of our age.

As we now willingly confess, that many principal men by their writings will be a great furtherance unto this Reformation which is to come; so we desire not to have this honour ascribed to us, as if such work were only commanded and imposed upon us. But we confess, and witness openly with the Lord Jesus Christ, that it shall first happen that the stones shall arise, and offer their service, before there shall be any want of executors and accomplisners of God's counsel; yea, the Lord God hath already sent before certain messengers, which should testify his will, to wit, some new stars, which do appear and are seen in the firmament in Serpentario and Cygno, which signify and give themselves known to everyone, that they are powerful Signacula of great weighty matters. So then, the secret his writings and characters are most necessary for all such things which are found out by men. Although that great book of nature stands open to all men, yet there are but few that can read and understand the same. For as there is given to man two instruments to hear, likewise two to see, and two to smell, but only one to speak, and it were but vain to expect speech from the ears, or hearing from the eyes. So there hath been ages or times which have seen, there have also been ages that have heard, smelt, and tasted. Now there remains yet that which in short time, honour shall be likewise given to the tongue, and by the same; what before times hath been seen, heard, and smelt, now finally shall be spoken and uttered forth, when the World shall awake out of her heavy and drowsy sleep, and with an open heart, bare-head, and bare-foot, shall merrily and joyfully meet the new arising Sun.

These characters and letters, as God hath here and there incorporated them in the Holy Scriptures, the Bible, so hath he imprinted them in all beasts. So that like as the mathematician and astronomer can long before see and know the eclipses which are to come, so we may verily foreknow and foresee the darkness of obscurations of the Church, and how long they shall last. From the which characters or letters we have borrowed our magic writing, and have found out, and made, a new language for ourselves, in the which withal is expressed and declared the nature of all things. So that it is no wonder that we are not so eloquent in other languages, the which we know that they are altogether disagreeing to the language of our forefathers, Adam and Enoch, and were through the Babylonical confusion wholly hidden.

But we must also let you understand that there are yet some Eagles' Feathers in our way, the which do hinder our purpose. Wherefore we do admonish everyone for to read diligently and continually the Holy Bible, for he that taketh all his pleasures therein, he shall know that he prepared for himself an excellent way to come to our Fraternity. For as this is the whole sum and content of our rule, that every letter or character which is in the world ought to be learned and regarded well; so those are like unto us, and are very near allied unto us, who do make the Holy Bible a rule of their life, and an aim and end of all their studies: yea to let it be a compendium and content of the whole world. And not only to have it continually in the mouth, but to know how to apply and direct the true understanding of it to all times and ages of the world. Also, it is not our custom to prostitute and make so common the Holy Scriptures; for there are innumerable expounders of the same; some alleging and wresting it to serve for their opinion, some to scandal it, and most wickedly do like it to a nose of wax, which alike should serve the divines,

philosophers, physicians, and mathematicians, against all the which we do openly witness and acknowledge, that from the beginning of the world there hath not been given unto men a more worthy, a more excellent, and more admirable and wholesome Book than the Holy Bible. Blessed is he that hath the same, yet more blessed is he who reads it diligently, but most blessed of all is he that truly understandeth the same, for he is most like to God, and doth truly understandeth the same, for his most like to God, and doth come most near to him. But whatsoever hath been said in the Fama concerning the deceivers against the transmutation of metals, and the highest medicine in the world, the same is thus to be understood, that this so great gift of God we do in no manner set at naught, or dispise it. But because she bringeth not with her always the knowledge of Nature, but this bringeth forth not only medicine, but also maketh manifest and open unto us innumerable secrets and wonders. Therefore it is requisite, that we be earnest to attain to the understanding and knowledge of philosophy. And moreover, excellent wits ought not to be drawn to the tincture of metals, before they be exercised well in the knowledge of Nature. He must needs be an insatiable creature, who is come so far, that neither poverty nor sickness can hurt him, yea, who is exalted above all other men, and hath rule over that, the which doth anguish, trouble and pain others, yet will give himself again to idle things, as to build houses, make wars, and use al manner of pride, because he hath gold and silver infinite store. God is far otherwise pleased, for he exalteth the lowly, and pulleth down the proud with disdain; to those which are of few works, he sendeth his holy Angel to speak with them, but the unclean babblers he driveth in the wilderness and solitary places. The which is the right reward of the Romish seducers, who have vomited forth their blasphemies against Christ, and as yet do not abstain from their lies in this clear shining light. In Germany all their abominations and detestable tricks have been disclosed, that thereby he may fully fulfill the measure of sin, and draw near to the end of his punishment. Therefore one day it will come to pass, that the mouth of those vipers will be stopped and the triple crown will be brought to nought, as thereof at our meeting shall more plain and at large be discoursed. For conclusion of our Confession, we must earnestly admonish you, that you put away, if not all, yet the most books written by false Alchemists, who do think it but a jest, or a pastime, when they either misuse the Holy Trinity, when they do apply it to vain things, or deceive the people with most strange figures, and dark sentences and speeches, and cozen the simple of their money; as there are nowadays too many such books set forth, which the Enemy of man's welfare doth daily, and will to the end, mingle among the good seed, thereby to make the Truth more difficult to be believed, which in herself is simple, easy, and naked, but contrarily Falsehood is proud, haughty, and coloured with a kind of lustre of seeming godly and of humane wisdom. Ye that are wise eschew such books, and turn unto us, who seek not your moneys, but offer unto you most willingly our great treasures. We hunt not after your goods with invented lying tinctures, but desire to make you partakes of our goods. We speak unto you by parables, but would willingly bring you to the right, simple, easy and ingenuous exposition, understanding, declaration, and knowledge of all secrets. We desire not to be received by you, but invite you unto our more than kingly houses and palaces, and that verily not by our own proper motion, but (that you likewise may know it) as forced unto it, by the instigation of the Spirit of God, by his admonitions, and by the occasion of this present time. What think you, loving people, and how seem you affected, seeing that you now understand and know, that we acknowledge ourselves truly and sincerely to profess Christ, condemn the Pope, addict ourselves to the true Philosophy, lead a Christian life, and daily call, entreat and invite many more unto our Fraternity, unto whom the same Light of God likewise appeareth? Consider you not at length how you might begin with us, not only by pondering the Gifts which are in you, and by experience which you have in the word of God, beside the careful consideration of the imperfection of all arts, and many other unfitting things, to seek for an amendment therein; to appease God, and to accommodate you for the time wherein you live. Certainly if you will perform the same, this profit will follow, that all those goods which Nature hath in all parts of the world wonderfully dispersed, shall at one time altogether be given unto you, and shall easily disburden you of all that which obscureth the understanding of man, and hindereth the working thereof, like unto the vain eccentrics and epicycles. But those pragmatial and busy-headed men, who either are blinded with the glittering of gold, or (to say more truly) who are now honest, but by; thinking such great riches should never fail, might easily be corrupted, and brought to idleness, and to riotous proud living, those we desire that they would not trouble us with their idle and vain crying. But let them think, that although there be a medicine to be had which might fully cure all diseases, nevertheless those whom God hath destined to plague with diseases, nevertheless those whom God hath destined to plague with diseases, and to keep under the rod of correction, such shall never obtain any such medicine. Even in such manner, although we might enrich the whole world, and endue them with learning, and might release it from innumerable miseries, yet shall we never be manifested and made known unto any many, without the especial pleasure of God; yea, it shall be so far from him whosoever thinks to get the benefit and be partaker of our riches and knowledge, without and against the will of God, that he shall sooner lose his life in seeking and searching for us, than to find us, and attain to come to the wished happiness of the Fraternity of the Rosy Cross.

# Chymical Wedding - First Day

This version was edited, from the Foxcroft English edition of 1690, into modern English by Adam McLean and Deirdre Green, and formed the basis of the Magnum Opus Edition, published in 1984.

[Go to the Second Day](#)

[. Back to Rosicrucian page.](#)

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On an evening before Easter Day, I sat at a table, and having (as my custom was) in my humble prayer sufficiently conversed with my Creator, and considered many great mysteries (whereof the Father of Lights his Majesty had shown me not a few) and being now ready to prepare in my heart, together with my dear Paschal Lamb, a small, unleavened, undefiled cake; all of a sudden arose so horrible a tempest, that I imagined no other but that through its mighty force, the hill on which my little house was founded would fly into pieces.

But inasmuch as this, and the like from the Devil (who had done me many a spite) was no new thing to me, I took courage, and persisted in my meditation, till somebody in an unusual manner touched me on the back; whereupon I was so hugely terrified, that I dared hardly look about me; yet I showed myself as cheerful as (in such occurrences) human frailty would permit. Now the same thing still twitching me several times by the coat, I looked back, and behold it was a fair and glorious lady, whose garments were all sky-coloured, and curiously (like Heaven) bespangled with golden stars; in her right hand she bore a trumpet of beaten gold, on which a Name was engraved which I could well read but am as yet forbidden to reveal it. In her left hand she had a great bundle of letters of all languages, which she (as I afterwards understood) was to carry to all countries. She also had large and beautiful wings, full of eyes throughout, with which she could mount aloft, and fly swifter than any eagle.

I might perhaps have been able to take further notice of her, but because she stayed so little time with me, and terror and amazement still possessed me, I had to be content. For as soon as I turned about, she turned her letters over and over, and at length drew out a small one, which with great reverence she laid down upon the table, and without giving one word, departed from me. But in her mounting upward, she gave so mighty a blast on her gallant trumpet, that the whole hill echoed from it, and for a full quarter of an hour after, I could hardly hear my own words.

In so unlooked for an adventure I was at a loss, how either to advise or to assist my poor self, and therefore fell upon my knees and besought my Creator to permit nothing contrary to my eternal happiness to befall me. Whereupon with fear and trembling, I went to the letter, which was now so heavy, that had it been mere gold it could hardly have been so weighty. Now as I was diligently viewing it, I found a little seal, on which a curious cross with this inscription, IN HOC SIGNO VINCES, was engraved.

Now as soon as I espied this sign I was the more comforted, as not being ignorant that such a seal was little acceptable, and much less useful, to the Devil. Whereupon I tenderly opened the letter, and within it, in an azure field, in golden letters, found the following verses written.

This day, today  
Is the Royal Wedding day.  
For this thou wast born  
And chosen of God for joy  
Thou mayest go to the mountain  
Whereon three temples stand,  
And see there this affair.  
Keep watch  
Inspect thyself  
And shouldst thou not bathe thoroughly  
The Wedding may work thy bane.  
Bane comes to him who faileth here  
Let him beware who is too light.

Below was written : Sponsus and Sponsa.

As soon as I had read this letter, I was presently like to have fainted away, all my hair stood on end, and a cold sweat tricked down my whole body. For although I well perceived that this was the appointed wedding, of which seven years before I was acquainted in a bodily vision, and which now for so long a time I had with great earnestness

awaited, and which lastly, by the account and calculation of the planets, I had most diligently observed, I found so to be, yet could I never foresee that it must happen under such grievous perilous conditions. For whereas I before imagined, that to be a welcome and acceptable guest, I needed only to be ready to appear at the wedding, I was now directed to Divine Providence, of which until this time I was never certain.

I also found by myself, the more I examined my self, that in my head there was nothing but gross misunderstanding, and blindness in mysterious things, so that I was not able to comprehend even those things which lay under my feet, and which I daily conversed with, much less that I should be born to the searching out and understanding of the secrets of Nature, since in my opinion Nature might everywhere find a more virtuous disciple, to whom to entrust her precious, though temporary and changeable, treasures.

I found also that my bodily behaviour, and outward good conversation, and brotherly love towards my neighbour, was not duly purged and cleansed. Moreover the tickling of the flesh manifested itself, whose affection was bent only to pomp and bravery, and worldly pride, and not to the good of mankind: and I was always contriving how by this art I might in a short time abundantly increase my profit and advantage, rear up stately palaces, make myself an everlasting name in the world, and other similar carnal designs. But the obscure words concerning the three temples particularly afflicted me, which I was not able to make out by any after-speculation, and perhaps should not have done so yet, had they not been wonderfully revealed to me.

Thus stuck between hope and fear, examining my self again and again, and finding only my own frailty and impotence, not being in any way able to succour myself, and exceedingly amazed at the forementioned threatening, at length I betook myself to my usual and most secure course - after I had finished my earnest and most fervent prayer, I laid myself down in my bed, so that perchance my good angel by the Divine permission might appear, and (as it had sometimes formerly happened) instruct me in this doubtful affair. Which to the praise of God, my own good, and my neighbours' faithful and hearty warning and amendment, did now likewise come about.

For I was yet scarcely fallen asleep, when I thought that I, together with an innumerable multitude of men, lay fettered with great chains in a dark dungeon, in which, without the least glimpse of light, we swarmed like bees one over another, and thus rendered each other's affliction more grievous. But although neither I nor any of the rest could see one jot, yet I continually heard one heaving himself above the other, when his chains and fetters had become ever so slightly lighter, though none of us had much reason to shove up above the other, since we were all captive wretches.

Now when I with the rest had continued a good while in this affliction, and each was still reproaching the other with his blindness and captivity, at length we heard many trumpets sounding together and kettle drums beating in such a masterly fashion, that it even revived us in our calamity and made us rejoice. During this noise the cover of the dungeon was lifted up from above, and a little light let down to us. Then first might truly have been discerned the bustle we kept, for all went pell-mell, and he who perchance had heaved himself up too much, was forced down again under the others' feet. In brief, each one strove to be uppermost. Neither did I myself linger, but with my weighty fetters slipped up from under the rest, and then heaved myself upon a stone, which I laid hold of; howbeit, I was caught at several times by others, from whom yet as well as I might, I still guarded myself with hands and feet. For we imagined no other but that we should all be set at liberty, which yet fell out quite otherwise.

For after the nobles who looked upon us from above through the hole had recreated themselves a while with our struggling and lamenting, a certain hoary-headed ancient man called to us to be quiet, and having scarcely obtained this, began (as I still remember) to speak on thus:

If the poor human race  
Were not so arrogant  
It would have been given much good  
From my mother's heritage,  
But because the human race will not take heed  
It lies in such straits  
And must be held in prison.  
And yet my dearest mother  
Will not regard their mischief,  
She leaves her lovely gifts  
That many a man might come to the light,  
Though this may chance but seldom  
That they be better prized  
Nor reckoned as mere fable.

Therefore in honour of the feast  
Which we shall hold today,  
That her grace may be multiplied  
A good work will she do :  
The rope will now be lowered  
Whoever may hang on to it  
He shall be freed.

He had scarcely finished speaking when an ancient matron commanded her servants to let down the cord seven times into the dungeon, and draw up whosoever could hang upon it. Good God! that I could sufficiently describe the hurry and disquiet that then arose amongst us; for everyone strove to get to the cord, and yet only hindered each other. But after seven minutes a sign was given by a little bell, whereupon at the first pull the servants drew up four. At that time I could not get very near the cord, having (as is beforementioned) to my huge misfortune, betaken myself to a stone at the wall of the dungeon; and thereby I was made unable to get to the cord which descended in the middle.

The cord was let down the second time, but many, because their chains were too heavy, and their hands too tender, could not keep their hold on the cord, but with themselves beat down many another who else perhaps might have held fast enough; nay, many a one was forcibly pulled off by another, who yet could not himself get at it, so mutually envious were we even in this our great misery. But they of all others most moved my compassion whose weight was so heavy that they tore their very hands from their bodies, and yet could not get up. Thus it came to pass that at those five times very few were drawn up. For as soon as the sign was given, the servants were so nimble at drawing the cord up, that the most part tumbled one upon another, and the cord, this time especially, was drawn up very empty.

Whereupon the greatest part, and even I myself, despaired of redemption, and called upon God that he would have pity on us, and (if possible) deliver us out of this obscurity; who then also heard some of us. For when the cord came down the sixth time, some of them hung themselves fast upon it; and whilst being drawn up, the cord swung from one side to the other, and (perhaps by the will of God) came to me, and I suddenly caught it, uppermost above all the rest, and so at length beyond hope came out. At which I rejoiced exceedingly, so that I did not perceive the wound which during the drawing up I had received on my head from a sharp stone, until I, with the rest who were released (as was always done before) had to help with the seventh and last pull; at which time through straining, the blood ran down all over my clothes, which I nevertheless because of my joy did not take notice of. Now when the last drawing up on which the most of all hung was finished, the matron caused the cord to be laid aside, and asked her aged son to declare her resolution to the rest of the prisoners, who after he had thought a little spoke thus unto them.

Ye childer dear  
Ye who are here,  
It is completed  
What long hath been known,  
The great favour which my mother  
Hath here shown you twain  
Ye should not disdain :  
A joyful time shall soon be come.  
When each shall be the other's equal,  
No one be poor or rich,  
And who was given great commands  
Must bring much with him now,  
And who was much entrusted with  
Stripped to the skin will be,  
Wherefore leave off your lamentation  
Which is but for a few days.

As soon as he had finished these words, the cover was again put to and locked down, and the trumpets and kettle-drums began afresh, yet the noise of them could not be so loud but that the bitter lamentation of the prisoners which arose in the dungeon was heard above all, which soon also caused my eyes to run over.

Presently afterwards the ancient matron, together with her son, sat down on seats before prepared, and commanded the redeemed should be told. Now as soon as she had demanded everyone's name, which were also written down by

a little page; having viewed us all, one after another, she sighed, and spoke to her son, so that I could well hear her, "Ah, how heartily I am grieved for the poor men in the dungeon! I would to God I could release them all." To which her son replied, "It is, mother, thus ordained by God, against whom we may not contend. If we were all of us lords, and possessed all the goods upon Earth, and were seated at table, who would there then be to bring up the service?"

Whereupon his mother held her peace, but soon after she said, "Well, however, let these be freed from their fetters," which was likewise presently done, and I was the last except a few; yet I could not refrain (though I still looked upon the rest) but bowed myself before the ancient matron, and thanked God that through her, he had graciously and fatherly vouchsafed to bring me out of such darkness into the light. After me the rest did likewise, to the satisfaction of the matron.

Lastly, to everyone was given a piece of gold for a remembrance, and to spend by the way, on the one side of which was stamped the rising sun, and on the other (as I remember) these three letters, D.L.S.; and therewith everyone had license to depart, and was sent to his own business with this annexed limitation, that we to the glory of God should benefit our neighbours, and reserve in silence what we had been entrusted with; which we also promised to do, and so departed one from another. But because of the wounds which the fetters had caused me, I could not well go forward, but halted on both feet, which the matron presently espied, laughing at it, and calling me again to her said thus to me: "My son, do not let this defect afflict you, but call to mind your infirmities, and therewith thank God who has permitted you even in this world, and in your state of imperfection, to come into so high a light; and keep these wounds for my sake."

Whereupon the trumpets began to sound again, which gave me such a shock that I woke up, and then first perceived that it was only a dream, but it so strongly impressed my imagination that I was still perpetually troubled about it, and I thought I still felt the wounds on my feet. Howbeit, by all these things I understood well that God had vouchsafed that I should be present at this mysterious and bidden wedding. Wherefore with childlike confidence I returned thanks to his Divine Majesty, and besought him that he would further preserve me in fear of him, that he would daily fill my heart with wisdom and understanding, and at length graciously (without deserting me) conduct me to the desired end.

Hereupon I prepared myself for the way, put on my white linen coat, girded my loins, with a blood-red ribbon bound cross-ways over my shoulder. In my hat I stuck four red roses, so that I might sooner be noticed amongst the throng by this token. For food I took bread, salt and water, which by the counsel of an understanding person I had at certain times used, not without profit, in similar occurrences.

But before I left my cottage, I first, in this my dress and wedding garment, fell down upon my knees, and besought God that in case such a thing were, he would vouchsafe me a good issue. And thereupon in the presence of God I made a vow that if anything through his grace should be revealed to me, I would employ it to neither my own honour nor my own authority in the world, but to the spreading of his Name, and the service of my neighbour. And with this vow, and good hope, I departed out of my cell with joy.

## Chymical Wedding - Second Day

[Go to the Third Day](#) . [Back to Rosicrucian page](#).

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I had hardly got out of my cell into a forest when I thought the whole heaven and all the elements had already trimmed themselves in preparation for this wedding. For even the birds chanted more pleasantly than before, and the young fawns skipped so merrily that they made my heart rejoice, and moved me to sing; wherefore with a loud voice I thus began:

Rejoice dear bird  
And praise thy Maker,  
Raise bright and clear thy voice,  
Thy God is most exalted,  
Thy food he hath prepared for thee  
To give thee in due season.  
So be content therewith,  
Wherefore shalt thou not be glad,  
Wilt thou arraign thy God



That he hath made thee bird?  
Wilt trouble thy wee head  
That he made thee not a man?  
Be still, he hath it well bethought  
And be content therewith.  
What do I then, a worm of earth  
To judge along with God?  
That I in this heaven's storm  
Do wrestle with all art.  
Thou canst not fight with God.  
And whoso is not fit for this, let him be sped away  
O Man, be satisfied  
That he hath made thee not the King  
And take it not amiss,  
Perchance hadst thou despised his name,  
That were a sorry matter :  
For God hath clearer eyes than that  
He looks into thy heart,  
Thou canst not God deceive.

This I sang now from the bottom of my heart throughout the whole forest, so that it resounded from all parts, and the hills repeated my last words, until at length I saw a curious green heath, to which I betook myself out of the forest. Upon this heath stood three lovely tall cedars, which by reason of their breadth afforded excellent and desired shade, at which I greatly rejoiced. For although I had not hitherto gone far, yet my earnest longing made me very faint, whereupon I hastened to the trees to rest a little under them. But as soon as I came somewhat closer, I saw a tablet fastened to one of them, on which (as afterwards I read) in curious letters the following words were written:

"God save you, stranger! If you have heard anything concerning the nuptials of the King, consider these words. By us the Bridegroom offers you a choice between four ways, all of which, if you do not sink down in the way, can bring you to his royal court. The first is short but dangerous, and one which will lead you into rocky places, through which it will scarcely be possible to pass. The second is longer, and takes you circuitously; it is plain and easy, if by the help of the Magnet you turn neither to left nor right. The third is that truly royal way which through various pleasures and pageants of our King, affords you a joyful journey; but this so far has scarcely been allotted to one in a thousand. By the fourth no man shall reach the place, because it is a consuming way, practicable only for incorruptible bodies. Choose now which one you will of the three, and persevere constantly therein, for know whichever you will enter, that is the one destined for you by immutable Fate, nor can you go back in it save at great peril to life. These are the things which we would have you know. But, ho, beware! you know not with how much danger you commit yourself to this way, for if you know yourself to be obnoxious by the smallest fault to the laws of our King, I beseech you, while it is still possible, to return swiftly to your house by the way you came."

As soon as I read this writing all my joy nearly vanished again, and I who before sang merrily, began now inwardly to lament. For although I saw all the three ways before me, and understood that henceforward it was vouchsafed to me to choose one of them, yet it troubled me that if I went the stony and rocky way, I might get a miserable and deadly fall, or if I took the long one, I might wander out of it through byways, or be in other ways detained in the great journey. Neither could I hope that I amongst thousands should be the very one who should choose the royal way. I saw likewise the fourth before me, but it was so environed with fire and exaltations, that I did not dare draw near it by much, and therefore again and again considered whether I should turn back, or take any of the ways before me. I considered well my own unworthiness, but the dream still comforted me that I was delivered out of the tower; and yet I did not dare confidently rely upon a dream; whereupon I was so perplexed in various ways, that very great weariness, hunger and thirst seized me.

Whereupon I presently drew out my bread and cut a slice of it; which a snow-white dove of whom I was not aware, sitting upon the tree, saw, and therewith (perhaps according to her usual manner) came down. She betook herself very familiarly with me, and I willingly imparted my food to her, which she received, and so with her prettiness she again refreshed me a little. But as soon as her enemy, a most black raven, perceived it, he straightaway darted down upon the dove, and taking no notice of me, would force away the dove's food, and she could not guard herself otherwise than by flight. Whereupon they both flew together towards the south, at which I was so hugely incensed

and grieved that without thinking what I did, I hastened after the filthy raven, and so against my will ran into one of the forementioned ways a whole field's length. And thus the raven having been chased away, and the dove delivered, I then first observed what I had inconsiderately done, and that I was already entered into a way, from which under peril of great punishment I could not retire. And though I had still wherewith in some measure to comfort myself, yet that which was worst of all to me was that I had left my bag and bread at the tree, and could never retrieve them. For as soon as I turned myself about, a contrary wind was so strong against me that it was ready to fell me. But if I went forward on the way, I perceived no hindrance at all. From which I could easily conclude that it would cost me my life if I should set myself against the wind, wherefore I patiently took up my cross, got up onto my feet, and resolved, since so it must be, that I would use my utmost endeavour to get to my journey's end before night. Now although many apparent byways showed themselves, yet I still proceeded with my compass, and would not budge one step from the Meridian Line; howbeit the way was often so rugged and impassable, that I was in no little doubt of it. On this way I constantly thought upon the dove and the raven, and yet could not search out the meaning; until at length upon a high hill afar off I saw a stately portal, to which, not regarding how far it was distant both from me and from the way I was on, I hastened, because the sun had already hid himself under the hills, and I could see no abiding place elsewhere; and this verily I ascribe only to God, who might well have permitted me to go forward in this way, and withheld my eyes that so I might have gazed beside this gate.

To this I now made great haste, and reached it in so much daylight as to take a very competent view of it. Now it was an exceedingly royal beautiful portal, on which were carved a multitude of most noble figures and devices, every one of which (as I afterwards learned) had its peculiar signification. Above was fixed a pretty large tablet, with these words, "Procul hinc, procul ite profani" ("keep away, you who are profane"), and other things more, that I was earnestly forbidden to relate.

Now as soon as I came under the portal, there straightaway stepped forth one in a sky-coloured habit, whom I saluted in a friendly manner; and though he thankfully returned this salute, yet he instantly demanded of me my letter of invitation. O how glad was I that I had then brought it with me! For how easily might I have forgotten it (as it also chanced to others) as he himself told me! I quickly presented it, wherewith he was not only satisfied, but (at which I much wondered) showed me abundance of respect, saying, "Come in my brother, you are an acceptable guest to me"; and entreated me not to withhold my name from him. Now I having replied that I was a Brother of the Red-Rosy Cross, he both wondered and seemed to rejoice at it, and then proceeded thus: "My brother, have you nothing about you with which to purchase a token?" I answered that my ability was small, but if he saw anything about me he had a mind to, it was at his service. Now he having requested of me my bottle of water, and I having granted it, he gave me a golden token on which stood no more than these two letters, S.C., entreating me that when it stood me in good stead, I would remember him. After which I asked him how many had come in before me, which he also told me, and lastly out of mere friendship gave me a sealed letter to the second Porter.

Now having lingered some time with him, the night grew on. Whereupon a great beacon upon the gates was immediately fired, so that if any were still upon the way, he might make haste thither. But the way, where it finished at the castle, was enclosed on both sides with walls, and planted with all sorts of excellent fruit trees, and on every third tree on each side lanterns were hung up, in which all the candles were lighted with a glorious touch by a beautiful Virgin, dressed in sky-colour, which was so noble and majestic a spectacle that I yet delayed somewhat longer than was requisite. But at length after sufficient information, and an advantageous instruction, I departed friendlily from the first Porter.

On the way, I would gladly have known what was written in my letter, yet since I had no reason to mistrust the Porter, I forbore my purpose, and so went on the way, until I came likewise to the second gate, which though it was very like the other, yet it was adorned with images and mystic significations. On the affixed tablet was "Date et dabitur vobis" ("give and it shall be given unto you"). Under this gate lay a terrible grim lion chained, who as soon as he saw me arose and made at me with great roaring; whereupon the second Porter who lay upon a stone of marble woke up, and asked me not to be troubled or afraid, and then drove back the lion; and having received the latter which I gave him with trembling, he read it, and with very great respect said thus to me: "Now welcome in God's Name to me the man who for a long time I would gladly have seen." Meanwhile he also drew out a token and asked me whether I could purchase it. But having nothing else left but my salt, I presented it to him, which he thankfully accepted. Upon this token again stood only two letters, namely, S.M.

I was just about to enter into discourse with him, when it began to ring in the castle, whereupon the Porter counseled me to run, or else all the pains and labour I had hitherto undergone would serve to no purpose, for the lights above were already beginning to be extinguished. Whereupon I went with such haste that I did not heed the Porter, I was in such anguish; and truly it was necessary, for I could not run so fast but that the Virgin, after whom all the lights were put out, was at my heels, and I should never have found the way, had she not given me some light with her torch. I was moreover constrained to enter right next to her, and the gate was suddenly clapped to, so that a part of my coat

was locked out, which I was verily forced to leave behind me. For neither I, nor they who stood ready without and called at the gate, could prevail with the Porter to open it again, but he delivered the keys to the Virgin, who took them with her into the court.

Meanwhile I again surveyed the gate, which now appeared so rich that the whole world could not equal it. Just by the door were two columns, on one of which stood a pleasant figure with this inscription, "Congratulor". The other, which had its countenance veiled, was sad, and beneath was written, "Condoleo". In brief, the inscriptions and figures were so dark and mysterious that the most dextrous man on earth could not have expounded them. But all these (if God permits) I shall before long publish and explain.

Under this gate I was again to give my name, which was this last time written down in a little vellum book, and immediately with the rest despatched to the Lord Bridegroom. It was here where I first received the true guest token, which was somewhat smaller than the former, but yet much heavier. Upon this stood these letters, S.P.N. Besides this, a new pair of shoes were given me, for the floor of the castle was laid with pure shining marble. My old shoes I was to give away to one of the poor who sat in throngs, although in very good order, under the gate. I then bestowed them upon an old man, after which two pages with as many torches conducted me into a little room.

There they asked me to sit down on a form, which I did, but they, sticking their torches in two holes, made in the pavement, departed and thus left me sitting alone. Soon after I heard a noise, but saw nothing, and it proved to be certain men who stumbled in upon me; but since I could see nothing, I had to suffer, and wait to see what they would do with me. But presently perceiving them to be barbers, I entreated them not to jostle me so, for I was content to do whatever they desired; whereupon they quickly let me go, and so one of them (whom I could not yet see) finely and gently cut away the hair round about from the crown of my head, but over my forehead, ears and eyes he permitted my ice-grey locks to hang. In this first encounter (I must confess) I was ready to despair, for inasmuch as some of them shoved me so forcefully, and yet I could see nothing, I could think nothing other but that God for my curiosity had suffered me to miscarry. Now these invisible barbers carefully gathered up the hair which was cut off, and carried it away with them.

After which the two pages entered again, and heartily laughed at me for being so terrified. But they had scarcely spoken a few words with me when again a little bell began to ring, which (as the pages informed me) was to give notice for assembling. Whereupon they asked me to rise, and through many walks, doors and winding stairs lit my way into a spacious hall. In this room was a great multitude of guests, emperors, kings, princes, and lords, noble and ignoble, rich and poor, and all sorts of people, at which I greatly marvelled, and thought to myself, 'ah, how gross a fool you have been to engage upon this journey with so much bitterness and toil, when (behold) here are even those fellows whom you know well, and yet never had any reason to esteem. They are now all here, and you with all your prayers and supplications have hardly got in at last'. This and more the Devil at that time injected, while I notwithstanding (as well as I could) directed myself to the issue.

Meanwhile one or other of my acquaintance here and there spoke to me: "Oh Brother Rosencreutz! Are you here too?"

"Yes (my brethren)," I replied, "the grace of God has helped me in too".

At which they raised mighty laughter, looking upon it as ridiculous that there should be need of God in so slight an occasion. Now having demanded each of them concerning his way, and finding that most of them were forced to clamber over the rocks, certain trumpets (none of which we yet saw) began to sound to the table, whereupon they all seated themselves, every one as he judged himself above the rest; so that for me and some other sorry fellows there was hardly a little nook left at the lowermost table.

Presently the two pages entered, and one of them said grace in so handsome and excellent a manner, that it made the very heart in my body rejoice. However, certain great Sr John's made but little reckoning of them, but jeered and winked at one another, biting their lips within their hats, and using other similar unseemly gestures. After this, meat was brought in, and although no one could be seen, yet everything was so orderly managed, that it seemed to me as if every guest had his own attendant. Now my artists having somewhat recreated themselves, and the wine having removed a little shame from their hearts, they presently began to vaunt and brag of their abilities. One would prove this, another that, and commonly the most sorry idiots made the loudest noise. Ah, when I call to mind what preternatural and impossible enterprises I then heard, I am still ready to vomit at it. In a word, they never kept in their order, but whenever one rascal here, another there, could insinuate himself in between the nobles, then they pretended to having finished such adventures as neither Samson nor yet Hercules with all their strength could ever have achieved: this one would discharge Atlas of his burden; the other would again draw forth the three-headed Cerberus out of Hell. In brief, every man had his own prate, and yet the greatest lords were so simple that they believed their pretences, and the rogues so audacious, that although one or other of them was here and there rapped over the fingers with a knife, yet they flinched not at it, but when anyone perchance had filched a gold-chain, then they would all hazard for the same.

I saw one who heard the rustling of the heavens. The second could see Plato's Ideas. A third could number Democritus's atoms. There were also not a few pretenders to the perpetual motion. Many a one (in my opinion) had good understanding, but assumed too much to himself, to his own destruction. Lastly, there was one also who found it necessary to persuade us out of hand that he saw the servitors who attended us, and would have persuaded us as to his contention, had not one of these invisible waiters reached him such a handsome cuff upon his lying muzzle, that not only he, but many more who were by him, became as mute as mice.

But it pleased me most of all, that all those of whom I had any esteem were very quiet in their business, and made no loud cry of it, but acknowledged themselves to be misunderstanding men, to whom the mysteries of nature were too high, and they themselves much too small. In this tumult I had almost cursed the day when I came here; for I could not behold but with anguish that those lewd vain people were above at the board, but I in so sorry a place could not rest in quiet, one of those rascals scornfully reproaching me for a motley fool.

Now I did not realise that there was still one gate through which we must pass, but imagined that during the whole wedding I was to continue in this scorn, contempt and indignity, which I had yet at no time deserved, either from the Lord Bridegroom or the Bride. And therefore (in my opinion) he should have done well to sort out some other fool than me to come to his wedding. Behold, to such impatience the iniquity of this world reduces simple hearts. But this really was one part of my lameness, of which (as is before mentioned) I dreamed. And truly the longer this clamour lasted, the more it increased. For there were already those who boasted of false and imaginary visions, and would persuade us of palpably lying dreams.

Now there sat by me a very fine quiet man, who often discoursed of excellent matters. At length he said, "Behold my brother, if anyone should now come who were willing to instruct these blockish people in the right way, would he be heard?"

"No, verily", I replied.

"The world," he said, "is now resolved (whatever comes of it) to be cheated, and cannot abide to give ear to those who intend its good. Do you see that same cocks-comb, with what whimsical figures and foolish conceits he allures others to him. There one makes mouths at the people with unheard-of mysterious words. Yet believe me in this, the time is now coming when those shameful vizards shall be plucked off, and all the world shall know what vagabond impostors were concealed behind them. Then perhaps that will be valued which at present is not esteemed."

Whilst he was speaking in this way, and the longer the clamour lasted the worse it was, all of a sudden there began in the hall such excellent and stately music such as I never heard all the days of my life; whereupon everyone held his peace, and waited to see what would become of it. Now in this music there were all the sorts of stringed instruments imaginable, which sounded together in such harmony that I forgot myself, and sat so immovable that those who sat by me were amazed at me; and this lasted nearly half an hour, during which time none of us spoke one word. For as soon as anyone at all was about to open his mouth, he got an unexpected blow, nor did he know where it came from. I thought since we were not permitted to see the musicians, I should have been glad to view just all the instruments they were using. After half an hour this music ceased unexpectedly, and we could neither see or hear anything more.

Presently after, a great noise began before the door of the hall, with sounding and beating of trumpets, shalms and kettle-drums, as majestic as if the Emperor of Rome had been entering; whereupon the door opened by itself, and then the noise of the trumpets was so loud that we were hardly able to endure it. Meanwhile (to my thinking) many thousand small tapers came into the hall, all of which themselves marched in so very exact an order as altogether amazed us, till at last the two aforementioned pages with bright torches entered the hall, lighting the way of a most beautiful Virgin, all drawn on a gloriously gilded triumphant self-moving throne. It seemed to me that she was the very same who before on the way kindled and put out the lights, and that these attendants of hers were the very same whom she formerly placed at the trees. She was not now, as before, in sky-colour, but arrayed in a snow-white glittering robe, which sparkled with pure gold, and cast such a lustre that we could not steadily look at it. Both the pages were dressed in the same manner (although somewhat more modestly). As soon as they came into the middle of the hall, and had descended from the throne, all the small tapers made obeisance before her. Whereupon we all stood up from our benches, yet everyone stayed in his own place. Now she having showed to us, and we again to her, all respect and reverence, in a most pleasant tone she began to speak as follows:

The King, my gracious lord  
He is not far away,  
Nor is his dearest bride,  
Betrothed to him in honour.  
They have now with the greatest joy  
Beheld your coming hither.

Wherefore especially they would proffer  
Their favour to each one of you,  
And they desire from their heart's depth  
That ye at all times fare ye well,  
That ye have the coming wedding's joy  
Unmixed with others' sorrow.

Hereupon with all her small tapers she courteously bowed again, and soon after began as follows:

Ye know what in the invitation stands :  
No man hath been called hither  
Who hath not got from God already  
All gifts most beautiful,  
And hath himself adorned aright  
As well befits him here,  
Though some may not believe it,  
That any one so wayward be  
That on such hard conditions  
Should dare to make appearance  
When he hath not prepared himself  
For this wedding long before.  
So now they stand in hope  
That ye be well furnished with all good things,  
Be glad that in such hard times  
So many folk be found  
But men are yet so forward that  
They care not for their boorishness  
And thrust themselves in places where  
They are not called to be.  
Let no knave be smuggled in  
No rogue slip in with others.  
They will declare right openly  
That they a wedding pure will have,  
So shall upon the morrow's morn  
The artist's scales be set  
Wherein each one be weighed  
And found what he forgotten hath.  
Of all the host assembled here  
Who trusts him not in this  
Let him now stand aside.  
And should he bide here longer  
Then he will lose all grace and favour  
Be trodden underfoot,  
And he whose conscience pricketh him  
Shall be left in this hall today  
And by tomorrow he'll be freed  
But let him come hither never again.  
But he who knows what is behind him  
Let him go with his servant  
Who shall attend him to his room  
And there shall rest him for this day,  
For he awaits the scales with praise  
Else will his sleep be mighty hard.  
Let the others make their comfort here  
For he who goes beyond his means  
'Twere better he had hid away.

And now the best from each be hoped.

As soon as she had finished saying this, she again made reverence, and sprung cheerfully into her throne, after which the trumpets began to sound again, which yet was not forceful enough to take the grievous sighs away from many. So they conducted her invisibly away again, but most of the small tapers remained in the room, and one of them accompanied each of us.

In such perturbation it is not really possible to express what pensive thoughts and gestures were among us. Yet most of us were resolved to await the scale, and in case things did not work out well, to depart (as they hoped) in peace. I had soon cast up my reckoning, and since my conscience convinced me of all ignorance, and unworthiness, I purposed to stay with the rest in the hall, and chose rather to content myself with the meal I had already taken, than to run the risk of a future repulse. Now after everyone had each been conducted into a chamber (each, as I since understood, into a particular one) by his small taper, there remained nine of us, and among the rest he who discoursed with me at the table too. But although our small tapers did not leave us, yet soon after an hour's time one of the aforementioned pages came in, and, bringing a great bundle of cords with him, first demanded of us whether we had concluded to stay there; when we had affirmed this with sighs, he bound each of us in a particular place, and so went away with our small tapers, and left us poor wretches in darkness.

Then some first began to perceive the imminent danger, and I myself could not refrain from tears. For although we were not forbidden to speak, yet anguish and affliction allowed none of us to utter one word. For the cords were so wonderfully made that none could cut them, much less get them off his feet. Yet this comforted me, that still the future gain of many a one who had now taken himself to rest, would prove very little to his satisfaction. But we by only one night's penance might expiate all our presumption. Till at length in my sorrowful thoughts I fell asleep, during which I had a dream. Now although there is no great matter in it, yet I think it not impertinent to recount it. I thought I was upon a high mountain, and saw before me a great and large valley. In this valley were gathered together an unspeakable multitude of people, each of which had at his head a thread, by which he was hanged from Heaven; now one hung high, another low, some stood even almost upon the earth. But through the air flew up and down an ancient man, who had in his hand a pair of shears, with which he cut here one's, there another's thread. Now he that was close to the earth was so much more ready, and fell without noise, but when it happened to one of the high ones, he fell so that the earth quaked. To some it came to pass that their thread was so stretched that they came to the earth before the thread was cut. I took pleasure in this tumbling, and it gave my heart joy, when he who had over-exalted himself in the air about his wedding got so shameful a fall that it even carried some of his neighbours along with him. In a similar way it also made me rejoice that he who had all this while kept himself near the earth could come down so finely and gently that even the men next to him did not perceive it.

But being now in my highest fit of jollity, I was jogged unawares by one of my fellow captives, upon which I was awakened, and was very much discontented with him. However, I considered my dream, and recounted it to my brother, lying by me on the other side, who was not dissatisfied with it, but hoped that some comfort might be meant by it. In such discourse we spent the remaining part of the night, and with longing awaited the day.

## Chymical Wedding - Third Day

[Go to the Fourth Day](#) . [Back to Rosicrucian page](#).

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Now as soon as the lovely day was broken, and the bright Sun, having raised himself above the hills, had again took himself to his appointed office in the high Heaven, my good champions began to rise out of their beds, and leisurely to make themselves ready for the Inquisition. Whereupon, one after another, they came again into the hall, and saying good morning, demanded how we had slept that night; and having seen our bonds, there were some that reproved us for being so cowardly, and because we had not, rather, like them, hazarded upon all adventures. However, some of them whose hearts still smote them made no loud cry of the business. We excused ourselves with our ignorance, hoping we should now soon be set at liberty, and learn wisdom by this disgrace, that they on the contrary had not yet altogether escaped; and perhaps their greatest danger was still to come.

At length everyone being assembled again, the trumpets began again to sound and the kettle drums to beat as formerly, and we then imagined nothing other but that the Bridegroom was ready to present himself; which nevertheless was a huge mistake. For it was again the Virgin of yesterday, who had arrayed herself all in red velvet, and girded herself with a white scarf. On her head she had a green wreath of laurel, which greatly suited her. Her train was now no more of small tapers, but consisted of two hundred men in armour, who were all (like her) clothed

in red and white.

Now as soon as they were alighted from the throne, she came straight to us prisoners, and after she had saluted us, she said in few words: "That some of you have been aware of your wretched condition is hugely pleasing to my most mighty Lord, and he is also resolved you shall fare the better for it".

And having seen me in my habit, she laughed and said, "Goodness! Have you also submitted yourself to the yoke? I imagined you would have made yourself very smug". With which words she caused my eyes to run over. After which she commanded that we should be unbound, and coupled together and placed in a station where we might easily see the Scales. For, she said, it may yet fare better with them, than with the presumptuous who still stand here at liberty.

Meanwhile the scales, which were entirely of gold, were hung up in the middle of the hall; there was also a little table covered with red velvet, and seven weights placed on it. First of all there was a pretty big one, next four little ones, lastly two great ones. And these weights were so heavy in proportion to their bulk, that no man can believe or comprehend it. But each of the armoured men had, together with a naked sword, a strong rope; these she distributed according to the number of weights into seven bands, and out of every band chose one for their own weight; and then again sprang up into her high throne. Now as soon as she had made her reverence, in a very shrill tone she began to speak as follows:

Whoever goes into an artist's room  
And nothing knows of painting  
And yet will speak with much display  
Will yet be mocked by everyone.  
And he who enters artist's orders  
Who hath not been selected  
And begins to paint with much display  
Will yet be mocked by everyone.  
And who will to a wedding come  
And hath not bidden been,  
And yet doth come with much display  
Will yet be mocked by everyone.  
And who will climb upon these scales  
And find he weigheth not,  
But is shot up with mighty crash  
Will yet be mocked by everyone.

As soon as the Virgin had finished speaking, one of the pages commanded each one to place himself according to his order, and one after another to step in. Which one of the Emperors made no scruple of, but first of all bowed himself a little towards the Virgin, and afterwards in all his stately attire went up: whereupon each Captain put in his weight, against which (to the wonder of all) he held out. But the last was too heavy for him, so that he must go forth; and that he did with so much anguish that (as it seemed to me) the Virgin herself had pity on him, and beckoned to her people to hold their peace; yet the good Emperor was bound and delivered over to the Sixth Band. Next after him again there came another Emperor, who stepped haughtily into the Scale, and, having a great thick book under his gown, he imagined he would not fail; but he was scarcely able to abide the third weight, and was unmercifully flung down, and his book in that upheaval fell from him, and all the soldiers began to laugh, and he was delivered up bound to the Third Band. Thus it went also with some of the other Emperors, who were all shamefully laughed at and put in captivity.

After these there came forth a short little man with a curled brown beard, also an Emperor, who after the usual reverence got up, and held out so steadfastly, that I thought that had there been more weights ready he would have outstood them. To him the Virgin immediately arose, and bowed before him, making him put on a gown of red velvet, and finally gave him a branch of laurel, of which she had a good store upon her throne, upon the steps of which she asked him to sit down. Now how it fared with the rest of the Emperors, Kings and Lords after him, would take too long to recount; but I cannot leave unmentioned that few of those great personages held out. However, various eminent virtues (beyond my hopes) were found in many. One could stand out this, the second another, some two, some three, four or five, but few could attain to the just perfection; and everyone who failed was miserably laughed at by the bands.

After the Inquisition had also passed over the gentry, the learned, and unlearned, and all the rest, and in each condition perhaps one, it may be two, but for the most part none, was found perfect, it came at length to those honest

gentlemen the vagabond cheaters, and rascally Lapidem Spitalanficum makers, who were set upon the Scale with such scorn that I myself, in spite of all my grief, was ready to burst my belly with laughing, nor could the very prisoners themselves refrain. For the most part could not abide that severe trial, but were jerked out of the Scale with whips and scourges, and led to the other prisoners, but to a suitable band. Thus of so great a throng so few remained, that I am ashamed to reveal their number. However, there were persons of quality also amongst them, who notwithstanding were (like the rest) honoured with velvet robes and wreaths of laurel.

The Inquisition being completely finished, and none but we poor coupled hounds standing aside, at length one of the Captains stepped forth, and said, "Gracious Madam, if it please your Ladyship, let these poor men who acknowledged their misunderstanding be set upon the Scale too, without their incurring any danger of penalty, and only for recreation's sake, if perhaps anything that is right may be found amongst them".

In the first place I was in great perplexity, for in my anguish this was my only comfort, that I was not to stand in such ignominy, or to be lashed out of the Scale. For I did not doubt that many of the prisoners wished that they had stayed ten nights with us in the hall. Yet since the Virgin consented, so it must be, and we were untied and one after another set up. Now although the most part miscarried, they were neither laughed at, nor scourged, but peaceably placed on one side. My companion was the fifth, and he held out bravely, whereupon all, but especially the Captain who made the request for us, applauded him, and the Virgin showed him the usual respect. After him again two more were dispatched in an instant. But I was the eighth.

Now as soon as (with trembling) I stepped up, my companion who already sat by in his velvet looked friendlily upon me, and the Virgin herself smiled a little. But for as much as I outstood all the weights, the Virgin commanded them to draw me up by force, wherefore three men also hung on the other side of the beam, and yet nothing could prevail. Whereupon one of the pages immediately stood up, and cried out exceedingly loud, "THAT'S HE": upon which the other replied, "Then let him gain his liberty"; which the Virgin accorded. And, being received with due ceremonies, the choice was given me to release one of the captives, whosoever I pleased; whereupon I made no long deliberation, but elected the first Emperor whom I had long pitied, who was immediately set free, and with all respect seated amongst us.

Now the last being set up, and the weights proving too heavy for him, in the meantime the Virgin had spotted my roses, which I had taken out of my hat into my hands, and thereupon presently through her page graciously requested them of me, and I readily sent them to her.

And so this first Act was finished about ten in the morning. Whereupon the trumpets began to sound again, which nevertheless we could not as yet see. Meantime the bands were to step aside with their prisoners, and await the judgement. After which a council of the seven captains and us was set, and the business was propounded by the Virgin as President, who desired each one to give his opinion how the prisoners were to be dealt with. The first opinion was that they should all be put to death, yet one more severely than another, namely those who had presumptuously intruded themselves contrary to the express conditions. Others would have them kept close prisoners. Both of which pleased neither the President, nor me. At length by one of the Emperors (the same whom I had freed), my companion, and myself, the affair was brought to this point: that first of all the principal Lords should with a fitting respect be led out of the Castle; others might be carried out somewhat more scornfully. These would be stripped, and caused to run out naked; the fourth should be hunted out with rods, whips or dogs. Those who the day before willingly surrendered themselves, might be allowed to depart without any blame. And last of all those presumptuous ones, and they who behaved themselves so unseemly at dinner the day before, should be punished in body and life according to each man's demerit. This opinion pleased the Virgin well, and obtained the upper hand. There was moreover another dinner vouchsafed them, which they were soon told about. But the execution was deferred till twelve noon.

Herewith the Senate arose, and the Virgin also, together with her attendants, returned to her usual quarter. But the uppermost table in the room was allotted to us, they requesting us to take it in good part until the business was fully dispatched. And then we should be conducted to the Lord Bridegroom and the Bride, with which we were at present well content. Meanwhile the prisoners were again brought into the hall, and each man seated according to his quality. They were likewise told to behave themselves somewhat more civilly than they had done the day before, about which they yet did not need to have been admonished, for without this, they had already put up their pipes. And this I can boldly say, not with flattery, but in the love of truth, that commonly those persons who were of the highest rank best understood how to behave themselves in so unexpected a misfortune. Their treatment was but indifferent, yet respectful; neither could they yet see their attendants, but to us they were visible, at which I was exceedingly joyful. Now although Fortune had exalted us, yet we did not take upon us more than the rest, advising them to be of good cheer, the event would not be so bad. Now although they would gladly have us reveal their sentence, yet we were so deeply obligated that none of us dared open his mouth about it.

Nevertheless we comforted them as well as we could, drinking with them to see if the wine might make them any



more cheerful. Our table was covered with red velvet, beset with drinking cups of pure silver and gold, which the rest could not behold without amazement and very great anguish. But before we had seated ourselves, in came the two pages, presenting everyone on the Bridegroom's behalf with the Golden Fleece with a flying Lion, requesting us to wear them at the table, and as became us, to observe the reputation and dignity of the Order which his Majesty had now vouchsafed us; and we should be ratified with suitable ceremonies. This we received with profoundest submission, promising obediently to perform whatsoever his Majesty should please. Besides these, the noble page had a schedule in which we were set down in order. And for my part I should not otherwise wish to conceal my place, if perhaps it might not be interpreted as pride in me, which is expressly against the fourth weight.

Now because our entertainment was exceedingly stately, we demanded of one of the pages whether we might not have leave to send some choice bit to our friends and acquaintances; he made no difficulty of it, and everyone sent plentifully to his acquaintances by the waiters, although they saw none of them; and because they did not know where it came from, I myself wished to carry something to one of them. But as soon as I had risen, one of the waiters was at my elbow, saying he desired me to take friendly warning, for if one of the pages had seen it, it would have come to the King's ear, who would certainly have taken it amiss of me; but since none had observed it but himself, he did not intend to betray me, but that I ought for the time to come to have better regard for the dignity of the order. With which words the servant really astonished me so much that for a long time afterwards I scarcely moved in my seat, yet I returned him thanks for his faithful warning, as well as I was able in my haste and fear. Soon after, the drums began to beat again, to which we were already accustomed: for we knew well it was the Virgin, so we prepared ourselves to receive her; she was now coming in with her usual train, upon her high seat, one of the pages bearing before her a very tall goblet of gold, and the other a patent in parchment. Having alighted from the seat in a marvellous skillful manner, she took the goblet from the page, and presented the same on the King's behalf, saying that it was brought from his Majesty, and that in honour of him we should cause it to go round. Upon the cover of this goblet stood Fortune curiously cast in gold, who had in her hand a red flying ensign, because of which I drunk somewhat more sadly, having been all too well acquainted with Fortune's waywardness. But the Virgin as well as us was adorned with the Golden Fleece and Lion, from which I observed that perhaps she was the president of the Order. So we asked of her how the Order might be named. She answered that it was not yet the right time to reveal this, till the affair with the prisoners was dispatched. And therefore their eyes were still veiled; and what had hitherto happened to us, was to them only like an offence and scandal, although it was to be accounted as nothing in regard to the honour that attended us. Hereupon she began to distinguish the patent which the other page held into two different parts, out of which about this much was read before the first company:

"That they should confess that they had too lightly given credit to false fictitious books, had assumed too much to themselves, and so come into this Castle, although they were never invited into it, and perhaps the most part had presented themselves with design to make their market here, and afterwards to live in greater pride and lordliness; and thus one had seduced another, and plunged him into this disgrace and ignominy, wherefore they were deservedly to be soundly punished."

Which they with great humility readily acknowledged, and gave their hands upon it. After which a severe check was given to the rest, much to this purpose:

"That they very well knew, and were in their consciences convinced, that they had forged false fictitious books, had fooled others, and cheated them, and thereby had diminished regal dignity amongst all. They knew likewise what ungodly deceitful figures they had made use of, in so much as they spared not even the Divine Trinity, but accustomed themselves to cheat people all the country over. It was also now as clear as day with what practices they had endeavoured to ensnare the true guests, and introduce the ignorant: in such a manner that it was manifest to all the world that they wallowed in open whoredom, adultery, gluttony, and other uncleannesses: All which was against the express orders of our Kingdom. In brief, they knew they had disparaged Kingly Majesty, even amongst the common sort, and therefore they should confess themselves to be manifest convicted vagabond-cheaters, knaves and rascals, whereby they deserved to be kept from the company of civil people, and severely punished."

The good artists were loath to come to this confession, but inasmuch as not only the Virgin herself threatened them, and swore that they would die, but the other party also vehemently raged at them, and unanimously cried out that they had most wickedly seduced them out of the Light, they at length, to prevent a huge misfortune, confessed the same with sadness, and yet withal alleged that what had happened here was not to be animadverted upon them in the worst sense. For inasmuch as the Lords were absolutely resolved to get into the Castle, and had promised great sums of money to that effect, each one had used all craft to seize upon something, and so things were brought to that state that was now manifest before their eyes. But just because it had not succeeded, "They", in their opinion, "had deserved no less than the Lords themselves; Who should have had so much understanding as to consider that, if anyone could be sure of getting in, he should not have clambered over the wall with them, that there should be so great peril for the sake of a slight gain?"

Their books also sold so well, that whoever had no other means to maintain himself, had to engage in such a deception. They hoped moreover, that if a right judgement were made, they should be found in no way to have miscarried, for they had behaved themselves towards the Lords, as became Servants, upon their earnest entreaty. But answer was made to them that his Royal Majesty had determined to punish them all, every man, although one more severely than another. For although what had been alleged by them was partly true, and therefore the Lords should not wholly be indulged, yet they had good reason to prepare themselves for death, they who had so presumptuously obtruded themselves, and perhaps seduced the more ignorant against their will; as likewise those who had violated Royal Majesty with false books, for the same might be shown from their very writings and books. Hereupon many began to lament, cry, weep, entreat and prostrate themselves most piteously, all of which notwithstanding could avail them nothing, and I marvelled much how the Virgin could be so resolute, when their misery caused our eyes to run over, and moved our compassion (although the most part of them had procured us much trouble and vexation). For she presently dispatched her page, who brought with him all the Curiassiers who had this day been appointed at the Scales, who were each of them commanded to take his own to him, and in an orderly procession, so that each Curiassier should go with one of the prisoners, to conduct them into her great garden. At which time each one so exactly recognised his own man, that I marvelled at it. Leave was also likewise given to my companions of yesterday to go out into the garden unbound, and to be present at the execution of the sentence. Now as soon as every man had come forth, the Virgin mounted up into her high throne, requesting us to sit down upon the steps, and to appear at the judgement; which we did not refuse, but left everything standing upon the table (except the goblet, which the Virgin committed to the pages' keeping) and went forth in our robes, upon the throne, which moved by itself as gently as if we passed through the air, till in this manner we came into the garden, where we all arose together.

This garden was not extraordinarily curious, but it pleased me that the trees were planted in such good order. Besides, there ran in it a most costly fountain, adorned with wonderful figures and inscriptions and strange characters (which, God willing, I shall mention in a future book). In this garden was raised a wooden scaffold, hung about with curiously painted figured coverlets. Now there were four galleries made one over another; the first was more glorious than any of the rest, and therefore covered with a white taffeta curtain, so that at that time we could not perceive who was behind it. The second was empty and uncovered. Again the last two were covered with red and blue taffeta. Now as soon as we had come to the scaffold, the Virgin bowed herself down to the ground, at which we were mightily terrified, for we could easily guess that the King and Queen must not be far off. Now we also having duly performed our reverence, the Virgin led us up by the winding stairs into the second gallery, where she placed herself uppermost, and us in our former order. But how the Emperor whom I had released behaved himself towards me, both at this time and also before at the table, I cannot well relate without slander of wicked tongues. For he might well have imagined in what anguish and solicitude he should now have been, in case he were at present to attend the judgement with such ignominy, and that only through me he had now attained such dignity and worthiness.

Meanwhile the Virgin who first of all brought me the invitation, and whom until now I had never since seen, came in. First she gave one blast upon her trumpet, and then with a very loud voice declared the sentence in this manner: "The King's Majesty my most gracious Lord could wish with all his heart that each and every one here assembled had upon his Majesty's invitation presented themselves so qualified as that they might (to his honour) with greatest frequency have adorned this his appointed nuptial and joyful feast. But since it has otherwise pleased Almighty God, his Majesty has nothing about which to murmur, but must be forced, contrary to his own inclination, to abide by the ancient and laudable constitutions of this Kingdom. But now, so that his Majesty's innate clemency may be celebrated all over the world, he has so far absolutely dealt with his Council and estates, that the usual sentence shall be considerably lenified.

So in the first place he is willing to vouchsafe to the Lords and Potentates, not only their lives entirely, but also that he will freely and frankly dismiss them; friendlily and courteously entreating your Lordships not at all to take it in evil part that you cannot be present at his Majesty's Feast of Honour; but to remember that there is notwithstanding more imposed upon your Lordships by God Almighty (who in the distribution of his gifts has an incomprehensible consideration) than you can duly and easily sustain. Neither is your reputation hereby prejudiced, although you be rejected by this our Order, since we cannot all of us do all things at once. But for as much as your Lordships have been seduced by base rascals, it shall not, on their part, pass unrevenged. And furthermore his Majesty resolves shortly to communicate to your Lordships a catalogue of heretics or Index Expurgatorius, that you may henceforth be able to discern between the good and the evil with better judgement. And because his Majesty before long also intends to rummage his library, and offer up the seductive writings to Vulcan, he friendlily, humbly, and courteously entreats every one of your Lordships to do the same with your own, whereby it is to be hoped that all evil and mischief may for the time to come be remedied. And you are withal to be admonished, never henceforth to covet an

entrance here so inconsiderately, lest the former excuse about seducers be taken from you, and you fall into disgrace and contempt with all men. Finally, for as much as the estates of the land still have something to demand of your Lordships, his Majesty hopes that no man will think much to redeem himself with a chain or whatever else he has about him, and so in friendly manner to depart from us, and through our safe conduct to take himself home again. The others who did not stand up to the first, third and fourth weight, his Majesty will not so lightly dismiss. But so that they also may now experience his Majesty's gentleness, it is his command to strip them stark naked and so send them forth.

Those who in the second and fifth weight were found too light, shall besides stripping, be noted with one, two or more brand-marks, according as each one was lighter or heavier.

They who were drawn up by the sixth or seventh, and not by the rest, shall be somewhat more graciously dealt with, and so forward. (For to every combination there was a certain punishment ordained, which is here too long to recount.)

They who yesterday separated themselves freely of their own accord, shall go out at liberty without any blame.

Finally, the convicted vagabond-cheaters who could move up none of the weights, shall as occasion serves be punished in body and life, with the sword, halter, water and rods. And such execution of judgement shall be inviolably observed as an example to others."

Herewith our Virgin broke her wand, and the other who read the sentence blew her trumpet, and stepped with most profound reverence towards those who stood behind the curtain.

But here I cannot omit to reveal something to the reader concerning the number of our prisoners, of whom those who weighed one, were seven; those who weighed two, were twenty one; they who three, thirty five; they who four, thirty five; those who five, twenty one; those who six, seven; but he that came to the seventh, and yet could not well raise it, he was only one, and indeed the same whom I released. Besides these, of them who wholly failed there were many; but of those who drew all the weights from the ground, but few. And as these each stood before us, so I diligently numbered them and noted them down in my table-book; and it is very admirable that amongst all those who weighed anything, none was equal to another. For although amongst those who weighed three, there were thirty five, yet one of them weighed the first, second, and third, another the third, fourth, and fifth, a third, the fifth, sixth, and seventh, and so on. It is likewise very wonderful that amongst one hundred and twenty six who weighed anything, none was equal to another; and I would very willingly name them all, with each man's weight, were it not as yet forbidden me. But I hope it may hereafter be published with the Interpretation.

Now this judgement being read over, the Lords in the first place were well satisfied, because in such severity they did not dare look for a mild sentence. So they gave more than was desired of them, and each one redeemed himself with chains, jewels, gold, money and other things, as much as they had about them, and with reverence took leave. Now although the King's servants were forbidden to jeer at any at his going away, yet some unlucky birds could not hold their laughter, and certainly it was sufficiently ridiculous to see them pack away with such speed, without once looking behind them. Some desired that the promised catalogue might at once be dispatched after them, and then they would take such order with their books as should be pleasing to his Majesty; which was again assured. At the door was given to each of them out of a cup a draught of FORGETFULNESS, so that he might have no further memory of misfortune.

After these the Voluntiers departed, who because of their ingenuity were allowed to pass, but yet so as never to return again in the same fashion. But if to them (as likewise to the others) anything further were revealed, then they should be welcome guests.

Meanwhile others were stripping, in which also an inequality (according to each man's demerit) was observed. Some were sent away naked, without other hurt. Others were driven out with small bells. Some were scourged forth. In brief the punishments were so various, that I am not able to recount them all. In the end it came to the last, with whom a somewhat longer time was spent, for while some were being hung, some beheaded, some forced to leap into the water, and the rest otherwise being dispatched, much time was consumed. Verily at this execution my eyes ran over, not indeed in regard of the punishment, which they for their impudency well deserved, but in contemplation of human blindness, in that we are continually busying ourselves in that which ever since the first Fall has been hitherto sealed up to us. Thus the garden which so recently was quite full, was soon emptied, so that besides the soldiers there was not a man left.

Now as soon as this was done, and silence had been kept for the space of five minutes, there came forth a beautiful snow-white unicorn with a golden collar (having on it certain letters) about his neck. In the same place he bowed himself down upon both his forefeet, as if hereby he had shown honour to the lion, who stood so immoveably upon the fountain, that I had taken him to be of stone or brass. The lion immediately took the naked sword which he had in his paw, and broke it in two in the middle, and the pieces of it, it seemed to me, sunk into the fountain; after which he roared for so long, until a white dove brought a branch of olive in her bill, which the lion devoured in an

instant, and so was quieted. And so the unicorn returned to his place with joy.

Hereupon our Virgin led us down again by the winding stairs from the scaffold, and so we again made our reverence towards the curtain. We were to wash our hands and heads in the fountain, and there to wait a little while in our order, till the King was again returned into his hall through a certain secret gallery, and then we were also conducted into our former lodging with choice music, pomp, state, and pleasant discourse. And this was done about four in the afternoon. But so that in the meantime the time might not seem too long to us, the Virgin bestowed on each of us a noble page, who were not only richly dressed, but also exceedingly learned, so that they could so aptly discourse upon all subjects that we had good reason to be ashamed of ourselves. These were commanded to lead us up and down the Castle, but only into certain places, and if possible, to shorten the time according to our desire. Meanwhile the Virgin took leave with this consolation, that at supper she would be with us again, and after that celebrate the ceremonies of the hanging up of the weights, requesting that we would in patience wait till the next day, for on the morrow we must be presented to the King.

She having thus departed from us, each of us did what best pleased him. One part viewed the excellent paintings, which they copied out for themselves, and considered also what the wonderful characters might signify. Others wanted to occupy themselves again with meat and drink.

I caused my page to conduct me (together with my companion) up and down the Castle, which walk I shall never regret as long as I have a day to live. For besides many other glorious antiquities, the Royal Sepulchre was also showed to me, by which I learned more than is extant in all books. There in the same place stands also the glorious phoenix (about which, two years ago, I published a particular small discourse). And I am resolved (in case this narration shall prove useful) to set forth several particular treatises concerning the lion, eagle, griffin, falcon and the like, together with their draughts and inscriptions. It grieves me for my other companions, that they neglected such precious treasures. And yet I cannot but think it was the special will of God that it should be so. I indeed reaped the most benefit from my page, for according as each one's genius lay, so he led whoever was entrusted to him into the quarters and places which were pleasing to him. Now the keys belonging hereunto were committed to my page, and therefore this good fortune happened to me before the rest; for although he invited others to come in, yet they imagining such tombs to be only in the churchyard, thought they should get there well enough, whenever anything was to be seen there. Neither shall these monuments (as both of us copied and transcribed them) be withheld from my thankful scholars.

The other thing that was shown to us two was the noble library as it was all together before the Reformation. Of which (although it makes my heart rejoice as often as I call it to mind) I have so much the less to say, because the catalogue of it is very shortly to be published. At the entry to this room stands a great book, the like of which I never saw, in which all the figures, rooms, portals, also all the writings, riddles and the like, to be seen in the whole Castle, are delineated. Now although we made a promise concerning this also, yet at present I must contain myself, and first learn to know the world better. In every book stands its author painted; of which (as I understood) many were to be burnt, so that even their memory might be blotted out from amongst the righteous.

Now having taken a full view of this, and having scarcely gone forth, another page came running to us, and having whispered something in our page's ear, he delivered up the keys to him, who immediately carried them up the winding stairs. But our page was very much out of countenance, and we having set hard upon him with entreaties, he declared to us that the King's Majesty would by no means permit that either of the two, namely the library and sepulchres, should be seen by any man, and therefore he besought us as we cared for his life, to reveal this to no man, he having already utterly denied it. Whereupon both of us stood hovering between joy and fear, yet it continued in silence, and no man made further enquiry about it. Thus in both places we passed three hours, which I do not at all repent.

Now although it had already struck seven, yet nothing had so far been given us to eat; however, our hunger was easy to abate by constant revivings, and I could be well content to fast all my life long with such entertainment. About this time the curious fountains, mines, and all kinds of art-shops, were also shown to us, of which there was none but surpassed all our arts, even if they should all be melted into one mass. All their chambers were built in a semi-circle, so that they might have before their eyes the costly clockwork which was erected upon a fair turret in the centre, and regulate themselves according to the course of the planets, which were to be seen on it in a glorious manner. And hence I could easily conjecture where our artists failed; however it's none of my duty to inform them.

At length I came into a spacious room (shown indeed to the rest a great while before) in the middle of which stood a terrestrial globe, whose diameter was thirty feet, although nearly half of it, except a little which was covered with the steps, was let into the earth. Two men might readily turn this globe about with all its furniture, so that no more of it was ever to be seen, just so much as was above the horizon. Now although I could easily conceive that this was of some special use, yet I could not understand what those ringlets of gold (which were upon it in several places) served for; at which my page laughed, and advised me to view them more closely. In brief, I found there my native

country noted in gold also; whereupon my companion sought his, and found that so too. Now for as much as the same happened in a similar way to the rest who stood by, the page told us for certain that it was yesterday declared to the King's Majesty by their old Atlas (so is the Astronomer named) that all the gilded points exactly answered to their native countries, according as had been shown to each of them. And therefore he also, as soon as he perceived that I undervalued myself and that nevertheless there stood a point upon my native country, moved one of the Captains to entreat for us that we should be set upon the scale (without peril) at all adventures; especially seeing one of our native countries had a notable good mark. And truly it was not without reason that he, the page who had the greatest power of all the rest, was bestowed on me. For this I then returned him thanks, and immediately looked more diligently upon my native country, and found moreover that besides the ringlet, there were also certain delicate streaks upon it, which nevertheless I would not be thought to speak about to my own praise and glory.

I saw much more too upon this globe than I am willing to reveal. Let each man take into consideration why every city does not produce a philosopher. After this he led us right into the globe, which was thus made: on the sea (there being a large square beside it) was a tablet, on which stood three dedications and the author's name, which a man might gently lift up and by a little joined board go into the centre, which was capable of holding four persons, being nothing but a round board on which we could sit, and at ease, by broad daylight (it was now already dark) contemplate the stars. To my thinking they were mere carbuncles which glittered in an agreeable order, and moved so gallantly that I had scarcely any mind ever to go out again, as the page afterwards told the Virgin, with which she often teased me.

For it was already supper-time, and I had so much amused myself in the globe, that I was almost the last at the table; so I made no more delay, but having put on my gown again (which I had before laid aside) and stepping to the table, the waiters treated me with so much reverence and honour, that for shame I dared not look up, and so unawares permitted the Virgin, who attended me on one side, to stand, which she soon perceiving, twitched me by the gown, and so led me to the table. To speak any further concerning the music, or the rest of that magnificent entertainment, I hold it needless, both because it is not possible to express it well enough, and because I have reported it above according to my power. In brief, there was nothing there but art and amenity.

Now after we had related our employment since noon to each other (however, not a word was spoken of the library and monuments), being already merry with the wine, the Virgin began thus: "My Lords, I have a great contention with one of my sisters. In our chamber we have an eagle. Now we cherish him with such diligence, that each of us is desirous to be the best beloved, and upon that score we have many a squabble. One day we concluded to go both together to him, and toward whom he should show himself most friendly, hers should he properly be. This we need, and I (as commonly) carried in my hand a branch of laurel, but my sister had none. Now as soon as he saw us both, he immediately gave my sister another branch which he had in his beak, and reached for mine, which I gave him. Now each of us hereupon imagined herself to be best beloved of him; which way am I to resolve myself?"

This modest proposal of the Virgin pleased us all mighty well, and each one would gladly have heard the solution, but inasmuch as they all looked to me, and wanted me to begin, my mind was so extremely confounded that I knew not what else to do with it but propound another in its stead, and therefore said: "Gracious Lady, your Ladyship's question would easily be resolved if one thing did not perplex me. I had two companions, both of which loved me exceedingly; now they being doubtful which of them was most dear to me, concluded to run to me, I unawares, and that he whom I should then embrace should be the right. This they did, yet one of them could not keep pace with the other, so he stayed behind and wept, the other I embraced with amazement. Now when they had afterwards discovered the business to me, I did not know how to resolve myself, and have since then let it rest in this manner, until I may find some good advice herein".

The Virgin wondered at it, and well observed whereabouts I was, whereupon she replied, "Well then, let us both be quit"; and then desired the solution from the rest.

But I had already made them wise. So the next began thus. "In the city where I live, a Virgin was recently condemned to death, but the Judge, being somewhat pitiful towards her, caused it to be proclaimed that if any man desired to become the Virgin's Champion, he should have free leave to do it. Now she had two lovers; the one presently made himself ready, and came into the lists to await his adversary; afterwards the other also presented himself, but coming somewhat too late, he resolved nevertheless to fight, and willingly suffer himself to be vanquished, so that the Virgin's life might be preserved, which also succeeded accordingly".

Whereupon each challenged her: "Now my Lords, instruct me, to which of them of right does she belong?"

The Virgin could hold out no longer, but said, "I thought to have gained much information, and have got myself into the net, but yet would gladly hear whether there are any more to come."

"Yes, that there are", answered the third, "a stranger adventure has not yet been recounted than that which happened to me. In my youth I loved a worthy maid: now so that my love might attain its desired end, I used to employ an ancient matron, who easily brought me to her. Now it happened that the maid's brethren came in upon us just as we

three were together, and were in such a rage that they would have taken my life, but upon my vehement supplication, they at length forced me to swear to take each of them for a year, to be my wedded wife. Now tell me, my Lords, should I take the old, or the young one first?"

We all laughed sufficiently at this riddle, and though some of them muttered to one another about it, yet none would undertake to unfold it.

Hereupon the fourth began: "In a certain city there dwelt an honourable lady, who was beloved of all, but especially by a young nobleman, who was too importunate with her. At length she gave him this determination, that if he could lead her into a fair green garden of roses in a cold winter, then he should obtain what he desired, but if not, he must resolve never to see her again. The nobleman traveled to all countries to find such a man as might perform this, till at length he found a little old man that promised to do it for him, if he would assure him of half his estate; which he having consented to the other, was as good as his word. Whereupon he invited the aforesaid lady to his garden, where, contrary to her expectation, she found all things green, pleasant and warm, and remembering her promise, she only requested that she might once more return to her lord, to whom with sighs and tears she bewailed her lamentable condition. But because he sufficiently perceived her faithfulness, he dispatched her back to her lover who had so dearly purchased her, so that she might give him satisfaction. This husband's integrity did so mightily affect the nobleman, that he thought it a sin to touch so honest a wife; so he sent her home again with honour to her lord. Now the little man perceiving such faith in both these, would not, however poor he was, be the least in honour, but restored to the nobleman all his goods again and went his way. Now, my lords, I know not which of these persons may have shown the greatest ingenuity?"

Here our tongues were quite cut off. Neither would the Virgin make any other reply, but only that another should go on.

So the fifth, without delay, began: "My Lords, I do not wish to make long work of this; who has the greater joy, he that beholds what he loves, or he that only thinks on it?"

"He that beholds it," said the Virgin.

"No," I answered.

Hereupon a debate arose, so the sixth called out, "My lords, I am to take a wife; now I have before me a maid, a married wife, and a widow; ease me of this doubt, and I will afterwards help to order the rest."

"It goes well there," replied the seventh, "where a man has a choice, but with me the case is otherwise. In my youth I loved a fair and virtuous virgin from the bottom of my heart, and she loved me in similar manner; however, because of her friends' denial we could not come together in wedlock. Whereupon she was married to another, yet an honest and discreet person, who maintained her honourably and with affection, until she came to the pains of childbirth, which went so hard for her that all thought she was dead, so with much state and great mourning she was interred. Now I thought to myself, during her life you could have no part in this woman, but now she is dead you may embrace and kiss her sufficiently; so I took my servant with me, who dug her up by night. Now having opened the coffin and locked her in my arms, feeling about her heart, I found some little motion in it still, which increased more and more from my warmth, till at last I perceived that she was indeed still alive. So I quietly bore her home, and after I had warmed her chilled body with a costly bath of herbs, I committed her to my mother until she brought forth a fair son, whom I caused to be nursed faithfully, as for his mother. After two days (she being then in great amazement) I revealed to her all the preceding affair, requesting her for the time to come to live with me as a wife; against which she found exception, in case it should be grievous to her husband who had maintained her well and honourably. But if it could be otherwise, she was obliged in love at present to one as well as the other. Now after two months (being then about to make a journey elsewhere) I invited her husband as a guest, and amongst other things demanded of him whether, if his deceased wife should come home again, he would be content to receive her. He affirmed it with tears and lamentations, and I brought him his wife together with his son, and gave an account of all the preceding business, entreating him to ratify with his consent my intended espousals. After a long dispute he could not deny me my right, but had to leave me his wife. But there was still a debate about the son."

Here the Virgin interrupted him, and said, "It makes me wonder how you could double the afflicted man's grief."

"What," he answered, "Was I not concerned about it?" Upon this there arose a dispute amongst us, yet most affirmed that he had done right. "No," he said, "I freely returned him both his wife and his son. Now tell me, my Lords, was my honesty, or this man's joy, the greater?"

These words had so much cheered the Virgin that (as if it had been for the sake of these two) she caused a health to be drunk.

After which the rest of the proposals went on somewhat perplexedly, so that I could not retain them all; yet this comes to my mind, that one said that a few years before he had seen a physician, who brought a parcel of wood against winter, with which he warmed himself all winter long; but as soon as the spring returned he sold the very same wood again, and so had use of it for nothing.

"Here there must be skill," said the Virgin, "but the time is now past."

"Yes," replied my companion, "whoever does not understand how to resolve all the riddles may give each man notice of it by a proper messenger, and he will not be denied."

At this time they began to say grace, and we arose all together from the table, satisfied and merry rather than satiated; and it is to be wished that all invitations and feasting were kept like this. Having now taken a few turns up and down the hall again, the Virgin asked us whether we desired to begin the wedding.

"Yes, noble and virtuous lady," said one. Whereupon she privately despatched a page, and yet in the meantime proceeded in discourse with us. In brief she had already become so familiar with us, that I ventured to request her Name. The Virgin smiled at my curiosity, but yet was not moved, but replied:

"My Name contains five and fifty, and yet has only eight letters; the third is the third part of the fifth, which added to the sixth will produce a number whose root shall exceed the third itself by just the first, and it is the half of the fourth. Now the fifth and the seventh are equal, the last and the fifth are also equal, and make with the second as much as the sixth, which contains just four more than the third tripled. Now tell me, my lord, what am I called?" The answer was intricate enough to me, yet I did not leave off, but said, "Noble and virtuous lady, may I not have only one letter?"

"Yes", she said, "that may well be done".

"What then," I replied again, "may the seventh contain?"

"It contains", she said, "as many as there are lords here".

With this I was content, and easily found her Name, at which she was very pleased, and assured us that much more should yet be revealed to us.

Meantime certain virgins had made themselves ready, and came in with great ceremony. First of all two youths carried lights before them; one of them was of jocund countenance, sprightly eyes and gentle proportion. The other looked rather angry, and whatever he would have, must be, as I afterwards perceived. After them first followed four virgins. One looked shame-facedly towards the earth, very humble in behaviour. The second also was a modest, bashful virgin. The third, as she entered the room, seemed amazed at something, and as I understood, she cannot easily abide where there is too much mirth. The fourth brought with her certain small wreaths, thereby to manifest her kindness and liberality.

After these four came two who were somewhat more gloriously appareled; they saluted us courteously. One of them had a gown of sky colour spangled with golden stars. The other's was green, beautified with red and white stripes. On their heads they had thin flying tiffaties, which adorned them most becomingly.

At last came one on her own, who had a coronet on her head, but looked up rather towards heaven than towards earth. We all thought it was the Bride, but were much mistaken, although otherwise in honour, riches and state she much surpassed the Bride; and she afterwards ruled the whole Wedding. Now on this occasion we all followed our Virgin, and fell down on our knees; however, she showed herself to be extremely humble, offering everyone her hand, and admonishing us not to be too much surprised at this, for this was one of her smallest bounties; but to lift up our eyes to our Creator, and learn hereby to acknowledge his omnipotency, and so proceed in our enterprised course, employing this grace to the praise of God, and the good of man. In sum, her words were quite different from those of our Virgin, who was somewhat more worldly. They pierced me through even to my bones and marrow.

"And you," she said further to me, "have received more than others, see that you also make a larger return." This to me was a very strange sermon; for as soon as we saw the virgins with the music, we imagined we must soon begin to dance, but that time was not as yet come. Now the weights, which have been mentioned before, stood still in the same place, so the Duchess (I knew not yet who she was) commanded each virgin to take up one, but to our Virgin she gave her own, which was the last and greatest, and commanded us to follow behind. Our majesty was then somewhat abated, for I observed well that our Virgin was too good for us, and we were not so highly reputed as we ourselves were almost in part willing to fantasise. So we went behind in our order, and were brought into the first chamber, where our Virgin in the first place hung up the Duchess' weight, during which an excellent spiritual hymn was sung. There was nothing costly in this room save only curious little prayer books which should never be missing. In the middle was erected a pulpit, very convenient for prayer, in which the Duchess kneeled down, and about her we all had to kneel and pray after the Virgin, who read out of a book, that this Wedding might tend to the honour of God, and our own benefit. Afterwards we came into the second chamber, where the first Virgin hung up her weight too, and so forward until all the ceremonies were finished. Hereupon the Duchess again presented her hand to everyone, and departed hence with her virgin.

Our president stayed yet a while with us. But because it had already been night for two hours, she would no longer detain us. I thought she was glad of our company, yet she bade us good night, and wished us quiet rest, and so departed friendly, although unwillingly, from us. Our pages were well instructed in their business, and therefore showed every man his chamber, and stayed with us too in another bed, so that in case we wanted anything we might

make use of them. My chamber (of the rest I am not able to speak) was royally furnished with rare tapestries, and hung about with paintings. But above all things I delighted in my page, who was so excellently spoken, and experienced in the arts, that he spent yet another hour with me, and it was half past three when I first fell asleep. And this was the first night that I slept in quiet, and yet a scurvy dream would not let me rest; for all the night I was troubled with a door which I could not get open, but at last I did it. With these fantasies I passed the time, till at length towards day I awakened.

## Chymical Wedding - Fourth Day

[Go to the Fifth Day](#) . [Back to Rosicrucian page](#).

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I was still lying in my bed, and leisurely surveying all the noble images and figures up and down about my chamber, when suddenly I heard the music of coronets, as if they were already in procession. My page jumped out of the bed as if he had been at his wit's end, and looked more like one dead than living. In what state I was then is easily imaginable, for he said, "The rest are already presented to the King." I did not know what else to do but weep outright and curse my own slothfulness; yet I dressed myself, but my page was ready long before me, and ran out of the chamber to see how affairs might yet stand. But he soon returned, and brought with him this joyful news, that indeed the time was not yet, but I had only overslept my breakfast, they being unwilling to awaken me because of my age.

But now it was time for me to go with him to the fountain where most of them were assembled. With this consolation my spirit returned again, so I was soon ready with my habit, and went after the page to the fountain in the aforementioned garden, where I found that the lion, instead of his sword, had a pretty large tablet by him. Now having looked well at it, I found that it was taken out of the ancient monuments, and placed here for some special honour. The inscription was somewhat worn out with age, and therefore I have a mind to set it down here, as it is, and give everyone leave to consider it.

("Hermes the Prince. After so many wounds inflicted on humankind, here by God's counsel and the help of the Art flow I, a healing medicine. Let him drink me who can : let him wash who will : let him trouble me who dare : drink, brethren and live".)

This writing might well be read and understood, and may therefore suitably be placed here, because it is easier than any of the rest.

Now after we had first washed ourselves out of the fountain, and every man had taken a draught out of an entirely golden cup, we were once again to follow the Virgin into the hall, and there put on new apparel, which was all of cloth of gold gloriously set out with flowers. There was also given to everyone another Golden Fleece, which was set about with precious stones, and various workmanship according to the utmost skill of each artificer. On it hung a weighty medal of gold, on which were figured the sun and moon in opposition; but on the other side stood this saying, "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven times lighter than at present." But our former jewels were laid in a little casket, and committed to one of the waiters.

After this the Virgin led us out in our order, where the musicians waited ready at the door, all appareled in red velvet with white guards. After which a door (which I never saw open before) to the Royal winding stairs was unlocked. There the Virgin led us, together with the music, up three hundred and sixty five stairs; there we saw nothing that was not of extremely costly workmanship, full of artifice; and the further we went, the more glorious still was the furniture, until at length at the top we came under a painted arch, where the sixty virgins attended us, all richly appareled. Now as soon as they had bowed to us, and we, as well as we could, had returned our reverence, our musicians were sent away, and must go down the stairs again, the door being shut after them. After this a little bell was tolled; then in came in a beautiful Virgin who brought everyone a wreath of laurel. But our virgins had branches given them.

Meanwhile a curtain was drawn up, where I saw the King and Queen as they sat there in their majesty, and had not the Duchess yesterday so faithfully warned me, I should have forgotten myself, and have equaled this unspeakable glory to Heaven. For apart from the fact that the room glistened with gold and precious stones, the Queen's robes were moreover made so that I was not able to behold them. And whereas before I esteemed anything to be handsome, here all things so much surpassed the rest, as the stars in heaven are elevated.

In the meantime the Virgin came in, and so each of the virgins taking one of us by the hand, with most profound



reverence presented us to the King, whereupon the Virgin began to speak thus: "That to honour your Royal Majesties (most gracious King and Queen) these lords here present have ventured here in peril of body and life, your Majesties have reason to rejoice, especially since the greatest part are qualified for the enlarging of your Majesties' Estates and Empire, as you will find by a most gracious and particular examination of each of them. Herewith I desired to have them presented in humility to your Majesties, with most humble suit to discharge myself of this commission of mine, and most graciously to take sufficient information from each of them, concerning both my actions and omissions."

Hereupon she laid down her branch upon the ground. Now it would have been very fitting for one of us to have put in and said something on this occasion, but seeing we were all tongue-tied, at length the old Atlas stepped forward and spoke on the King's behalf:- "Their Royal Majesties do most graciously rejoice at your arrival, and wish that their Royal Grace be assured to all, and every man. And with your administration, gentle Virgin, they are most graciously satisfied, and accordingly a Royal Reward shall therefore be provided for you. Yet it is still their intention that you shall also continue to be with them this day, inasmuch as they have no reason to mistrust you." Hereupon the Virgin humbly took up the branch again. And so we for the first time were to step aside with our Virgin. This room was square on the front, five times broader than it was long; but towards the West it had a great arch like a porch, wherein in a circle stood three glorious royal thrones, yet the middlemost was somewhat higher than the rest. Now in each throne sat two persons. In the first sat a very ancient King with a grey beard, yet his consort was extraordinarily fair and young. In the third throne sat a black King of middle age, and by him a dainty old matron, not crowned, but covered with a veil. But in the middle sat the two young persons, and though they had likewise wreaths of laurel upon their heads, yet over them hung a large and costly crown. Now although they were not at this time so fair as I had before imagined to myself, yet so it was to be. Behind them on a round form sat for the most part ancient men, yet none of them had any sword or other weapon about him, at which I wondered. Neither saw I any other body-guard, but certain Virgins who were with us the day before, who sat on the sides of the arch.

Here I cannot pass over in silence how the little Cupid flew to and fro there, but for the most part he hovered over and played the wanton about the great crown; sometimes he seated himself between the two lovers, somewhat smiling upon them with his bow. Indeed, sometimes he made as if he would shoot one of us. In brief, this knave was so full of his waggery, that we would not even spare the little birds which flew in multitudes up and down the room, but tormented them all he could. The virgins also had their pastimes with him, but whenever they could catch him, it was not so easy a matter for him to get from them again. Thus this little knave made all the sport and mirth.

Before the Queen stood a small but inexpressibly curious altar, on which lay a book covered with black velvet, a little overlaid with gold. By this stood a small taper in an ivory candlestick. Now although it was very small, yet it burnt continually, and was such that had not Cupid, in sport, now and then puffed upon it, we could not have conceived it to be fire. By this stood a sphere or celestial globe, which turned clearly about by itself. Next to this, a small striking-watch, and by that was a little crystal pipe or syphon-fountain, out of which perpetually ran a clear blood-red liquor. And last of all there was a skull, or death's head; in this was a white serpent, who was of such a length that though she wound about the rest of it in a circle, her tail still remained in one of the eyeholes until her head again entered the other; so she never stirred from her skull, unless it happened that Cupid twitched a little at her, for then she slipped in so suddenly that we all could not choose but marvel at it.

Together with this altar, there were up and down the room wonderful images, which moved themselves as if they had been alive, and had so strange a contrivance that it would be impossible for me to relate it all. Likewise, as we were passing out, there began such a marvellous kind of vocal music, that I could not tell for sure whether it was performed by the virgins who still stayed behind, or by the images themselves. Now we being satisfied for the time being, went away with our virgins, who (the musicians being already present) led us down the winding stairs again, and the door was diligently locked and bolted.

As soon as we had come again into the hall, one of the virgins began: "I wonder, Sister, that you dare hazard yourself amongst so many people."

"My Sister," replied our president, "I am afraid of none so much as of this man," pointing at me.

This speech went to my heart, for I well understood that she mocked at my age, and indeed I was the oldest of them all. Yet she comforted me again with the promise that if I behaved myself well towards her, she would easily rid me of this burden.

Meantime a light meal was again brought in, and everyone's Virgin seated by him; they knew well how to shorten the time with handsome discourses, but what their discourses and sports were I dare not blab out of school. But most of the questions were about the arts, whereby I could easily gather that both young and old were conversant in knowledge. But still it ran in my thoughts how I might become young again, whereupon I was somewhat sadder. The Virgin perceived this, and therefore began, "I bet anything, if I lie with him tonight, he shall be pleasanter in the

morning."

Hereupon they all began to laugh, and although I blushed all over, yet I had to laugh too at my own ill-luck.

Now there was one there who had a mind to return my disgrace upon the Virgin again, so he said, "I hope not only we, but the virgins themselves too, will bear witness on behalf of our brother, that our lady president has promised to be his bedfellow tonight."

"I should be well content with it," replied the Virgin, "if I had no reason to be afraid of my sisters here; there would be no hold with them should I choose the best and handsomest for myself, against their will."

"My Sister," began another, "we find by this that your high office doesn't make you proud; so if with your permission we might divide by lot the lords here present among us for bedfellows, you should with our good will have such a prerogative."

We let this pass for a jest, and again began to discourse together. But our Virgin could not leave tormenting us, and therefore began again. "My lords, what about if we should let fortune decide which of us must lie together tonight?"

"Well," I said, "if it may not be otherwise, we cannot refuse such an offer."

Now because it was concluded to make this trial after the meal, we resolved to sit no longer at table, so we arose, and each one walked up and down with his Virgin.

"No," said the Virgin, "it shall not be so yet, but let us see how fortune will couple us," upon which we were separated.

But now first arose a dispute how the business should be carried out; but this was only a premeditated device, for the Virgin instantly made the proposal that we should mix ourselves together in a ring, and that she beginning to count the seventh from herself, was to be content with the following seventh, whether it were a virgin, or a man. For our parts we were not aware of any craft, and therefore permitted it to be so; but when we thought we had mingled ourselves very well, the virgins nevertheless were so clever that each one knew her station beforehand. The Virgin began to reckon; the seventh from her was another virgin, the third seventh a virgin likewise, and this happened so long till (to our amazement) all the virgins came forth, and none of us was hit. Thus we poor pitiful wretches remained standing alone, and were moreover forced to suffer ourselves to be jeered at, and to confess we were very handsomely tricked. In short, whoever had seen us in our order, might sooner have expected the sky to fall, than that it should never have come to our turn. With this our sport was at an end, and we had to satisfy ourselves with the Virgin's waggy.

In the interim, the little wanton Cupid came in to us too. But we could not sport ourselves with him enough, because he presented himself on behalf of their Royal Majesties, and delivered us a health (from them) out of a golden cup, and had to call our virgins to the King, declaring also that he could at this time tarry no longer with them. So with a due return of our most humble thanks we let him fly off again.

Now because (in the interim) the mirth had begun to fall to my consort's feet - and the virgins were not sorry to see it - they quickly started up a civil dance, which I beheld with pleasure rather than taking part; for my mercurialists were so ready with their postures, as if they had long been of the trade. After a few dances our president came in again, and told us how the artists and students had offered themselves to their Royal Majesties, for their honour and pleasure, to act a merry comedy before their departure; and if we thought it good to be present at this, and to wait upon their Royal Majesties to the House of the Sun, it would be acceptable to them, and they would most graciously acknowledge it. Hereupon in the first place we returned our most humble thanks for the honour vouchsafed us; not only this, but moreover we most submissively tendered our humble service.

This the Virgin related again, and presently brought word to attend their Royal Majesties (in our order) in the gallery, where we were soon led; and we did not stay long there, for the Royal Procession was just ready, yet without any music at all. The unknown Duchess who was with us yesterday went in front, wearing a small and costly coronet, appareled in white satin. She carried nothing but a small crucifix which was made of a pearl, and this very day wrought between the young King and his Bride. After her went the six aforementioned virgins in two ranks, who carried the King's jewels belonging to the little altar. Next to these came the three Kings. The Bridegroom was in the midst of them in a plain dress, but in black satin, after the Italian fashion. He had on a small round black hat, with a little pointed black feather, which he courteously took off to us, so to signify his favour towards us. We bowed ourselves to him, as also to the first, as we had been instructed before. After the Kings came the three Queens, two of whom were richly dressed, but she in the middle was likewise all in black, and Cupid held up her train. After this, intimation was given to us to follow, and after us the Virgins, till at last old Atlas brought up the rear.

In such procession, through many stately walks, we at length came to the House of the Sun, there next to the King and Queen, upon a richly furnished scaffold, to behold the previously ordained comedy. We indeed, though separated, stood on the right hand of the Kings, but the virgins stood on the left, except those to whom the Royal Ensigns were committed. To them was allotted their own place at the top of all. But the rest of the attendants had to

stand below between the columns, and to be content with that.

Now because there are many remarkable passages in this comedy, I will not omit to go over it briefly.

First of all a very ancient King came on, with some servants; before his throne was brought a little chest, with mention being made that it was found upon the water. Now it being opened, there appeared in it a lovely baby, together with some jewels, and a small letter of parchment sealed and superscribed to the King, which the King therefore opened; and having read it, wept, and then declared to his servants how injuriously the King of the Moors had deprived his aunt of her country, and had extinguished all the royal seed even to his infant, with the daughter of which country he had now the intention of matching his son. Hereupon he swore to maintain perpetual enmity with the Moor and his allies, and to revenge this upon them; and with this he commanded that the child should be tenderly nursed, and to make preparation against the Moor. Now this provision, and the disciplining of the young lady (who after she had grown up a little was committed to an ancient tutor) took up all the first act, with many very fine and laudable sports besides.

In the interlude a lion and griffin were set at one another to fight, and the lion got the victory, which was also a pretty sight.

In the second act, the Moor, a very black treacherous fellow, came on too. He, having with vexation understood that his murder had been discovered, and that a little lady was craftily stolen from him too, began thereupon to consult how by stratagem he might be able to encounter so powerful an adversary; on which he was eventually advised by certain fugitives who fled to him because of a famine. So the young lady, contrary to everyone's expectations, fell again into his hands; he would have been likely to have caused her to be slain if he had not been wonderfully deceived by his own servants. Thus this act was concluded too, with a marvellous triumph of the Moor.

In the third act a great army of the King's party was raised against the Moor, and put under the conduct of an ancient valiant knight, who fell into the Moor's country, till at length he forcibly rescued the young lady from the tower, and appareled her anew. After this in a trice they erected a glorious scaffold, and placed their young lady upon it.

Presently twelve royal ambassadors came, amongst whom the aforementioned knight made a speech, alleging that the King his most gracious lord had not only delivered her from death earlier, and even caused her to be royally brought up until now (though she had not behaved herself altogether as became her). But moreover his Royal Majesty had, before others, elected her to be a spouse for the young lord his son, and most graciously desired that the said espousals might actually be executed, if they would be sworn to his Majesty upon the following articles. Hereupon out of a patent he caused certain glorious conditions to be read, which if it were not too long, would be well worthy of being recounted here. In brief, the young lady took an oath inviolably to observe the same, returning thanks too in a most seemly way for such a high grace. Whereupon they began to sing to the praise of God, of the King, and the young lady, and so for the time being departed.

For sport, in the meantime, the four beasts of Daniel, as he saw them in the vision and as he described them at length, were brought in, all of which had its certain signification.

In the fourth act the young lady was again restored to her lost kingdom, and crowned, and for a while, in this array, conducted about the place with extraordinary joy. After this many and various ambassadors presented themselves, not only to wish her prosperity, but also to behold her glory. Yet it was not for long that she preserved her integrity, but soon began again to look wantonly about her, and to wink at the ambassadors and lords; in this she truly acted her part to the life.

These manners of hers were soon known to the Moor, who would by no means neglect such an opportunity, and because her steward did not pay sufficient attention to her, she was easily blinded with great promises, so that she did not keep good confidence with her King, but privately submitted herself entirely to the disposal of the Moor. Hereupon the Moor made haste, and having (by her consent) got her into his hands, he gave her good words until all her kingdom had subjected itself to him. After which, in the third scene of this act, he caused her to be led forth, and first to be stripped stark naked, and then to be bound to a post upon a scurvy wooden scaffold, and well scourged, and at last sentenced to death. This was so woeful a spectacle, that it made the eyes of many run over. Hereupon like this, naked as she was, she was cast into prison, there to await her death, which was to be procured by poison, which actually did not kill her, but made her leprous all over. Thus this act was for the most part lamentable.

Between acts, they brought forth Nebuchadnezzar's image, which was adorned with all manner of arms, on the head, breast, belly, legs and feet, and the like, of which more shall be said in the future explanation.

In the fifth act the young King was told of all that had passed between the Moor and his future spouse; he first interceded with his father for her, entreating that she might not be left in that condition; which his father having agreed to, ambassadors were despatched to comfort her in her sickness and captivity, but yet also to make her see her inconsiderateness. But she still would not receive them, but consented to be the Moor's concubine, which was also done, and the young King was acquainted with it.

After this came a band of fools, each of which brought with him a cudgel; within a trice they made a great globe of

the world, and soon undid it again. It was a fine sportive fantasy.

In the sixth act the young King resolved to do battle with the Moor, which was also done. And although the Moor was discomfited, yet all held the young King too to be dead. At length he came to himself again, released his spouse, and committed her to his steward and chaplain. The first of these tormented her greatly; then the tables were turned, and the priest was so insolently wicked that he had to be above all, until this was reported to the young King; who hastily despatched one who broke the neck of the priest's mightiness, and adorned the bride in some measure for the nuptials.

After the act a vast artificial elephant was brought forth. He carried a great tower with musicians, which was also well pleasing to all.

In the last act the bridegroom appeared with such pomp as cannot be believed, and I was amazed how it was brought to pass. The bride met him in similar solemnity, whereupon all the people cried out LONG LIVE THE BRIDEGROOM! LONG LIVE THE BRIDE! - so that by this comedy they also congratulated our King and Queen in the most stately manner, which (as I well observed) pleased them most extraordinarily well.

At length they walked about the stage in this procession, till at last they began to sing altogether as follows:

I

This lovely time  
Bringeth much joy  
With the king's wedding,  
So sing ye all  
That it resound  
And gladness be to him  
who giveth it to us.

II

The beauteous bride  
Whom we have long awaited  
Shall be betrothed to him,  
And we have won  
Whereafter we did strive  
O happy he  
Who looketh to himself.

III

The elders good  
Are bidden now,  
For Long they were in care,  
In honour multiply  
That thousands arise  
From your own blood

After this thanks were returned, and the comedy was finished with joy, and the particular enjoyment of the Royal Persons, so (the evening also drawing near already) they departed together in their aforementioned order.

But we were to attend the Royal Persons up the winding stairs into the aforementioned hall, where the tables were already richly furnished, and this was the first time that we were invited to the King's table. The little altar was placed in the midst of the hall, and the six royal ensigns previously mentioned were laid upon it. At this time the young King behaved himself very graciously towards us, but yet he could not be heartily merry; although he now and then discoursed a little with us, yet he often sighed, at which the little Cupid only mocked, and played his waggish tricks. The old King and Queen were very serious; only the wife of one of the ancient Kings was gay enough, the reason for which I did not yet understand.

During this time, the Royal Persons took up the first table, at the second only we sat. At the third, some of the principal virgins placed themselves. The rest of the virgins, and men, all had to wait. This was performed with such state and solemn stillness that I am afraid to say very much about it. But I cannot leave untouched upon here, how all the Royal Persons, before the meal, attired themselves in snow-white glittering garments, and so sat down at the table. Over the table hung the great golden crown, the precious stones of which would have sufficiently illuminated the hall without any other light. However, all the lights were kindled at the small taper upon the altar; what the

reason was I did not know for sure. But I took very good notice of this, that the young King frequently sent meat to the white serpent upon the little altar, which caused me to muse.

Almost all the prattle at this banquet was made by little Cupid, who could not leave us (and me, indeed, especially) untormented. He was perpetually producing some strange matter. However, there was no considerable mirth, all went silently on; from which I, myself, could imagine some great imminent peril. For there was no music at all heard; but if we were demanded anything, we had to give short round answers, and so let it rest. In short, all things had so strange a face, that the sweat began to trickle down all over my body; and I am apt to believe that the most stout-hearted man alive would then have lost his courage.

Supper being now almost ended, the young King commanded the book to be reached him from the little altar. This he opened, and caused it once again to be propounded to us by an old man, whether we resolved to abide by him in prosperity and adversity; which we having consented to with trembling, he further had us asked, whether we would give him our hands on it, which, when we could find no evasion, had to be so. Hereupon one after another arose, and with his own hand wrote himself down in this book.

When this also had been performed, the little crystal fountain, together with a very small crystal glass, was brought near, out of which all the Royal Persons drank one after another. Afterwards it was held out to us too, and so to all persons; and this was called the Draught of Silence. Hereupon all the Royal Persons presented us their hands, declaring that if we did not now stick to them, we should nevermore from now on see them; which truly made our eyes run over. But our president engaged herself and promised a great deal on our behalf, which gave them satisfaction.

Meantime a little bell was tolled, at which all the Royal Persons became so incredibly bleak, that we were ready to despair utterly. They quickly took off their white garments again, and put on entirely black ones. The whole hall likewise was hung about with black velvet, the floor was covered with black velvet, with which also the ceiling above was overspread (all this being prepared beforehand). After that the tables were also removed, and all seated themselves round about upon the form, and we also put on black habits. In came our president again, who had before gone out, and she brought with her six black taffeta scarves, with which she bound the six Royal Persons' eyes. Now when they could no longer see, six covered coffins were immediately brought in by the servants, and set down in the hall; also a low black seat was placed in the middle. Finally, there came in a very coal-black, tall man, who bore in his hand a sharp axe. Now after the old King had first been brought to the seat, his head was instantly whipped off, and wrapped in a black cloth; but the blood was received into a great golden goblet, and placed with him in this coffin that stood by; which, being covered, was set aside. Thus it went with the rest also, so that I thought it would at length have come to me too, but it did not. For as soon as the six Royal Persons were beheaded, the black man went out again; another followed after him, and beheaded him too just before the door, and brought back his head together with the axe, which were laid in a little chest. This indeed seemed to me a bloody Wedding, but because I could not tell what was yet to happen, for the time being I had to suspend my understanding until I had further resolved things. For the Virgin too, seeing that some of us were faint-hearted and wept, bid us be content.

"For", she said to us, "The life of these now stands in your hands, and if you follow me, this death shall make many alive."

With this she intimated that we should go to sleep, and trouble ourselves no further on their part, for they should be sure to have their due right. And so she bade us all goodnight, saying that she must watch the dead bodies this night. We did this, and were each of us conducted by our pages into our lodgings. My page talked with me of sundry and various matters (which I still remember very well) and gave me cause enough to admire his understanding. But his intention was to lull me to sleep, which at last I well observed; so I made as though I was fast asleep, but no sleep came into my eyes, and I could not put the beheaded out of my mind.

Now my lodging was directly over against the great lake, so that I could easily look upon it, the windows being near to the bed. About midnight, as soon as it had struck twelve, suddenly I saw a great fire on the lake, so out of fear I quickly opened the window to see what would become of it. Then from afar I saw seven ships making forward, which were all full of lights. Above each of them on the top hovered a flame that passed to and fro, and sometimes descended right down, so that I could easily judge that it must be the spirits of the beheaded. Now these ships gently approached land, and each of them had no more than one mariner. As soon as they had come to shore, I saw our Virgin with a torch going towards the ship, after whom the six covered coffins were carried, together with the little chest, and each of them was secretly laid in a ship.

So I awakened my page too, who greatly thanked me, for, having run up and down a lot all day, he might have slept through this altogether, though he knew quite well about it. Now as soon as the coffins were laid in the ships, all the lights were extinguished, and the six flames passed back together over the lake, so that there was no more than one light in each ship for a watch. There were also some hundreds of watchmen who had encamped themselves on the shore, and sent the Virgin back again into the castle; she carefully bolted everything up again, so that I could judge

that there was nothing more to be done this night, but that we must await the day. So we again took ourselves to rest. And I only of all my company had a chamber towards the lake, and saw this, so that now I was also extremely weary, and so fell asleep in my manifold speculations.

## Chymical Wedding - Fifth Day

[Go to the Sixth Day](#) . [Back to Rosicrucian page](#).

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The night was over, and the dear wished-for day broken, when hastily I got out of bed, more desirous to learn what might yet ensue, than that I had slept enough. Now after I had put on my clothes, and according to my custom had gone down the stairs, it was still too early, and I found nobody else in the hall; so I entreated my page to lead me about a little in the castle, and show me something rare. He was now (as always) willing, and led me down certain steps under ground, to a great iron door, on which the following words in great copper letters were fixed:

(Here lies buried Venus, that beauty which has undone many a great man both in fortune, honour, blessing and prosperity.)

This I thus copied, and set down in my table-book. Now after this door was opened, the page led me by the hand through a very dark passage, till we came again to a very little door, that was only now put to; for (as my page informed me) it was first opened yesterday when the coffins were taken out, and had not since been shut. Now as soon as we stepped in, I saw the most precious thing that Nature ever created, for this vault had no light other than that from certain huge great carbuncles, and this (as I was informed) was the King's Treasury. But the main and most glorious thing that I saw here was a sepulchre (which stood in the middle) so rich that I wondered that it was not better guarded. To which the page answered me, that I had good reason to be thankful to my planet, by whose influence it was that I had now seen certain pieces which no other human eye (except the King's family) had ever had a view of.

This sepulchre was triangular, and had in the middle of it a vessel of polished copper; the rest was of pure gold and precious stones. In the vessel stood an angel, who held in his arms an unknown tree, which continually dropped fruit into the vessel; and as often as the fruit fell into the vessel, it turned into water, and ran out from there into three small golden vessels standing by. This little altar was supported by these three animals, an eagle, an ox and a lion, which stood on an exceedingly costly base.

I asked my page what this might signify.

"Here," he said, "lies buried Lady Venus, that beauty which has undone many a great man, both in fortune, honour, blessing and prosperity." After which he showed me a copper door on the pavement.

"Here," he said, "if you please, we may go further down."

"I still follow you," I replied.

So I went down the steps, where it was exceedingly dark, but the page immediately opened a little chest, in which stood a small ever-burning taper, at which he kindled one of the torches which lay by. I was greatly terrified, and seriously asked how he dared do this?

He said by way of answer "As long as the Royal Persons are still at rest, we have nothing to fear."

Then I saw a rich bed ready made, hung about with curious curtains, one of which he drew aside, where I saw the Lady Venus stark naked (for he heaved up the coverlets too) lying there in such beauty, and in such a surprising fashion, that I was almost beside myself; neither do I yet know whether it was a piece thus carved, or a human corpse that lay dead there. For she was altogether immovable, and yet I dared not touch her. So she was again covered, and the curtain drawn before her, yet she was still (as it were) in my eye. But I soon saw behind the bed a tablet on which it was written as follows:

(When the fruit of my tree shall be quite melted down then I shall awake and be the mother of a King.)

I asked my page about this writing, but he laughed, with the promise that I should know it too. So, he putting out the torch, we ascended again. Then I had a better look at all the little doors, and first found that on every corner there burned a small taper of pyrites, of which I had before taken no notice, for the fire was so clear that it looked much more like a stone than a taper. From this heat the tree was forced continually to melt, yet it still produced new fruit. Now behold (said the page) what I heard revealed to the King by Atlas. When the tree (he said) shall be quite melted

down, then shall Lady Venus awake, and be the mother of a King.

Whilst he was thus speaking, in flew the little Cupid, who at first was somewhat abashed at our presence, but seeing us both look more like the dead than the living, he could not in the end refrain from laughing, demanding what spirit had brought us there. I with trembling answered him, that I had lost my way in the castle, and had come here by chance, and that the page likewise had been looking up and down for me, and at last came upon me here, and I hoped he would not take it amiss.

"Well then, that's well enough yet, my old busy grandsire," said Cupid, "but you might easily have served me a scurvy trick, had you been aware of this door. Now I must look better to it," and so he put a strong lock on the copper door where we had before descended.

I thanked God that he had not come upon us sooner. My page too was happier, because I had helped him so well at this pinch.

"Yet," said Cupid, "I cannot let it pass unrevenged that you were so near stumbling upon my dear mother."

With that he put the point of his dart into one of the little tapers, and heating it a little, pricked me with it on the hand, which at that time I paid little attention to, but was glad that it had gone so well for us, and that we came off without further danger.

Meantime my companions had got out of bed too, and had returned into the hall again. To them I also joined myself, making as if I had just risen. After Cupid had carefully made all fast again, he came to us too, and would have me show him my hand, where he still found a little drop of blood; at which he heartily laughed, and bade the rest have a care of me, as I would shortly end my days. We all wondered how Cupid could be so merry, and have no sense at all of yesterday's sad occurrences. But he was in no way troubled.

Now our president had in the meantime made herself ready for the journey, coming in all in black velvet, yet she still carried her branch of laurel. Her virgins too had their branches. Now all things being ready, the Virgin asked us first to drink something, and then presently to prepare for the procession, so we did not tarry long but followed her out of the hall into the court. In the court stood six coffins, and my companions thought nothing other than that the six Royal Persons lay in them, but I well observed the device. Yet I did not know what was to be done with these others. By each coffin were eight muffled men. Now as soon as the music began (it was so mournful and dolesome a tune, that I was astonished at it) they took up the coffins, and we (as we were ordered) had to go after them into the aforementioned garden, in the middle of which was erected a wooden edifice, having round about the roof a glorious crown, and standing upon seven columns. Within it were formed six sepulchres, and by each of them was a stone; but in the middle was a round hollow rising stone. In these graves the coffins were quietly and with many ceremonies laid. The stones were shoveled over them, and they shut fast. But the little chest was to lie in the middle. Herewith my companions were deceived, for they imagined nothing other but that the dead corpses were there. Upon the top of all there was a great flag, having a phoenix painted on it, perhaps the more to delude us. Here I had great occasion to thank God that I had seen more than the rest.

Now after the funerals were done, the Virgin, having placed herself upon the middlemost stone, made a short oration, that we should be constant to our engagements, and not repine at the pains we were hereafter to undergo, but be helpful in restoring the present buried Royal Persons to life again; and therefore without delay to rise up with her, to journey to the tower of Olympus, to fetch from there medicines useful and necessary for this purpose.

This we soon agreed to, and followed her through another little door right to the shore. There the seven aforementioned ships stood all empty, on which the virgins stuck up their laurel branches, and after they had distributed us in the six ships, they caused us thus to begin our voyage in God's name, and looked upon us as long as they could have us in sight, after which they, with all the watchmen, returned into the castle. Our ships each had a peculiar device. Five of them indeed had the five regular bodies, each their own, but mine, in which the Virgin sat too, carried a globe. Thus we sailed on in a particular order, and each ship the Moor lay. In this were twelve musicians, who played excellently well, and its device was a pyramid. Next followed three abreast, B, C, and D, in which we were. I sat in C.

In the middle behind these came the two fairest and stateliest ships, E and F, stuck about with many branches of laurel, having no passengers in them; their flags were the sun and moon. But in the rear was only one ship, G; in this were forty virgins.

Now having passed over this lake in this way, we first went through a narrow arm, into the right seas, where all the sirens, nymphs, and sea-goddesses were waiting for us; wherefore they immediately dispatched a sea-nymph to us to deliver their present and offering of honour to the Wedding. It was a costly, great, set, round and oriental pearl, the like of which has never been seen, neither in our world nor yet in the new world. Now the Virgin having friendly received it, the nymph further entreated that audience might be given to their entertainments, and to make a little stand, which the Virgin was content to do, and commanded the two great ships to stand in the middle, and the rest to encompass them in a pentagon. After which the nymphs fell into a ring about, and with a most delicate sweet voice

began to sing as follows:

I

Naught better is on earth  
Than lovely noble love  
Whereby we be as God  
And no one vexeth his neighbour.  
So let unto the king be sung  
That all the sea shall sound.  
We ask, and answer ye.

II

What hath to us life brought ?  
'Tis Love  
Who hath brought grace again ?  
'Tis Love  
Whence are we born ?  
Of Love  
How were we all forlorn ?  
Without Love

III

Who hath us then begotten ?  
'Twas Love  
Wherefore were we suckled ?  
For Love  
What owe we to our elders ?  
'Tis Love  
And why are they so patient ?  
From Love

IV

What doth all things o'ercome ?  
'Tis Love  
Can we find Love as well ?  
Through Love  
Where letteth a man good work appear ?  
In Love  
Who can unite a twain ?  
'Tis Love

V

So let us all sing  
That it resound  
To honour Love  
Which will increase  
With our lord king and queen,  
Their bodies are here, their souls are fled.

VI

And as we live  
So shall God give  
Where love and grace  
Did sunder them  
That we with flame of Love  
May haply join them up again.



## VII

So shall this song  
In greatest joy  
Though thousand generations come  
Return into eternity.

When they, with most admirable concert and melody, had finished this song, I no more wondered at Ulysses for stopping the ears of his companions, for I seemed to myself the most unhappy man alive, because nature had not made me, too, so trim a creature. But the Virgin soon dispatched them, and commanded us to set sail from there; so the nymphs went off too, after they had been presented with a long red scarf for a gratuity, and dispersed themselves in the sea.

I was at this time aware that Cupid began to work with me too, which yet tended by a very little towards my credit, and forasmuch as my giddiness is not likely to be beneficial to the reader, I am resolved to let it rest as it is. But this was the very wound that in the first book I received on the head in a dream. And let everyone take warning by me of loitering about Venus' bed, for Cupid can by no means brook it.

After some hours, having gone a good way in friendly discourses, we came within sight of the Tower of Olympus, so the Virgin commanded to give the signal of our approach by the discharge of some pieces, which was also done. And immediately we saw a great white flag thrust out, and a small gilded pinnacle sent forth to meet us. Now as soon as this had come to us, we perceived in it a very ancient man, the Warder of the Tower, with certain guards clothed in white, by whom we were friendlily received, and so conducted to the Tower.

This Tower was situated upon an island which was exactly square, and which was environed with a wall that was so firm and thick that I myself counted three hundred and sixty passes over. On the other side of the wall was a fine meadow with certain little gardens, in which grew strange, and to me unknown, fruits; and then again there was an inner wall about the Tower. The Tower itself was just as if seven round towers had been built one by another, yet the middlemost was somewhat the higher, and within they all entered one into another, and had seven storeys one above another. Being come in this way to the gates of the Tower, we were led a little aside by the wall, so that, as I well observed, the coffins might be brought into the Tower without our taking notice; of this the rest knew nothing.

This being done, we were conducted into the Tower at the very bottom, which although it was excellently painted, yet we had little recreation there; for this was nothing but a laboratory, where we had to beat and wash plants, and precious stones, and all sorts of things, and extract their juice and essence, and put the same in glasses, and hand them over to be put aside. And truly our Virgin was so busy with us, and so full of her directions, that she knew how to give each of us enough employment, so that in this island we had to be mere drudges, till we had achieved all that was necessary for the restoring of the beheaded bodies.

Meantime (as I afterwards understood) three virgins were in the first apartment washing the bodies with all diligence. Now when we had at last almost finished this preparation of ours, nothing more was brought us but some broth with a little draught of wine, by which I well observed that we were not here for our pleasure. For when we had finished our day's work, too, everyone had only a mattress laid on the ground for him, with which we were to content ourselves.

For my part I was not very much bothered about sleeping, and therefore walked out into the garden, and at length came as far as the wall; and because the heaven was at that time very clear, I could well drive away the time in contemplating the stars. By chance I came to a great pair of stone stairs, which led up to the top of the wall. And because the moon shone very bright, I was so much the more confident, and went up, and looked a little upon the sea too, which was now exceedingly calm.

And thus having good opportunity to consider more about astronomy, I found that this present night there would occur a conjunction of the planets, the like of which was not otherwise usually to be observed. Now having looked a good while at the sea, and it being just about midnight, as soon as it had struck twelve I saw from afar the seven flames passing over the sea towards here, and taking themselves towards the top of the spire of the Tower. This made me somewhat afraid, for as soon as the flames had settled themselves, the winds arose, and began to make the sea very tempestuous. The moon also was covered with clouds, and my joy ended with such fear that I scarcely had enough time to find the stairs ended with such fear that I scarcely had enough time to find the stairs again, and take myself to the Tower again. Now whether the flames tarried any longer, or passed away again, I cannot say, for in this obscurity I did not dare venture abroad more.

So I lay down on my mattress, and there being in the laboratory a pleasant and gently murmuring fountain, I fell asleep so much the sooner. And thus the fifth day too was concluded with wonders.

# Chymical Wedding - Sixth Day

[Go to the Seventh Day](#) . [Back to Rosicrucian page](#).

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Next morning, after we had awakened one another, we sat together a while to discuss what might yet be the events to occur. For some were of the opinion that they should all be brought back to life again together. Others contradicted this, because the decease of the ancients was not only to restore life, but to increase it too to the young ones. Some imagined that they had not been put to death, but that others had been beheaded in their stead. We now having talked together a pretty long while, in came the old man, and first saluting us, looked about him to see if all things were ready, and the processes sufficiently completed. We had so conducted ourselves as regards this that he had no fault to find with our diligence, so he placed all the glasses together, and put them into a case. Presently in came certain youths bringing with them some ladders, ropes, and large wings, which they laid down before us.

Then the old man began as follows: "My dear sons, each of you must this day constantly bear one of these three things about with him. Now you are free either to make a choice of one of them, or to cast lots about it."

We replied, "we would choose".

"No," he said, "let it rather go by lot."

Hereupon he made three little schedules. On one he wrote 'Ladder', on the second 'Rope', on the third 'Wings'. These he put in a hat, and each man must draw, and whatever he got, that was to be his. Those who got the ropes imagined themselves to have the best of it, but I chanced to get a ladder, which afflicted me greatly, for it was twelve feet long, and pretty weighty, and I was forced to carry it, whereas the others could handsomely coil their ropes about them. And as for the wings, the old man joined them so closely onto the third group, as if they had grown upon them.

Hereupon he turned the cock, and then the fountain no longer ran, and we had to remove it from the middle out of the way. After all things were carried off, he took leave, taking with him the casket with the glasses, and locked the door fast after him, so that we imagined nothing other but that we had been imprisoned in this Tower.

But it was hardly a quarter of an hour before a round hole at the very top was uncovered, where we saw our Virgin, who called to us, and bade us good morrow, desiring us to come up. Those with the wings were instantly above and through the hole. Only those with the ropes were in an evil plight. For as soon as every one of us was up, he was commanded to draw up the ladder after him. At last each man's rope was hanged on an iron hook, so everyone had to climb up by his rope as well as he could, which indeed was not accomplished without blisters.

Now as soon as we were all up, the hole was covered again, and we were friendlyly received by the Virgin. This room was the whole breadth of the Tower itself, having six very stately vestries raised a little above the room, and were entered by an ascent of three steps. In these vestries we were placed, there to pray for the life of the King and Queen. Meanwhile the Virgin went in and out of the little door A, till we were ready.

For as soon as our process was absolved, there was brought in by twelve persons (who were formerly our musicians), through the little door, and placed in the middle, a wonderful thing of longish shape, which my companions took only to be a fountain. But I well observed that the corpses lay in it, for the inner chest was of an oval figure, so large that six persons might well lie in it one by another. After which they again went forth, fetched their instruments, and conducted in our Virgin, together with her female attendants, with a most delicate sound of music. The Virgin carried a little casket, but the rest only branches and small lamps, and some lighted torches too. The torches were immediately given into our hands, and we were to stand about the fountain in this order.

First stood the Virgin A with her attendants in a ring round about with the lamps and branches C. Next stood we with our torches B, then the musicians A in a long rank; last of all the rest of the virgins D in another long rank too. Now where the virgins came from, whether they lived in the castle, or whether they had been brought in by night, I do not know, for all their faces were covered with delicate white linen, so that I could not recognise any of them.

Hereupon the Virgin opened the casket, in which there was a round thing wrapped up in a piece of green double taffeta. This she laid in the uppermost vessel, and then covered it with the lid, which was full of holes, and which had besides a rim through which she poured in some of the water which we had prepared the day before. Then the fountain began immediately to run, and to flow into the little vessel through four small pipes. Beneath the underneath vessel there were many sharp points, on which the virgins stuck their lamps, so that the heat might reach the vessel, and make the water boil. Now the water beginning to simmer, it fell in upon the bodies by many little holes at A, and was so hot that it dissolved them all, and turned them into liquor. But what the above-mentioned round wrapped-up thing was, my companions did not know, but I understood that it was the Moor's head, from

which the water drew so great a heat. At A, round about the great vessel, there were again many holes, in which they stuck their branches. Now whether this was done of necessity, or only for ceremony, I do not know. However, these branches were continually besprinkled by the fountain, and from them it afterwards dropped into the vessel something of a deeper yellow. This lasted for nearly two hours, the fountain still constantly running by itself; but the longer it ran, the fainter it was.

Meantime the musicians went their way, and we walked up and down in the room, and truly the room was made in such a way that we had opportunity enough to pass away our time. There were, for images, paintings, clockworks, organs, springing fountains, and the like, nothing forgotten.

Now it was near the time when the fountain ceased, and would run no longer, when the Virgin commanded a round golden globe to be brought. But at the bottom of the fountain there was a tap, by which she let out all the matter that was dissolved by those hot drops (of which certain parts were then very red) into the globe. The rest of the water which remained above in the kettle was poured out. And so this fountain (which had now become much lighter) was again carried forth. Now whether it was opened elsewhere, or whether anything of the bodies that was further useful yet remained, I dare not say for certain. But this I know, that the water that was emptied into the globe was much heavier than six, or even more of us, were well able to bear, although going by its bulk it should have seemed not too heavy for one man. Now this globe having been got out of doors with much ado, we again sat alone, but I perceiving a trampling overhead, had an eye to my ladder.

Here one might take notice of the strange opinions my companions had concerning this fountain, for they, imagining that the bodies lay in the garden of the castle, did not know what to make of this kind of working, but I thanked God that I had awakened at so opportune a time, and that I had seen that which helped me the better in all the Virgin's business.

After one quarter of an hour the cover above was again lifted off, and we were commanded to come up, which was done as before with wings, ladders and ropes. And it vexed me not a little that whereas the virgins could go up another way, we had to take so much toil; yet I could well judge that there must be some special reason for it, and we must leave something for the old man to do too. For even those with wings had no advantage by them other than when they had to climb through the hole.

Now we having got up there, and the hole having been shut again, I saw the globe hanging by a strong chain in the middle of the room. In this room was nothing but windows, and between two windows there was a door, which was covered with nothing other than a great polished looking-glass. And these windows and these looking-glasses were optically opposed to one another, so that although the sun (which was now shining exceedingly brightly) beat only upon one door, yet (after the windows towards the sun were opened, and the doors before the looking-glasses drawn aside) in all quarters of the room there were nothing but suns, which by artificial refractions beat upon the whole golden globe standing in the midst; and because (besides all this brightness) it was polished, it gave such a lustre, that none of us could open our eyes, but were forced to look out of the windows till the globe was well heated, and brought to the desired effect. Here I may well avow that in these mirrors I have seen the most wonderful spectacle that ever Nature brought to light, for there were suns in all places, and the globe in the middle shined still brighter, so that we could no more endure it than the sun itself, except for one twinkling of an eye.

At length the Virgin commanded the looking-glasses to be shut up again, and the windows to be made fast, and so to let the globe cool again a little; and this was done about seven o'clock. This we thought good, since we might now have a little leisure to refresh ourselves with breakfast. This treatment was again right philosophical, and we had no need to be afraid of intemperance, yet we had no want. And the hope of the future joy (with which the Virgin continually comforted us) made us so jocund that we took no notice of any pains or inconvenience. And this I can truly say too concerning my companions of high quality, that their minds never ran after their kitchen or table, but their pleasure was only to attend upon this adventurous physick, and hence to contemplate the Creator's wisdom and omnipotency.

After we had taken our meal, we again settled down to work, for the globe, which with toil and labour we were to lift off the chain and set upon the floor, was sufficiently cooled. Now the dispute was how to get the globe in half, for we were commanded to divide it in the middle. The conclusion was that a sharp pointed diamond would best do it. Now when we had thus opened the globe, there was nothing more of redness to be seen, but a lovely great snow-white egg. It made us rejoice most greatly that this had been brought to pass so well. For the Virgin was in perpetual care lest the shell might still be too tender. We stood round about this egg as jocund as if we ourselves had laid it. But the Virgin made it be carried forth, and departed herself, too, from us again, and (as always) locked the door. But what she did outside with the egg, or whether it were in some way privately handled, I do not know, neither do I believe it. Yet we were again to wait together for a quarter of an hour, till the third hole was opened, and we by means of our instruments came to the fourth stone or floor.

In this room we found a great copper vessel filled with yellow sand, which was warmed by a gentle fire. Afterwards

the egg was raked up in it, that it might therein come to perfect maturity. This vessel was exactly square; upon one side stood these two verses, written in great letters.

O. BLI. TO. BIT. MI. LI.

On the second side were these three words:

SANITAS. NIX. HASTA.

(Health, Snow, Lance.)

The third had only one word:

F.I.A.T.

But on the behind was an entire inscription running thus:

QUOD.

Ignis : Aer : Aqua : Terra :

SANCTIS REGUM ET REGINARUM NOSTR :

Cineribus.

Eripere non potuerunt

Fidelis Chymicorum Turba

IN HANC URNAM

Contulit.

A.

What

Fire:Air:Water:Earth

Were unable to rob

From the holy ashes

OF OUR KINGS AND QUEENS

Was gathered by the faithful flock

Of Alchemists

In this urn

A.D. 1459.

Now whether the the egg were hereby meant, I leave to the learned to dispute; yet I do my part, and omit nothing undeclared. Our egg being now ready was taken out, but it needed no cracking, for the bird that was in it soon freed himself, and showed himself very jocund, yet he looked very bloody and unshapen. We first set him upon the warm sand, so the Virgin commanded that before we gave him anything to eat, we should be sure to make him fast, otherwise he would give us all work enough. This being done too, food was brought him, which surely was nothing else than the blood of the beheaded, diluted again with prepared water; by which the bird grew so fast under our eyes, that we saw well why the Virgin gave us such warning about him. He bit and scratched so devilishly about him, that could he have had his will upon any of us, he would have despatched him. Now he was wholly black, and wild, so other food was brought him, perhaps the blood of another of the Royal Persons; whereupon all his black feathers moulted again, and instead of them there grew out snow-white feathers. He was somewhat tamer too, and more docile. Nevertheless we did not yet trust him. At the third feeding his feathers began to be so curiously coloured that in all my life I never saw such beautiful colours. He was also exceedingly tame, and behaved himself so friendlily with us, that (the Virgin consenting) we released him from his captivity.

Our Virgin began: "Since by your diligence, and our old man's consent, the bird has attained both his life and the highest perfection, this is a good reason that he should also be joyfully consecrated by us."

Herewith she commanded that dinner should be brought, and that we should again refresh ourselves, since the most troublesome part of our work was now over, and it was fitting that we should begin to enjoy our past labours. We

began to make ourselves merry together. However, we still had all our mourning clothes on, which seemed somewhat reproachful to our mirth. Now the Virgin was perpetually inquisitive, perhaps to find to which of us her future purpose might prove serviceable. But her discourse was for the most part about Melting; and it pleased her well when one seemed expert in such compendious manuals as do particularly commend an artist. This dinner lasted not more than three quarters of an hour, which we still for the most part spent with our bird, and we had to constantly feed him with his food, but he still remained much the same size. After dinner we were not allowed long to digest our food, before the Virgin, together with the bird, departed from us.

The fifth room was set open to us, where we went as before, and offered our services. In this room a bath was prepared for our bird, which was so coloured with a fine white powder that it had the appearance of milk. Now it was at first cool when the bird was set into it. He was mighty well pleased with it, drinking of it, and pleasantly sporting in it. But after it began to heat because of the lamps that were placed under it, we had enough to do to keep him in the bath. We therefore clapped a cover on the vessel, and allowed him to thrust his head out through a hole, till he had in this way lost all his feathers in the bath, and was as smooth as a new-born child; yet the heat did him no further harm, at which I much marveled, for the feathers were completely consumed in this bath, and the bath was thereby tinged blue. At length we gave the bird air, and he sprang out of the vessel of his own accord, and he was so glitteringly smooth that it was a pleasure to behold. But because he was still somewhat wild, we had to put a collar with a chain about his neck, and so led him up and down the room. Meanwhile a strong fire was made under the vessel, and the bath boiled away till it all came down to a blue stone, which we took out, and having first pounded it, ground it with a stone, and finally with this colour began to paint the bird's skin all over. Now he looked much more strange, for he was all blue, except the head, which remained white.

Herewith our work on this storey was performed, and we (after the Virgin with her blue bird was departed from us) were called up through the hole to the sixth storey, where we were greatly troubled. For in the middle was placed a little altar, in every way like that in the King's hall above described. Upon this stood the six aforementioned particulars, and he himself (the bird) made the seventh. First of all the little fountain was set before him, out of which he drunk a good draught. Afterwards he pecked the white serpent until she bled a great deal. This blood we had to receive into a golden cup, and pour it down the bird's throat, who was greatly averse to it. Then we dipped the serpent's head in the fountain, upon which she revived again, and crept into her death's-head, so that I saw her no more for a long time after. Meantime the sphere turned constantly, until it made the desired conjunction. Immediately the watch struck one, upon which another conjunction was set going. Then the watch struck two. Finally, while we were observing the third conjunction, and this was indicated by the watch, the poor bird submissively laid down his neck upon the book of his own accord, and willingly allowed his head to be smitten off (by one of us chosen for this by lot). However, he yielded not a drop of blood until his breast was opened, and then the blood spouted out so fresh and clear as if it had been a fountain of rubies. His death went to our hearts, and yet we could well judge that a naked bird would stand us in little stead. So we let it be, and moved the little altar away and assisted the Virgin to burn the body to ashes (together with the little tablet hanging by) with fire kindled by the little taper; and afterwards to cleanse the same several times, and to lay them in a box of cypress wood.

Here I cannot conceal what a trick was played on myself and three others. After we had thus diligently taken up the ashes, the Virgin began to speak as follows:

"My lords, here we are in the sixth room, and we have only one more before us, in which our trouble will be at an end, and then we shall return home again to our castle, to awaken our most gracious Lords and Ladies. Now I could heartily wish that all of you, as you are here together, had behaved yourselves in such a way that I might have commended to our most renowned King and Queen, and you might have obtained a suitable reward; yet contrary to my desire, I have found amongst you these four lazy and sluggish workers (herewith she pointed at me and three others). Yet, according to my goodwill to each and every one, I am not willing to deliver them up to deserved punishment. However, so that such negligence may not remain wholly unpunished, I am resolved thus concerning them, that they shall only be excluded from the future seventh and most glorious action of all the rest, and so they shall incur no further blame from their Royal Majesties."

In what a state we now were at this speech I leave others to consider. For the Virgin knew so well how to keep her countenance, that the water soon ran over our baskets, and we esteemed ourselves the most unhappy of all men. After this the Virgin caused one of her maids (of whom there were many always at hand) to fetch the musicians, who were to blow us out of doors with cornets, with such scorn and derision that they themselves could hardly blow for laughing. But it afflicted us particularly greatly that the Virgin so vehemently laughed at our weeping, anger and impatience, and that there might well perhaps be some amongst our companions who were glad of this misfortune of ours.

But it proved otherwise, for as soon as we had come out of the door, the musicians told us to be of good cheer and follow them up the winding stairs. They led us up to the seventh floor under the roof, where we found the old man,

whom we had not hitherto seen, standing upon a little round furnace. He received us friendly, and heartily congratulated us that we had been chosen for this by the Virgin; but after he understood the fright we had received, his belly was ready to burst with laughing that we had taken such good fortune so badly.

"Hence," said he, "my dear sons, learn that man never knows how well God intended him."

During this discourse the Virgin also came running in with her little box, and (after she had laughed at us enough) emptied her ashes into another vessel, and filled hers again with other stuff, saying she must now go and cast a mist before the other artists' eyes, and that we in the meantime should obey the old lord in whatsoever he commanded us, and not remit our former diligence. Herewith she departed from us into the seventh room into which she called our companions. Now what she did first with them there, I cannot tell, for not only were they most earnestly forbidden to speak of it, but we also, because of our work, did not dare peep on them through the ceiling.

But this was our work. We had to moisten the ashes with our previously prepared water until they became altogether like a very thin dough, after which we set the matter over the fire, till it was well heated. Then we cast it, hot like this, into two little forms or moulds, and let it cool a little.

Here we had leisure to look a while at our companions through certain crevices made in the floor. They were now very busy at a furnace, and each had to blow up the fire himself with a pipe, and they stood blowing about it like this, as if they were wondrously preferred before us in this. And this blowing lasted until our old man roused us to our work again, so that I cannot say what was done afterwards.

We opened our little forms, and there appeared two beautiful, bright and almost transparent little images, the like of which man's eye never saw, a male and a female, each of them only four inches long, and what surprised us most greatly was that they were not hard, but lithe and fleshy, like other human bodies, yet they had no life; so that I most assuredly believe that the Lady Venus's image was also made after some such manner.

These angelically fair babes we first laid upon two little satin cushions, and looked at them for a good while, till we were almost besotted by such exquisite objects. The old lord warned us to forbear, and continually to instil the blood of the bird (which had been received into a little golden cup) drop after drop into the mouths of the little images, from which they appeared to increase; and whereas they were before very small, they were now (according to proportion) much more beautiful, so that all painters ought to have been here, and would have been ashamed of their art in respect of these productions of nature. Now they began to grow so big that we lifted them from the little cushions, and had to lay them upon a long table, which was covered with white velvet. The old man also commanded us to cover them over up to the breast with a piece of the fine white double taffeta, which, because of their unspeakable beauty, almost went against us. But to be brief, before we had quite used up the blood in this way, they were already in their perfect full growth. They had golden-yellow, curly hair, and the above-mentioned figure of Venus was nothing to them.

But there was not yet any natural warmth or sensibility in them. They were dead figures, yet of a lively and natural colour; and since care was to be taken that they did not grow too big, the old man would not permit anything more to be given to them, but covered their faces too with the silk, and caused the table to be stuck round about with torches. Here I must warn the reader not to imagine these lights to have been put there out of necessity, for the old man's intent hereby was only that we should not observe when the soul entered into them; and indeed we should not have noticed it, had I not twice before seen the flames. However, I permitted the other three to remain with their own belief, neither did the old man know that I had seen anything more. Hereupon he asked us to sit down on a bench over against the table.

Presently the Virgin came in too, with the music and all necessities, and carried two curious white garments, the like of which I had never seen in the castle, nor can I describe them, for I thought that they were nothing other than crystal; but they were soft, and not transparent; so that I cannot describe them. These she laid down on a table, and after she had disposed her virgins upon a bench round about, she and the old man began many slight-of-hand tricks about the table, which was done only to blind us. This (as I told you) was managed under the roof, which was wonderfully formed; for on the inside it was arched into seven hemispheres, of which the middlemost was somewhat the highest, and had at the top a little round hole, which was nevertheless shut, and was observed by no-one else.

After many ceremonies six virgins came in, each of whom carried a large trumpet, around which were rolled a green, glittering and burning material like a wreath. The old man took one of these, and after he had removed some of the lights at the top of the table, and uncovered their faces, he placed one of the trumpets upon the mouth of one of the bodies in such a way that the upper and wider end of it was directed just towards the aforementioned hole.

Here my companions always looked at the images, but I had other thoughts, for as soon as the foliage or wreath about the shank of the trumpet was kindled, I saw the hole at the top open, and a bright stream of fire shooting down the tube, and passing into the body; whereupon the hole was covered again, and the trumpet removed. With this device my companions were deluded, so that they imagined that life came into the image by means of the fire of the foliage, for as soon as he received the soul his eyes twinkled, although he hardly stirred. The second time he placed

another tube upon its mouth, and kindled it again, and the soul was let down through the tube. This as repeated for each of them three times, after which all the lights were extinguished and carried away. The velvet coverings of the table were cast over them, and immediately a birthing bed was unlocked and made ready, into which, thus wrapped up, they were born. And after the coverings were taken off them, they were neatly laid by each other, and with the curtains drawn before them, they slept a good while.

Now it was also time for the Virgin to see how other artists behaved themselves. They were well pleased because, as the Virgin afterwards informed me, they were to work in gold, which is indeed a piece of this art, but not the most principal, most necessary, and best. They had indeed too a part of these ashes, so that they imagined nothing other than that the whole bird was provided for the sake of gold, and that life must thereby be restored to the deceased. Meantime we sat very still, waiting for our married couple to awake. About half an hour was spent like this. Then the wanton Cupid presented himself again, and after he had saluted us all, flew to them behind the curtain, tormenting them until they awakened. This was a cause of great amazement to them, for they imagined that they had slept from the very hour in which they were beheaded until now. Cupid, after he had awakened them, and renewed their acquaintance with one another, stepped aside a little, and allowed them both to get themselves together a bit better, meantime playing his tricks with us; and at length he wanted to have the music brought in, to be somewhat merrier.

Not long after, the Virgin herself came in, and after she had most humbly saluted the young King and Queen (who found themselves rather faint) and kissed their hands, she brought them the two aforementioned strange garments, which they put on, and so stepped forth. Now there were already prepared two very strange chairs, in which they placed themselves. And they were congratulated with most profound reverence by us, for which the King himself most graciously returned his thanks, and again reassured us of all grace.

It was already about five o'clock, so they could no longer stay, but as soon as the best of their furniture could be laden, we had to attend the young Royal Persons down the winding stairs, through all doors and watches to the ship. In this they embarked, together with certain virgins and Cupid, and sailed so very swiftly that we soon lost sight of them; but they were met (as I was informed) by certain stately ships. Thus in four hours' time they had gone many leagues out to sea. After five o'clock the musicians were charged to carry all things back again to the ships, and to make themselves ready for the voyage. But because this took rather a long time, the old lord commanded a party of his concealed soldiers to come out. They had hitherto been planted in a wall, so that we had not noticed any of them, whereby I observed that this Tower was well provided against opposition. Now these soldiers made quick work with our stuff, so that nothing more remained to be done but to go to supper.

The table being completely furnished, the Virgin brought us again to our companions, where we were to carry ourselves as if we had truly been in a lamentable condition, and forbear laughing. But they were always smiling to one another, although some of them sympathised with us too. At this supper the old lord was also with us, who was a most sharp inspector over us; for no-one could propound anything so discreetly, but he knew either how to confute it, or to amend it, or at least to give some good information on it. I learned a great deal from this lord, and it would be very good if each one would apply themselves to him, and take notice of his procedure, for then things would not miscarry so often and so unfortunately.

After we had taken our nocturnal refreshment, the old lord took us into his closets of rarities, which were dispersed here and there amongst the bulwarks; where we saw such wonderful productions of Nature, and other things too which man's wit, in imitation of Nature, had invented, that we needed another year to survey them sufficiently. Thus we spent a good part of the night by candlelight. At last, because we were more inclined to sleep than to see many rarities, we were lodged in rooms in the wall, where we had not only costly and good beds, but also extraordinarily handsome chambers, which made us wonder all the more why we were forced to undergo so many hardships the day before. In this chamber I had good rest, and being for the most part without care, and weary with continual labour, the gentle rushing of the sea helped me to a sound and sweet sleep, for I continued in one dream from eleven o'clock till eight in the morning.

## Chymical Wedding - Seventh Day

[Back to Rosicrucian page.](#)

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After eight o'clock I woke up, and quickly made myself ready, wanting to return again into the Tower; but the dark passages in the wall were so many and various, that I wandered a good while before I could find the way out. The same happened to the rest too, till at last we all met again in the nethermost vault, and entirely yellow apparel was

given to us, together with our golden fleeces. At this time the Virgin declared to us that we were Knights of the Golden Stone, of which we were before ignorant. After we had made ourselves ready, and taken our breakfast, the old man presented each of us with a medal of gold.

On one side were these words:  
AR. NAT. MI.  
(Art is the Priestess of Nature)

On the other these:  
TEM. NA. F.  
(Nature is the Daughter of Time.)

He exhorted us moreover that we should try to take nothing more than this token of remembrance. Herewith we went forth to the sea, where our ships lay, so richly equipped that it was not possible but that such amazing things must first have been brought there. The ships were twelve in number, six of ours, and six of the old lord's, who caused his ships to be freighted with well appointed soldiers. But he himself came to us in our ship, where we were all together. In the first the musicians, of which the old lord also had a great number, seated themselves; they sailed before us to shorten the time. Our flags were the twelve celestial signs, and we sat in Libra. Besides other things our ship also had a noble and curious clock, which showed us all the minutes. The sea was so calm, too, that it was a singular pleasure to sail. But what surpassed all the rest was the old man's discourse; he knew so well how to pass away our time with wonderful stories, that I could have been content to sail with him all my life long. Meanwhile the ships passed on in haste, for before we had sailed two hours the mariner told us that he already saw the whole lake almost covered with ships, by which we could conjecture that they had come out to meet us, which proved true. For as soon as we had come out of the sea into the lake by the aforementioned river, there before us were five hundred ships, one of which sparkled with gold and precious stones, and in which sat the King and Queen, together with other lords, ladies, and virgins of high birth. As soon as they were well in sight of us the pieces were discharged on both sides, and there was such a din of trumpets, shalms, and kettle drums that all the ships upon the sea capered again. Finally, as soon as we came near they brought our ships together, and so made a stand. Immediately the old Atlas stepped forth on the King's behalf, making a short but handsome oration, in which he welcomed us, and asked whether the Royal Presents were ready. The rest of my companions were in great amazement, where this King should come from, for they imagined nothing other than that they would have to awaken him again. We allowed them to continue in their amazement, and acted as if it seemed strange to us too. After Atlas' oration out stepped our old man, making a rather longer reply, in which he wished the King and Queen all happiness and increase, after which he delivered up a curious small casket. What was in it, I do not know, but it was committed to Cupid to keep, who hovered between the King and Queen. After the oration was finished, they again let off a joyful volley of shot, and so we sailed on a good time together, till at length we arrived at another shore. This was near the first gate at which I first entered. At this place again there attended a great multitude of the King's family together with some hundreds of horses. Now as soon as we came to shore, and disembarked, the King and Queen presented their hands to all of us, every one, with singular kindness; and so we were to get up on horseback.

Here I wish to friendlily entreat the reader not to interpret the following narration as any vain glory or pride of mine, but to credit me this much, that if there had not been a special necessity for it, I could very well have utterly concealed this honour which was shown me. We were all one after another distributed amongst the lords. But our old lord, and I, most unworthy, were to ride alongside the King, each of us bearing a snow-white ensign with a red cross. Indeed, I was made use of because of my age, for we both had long grey beards and hair. I had also fastened my tokens about my hat, which the young King soon noticed, and asked if I were he who could redeem these tokens at the gate?

I answered in most humble manner, "Yes".

But he laughed at me, saying, "There was no need for ceremony; I was HIS father".

Then he asked me with what I had redeemed them?

I replied, "With Water and Salt".

Whereupon he wondered who had made me so wise; upon which I grew a bit more confident, and recounted to him how it had happened with my bread, the Dove and the Raven, and he was pleased with it and said expressly that it must be that God had herein vouchsafed me a singular happiness.

With this we came to the first gate where the Porter with the blue clothes waited, bearing in his hand a supplication. Now as soon as he saw me alongside the King, he delivered me the supplication, most humbly beseeching me to



mention his ingenuity to the King. Now in the first place I asked the King what the condition of this porter was. He friendlyly answered me, that he was a very famous and rare astrologer, and always in high regard with the Lord his Father, but having once committed a fault against Venus, and seen her in her bed of rest, this punishment was therefore imposed upon him, that he should wait at the first gate for so long until someone should release him from it.

I replied, "May he then be released?"

"Yes," said the King, "if anyone can be found that has transgressed as highly as himself, he must take his place, and the other shall be free."

This went to my heart, for my conscience convinced me that I was the offender, yet I kept quiet, and herewith delivered the supplication. As soon as he had read it, he was greatly terrified, so that the Queen (who with our virgins, and that other Duchess as well - whom I mentioned at the hanging of the weights - rode just behind us) observed this, and therefore asked him what this letter might mean. But he had no mind to take any notice of it, and putting away the paper, began to talk about other matters, till thus in about three hours' time we came to the castle, where we alighted, and waited upon the King as he went into his hall.

Immediately the King called for the old Atlas to come to him in a little closet, and showed him the writing, and Atlas did not tarry, but rode out again to the Porter to get more information on the matter. After this the young King, with his spouse, and the other lords, ladies and virgins, sat down. Then our Virgin began to highly commend the diligence we had shown, and the pains and labour we had undergone, requesting that we might be royally rewarded, and that she might be permitted to enjoy the benefit of her commission from then on. Then the old lord stood up too, and attested that all the Virgin had said was true, and that it was only just that we should both be contented on both our parts. Hereupon we were to step forward a little, and it was concluded that each man should make some possible wish, and accordingly obtain it; for it was not to be doubted that those of understanding would also make the best wish. So we were to consider it until after supper.

Meantime the King and Queen, for recreation's sake, began to play together, at something which looked not unlike chess, only it had different rules; for it was the Virtues and Vices one against another, and it might ingeniously be observed with what plots the Vices lay in wait for the Virtues, and how to re-encounter them again. This was so properly and cleverly performed, that it is to be wished that we had the same game too. During the game, in came Atlas again, and made his report in private, but I blushed all over, for my conscience gave me no rest.

After this the King gave me the supplication to read, and the contents of it were much to this purpose. First he (the doorkeeper) wished the King prosperity, and increase, and that his seed might be spread abroad far and wide.

Afterwards he remonstrated that the time was now come in which according to the royal promise he ought to be released, because Venus had already been uncovered by one of his guests, for his observations could not lie to him. And that if his Majesty would be pleased to make a strict and diligent enquiry, he would find that she had been uncovered, and if this should not prove to be so, he would be content to remain before the gate all the days of his life. Then he asked in the most humble manner, that upon peril of body and life he might be permitted to be present at this night's supper. He was hoping to seek out the very offender, and obtain his desired freedom. This was expressly and handsomely indicated, by which I could well perceive his ingenuity, but it was too sharp for me, and I would not have minded if I had never seen it. Now I was wondering whether he might perhaps be helped through my wish, so I asked the King whether he might not be released some other way.

"No," replied the King, "because there is a special consideration in the business. However, for this night, we may well gratify him in his desire."

So he sent someone to fetch him in. Meanwhile the tables were prepared in a spacious room, in which we had never been before, which was so perfect, and contrived in such a manner, that it is not possible for me even to begin to describe it. We were conducted into this with singular pomp and ceremony. Cupid was not at this time present, for (as I was informed) the disgrace which had happened to his mother had somewhat angered him. In brief, my offence, and the supplication which was delivered, were an occasion of much sadness, for the King was in perplexity how to make inquisition amongst his guests, and the more so because through this, even they who were yet ignorant of the matter would come to know about it. So he caused the Porter himself, who had already arrived, to make his strict survey, and he himself acted as pleasantly as he was able.

However, eventually they all began to be merry again, and to talk to one another with all sorts of recreative and profitable discourses. Now, how the treatment and other ceremonies were then performed, it is not necessary to declare, since it is neither the reader's concern, nor serviceable to my design. But all exceeded more in art, and human invention, than we exceeded in drinking! And this was the last and noblest meal at which I was present. After the banquet the tables were suddenly taken away, and certain curious chairs placed round about in a circle, in which we, together with the King and Queen, and both their old men and the ladies and virgins, were to sit.

After this, a very handsome page opened the above-mentioned glorious little book, and Atlas immediately placed

himself in the midst, and began to speak to this purpose: that his Royal Majesty had not forgotten the service we had done him, and how carefully we had attended to our duty, and therefore by way of retribution had elected all and each of us Knights of the Golden Stone. And that it was therefore further necessary not only once again to oblige ourselves towards his Royal Majesty, but also to vow to the following articles; and then his Royal Majesty would likewise know how to behave himself towards his liege people. Upon which he caused the page to read over the articles, which were these.

(1) You my lords the Knights shall swear that you shall at no time ascribe your order to any devil or spirit, but only to God your Creator, and his handmaid Nature.

(2) That you will abominate all whoredom, incontinency and uncleanness, and not defile your order with such vices.

(3) That you through your talents will be ready to assist all that are worthy, and have need of them.

(4) That you desire not to employ this honour to worldly pride and high authority.

(5) That you shall not be willing to live longer than God will have you do.

At this last article we could not choose but laugh, and it may well have been placed after the rest only for a conceit. Now after vowing to them all by the King's sceptre, we were afterwards installed Knights with the usual ceremonies, and amongst other privileges set over Ignorance, Poverty, and Sickness, to handle them at our pleasure. And this was afterwards ratified in a little chapel (to which we were conducted in procession) and thanks returned to God for it. I also hung up there at that time my golden fleece and hat, and left them there for an eternal memorial, to the honour of God. And because everyone had to write his name there, I wrote thus:

The highest wisdom is to know nothing.

Brother Christian Rosenkreutz

Knight of the Golden Stone

A.D. 1459.

Others wrote likewise, each as it seemed good to him. After this, we were again brought into the hall, where, having sat down, we were admonished quickly to think what we each one would wish. But the King and his party retired into a little closet, there to give audience to our wishes. Now each man was called in separately, so that I cannot speak of any man's own wish. I thought nothing could be more praiseworthy than to demonstrate some laudable virtue in honour of my order, and found too that none at present could be better, and cost me more trouble, than Gratitude. Wherefore in spite of the fact that I might well have wished something more dear and agreeable to myself, I vanquished myself, and concluded, even at my own peril, to free the Porter, my benefactor.

So as I was now called in, I was first of all asked whether, having read the supplication, I had observed or suspected nothing concerning the offender? Upon which I began undauntedly to relate how all the business had passed, how through ignorance I fell into that mistake, and so offered myself to undergo all that I had thereby deserved. The King, and the rest of the lords, wondered greatly at so unexpected a confession, and so asked me to step aside a little.

Now as soon as I was called in again, Atlas declared to me that although it was grievous to the King's Majesty that I, whom he loved above others, had fallen into such a mischance, yet because it was not possible for him to transgress his ancient usages, he did not know how to absolve me; the other must be at liberty, and I put in his place; yet he would hope that some other would be apprehended, so that I might be able to go home again. However, no release was to be hoped for, till the marriage feast of his future son.

This sentence had nearly cost me my life, and I first hated myself and my twaddling tongue, in that I could not keep quiet; yet at last I took courage, and because I thought there was no remedy, I related how this Porter had bestowed a token on me, and commended me to the other, by whose assistance I stood upon the scale, and so was made partaker of all the honour and joy already received. And therefore now it was but fair that I should show myself grateful to my benefactor, and because this could not be done in any other way, I returned thanks for the sentence, and was willing gladly to bear some inconvenience for the sake of he who had been helpful to me in coming to such a high place. But if by my wish anything might be effected, I wished myself at home again, so that he by me, and I by my wish might be at liberty. Answer was made me, that the wishing did not stretch so far. However, I might wish him free. Yet it was very pleasing to his Royal Majesty that I had behaved myself so generously in this, but he was afraid I might still be ignorant of what a miserable condition I had plunged myself into through my curiosity. Hereupon the good man was pronounced free, and I with a sad heart had to step aside.

After me the rest were called for too, and came jocundly out again, which pained me still more, for I imagined nothing other than that I must finish my life under the gate. I also had many pensive thoughts running up and down in my head, what I should do, and how to spend the time. At length I considered that I was now old, and according to the course of nature, had few years more to live. And that this anguished and melancholy life would quickly send

me from this world, and then my door-keeping would be at an end, and by a most happy sleep I might quickly bring myself to the grave. I had many of these thoughts. Sometimes it vexed me that I had seen such gallant things, and must be robbed of them. Sometimes I rejoiced that still, before my end, I had been accepted to all joy, and should not be forced to depart shamefully. This was the last and worst shock that I sustained. During my cogitations the rest had got ready. So after they had received a good night from the King and lords, each one was conducted into his lodging. But I, most wretched man, had nobody to show me the way, and must moreover suffer myself to be tormented; and so that I might be certain of my future function, I had to put on the ring which the other had worn before. Finally, the King exhorted me that since this was now the last time I was likely to see him in this manner, I should behave myself according to my place, and not against the order. Upon which he took me in his arms, and kissed me, all which I understood to mean that in the morning I must sit at my gate. Now after they had all spoken friendly to me for a while, and at last given their hands, committing me to the Divine protection, I was conducted by both the old men, the Lord of the Tower, and Atlas, into a glorious lodging, in which stood three beds, and each of us lay in one of them, where we spent almost two, &c.....

(Here about two leaves in quarto are missing, and he (the author of this), whereas he imagined he must in the morning be doorkeeper, returned home.)

## Ara Foederis Theraphici

Below is a translation into English of an early Rosicrucian piece the *Ara Foederis Theraphici F.X.R. Der Assertion Fraternitatis R.C. consecirt An den Leser. Quisquis de Roseae dubitas Crucis ordine Fratrum...* 1618. This has been ascribed to Johannes Bureus. According to Susanna Akerman the *Ara Foederis* was written by Raphael Eglinus and translated into German by I.S.B.N. (Iulius Sperber). Bureus added some lines at the end and published it in 1616 and then a second time it appeared at Newenstadt in German.

[Back to Rosicrucian texts.](#)

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### **Altar of the Theraphic Brotherhood Fraternitatis Crucis Roseae dedicated to the Assertion of the Fraternity of the Rosy Cross**

To the Reader,

Whoever has doubts about the Fraternity of the Rosy Cross, let him read this and having read the poem, he will be certain.

ANNO CHRISTI 1617

Written by a Brother of this Fraternity first in Latin, then translated into German and printed by I.S.N.P. & Poet Laureate

Printed at Neuenstadt by Johan Knuber 1618.

To the very Noble, Powerful and Honourable Balthasar von Schkoelen, Senior Master of the Horse of the Elector Prince of Saxony.

To the Honourable, Worshipful and Wise Ambrosius Becker, County Justice and Worshipful Mayor of Schkeunitz.

To the Honourable, Respected and Art loving Michael Stemplin, a Noble Erudite and noted Spagyric Expert.

To my high protectors and Young Lords, my Brother-in-law, and my trusty friends respectively, Luck, Blessing and Success.

Noble and powerful young Lord, kind and beloved Brother-in-law, well known and trusty friend, to you I send greetings first and my service, after that I dedicate and write these presents, which from outward appearance looks a short, little work, yet according to its secret meaning and hidden contents it is a very weighty and far looking work, and of the goodness and truth of my heart.

I trust they will receive and recognise it with a thankful mind and heart, read it with full attention, that they will

think further over these matters, and wait with patience until something plainer, rounder, opener and more recognisable—as shall happen shortly, but then in Secret and in confidence—occurs.

Recommending myself to them jointly or severally as theirs for any service

Datum the 16th September Anno 1616.

at your service

Noble, Honourable, Powerful

also Honourable, Worshipful and Wise

Gentlemen.

I.S. N.P.P.C.

## ALTAR OF THE THERAPHIC TIE

F. X. R.

Fratrīs Christiani Rosencreutz

People live in doubt eveywhere  
If the highly honoured Fraternity  
of the Rosy Cross exist in truth  
which men declare to be so virtuous  
And the Fama is made ridiculous  
here and there as if it were a fairy tale.

The Fama I say declares one condition to the whole world.  
But whosoever likes to doubt matters clear as the Sun  
Is starblind at Middy  
No oculist can help him.

Note this, attentive and pious reader,  
What I tell you in one word  
I am a branch selected  
from the Highborn fraternity  
I tell you without guile  
In Germany our order exists in truth  
Right in the heart of the German Lands.  
And note it well, well known in foreign parts.

And although there are but few of us  
Until now, yet in these days  
And quite lately with pleasure  
The order has been extended  
By ten persons well known for their  
Understanding, honour, Art and virtue.

The Order has also at this present time  
Been newly and well reconstrued  
With many bye laws and statutues  
Which give it order, measure and object.

Could you see these, by your oath  
You would confess without hesitation  
That all and everything has been carefully  
Put into new form.

There are many who without pause or rest  
Endeavour and tireless try to come to our order,  
but by the nature of the thing,  
one does not easily reach one's heart's desires.

But many in their own mind  
cheat their own selves miserably.  
For our custom is of this kind  
that we elect those who are known  
to us for a long time before,  
And who are proved full many a year  
who are their own masters and free  
Of body not bound to anyone.

Many strict conditions are to be found  
Which bind the Fratres of our Order  
Which are to be kept without exception  
Throughout your whole life.  
As a fellow a true friend,  
(Such are a thin crop in these days),  
may possibly be taken on  
So soon as he shows within him  
that he is worthy of such friendship,  
And is free from guile and tricks.

Listen, I will at this time  
Make round and clear yet another thing.  
A castle it is, a Castle fine  
Wherein the fraternal crown  
great in honour, rich in wonders  
has its lodging wonderfully.  
Which our father did erect  
And entrust to our fraternity  
and left it to them, as is known,  
Sancti Spiriti it has been called.  
But the length of time through many year  
Have however altered this name.  
In our documents, however, it remains  
The same as can be read therein.

In this cloister we live, I tell thee  
Dressed all alike,  
Yet are we not bound down  
to the yoke of the Pope of Rome  
As in former times we were  
Enveloped with that ill treatment.

Together with our well cared for acres  
We are surrounded by a green forest,  
A noble river quite clean  
Runs gently through our domain.  
Not far from us there exists  
A fine and farefamed City,  
Where we procure what we require  
At any time that we desire.

In this place we live, believe me,  
in the enjoyment of freedom.  
The neighbours generally, round about  
Don't know who ever we can be,  
Many poor people daily and for ever  
Knock at our door desiring relief  
which we then send amply relieved away again.  
Whoever is troubled with disease  
and those whom evil fevers plague,  
All seek their refuge with us  
Those are helped quickly and at once

Wherefore the whole neighbourhood  
Is affected with loving kindness to us  
Loves and honours us, wishes us all good things  
And if a service can be rendered us  
it is done with joyous heart and willingly.

What more then can we now desire  
There is no man who intends or dares  
to hurt us in our bodies or goods;  
What more should we therefore desire  
That we would like better.

I nearly had told the place  
Where our order is concealed,  
But to tell that name now  
I have serious objections to.

In order that we have knowledge  
And news of all things in the order  
So that everything shall be free  
And unconcealed from any of us,  
We travel through all lands  
Unknown, now here, now there.

This is now my third voyage  
Which I have completed with zeal,  
Therefore have I rested a day finally in Hagenau.  
Because the rain without ceasing  
Has delayed me and the weather is wet  
Which has prevented me as aforesaid  
So that I could not get away.

Scarcely shall I complete within the space of a year  
my voyage which is prescribed to me,  
And how many countries and people do remain  
Which I have to visit yet  
In a little time and without vexation.

In the meantime it is not forgotten  
And is often done by me  
That I salute the order secretly  
By means of letters  
And communicate to them truthfully

Many secret things frequently  
What I discover on my travels,  
That they know very soon.

And although we travel out and home  
Through foreign lands generally  
There is no host ever lived on earth  
Who received vexation and trouble  
One single time through us.  
We treat them well  
Pay for meat and meal and lodgings  
and what in such a case is fair and customary,  
Give them addition rich gifts;  
Wherefore as good friends  
We never are a burden to anybody.

The elder brethren of this order  
Have come to this agreement  
That the younger brethren henceforward  
Shall allow themselves to be used for this purpose  
But that their knapsacks are filled  
With rich and ample provender,  
Until they have in proper manner  
Deserved for troubles suffered and true diligence  
Their rest in the future.  
And have deservedly earned  
That for the rest of their lives  
They may live in peace without troubles.

We are anxiously desirous  
To study much more  
And daily to know much more  
Is our desire, wish and object  
If we find anything that is good anywhere  
Then we do it from that time  
Note it, and make note of it.

Therefore nothing can happen  
In Germany at any time  
But we see it at once with our eyes.  
If any new books come out  
The Bookguide brings it to us at once,  
who is properly met for reward appointed to this office  
We treat honourably  
Manyfold Arts diligently  
With science, knowledge, art and handicraft  
We spend the rest of our time.

So that we may never be idle  
And stand in anybody's light  
We exercise ourselves at all times  
In the foreign languages of many lands.  
In Polish, Welsh, Spanish  
We all know how to talk  
In Italian and free Gallic  
And also in others whatsoever they may be (we can converse)

There is no language throughout all lands  
Unknown to our Order.

Nature is assiduously examined  
Experience is highly valued  
What anyone in the fraternity  
Has newly, through his brain power,  
Discovered and studied  
He submits quickly to the Fratres  
Who examine these matters at once  
And amply weigh and value them.

We have in these times many things  
Which were invented by the Ancients  
Which we admit and experiment with  
And readily allow them to pass  
Which if rightly looked at  
Are hardly to be comprehended by human mind.  
At times also the inclination takes hold of me,  
When I can hardly help being idle,  
Idleness being a bad councillor  
So that I write Poetry,  
And in this enjoyment kill my time.,

Amongst us we maintain certainly  
The due regulations without murmuring  
Our spirits inward and outwardly learn  
In peace and flame of love,  
One mind, one soul, one sense, one heart,  
One will, one opinion, one pain  
Are dwelling in us,  
Unity is our delight and most beautiful ornament.

Nobody knows anything but that forthwith  
The others know equally well  
Just as nobody owns anything particularly himself  
It is one heart, one sense, one council.

Our worthy overseer  
Then calls us together  
At certain hours and orders freely  
One after the other regularly  
To refer in *Mediem* (to practically try)  
What he has learnt in studying.  
As soon as that happens  
We do not all omit  
To consider the matter  
Now to argue *pro et contra*  
And what then is found correct  
Is entered at once into the Protocol (*Minute Book*)  
What is found false, as false is rejected.

Thus do we always proceed  
There everybody begins to tell  
What he in all his days  
Has heard, read, meditated



All is truly referred.  
Then for love of our posterity  
All this is immediately also  
Entered with care into a Book.

What then pleases the Order  
The president (praesul) when it suits  
Knows how to use place, measure and time  
And sets a task now one or another  
That he do something and experiment (laborier)  
According as his known information (according to his ability)  
And qualification for the art  
Whom the Brethren altogether  
Counsel in many ways  
By (word of) mouth, with (helping) hand and good counsel  
With assistance, science, and actual help (physical assistance)  
A library there stands  
With many thousand beautiful books.

No single trouble sorrowfull  
Is to be thought of in this world  
Which in the least could  
Trouble us anymore, nothing can be found  
That we should go short of here on earth  
God has given us plentifully  
With abundance what we lack  
No shortcomings are to be felt.  
On little do we live  
Well satisfied with some thing.  
Our bodies we cure  
According to nature properly.  
Therefore our health is good indeed  
And we live many a long year,  
Which creeps softly along like a tender rivulet  
Runs equally away on its course.

If it is required and necessity demands  
That we require money or goods  
For honours sake or necessity requires  
Then it is splendidly everywhere  
No dearth of Riches is here  
Of Power, pomp or reasonable adornment  
God give that every fellow  
Who hankers after temporary riches  
Knew thus to arrange matters  
in this world without guile or trick  
to do likewise when much honour  
would ensue to the fear of God  
And vice and shame would not  
be so plentiful in our fatherland.

God be praised,  
innocently we have to be blamed by evil tongues about many things  
by false hearts who charge us  
With things which never came into our minds.

What we began for the sake of the truth,  
That is explained in evil  
Therefore what we are charged with in evil  
We do not repay in evil  
But suffer patiently  
In our heart and peacefully

He who accuses us of magic lately and without fear,  
and quite openly incriminated us  
and branded us with disgrace,  
That very pious man  
Does not himself know with whom he has to do.  
Truly he is in error absolutely  
And knows nothing at all about us.

But this I don't at all deny  
But grant it readily with all my heart  
That we naturally in many things  
Bring many a miracle into effect  
About which many an ignorant man  
May easily give many a thought  
As in chemistry many indeed proceed  
Without measure or object  
No day ever elapses  
Which does not see something in his fire (in his crucible)  
If he thinks that all this is done  
And not without the Devil's help,  
O God he is deceived  
And is in eternal error.  
For it is our care always that we together in common  
promulgate the honour of God  
Throughout the world in every place  
Serve God purely with hand and mouth  
Out of pureness of soul from the bottom of our hearts  
Full of the fear of God is our life  
Whom we to honour it is our duty  
To our neighbour our services are  
Openly ready now and evermore  
What more do you want dear Christian (brother)

Know that our College is an academy  
full of learning of God's word,  
what more do you want  
The time will yet arrive  
That it shall be hidden from no one  
In all this world what the power of God  
Has conceived by means of an order  
Amongst all people in every land.

The value of our order is recognised  
Be it about high and weighty matters  
Which will call many to wonder greatly  
Whereof the stiffnecked world  
Shall be horror struck—as often declared,  
Out of our work it can be seen  
What benefit we have intended.

We are not lazy bellies  
Who are only trained to eat and drink  
We are no useless world plague  
Who lay themselves out for idleness  
But all our leisure is full of labour here and there  
Which labour serves to benefit  
The common weal for all his good  
And serves to your praise  
Lord Jesus Christ my saviour.

True it is and I cannot deny  
That many a false book is in print  
As if our society had published the same  
Which never came from us  
Nor would we dare to issue it.

A pious honest good man  
Can soon distinguish about these  
Who rightly considers our Reputation (Famam)  
And carefully bears in mind its sense

To say nothing about many an impudent clown  
Calls himself our Brother  
Whereas the unfortunate fool  
Widely differs from our Society

Such a deceiver a short while ago  
Has been found out at Nuremberg  
Who, amongst the common people  
Disseminated very many lies  
Until by reason of the truth  
he was in a very few hours convicted  
That he was a scoundrel and annant thief  
Who did nothing but brought misery on land and people  
Therefore on the gallows as he deserved  
His body became the food for the rooks.

In Augsburg also in the same way  
A landlouper was found out in flagrenti delictu  
And his back well paid for this  
And the broom on his back he carried  
Out of the town as a reward  
And both his ears were cut off the head  
Of the wicked clown as a reward.

It serves them right all these fellows  
Who want to brag about the joint of meat  
Who have not tasted the Broth  
Such pay is proper for such tricks.

Here it is well also to bear in mind,  
Unfairly we are often thought of,  
That we do not make ourselves known  
And call ourselves after our first father,  
But his name clearly do not discover publicly,

Indeed those altogether do us an injustice in this case  
Who say freely and without concealment  
That our name be only a dream.

You godless bumblebees do not err  
Your hive troubles us little  
Leave our Beehive undisturbed  
If you cannot please yourselves otherwise  
For your iniquity will be brought to light  
By us in a very short time

Therefore do not lightly believe  
What lyingly is painted to you  
Without you like to be made a fool of  
And deceived by false appearances  
And tell me this without wicked guile  
That in our days the world throughout  
Is dressed in the feathers of Lady Fraud  
Deceit, falsehood and wicked tricks reign now  
and every instant we find many Landswindlers.

Everybody pretends to know about us  
And lies and swindles without measure or number  
And all is ever invention alone

People hunt us very assiduously  
And many a question arises about it.  
The Jesuitical wicked crowd  
Invent many a hundred secret things  
That they may soon and above all  
Require to know of a surety  
Where we might dwell  
Day and night they enquire about us.

In order to avoid their jaws  
And look well after our affairs  
And that our order does not become the prey  
Of these unmannerly wolves  
We have always to be careful  
And not make ourselves too public.

O holy and powerful God  
Save us from this wicked lot  
Cast down their godless impudence  
Keep our order in your protection  
If so be that you are pleased at this time with all our works,  
Turn away, turn away all our enemies  
Who have become wickedly wrath  
That they in no wise on us may  
Satisfy their great hatred

Protect the pious, Lord Jesus Christ  
Who art the refuge of us all  
For it is our wish all together  
To be known publicly  
To the world and the globe of the earth

As God the best of witnesses knows

Oh that this in a short while may happen,  
How great would be our delight  
But if without end or finish  
Yet many obstacles be found  
We think the best counsel to be  
To keep as we are for a little while longer  
But in such a way that meanwhile  
We certainly make many more friends

Therefore we appeal to many a learned man in our writings  
With letters and by our own hands  
Although our names are not known,  
That is known to many a philosopher  
Many a chemist, many a Doctor  
Many a Reverend, many a worthy man  
Knows the sound of our trumpet.

Were I to let you know all  
And mention their names  
O Eternal God, what a book  
would this indeed become  
Go now and doubt more  
Whether in untruth and dishonour  
Our free Brotherhood  
Really be in the nature of things

You must not make silly remarks  
The work itself will convince you  
What this noble brotherhood has  
Of might, of vitality, of power

But - where have I finally got to?  
I have almost gone too far  
Therefore that I do not not go beyond  
My object or say too much  
Or more than is permitted to me  
I will finish for this time  
And lay away my pen

Go be with you, and fare thee well

And now I beg kind permission  
What I have communicated to you this time  
If you do that and we get knowledge of you  
You will soon receive more.

B.M.I. of the Fratres R.C. the least  
He wrote this during his third journey at Hagenau  
in which place he lay several days quietly, stopped by the rain.  
Done the 22 September Anno 1616.

# The *Consideratio Brevis* of Philip à Gabella

Translated from Latin by Christopher Atton MA DipLib ALA ©

[This work was published together with the first edition of the *Confessio Fraternitatis* at Cassel in 1615, from the press of W. Wessel - *Secretioris Philosophiae Consideratio brevis a Philipp à Gabella Philosophiae St. conscripta, et nunc primum una cum Confessione Fraternitatis R.C. in lucem edita Cassellis, Excudebat Guilhelmus Wessellius Illmi. Pric. Typographus. Anno post natum Christum MDCXV*. It is an important early Rosicrucian document. It quotes extensively from John Dee's *Monas Hieroglyphica* and has an underlying structure based upon the lines of the *Emerald Tablet* of Hermes. - A McLean]

[Back to Rosicrucian texts.](#)

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## A Consideration of the More Secret Philosophy by Philip à Gabella,

[Title page verso: 'May God give thee the dew of and the fatness of the earth' Genesis 27: 28]

The Consideration of Philip à Gabella upon secret matters, dedicated to the most distinguished nobleman Bruno Carolus Uffel, a knight of the order of Hass.

Those who seek the hidden and secret origins of all natural things must first trace back the perpetual sources and springs of the rivers and fountains to the oceans itself. They wonder at the ability of the waters to flow back and forth as if by a natural impulse. But does it seem appropriate to tell of those philosophical matters that relate to these secret origins praised by another author, to whom these things were passed on, if not to you (Noble Sir) and thence to me? For it seems right that natural reason would wish to trace the origin of all things in the world, to discover their derivation, and how they come to develop. I would thus appear ungrateful were I to offer these philosophical meditations to any name but yours, and so may this work, which exalts you as being its great originator, be presented to you. Just as the waters that flow from the great ocean always seek to return, similarly these contemplations flow back to you as I gladly offer you my work. And just as the salty waters of the ocean become clean and sweet during their long wanderings through the land, I hope that this treatise - more commendable for its value than for its great age - may be decorated by the deeds, the enthusiasm and the diligence of the Rosicrucian Brotherhood. Whether my gift to you be rough-hewn or refined, I beg you to accept it kindly. The gods do not care for solemn pride or for prayers that are merely intended to impress. They think little of those who call upon them with a long procession of words and a fine speech. But you, Sir, if you have regard for my feelings and the prayers of a man who serves you well, then I beg to praise this attempt, made by one who has wished for some record of his respect and of his constant service to you in this work of a period of leisure. I wish to dedicate this work to the eternal memory of your name.

## Preface to the Reader

How does it come about, gentle reader, that of nearly all the men who wish to learn and to gain wisdom, there is only one in every thousand who acquires through such study even a modicum of knowledge and wisdom? Perhaps it is because they fail to set themselves a specific goal in their studies as they are setting out on the path to knowledge, so that they know whether they are on the right path? For nothing results from their diligent attempts, if they do not at the same time hold steadfastly on the course that they have chosen as the right one. For when they have reached their goal they will find that all their pains and hard work will be worthless, if they have not first worked towards a fixed end, and directed all their thoughts and actions towards it. In such a way do sailors, when they have no harbour to make for, wander uncertainly across the vast ocean, unsure of their course, eventually arriving at an unsuitable harbour, or being wrecked on the shore. For those who do not chose a suitable goal are just like those sailors; they willingly run themselves aground or drive their ship onto sharp rocks. No sane man has ever doubted that this is a most fitting end to those mocked by Aeolus and Neptune, and those who bring sorrow to their friends and joy to their enemies. Therefore whoever wishes to know the daughter of alchemical wisdom, resplendent in her brilliant white dress, should, before he sets out on this crystal sea, first train his eyes and prepare his strength for the

struggles ahead in the pyronomic art. He should, as it were, first colour himself with dyes, and then polish and smooth himself as if with pumice, tweezers and scrapers.

But is there not always something obscure in these books? I admit that there is, yet there is just as much - if not more - that can drive ignorance from the mind and lay the foundations of wisdom. What rose could be more beautiful, more sweet-smelling and more beneficial to the mind? Such roses still have spines that tear, and thorns that prick, but even small boys can be taught to avoid these when picking the flowers, and to shun the Hyblaeon nectar, even though it is not deadly poison. Such a task is part of a teacher's duties, and such a teacher must show what is to be accepted and what discarded, what is worthy of praise and what of censure. But if anyone should accuse me of obscurity, he should also accuse Hermes, Plato, Seneca and many other philosophers, for it is upon their work that the present contemplation is founded.

## Chapter One

It is truth that I present to you: Truth, whose brightness drives out all uncertainty. It is not Falsehood, which conceals the truth in the depths of obscurity. Both my own conscience and the learning of the ancient philosophers attest to that. May Plato be a friend to me, and Truth an even greater friend. I will neither write nor teach anything that has not been acknowledged by these ambassadors as being true. Time reveals all things, and you will see that what I say is correct, namely that:

The entire march of time reveals what is hidden,  
yet also does it hide what is revealed.

There is nothing that will not be revealed, and nothing secret that will not be brought into the light. Plutarch in his *Problemata* wisely sought to discover why it was that in antiquity divine matter tended to arise in Saturn. This is considered important because the truth, which is generally hidden and secret is at the same time revealed here. Saturn is considered as both the Father of Time and a God, since Kronos can mean Saturn as well as Time. Although it is often said that justice exercises truth a great deal, yet truth itself is not exhausted. Therefore time must always be given: the light reveals truth. I know enough of this philosophy to know that it is happy to have only a few judges. I prefer it to be judged by learned and good men, rather than the multitude. My aim is only to philosophise, not to observe the heavens; I hope to find the causes and the reasons for secret matters, and above all else acquire knowledge of M, which has its origin in the heavens. All things are moderated by a kind of harmony. All endeavours and all actions are governed by this premise, which has attracted the downcast eyes of some men, as they look uncertainly upon the earth, and has raised them to gaze upon the heavens:

He has given man a sublime countenance for,  
whereas all other creatures lie flat and gaze  
upon the earth, man can look upon the heavens,  
He has ordered man, thus upright, to turn his  
face to the stars.

Yet there are those who would hide themselves away with their philosophy, and take it with them, only to admire it. These would also carry off language into the shadows. How fitting is Paracelsus' description of them as men who would reap pollen, weave ropes from sand and unravel some unknown thread. Such a private study of philosophy can never hope to bear fruit.

## Chapter Two

Learn from this chapter, then, and mark it well. Light and motion are the most salient characteristics of the heavenly bodies. The Sun surpasses all the other planets, since it produces its own light. The Moon, on the other hand, exceeds all others with the speed of its motion. These two planets are therefore deservedly considered the most outstanding of all the heavenly bodies. The Moon is especially powerful, since it rules all aqueous bodies. And just as it follows the brilliant light of the Sun, which is also the principal source of heat, the Moon's motion and its control over humidity are similarly joined, as if by some wonderful analogy. Through another process of analogy we can discern a pattern in the year, by simply examining a single day. For each day comprises – by the grace of the Sun and the Moon – its own spring, summer, autumn and winter. All basic qualities are produced by the heat of the Sun alone, partly through themselves and partly by chance, yet they occur in a fixed order, for if we establish a

beginning, a middle and an end to each unit of twelve, a pattern emerges. It is indeed beautiful to consider how, all over the earth, each year is like a single day. You may then consider the natural mysteries of the Trinity, and with reason may you then wish for the blackness of the many-hued night to enshroud your work. From this consideration comes about the first and simplest form and manifestation both of things non-existent and of things hidden in the folds of nature: this is produced from the straight line and the circle. It is through these that we are able to effect marvellous changes in the nature of things, if we urge nature on correctly by the artificial means of pyromony (by nature I mean here everything created by the Grace of God). But we should not only use this process to produce those things visible and familiar in nature, but also to bring forth those which exist, like seeds, in the hidden places of nature. The wise man can learn about these also, but the ignorant man cannot. Now whatever emerges from this process throws out its beams all around, penetrating every corner of the world, and filling the world in its own way. And so every part of the world contains the beams of everything brought about by this process. Is it then by accident or by design that these objects project their own forms? Indeed it is by design, a far more powerful influence than chance. Those substances which comprise both body and spirit (or which are of spirit alone) are far superior to those which are purely corporeal and comprise changing and impure elements. How much finer are those first substances than those which only produce an imperfect form: for the perfect form will have the same name as the substance that produces it. But just as God has created all things, beyond all reason and the laws of nature (an act which it is not for us to contemplate), similarly it is impossible for anything to pass into nothingness unless it too is beyond the laws of reason and nature; even then it may do so only by His supernatural power.

### **Chapter Three**

From this second consideration of the ancient philosopher's work we turn to the star, represented by [symbol of circle with vertical line] . The circle cannot be produced without the straight line, nor the straight line without the point. Consequently things first came into existence through the point and the star, and whatever is on the periphery - however great it may be - cannot exist at all without the aid of the central point. Thus the central point of the hieroglyphic star represents the earth, around which both the Sun, the Moon and the other planets run their courses and make their impression. So much does she desire to be imbued with the sun's rays that she appears to have been transformed into him, and disappears from the sky until, a few days later, she reappears as I have shown her here [ Symbol of lens-like figure ]. By joining together this image of the Moon with its solar complement a single day was made from the evening and the morning. This is the first day according to the philosophers, on which light first appeared. For just as there is the law of first motion without which all would remain motionless, so there is the power of first and sensible form (that is, light) without which other forms would be unable to act. Next we see the Sun and Moon resting upon a rectilinear cross which [symbol of circle with horizontal radius] - by a most fitting hieroglyphic interpretation - can signify both the ternary and the quaternary. The ternary consists of two straight lines [ > ] and a common point connecting them; the quaternary consists of four straight lines [symbol of number 4 composed of lines] , including four right-angles produced by repeating each line. The octonary (which I doubt many will have seen before) also presents itself here, in a most secret fashion, [symbol of double 8 composed of eight lines] and you should note this especially. According to the first fathers of philosophy the magical contemplation of the ternary encompassed body, spirit and soul. From this we obtain the remarkable septenary, consisting of two straight lines [symbol of number 7 composed of two lines] sharing a common point.

### **Chapter Four**

In the third consideration we saw that the whole encompasses everything that we can perceive. Apart from this there are certain parts, a certain substance, that remain apart from the rest. Every natural thing desires this substance, just as art requires the touch of the artisan. Exactly what this substance is I shall now tell you. Parts of us - the hands, the nerves, the eyes - are substances that are strengthened when food is taken. Blood is also part of us, and it too is a substance, for it prepares other parts of the body and is equal in strength to those other parts. I would now ask you to pay close attention to what I say: of this whole machine (the body) a necessary part is air, for it is air that binds the heavens and the earth, that separates the heights from the depths, and yet also joins them. It receives a certain substance from the earth below, and at the same time time hermetically transfuses the strength of the stars to the earth. I consider this just as much a part of the world as I do the plants and animals. All the species of plants and animals are part of the universe since they are all part of the fullness of the universe. Even a single plant or animal may be considered a part of the universe since, although it is perishable, it is still a part of the whole at its death. In a similar way the air coheres with both the heavens and the earth, and is innate in both. For this reason the philosophers rightly call it the Hermaphrodite. Yet the natural part of any thing possesses unity, for nothing is born



without unity or without the point. I do not think that you will ask out of ignorance how the earth is both part of the universe and a substance itself, but if you do then you will also need to know how it is that the heavens are also a part. This is because the universe cannot exist without either of them, for the universe is made of them, it comprises them and from both equally is nourishment distributed to all animals, all seeds, metals, minerals and all the stars. Everything is provided with as much strength as it requires, whether it be a single thing or even the world itself. And so it may be seen how it is that so many stars, however much they travel and however greedy they may be, are sustained day and night in their work and in their nourishment. For it is in the nature of all things to take as much nourishment as they require, The world, however, would desire the full amount of time that is allotted to it and seize it all in a single revolution. The philosopher provides a mundane rural analogy to explain this serious matter: he says that eggs absorb as many humours as they need to effect the birth of the animal. Thus it is agreed that the earth is ruled by nature, and in this example from the microcosm there exist veins and arteries, the former being channels for the blood, the latter for the spirit. There are similarly in the earth channels through which water flows, and others through which the air flows. It can thus be seen that nature has formed the earth in the likeness of the human body, and that both ourselves and our ancestors have named these channels of water 'veins'. But in us there is not only blood but many types of humour: some essential, some corrupt (these being thicker). There is the brain in the head, the marrow in the bones, mucus and saliva, tears and a lubricant in the limbs which makes them flexible. Similarly in the earth there are many different kinds of humours. Some of these are hardened by nature, and these become the earth of the metals. Of these metals gold and silver are the most sought after by the greedy. There are also those that are turned to stone by the action of petrifying liquid. All of these, since they contain the four elements, also contain their own seed. From each of these comes forth a pair: male and female. Air is considered to be male when it is gusty and female when cloudy and still. Fire is male when it burns with a strong flame and female when it is harmless to the touch. When the earth is especially hard and rocky it is considered male; when it is easy to farm it is female.

## Chapter Five

From the fourth chapter it is clear that the dislocated homogeneous parts of the elements can show that the elements, after they have been removed from their natural places, return to them along straight lines. It will not therefore seem absurd that the mystery of the four elements (into which each compound element can ultimately be resolved) is implied by the four [symbol of four lines meeting at a point] straight lines running in opposite directions from a single point. You should take note and diligently observe that geometry teaches us that a line is produced by the flow of a point. This is similar to the way our four elemental lines are produced by the continuous fall of drops becoming a flow (by drops we mean the points of our star). Thus does it come about in our mechanical magic. Moreover, the cabbalistic expansion of this quaternary according to the usual method of counting (that is, one, two, three, four) produces, when added together, the perfect number ten. As Pythagoras himself said, one, two, three and four add up to ten. Therefore it is not by chance that the rectilinear cross (which is the twenty-first letter of the Roman alphabet and considered to be formed from four straight lines) was chosen by the most ancient Roman philosophers to signify the number ten. Furthermore, its division immediately shows the quinary. Its place in the alphabet is determined also: for by multiplying the power of the ternary by the septenary establishes it as the twenty-first. It will be seen that this accords very well with the sun and moon, since through the magic of these four elements a most exact separation of the sun and moon into their own lines was effected. In addition, by the circumferences of their lines the conjunction [symbol of circle with four lines meeting at a point] was made in the solar complement (for by the laws of geometry a circle may be described for a line of any length). It then becomes clear how much the proportion of our star - signified by the cross [symbol of four lines meeting at a point] - serves the sun and moon. The dagger-like, pointed zodiacal sign of Aries is well-known to everyone (that is, the figure [symbol of Aries] ). It is generally considered that from its position in the heavens comes the fiery ternary. We have added the astronomical sign of Aries, therefore, to signify the use of fire. It is agreed that this mystical sign, consisting of two semicircles joined by a single point, is most aptly assigned to the time of the vernal equinox. For a period of twenty-four hours, when arranged as at the equinox (that is, equally), denotes our most secret proportions (by 'our' I refer here to the earth). For this reason wise men have handed down to us the hieroglyphic signs representing the elements and Aries. Therefore drink of this truly golden milk, but if you would rather hunt the hare with the sophists, then do not catch hold of the pheasant or the ferret. You should be aware that skill is obtained by increments, for who does not know that the origin of all skills was quite crude and that it was only by the passing of time and the growth of experience (the universal teacher) that they grew to perfection? This is certainly proved by the study of medicine, a skill much sought after and continually developing.

Wisdom always increases in the presence of men.

So you must be taught, says Seneca, as long as you remain ignorant (perhaps throughout our whole lives), if we are to believe in this saying. It is true that all things increase through time and that in this way the arts have developed to such an extent that the practitioners of our day far exceed their predecessors. So it is that your own skill in the study of philosophy has itself grown: if we compare the older students of the true and more secret wisdom with you, we find that they appear quite worthless. If Hermes, the father of philosophy, were to be brought back to life today, there is no doubt that he would be laughed at by the alchemists, just as the sculptors say that if Daedalus was living today and was to make such things as those which made him famous, he too would appear ridiculous. Indeed, the wise men of today far excel their predecessors in increasing the number of syllogisms for our ultimate benefit. Every skill increases: if the well is drawn off it fills up all the better. But once you have arrived at a right decision you must continue along that path, otherwise you will be led astray from the truth before you have even started out on your way. Pile up that which is rare and in short supply in the open air and, after it has been completely soaked by the water, the rotting damp and its location make it waste away.

## Chapter Six

In the fifth consideration I did not attempt to demonstrate any other principle except that which Nature Herself has demonstrated. I acknowledge the spagyric art as representing the most skilful and sophisticated of all the arts, through which I am able to give you my opinion on these matters. For, as if by divine ordinance, it teaches us how to distinguish the pure from the impure, just as logic distinguishes truth from falsehood; it teaches us when to separate substances and when to bring them together; it teaches us the method most favourable to Nature, for it distinguishes between the clear and the confused, the subtle and the gross, the light and the heavy, fire and air, air and water, water and earth. In such a way as this did the Creator Himself show us everything in the First Creation. We are his imitators, and although we do not try to duplicate his work throughout the entire universe, yet we do attempt it in this small and confined world of ours. It is certain that since each of these considerations concerns the Universal Medicine, each one is also concerned with a method of enquiry. Therefore I affirm that the Universal Medicine for bodies is the philosophic gold, after it has been separated and drawn to the highest state of perfection. Our common gold has absolutely nothing in common with the philosophic gold we use to begin our task. In that respect common gold is dead and clearly useless. For just as a chicken is not born from a cooked egg, the Universal Medicine will not come from cast gold. Careful consideration must be given to what must be done, for we must not pervert nature but imitate it accurately to the best of our abilities. All the wise men agree that there is only this one substance, the One Medicine (speaking hieroglyphically), to which nothing is added and only the superfluous is removed (and even this process is achieved naturally). It is therefore a most difficult task to locate this medicine amongst the multitude of substances, although it would certainly be ignorant folly to look for it in an unnatural substance. The search is therefore rightly directed towards the sources of the metals and minerals. The philosophers set two of these above all the rest, that is, the sources of mercury and of sulphur. But just as they do not mean common gold, neither do they mean common sulphur or common mercury. The philosophers' gold is living, subtle and spiritual. Common gold is dense, hard and unchanging. The philosophers' mercury is the prime material of all things: without it the M cannot exist. But in fact liquid mercury, or quicksilver, is an impure metal which comes from its own special seed. The philosophers' sulphur is pure, permanent, white or red and flammable. Common sulphur, however, is combustible and impermanent. Hence it is easy to understand the difference between the philosophers' gold and that of those who are mistaken; between the philosophers' sulphur and that of the foolish; between the philosophers' mercury and that of the ignorant. The difference between heaven and earth is as great as the difference between the truly wise and the sophist.

The philosophers' gold is gold that has not yet solidified or hardened naturally, for if it were to do so then our man-made fire would have no effect on it, and the craftsman would be frustrated by his own skill. It is removed from the prime source of all the metals by pruning and separation through spring water, and in a natural way. For just as the Microcosm was first created out of the Macrocosm without a soul, which was later breathed into it by divine power, in a similar way does our man (mercury) appear. Later, he too receives a soul which is brought forth and kindled by the continuously regulated movement of the fire beneath. When our Mercury is joined with either magnesia or lunaria it is more correctly known as 'aqua sicca' (dry water). This does not wet the hands and when placed near a fire it flees like a runaway slave. It is also known as Proteus, since it transforms itself into various, distinct forms and is itself transformed by this process. At times it appears in the form of dew, at times like heavenly rain, sometimes even like snow, hail, hoar frost or a cloud, as if it were dressed in a cloak. This transformation can be seen everywhere: however it comes about, whether in metals, animals or vegetable matter, it is essential for the

appearance of the mercury so that the work can be brought to a conclusion.

The mercury of Hermes and of all the Philosophers is water, the water that falls from the sky as rain and which the Sun, as its father, extracts from the earth each day in a very fine vapour and takes up into that part of the sky where the downpour is formed. Here it is condensed into rainwater by the innate natural force of the Moon, its mother, using that same power with which she controls affairs below. Thus it condenses into rainwater, thickens and falls in drops by its own weight. It is moved around willy-nilly by the air or the wind (which is, after all, nothing more than the movement of the air) until it lands upon the centre point, that is, the earth, its nursemaid, who must then carry it in her lap. Perhaps this seems like a Gordian knot, yet one even tighter than Alexander's, which can only be cut by the sword of reason.

As I have often told my sons of knowledge and wisdom, the Philosophers' sulphur is first formed when the water has returned to the earth. At times it floats on the top of the water and is multicoloured, like the earth covered in foliage, or like some kind of thick broth. All these different hues derive from the greenness of the vitriol. But experience has confirmed that all water which is without spirit may be hardened by heat, and that which has spirit may be hardened by cold. He who understands how water can be hardened by heat and how the spirit can be joined with it, will certainly discover something a thousand times more precious than gold, more precious than anything. Therefore the alchemist should separate the spirit from the water and allow it to decay until it resembles a seed. After the waste has been discarded he should reintroduce the spirit into the water from above, and effect a conjunction between these two. It is this conjunction or arrangement that will produce an offspring utterly different from its parents.

## Chapter Seven

The sixth consideration deals with Nature itself and so we must now define Nature. But Nature is a difficult thing to define, even amongst the wise there was disagreement about which came first, God or Nature. For if Nature came first, then God must have been created, which he cannot have been. But if God came first, then Nature must have been created, for only if Nature can have been born can it really come into existence. But some wise men define Nature as the originator of fire, and it is through fire that it enters sensible matter to enable its reproduction. Indeed it is clear that all things are created principally by fire. But Plato defined Nature as the Will of God, and this is the definition that meets with the most approval amongst the philosophers, for the Will of God is complete Goodness in its entirety and is present in all things. His will is born from his Divinity, so that things may be as they are, as they have been and as they always will be, and that Nature may be proof against aging. Nature, sensation and the whole world contains this Nature within them, in fact every living thing contains it. For each sex is fulfilled through procreation and this joining of the two or, more accurately, this unity between them-which you may well call desire or love (or both) - is quite beyond our understanding, just as much as are desire and love. However if both God and Nature are considered to exist and since neither can come from the other (for it must be that which is born of the first comes second), neither God nor Nature can be considered as having been born. Plato was quite correct when he stated that Nature is the Will of God, for God has always willed and it is necessary that he does so, for this is the truest cause of all things. Since, if it is the Will of God, Nature cannot have been born, then neither it nor God can have been born, and thus we must understand that the nature of the Macrocosm beyond the Microcosm is not Nature at all but God. For this same Nature, by which the world exists, is the Will of God; but the art that pursues Nature (that is, the Will of God) is the true knowledge of the Microcosm, and of what must be done. For it is not Nature that carries the vitriol from the mountain into the furnace, or builds a fire beneath. The true concern of man, his true art, is to prepare and produce the Medicine. Every man who has known that this art is the only true one may then practise it faithfully. He who has learned may then assume control. But whoever tries his skill should take care that he does not sin against the Will of God or the Laws of Nature.

But the greatest skill is the ability to dissemble that skill, for whoever feels it necessary to put something in writing or in speech about this great study, uses his skill in speaking to conceal his true meaning. This is to be contrasted with our more usual way of speaking, so that we may more easily agree with those appearing to speak naturally, rather than with those who have perverted that natural method of artifice.

For as Euripides says, the use of language is simple, but every man abandons that natural simplicity and comes under our suspicion, just as if they are trying to deceive and defraud us. Consider well, then, the following simple and natural example of the Great Work: the rainwater, after it has been completely covered over and left outside in the bright sun, becomes fetid and mud collects in the bottom. It becomes sticky and has a bitter, foul taste. But in time this foulness is exhausted and disappears. The sediment, or solid matter, will separate from the water and precipitate at the bottom and remain there. Thus a pure, clean water is produced that is sweet, fragrant and flavoursome. Pour the water off from the sediment into another glass and once more place it outdoors until the sediment forms a scum. Repeat the process until no more sediment can be found. This water has been produced

naturally and as a result it is incorruptible. One could say the same of oil, wine and other liquids except that spring water, as I shall explain, separates all kinds of solid matter of both contrary and similar qualities, from the vitriol of Venus and Mars. It will do all this gradually and by a natural process. If you combine this pure and perfect material with fire you will produce pyraustae. After these have been left out in the sun they ferment properly. But those fashionable Galenists and academic doctors who criticise distillation and alchemical matters generally, have not considered these matters seriously enough. They have not understood at all about the heat in wine, for example. This heat is first separated by fire from the parts with which it has been mixed, these being the cooler and more sluggish parts of the mixture. After it has been freed from these parts as if from an enemy it then exists in a fine type of distilled water without any more vigorous operation taking place. For this reason the philosophers rightly call their work (the Medicine) 'Fortitude', for this signifies the Elixir. Into its trust they rightly pledge all nature. Furthermore, the work and the true end of alchemy may be briefly described as that of 'the Body into the Body', and those of Magia as 'the Spirit in the Body'. The wise men call their results violent since they use amounts of strength that seem greater than those ordained by nature. There is more about this in the carefully-arranged books of Paracelsus, where there is a cure for diseases that aims to ease and cleanse sickness by using symbols, words and spoken formulae. But this resembles more the casting of lots and is therefore contrary to the Will of God; for this reason we reject it in our modern age.

## Chapter Eight

In the seventh and last consideration I would not want to appear to be pursuing a Euclidean strategy, nor any other: you should learn from the fifth chapter of the fifth book, which concerns the secret deeds performed by the Monarch throughout his long life. In the fourth chapter it says that the Necrolii (or Necrolici) are forbidden a long life, that is, they are barred from the Great Work, which Geber calls the Third Order. The elemental substances in their crude state of blackness (according to Raymond Lull they are of a blackness blacker even than black) can produce a solution for the dead. The Scaiolae are the four elements in the vitriol of Venus after they have been purified. In the Necrolii, that is, in the First Order of the Work, are contained ridiculous travesties, sophisticated preparations indeed, that do not withstand the test of fire. Yet they do shed light on the Cyphant, in other words, on the formation of the embryo or infant (as Arnold and Lull refer to it), and which Geber refers to when he says that the instruction is not complete until the preparations of the first order have been made (these preparations were adequately shown in the previous chapter). Those who get to this stage who do not advance to the other orders and therefore do not produce pyraustae are referred to as Alloeani by Paracelsus, since they are superficial imitators of the form and sophisticated white-washers of the tinctures of Venus and the Moon. But if we suspect that anything might go wrong with the liquor then we should proceed as follows: the distillation should be repeated more often so that the favourable path to the good may be sufficiently open to you. That is, we should distinguish between the right way, which leads to the more perfect material and the left, which relates to imperfect bodies. Some philosophers refer to these enigmatically as the eastern and the western parts.

Water envies the Scaolii and conceals the liquor of the lunaria from them. Now he who possesses the ability to extract spring water in a torrent is known as a water diviner; he who softens using fire is called a firetongs. Such a man laughs at the sophists, since they have little experience and act just like the easily-disturbed Necrolii when they are dormant, for they do not fix the tincture properly, which develops naturally up to a certain stage before flying from the fire. They are careless, as has often been said, about the poppy seed, which brings sleep just like the fifth essence of the vitriol. This essence brings about the coagulation of Mercury, which is alternately hard and soft. The alchemists refer to this process as fixing. This essence also brings sleep in a similar way to mandrake. But Aequaster, the anatic material of the completed operation, will not destroy the position of the Scaolii, for it delights to be in that spiritual seat of the Scaolii, that is, of the philosophers' Mercury. But if the Sun or the Moon is to be added to this crude preparation something must first be removed, in other words, the receiving material must be prepared by transmutation: this is the extent of the medicine of the second order. But the greatest Adech exceeds even this with the medicine of the third order, for the Mercury is first prepared philosophically and then accurately and fully gathered together. Thus prepared, the Mercury advances our purpose since, according to Geber, it brings the material we have already mentioned to advance the work. But this is not all, for in this order there is a difference in the method and the subtlety of the preparation. Once the pure Nymphidic spring water has left the Moon, the latter passes through the water of the Scaolii and undergoes another transformation, where it will remain difficult to work with and virtually insoluble. This has been decreed by the earthly sun, for this process is indeed death by fixing and life by the lightening of the Scaolii. The White Sun also agrees to join with the Moon in the early stages but he undergoes a change towards the end, since the King turns red at the end of the work. But all that is written at the close of the book concerning travesties and the Nymphidic spring water lead to obscurity, since they pervert the

traditional order. This is something which the teachers of this wisdom often do, since (as Augurellus has it) they are dedicated to the laws of this intricate art. So that we may comprehend the Nymphidic and understand the Aniadic Year, in other words, how we may become immortal through hard work and suffering, we should first learn the characters (known as the gift of Venus) which, as Paracelsus says, even though you may understand them in relation to each other, you do not have practical knowledge of them. For the man who summons Palemon and Leucothea does so in vain if he has not first attracted Nereus. Nor will he attract Nereus if he has not first worked on the primary trinity of life. His work will have no firm grounding at all unless he has first attracted Vestra. For the aqueous nature of the Moon is referred to mystically as Saturn while it makes one revolution around the earth, by the science of the Scaolii. For the same reason it is also given the name of Jupiter. But after it has turned through the elements three times we represent it more obscurely, in this way: [symbol of lunar crescent with lower cross], which is usually known as Mercury. You can see how lunar this symbol becomes: [symbol of lens-like figure with lower cross]. Some wise men would hold that it is produced by the fourth revolution, but this in no way contradicts our secret purpose. Only the purest magic spirit will carry out the work of whitening in place of the moon. Through his spiritual virtue, once he is alone with us, he may speak hieroglyphically without words for almost a whole day, introducing and impressing into the purest and plainest earth prepared by us those four geogamic figures, or instead that other figure shown nearby. But is not the mystical sign of Mars produced by the combination of the hieroglyphs for the Sun and Aries? And is not the teaching of the elements included in this? And is not, I ask, the sign of Venus produced from a fuller exposition of the Sun and the elements? These planets therefore have regard for the solar revolution and the work of rehabilitating metals by fire, where there arises during its progress that other Mercury, which is indeed the uterine brother of the first. He appears once the lunar magic of the Sun and the elements has been completed, just as the hieroglyphic messenger tells us most expressively, if we will only fix our eyes upon him and give him a more attentive hearing. By the Will of God he is that most famous Mercury, he is the Microcosm, he is Adam. Yet some experts would put the Sun in his place, something which we in our present age are unable to do unless we put in charge of this golden work a certain spirit that has been separated from its body by the pyromonic art. This is difficult to do and very dangerous because of the fiery and sulphurous fumes that are produced. But this spirit will be wonderful indeed, joining Venus and even Mars to the disc of the Moon (or at least to that of Mercury) with indissoluble bonds. This then produces the Sun of the philosophers in what they call the third position, which completes our septenary number. Care must therefore be taken when such an operation takes place in the Vitriol to ensure that the central heat can change water into air, so that it can spread out over the flat earth and scatter the residue, with the aid of the rain, throughout the channels of the earth. Finally the opposite will also come about: the air will turn to water of a particularly fine type. This occurs if you bring about the overwhelming of the gold and silver by the Old Man, that is, our aqueous Mercury, so that the water consumes them: eventually he will die and be consumed as well.

The ashes of the gold are then to be sprinkled on the water, and the water boiled until it is ready. You will then have a medicine for curing leprosy. But take care that you do not use cold instead of hot, or hot instead of cold. Mix like natures together, but if you must use a substance that does not occur in nature then separate it until it resembles a natural substance. In the end - by the Will of God - the Great Work is achieved not by hand but by fire.

## Final Chapter

In conclusion, can I really put a price on my work, when all I do is provide a brief sketch of the lunarium of the philosophers? I do not even possess all the required knowledge; and even if I knew how to express myself coherently would I even dare? For I consider this matter to be old enough to be common knowledge, while it is always the modern writers who believe that they can make clearer and surpass the unskilled ancients in their writing. But however it comes out my work will at least, to the best of its ability, help to recover and restore the ancient lost arts of knowledge and science to their descendants.

By lunarium it is generally agreed that the ancient writers refer to Chalcantum, whether it be cupric or hungaric Chalcantum. Its body is metallic, called 'blacking' by the Romans. It exists in two forms: it can be dug out of the ground and can be produced artificially. When it is out of the ground it is sometimes dark, sometimes pale. Occasionally it is white, occasionally transparent like glass, which is why it is commonly known as vitriol. You may get to know the bowels of the earth well with this metal, and by purifying it you will discover the Hidden Stone, the True Medicine. Its artificial form is produced by the action of rainwater flowing through the metals and forming a pool. After passing through those substances bound to the metals, it is collected in large clay vessels where after a few days it hardens in the air. Under certain conditions this water can turn Mars into Venus. But what happens if the natural form is improved upon by the pyromonic art? As the vitriol bubbles, two vapours are released from the channels in the stone: these create the metals. The first is therefore to be found in the elements of earth and water,

with the Sun acting upon them and producing the vitriol; the second cause is in the chalcantus; the third and last in the vapour, that is, in the twin spirits of sulphur and mercury that are the source of the metal, after its mother has first been impregnated by wild nature. The philosophers have laid claim to lunaria themselves, due to the aqueous nature of the Moon. Raymond Lull is chief amongst these, for we find the following repeatedly in his writings: 'take up the stone, whatever its form, and pour on the lunaria'. The flower of the air is considered to be Cheiros, that of Mars is rosemary. The magicians take this for their own and call it Martagon, as if it were born of Mars. Undoubtedly chemistry cannot be understood without practice and experience. For all metals can be reduced to a vitriol resembling their own aqueous source,, without any diminution in their composition. This vitriol is the lunaria, otherwise known as the philosophers' tree. According to Borissa this has seven branches representing the seven qualities of the metals. The root of this tree is the metal-bearing earth; its trunk is red, solid and suffused with black. Its leaves resemble those of marjoram: there are thirty of them in all, fifteen corresponding to the length of the Moon's waxing and fifteen to its waning. Its smell is like that of musk; at the full moon its fruit resembles the finest saffron. If Mercury is removed from it at the time of the full moon or at the waning and replaced there at this same time, it turns into the Moon. If this is then boiled six times it turns into the Sun. In short, from this pure form flows pure water. But this water, although similar to ordinary water, because it comes from a very deep well, must never be assumed to be too much like ordinary water. For the elements have been interchanged, just as it says in the Psalterium of Sonus: but although their various names have been changed, yet their influence remains throughout. Such a precise description enables you to bring to a conclusion all that has taken place in the operation. For this reason have you praised your people in all their endeavours, Lord, and you have honoured them with glory. You have not disdained them, rather have you stood by them at all times and in all situations.

Thus nothing of value can arise in man's affairs,  
unless his mind first spurns all thoughts of grandeur,  
and wonders at and worships the One and Only God.

### **Prayer**

Eternal, unchanging and Infinite God, you who are truly born of yourself, and from whom all other things are created; you who are Good without comparison; you who are great without limit; eternal without time; omnipresent but in no single place. You are the only true virtue, the only perfection that alone embraces all other forms of perfection and enters into each one far and wide. You appear to us greater than the greatest; you have in your power the way to perfection. Only when we have remained in continual contemplation for a long period of time will we be fortunate enough to achieve this goal ourselves; however ignorant we may be, let us not be ignorant of this at least. Therefore, for as long as we seek you in the wilderness, let us not lose ourselves. Bestow upon us your fatherly and infinite goodness and mercy, so that we may come to find you in some way at least, by loving your glory and majesty, worshipping, admiring and adoring them. May we embrace and possess them through your only son, Our Lord Jesus Christ, who always welcomes us. We seek this from you and ask of you with our most heartfelt prayers that you will bring it to pass through your Holy Spirit, for you are truly the best and greatest God, because of the love that you freely give to us. May there be praise and honour bestowed upon you, the One Godhead and the Three-in-One, the only Living and True God, for all eternity and for all time, Amen.

Philemon Philadelpiae Rosae Crucis

# **Speculum sopicum rhodostauroticum**

The 'Mirror of Wisdom' of Theophilus Schweighardt

Translated by Donald Maclean ©

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[Back to Rosicrucian texts.](#)

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The Rosicrucian movement was given its impulse through the publication of its three well known texts, the manifestos of the *Fama Fraternitatis* and the *Confessio Fraternitatis* in 1614 and 1615 respectively, followed by the

'Chemical Wedding' in 1616. Those wishing to penetrate the mystery of the Rosicrucians must inevitably return to these documents to seek some insight into the Brotherhood's ideas, beliefs and practices. There are however other texts of the period that equally contributed to the Rosicrucian event, and though many of these have been almost entirely neglected, some particular texts deserve study and investigation. Foremost among these neglected secondary texts is "The Mirror of the Wisdom of the Rosicrucians" written in 1617 by Daniel Mogling under the pseudonym of Theophilus Schweighardt and first published in 1616. This text contains three important engravings.

The title page has at its head "under the Shadow of your wings" with the four lettered name of God JHVH thrice repeated. Immediately below this are two male figures one in an attitude of prayer (ORA), and another working with metal on an anvil (LABORA). The text on the right says "Here is clearly expounded all the skill of the whole world, all Art and Science at the same time. But seek first the kingdom of God and then contemplate this matter and take note carefully of everything". The adept is then exhorted by the text on the left not only to look outward at the wonders of Nature but also to look within, "If you understand and follow my feelings, you will never desire anything else, and like myself you will be content and ask little of the world's misery. And I know how to maintain myself in this and no money nor goods shall be lacking to me".

Further below two female figures are set in niches one labelled PHYSIOLOGIA and the other THEOLOGIA. Physiologia who represents the spiritual transformative forces working in the human soul from out of our bodily nature holds a winged flaming heart in her right hand and three symbols - a Rose, a feather quill pen, and a latin cross, while above her is the statement "This I hold for my radiant joy". Her syzygy Theologia, representing the spiritual force working from above into the human soul, holds a heart bearing the first and last things, the Alpha and Omega, A and Z, Aleph and Tau, the alchemical AZOTH, while in her left hand she hold a ruler and compass labelled "The Art of Nature", and above her is written "God's word which remains in eternity".

In the middle below the booktitle is a panel with a complex of symbols at the centre of which is a cross surrounded with a wreath of roses with the words "I am practiced in this". To its left is the cryptic remark "Behold Reader what stands before thy eyes. This is my true counterfeit, my life and my whole position, whereby my name will be known. In this sign is my name". Below, an island rises out of the sea of ignorant opinion and useless speculation, while above, a ship set on its course to the Rose Cross is guided by the hand of God holding the angelic wings.

The title page is rather elaborate, introducing this book to us as :

"The Mirror of the Wisdom of the Rosicrucians.

The Detailed Unveiling of the College and Axiomata of the specially illumined Fraternity of the Christian Rosy Cross to all those desirous of and expecting wisdom and to the further confounding of those who don't understand (Zoiles) and to their inextinguishable shame and mockery.

Theophilus Schweighardt Constantiensem.

With the Privilege of God and Nature, not to be overturned in Eternity, 1618."

On the bases of the two columns we find written on the left "Unless you understand my true teachings, you will never understand another book", while on the right "I have explained it so clearly and brought it before your eyes with figures".

Schweighardt's text expresses clearly enough the search for the Rosicrucians as being an inner quest. Schweighardt, who must have been close to the mystery of the Rosicrucians (the Rhodo-staurotic Brotherhood as he refers to them) as anyone of the time, clearly identified the fraternity as an inner brotherhood of aspirants working within the sphere of a common constellation of symbols. In his third chapter he outlines the polarities that must be united within our souls if we are to consider ourselves as brethren of the Rosy Cross. - Adam McLean.

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### **Through the mediation of the Elohim**

**I, Theophilus Schweighart Centralleanicus with the blessing of the times, herald of the Divine - Magical, Physical - Chemical, Triune - Universal Philosophy with the Grace of God, revealed to the unworthy, wish to all those who have been granted by God to**

**contemplate my "Sophy speculum oculis intelligentiae" peace, joy and constant prosperity from the glorious Father of Light reigning through the generations.**

Dear brethren and fellow labourers in God, it is for ever the greatest cause of astonishment by what wonderfully contrary and world-loving opinion the majority of human creatures have landed in an incurable desperation, for they cannot recognise the salvation that hovers before their eyes and the final reforming of their errors, but they withstand all the grace and mercy of God. Look at and observe this age that is ending, contemplate the manifold businesses and affairs of mankind which are for the most part vain and of no account, not to mention public calumny and infamy, upon which may God have pity, in high and low degree. All this has so much got the upper hand that instead of being punished it is held more in esteem than godly virtues and heroic deeds. Oh vanity of vanities. Oh depraved human nature! My heart would leap from my body every time that I contemplate this miserable condition of such seeming joy; and though I know myself much too puny and in need of help to ward off this evil by my own person I cannot in Christian love ignore my neighbour and refrain from expounding my "Pandoram" with figures which have been published for the same reason; and from revealing the much desired Collegium, Lodge, or Dwelling of the highly praised Rhodostaurotic (Rosicrucian) brotherhood and their true philosophy, the "fidelibus, pansophiae, studiosis" to the end that mankind be wakened from its sleep of sin, and with freshly opened hearts, with heads bared and bare feet, go joyfully towards the newly rising sun and salutifero Heliae. Wherefore loving brethren in God, nature and wisdom, receive and mark this my faithful instruction, read it and examine it earnestly, and you will find what many thousands have desired from the beginning but what few have found. So be you pious, God-fearing, compassionate, well-doing and silent, otherwise this wisdom that is here made public and laid before your eyes in a manner that could not be brighter will not only shut up your treasure and close its storehouse but will turn to mockery, offence and shame. But thou, God-loving brother and friend, who wast named in the title somewhat obscurely, wilt know thyself through thy manifold experiences and promises made unto thee brought unto me in other ways, thou shalt have this Christian, godlike and nature-politic "Speculum Sophicum" as thine own gift and to thine honour as a lover of its content and one dedicated to the salvation of the faithful. And this all the more because in the past two years thou hast shewn thyself to mine unworthy self in such fashion by confiding to me thine especial secrets that I cannot but think thereon without astonishment and a corresponding brotherly affection. For thou, O brother, didst offer to hear my pansophy, thou hast shewn me the way of my work, thou wast, art and shalt be in eternity the author and refuge of my thoughts.

And although the Theonic generation of vipers have dared to set obstacles in the way of some of our departed societies and brotherhoods by unexpected means and ways, and have undone them for the cursed intention of outer appearance, I shall nevertheless hope and trust that thy humanity and thy superior understanding will ascribe to me more belief and confidence, when I speak with an open and candid spirit, than other "Zoili" with their despicable calumnies. If thou doest this, thou mayst expect something greater and more worthy in the coming year while contending thyself with the present proffered writing which, as I have said, is in thine honour, friendship and brotherliness, with the prayer to God the Almighty that he will unite it in thee with the "Pansophica studia in centro Sacratissimae Alethiae".

Given on the 1st March 1617 from the Musaum Centralleanicum.

**SPECULI SOPHICI UNIVERSALIS**

**Chapter I**

A Brief but Thorough Description of the Collegium of the Fraternity, Highly Illumined by God, of the Rose Cross.

It is not unknown to me, true-hearted reader, with what great appetite yet for the most part with what vain hope information is sought concerning the Collegium, Lodge, and Dwelling of the far-renowned Rosicrucian Brotherhood by persons of high and low rank hitherto. For hardly a day goes by in Frankfurt, Leipzig, and other well known places, and particularly in the city of Prague, without ten, twelve or even twenty different kinds of person attempting to gain information from art-dealers, booksellers and print-makers etc., not to mention other people of high authority who seek after the aforementioned Collegium with zeal and earnestness, and yet are so cheated and led astray by false brethren that it were better to be silent than to bring people to mockery and disadvantage in their public dealings. In order to avert such evil and the misfortunes which spring from it I have resolved to place the oft named



Collegium and its statutes openly before all the world and right before all eyes in various languages, and so hopefully to prevent these terrible errors. Know therefore, brother who lovest God and art, that according to the announcement of the brethren although the incorporated gathering of all Rosicrucians does not take place in one particular place, nevertheless a true-hearted, devout and upright man can easily and without great trouble come to speak with one of the brethren; I say a devout and upright man, but not a gross and high-faluting Thraso, a gold-greedy Ardelio, or a worldly-wise Authophilus.

And now thou askest, how shall I come thereunto? Attend unto what Iulianus de Campsis says in his epistle: "I wandered through many kingdoms, principalities, domains and provinces; I turned towards the sunrise, noon and evening and finally towards midnight etc." These words will explain the Collegium clearly enough unto thee and it helps but little if thou wander through all kingdoms and seaport towns and art not worthy to receive. Study my figure, Serpentarius and Cygnus have shewn thee the way thirteen years ago to the Holy Spirit and have not the blessed videamini called unto the brethren? What shall it avail thee if thou comest with unwashed hands and a mind desirous of money? Little can the ringing of the bell or blowing of the horn help thee, and even though thou seest the gates open before thee thou mayest not enter, for thy name stands not written there, for thus it is written: "Come ye who are worthy. Thou however must be an unworthy Christophilus though thou beest a Christophilus." Therefore the fraternity shall bethink themselves of Jehova, their leader, rather than give thee a reply. Shall we be moved? even let us be moved - that is an evil message. If that should happen thou shalt certainly either miss the Collegium or if thou art not content with this and wilt climb higher against all will, thou shalt sing the paenitere (penitence) in the dirt. Therefore hasten slowly. Pray, work and hope. If God pleases by many distinctions of things. At last. Thou seest that the Collegium hangs in the air, where God wills, he can direct it. It is moveable and immoveable, constant and inconstant, it relies upon its wings and wheels, and though the brethren call the "venite" with sweet trumpets, Iulianus de Campus stands with the sword, and thou must undergo his examination, wherefore beware. If thou pass not the examination and hast a bad conscience neither bridge nor rope shall avail thee. If thou comest high, high shall be thy fall, and thou must die and spoil in the pit of errors and opinions. Follow me, imitate the birds as in my figure, fly in the free air, go gently. There is no peril in delay, but in haste. Let the dove fly from thine ark and seek out the land. If she bring thee an olive branch be sure that God has helped thee, and thou shouldst in turn help the poor. But if the dove stays away without a sign then go into thy herb garden and feed thyself meanwhile upon the lovely herb "patientia" (in so far as it has been planted in thy garden), but beware, as thou lovest thy soul, of the weed "desperation", for although Iulianus says: "He who is not ready today shall be less so tomorrow" which is to be applied to presumptuous heads who would break into wisdom against the laws of God and nature - may the thrown dice fall! This I say: walk with a stick, for thou who art not ready today shall be so one day, for not all the day is evening, and what is not to be hoped for today shall yet come to pass. Do thou only what thou canst (as the aforementioned Campanus says) and thou shalt be in his good time released from the flood of ignorance.

There is a building, a great building lacking windows and doors, a princely, aye imperial palace, everywhere visible, but hidden from the eyes of men, adorned with all kinds of divine and natural things, the contemplation of which in theory and practice is granted to every man free of charge and remuneration, but heeded by few because the building appears as bad, little worth, old and well-known to the mind of the mob who are ever heedless and seekers after things new; but the building itself is so precious, so delicate, artistic and wonderful in its construction that no wealth, gold, jewel, money, goods, honour, authority or reputation in the whole world can be named which is not to be found in that high reputable palace in high degree. It is itself so strongly fortified by God and nature, and preserved against the onslaught of the ignorant, that even though all the mines, cannon, battering-rams and petards and such recently invented military devices were used against it all human endeavour and toil would be useless and in vain. This is the Collegium ad S.S. of the Rosicrucian Brotherhood, this is the royal, nay more than imperial palace of which the brethren in their "Fama" make mention, herein are hidden the inexpressible costly treasures and riches - let this be a sufficiently lucid account thereof. Oh how many men go unknowing and without understanding through all the rooms, all the secret hidden places of this palace, unseeing, uncomprehending, worse than a blind man, or as the saying goes, as a donkey on a bagpipe, because they have not been sufficiently prepared and made worthy. He who hath ears, let him hear.

It is not possible to speak more clearly, but it is possible, and unfortunately more than common to twist the meaning of the words. Try it at your peril. I vow to thee by the salvation of my soul, that what I write and describe here is from no presumptuous or deceptive intent, but from a true and well intentioned brotherly heart. But not long ago I was taken by a person of rank in an imperial city who had written about the Fraternity in friendly fashion, and was heard by the judges not without some despite to mine own person; and nothing was made of it than of a

philosophical display and a figment of the printers just for the benefit and trouble of bookworms, so you can see how such societies are discovered and unexpectedly disappear again so that no more is heard of them just like the people on the first of April. O uncomprehending man "phy tibi tuisque?" thou think that the brethren have nothing else to do than to call upon thee with writings, beseeching thee and supplicating thee? Nay, if thou wilt not prepare thyself and adjust thyself to the signs of favour already given, thou hadst better leave it alone - herein use thy senses. I tell thee in truth, whereas the brotherhood was once in being and growing, it exists now, and there are such a number of well intentioned "collegari" (members?) (God be praised) that they do not need thee nor thy like calumniants, stay behind the stove lest the hairsplitting "philosophia" will cudgel thy lofty reason, and thou seest no more therein than buffoonery, barrel-organ, low songs and other such shameful verses, which serve only to bring some money into the booksellers' bag. Nevertheless all and sundry who hitherto have dealt with the writings of the brethren (as they must confess themselves) have suffered little harm from them, which in no way detracts from their innate, intrinsic and essential authority, but happens only by accident; and in this another benefit is hidden than can be got by a coarse intellect and perception, but I go too far.

As far as the Collegium is concerned, I know no more than this: Look about thee and pray earnestly to God and thou shalt certainly find it. The brethren are nearer unto thee than thou thinkest, whosoever thou beest, wheresoever thou art, good or evil, high or low, poor or rich, near or far, and yet they are no "ubiquitists" or devil's artists, but Theosophi. I beg thee for God's and thine own salvation's and advantage's sake, only follow, thou shalt not regret it, for thus it is if I may bring the Collegium to light in a few words to the advantage and profit of many erring persons, and beg the same heartily they will seek it in vain and they should cease from their quest, for if they are not worthy, it will not avail them as I have already said, neither blowing the horn, nor ringing the bell, nor knocking and yelling, neither writing nor travelling, for thus it must be. Moreover it is not necessary that thou go into much danger, for it must be a mean place where no brother has been within four weeks (consider my wheel in the figure) the same brother knows and recognises the thoughts better than thou canst shew him, therefore only be calm, still, place thy hope in God, pray unto him without ceasing, hearken unto and read diligently his word and ponder it in thy heart. From my heart I speak: go into thyself, put all worldly things behind thee, contemplate the two old theological works of Thomas a Kempis of 150 years ago, follow after them, in them thou hast the whole art so worthily and beautifully that they are worth setting in silver, gold and precious stones, and guarded as thy highest treasure. If thou canst and doest this thou art more than half a Rosicrucian, and soon the "Magnalia macro and microcosmica" will be found; and I will assure thee that a brother will appear in person to thee. It seems wonderfully incredible, but I beg thee, as thou lovest thy soul and thy salvation, follow the two aforementioned more than costly little books as much as thou canst, and contemplate besides with diligent study the "Parergon", and I assure thee, thou shalt find the Art and Collegium, and this is the only way, for else there is no avail to seek the palace, for it is not and yet it is.

Seek not, in vain is all thy toil,  
Mark now what I inform thee here,  
If thou doest it, and followest my teaching  
A brother will soon be with thee.  
Write not, thou hast then proved thyself,  
With prayer hast been admitted to the school.

## **CHAPTER II**

### **ERGON ET PARERGON FRATERNITATIS TYPICE**

(The Work and Secondary Work of the Fraternity - In the Figure)

#### Outline

Now that we, in a true-hearted mind, have made public the Collegium, and by means of divine help so far demonstrated that hopefully the same may bring to many that labour no little profit and advantage, we shall now, in so far as is permitted to us, take the matter further in hand and reveal faithfully the Axiomata and Conones breviter of the above mentioned Rosicrucian Order. But herein the well-meaning reader, desirous of art, shall so know how to comport himself that instead of proceeding in a Rhodo-staurosotrophic manner (as he should) he will avoid browsing without understanding upon the writings, all and sundry and without discrimination, of the peripatetics, stoics, the Ramists, Lullianists, Paracelcists, and what more of that ilk, and posing as a monarch of this literary empire (of which such antisophic heads there are now plenty to be found); but he will be mindful that the intention

of the highly laudable fraternity is wholly and totally set - as the writings of the above mentioned and other authors stand to be mildly (mildly I say) corrected - on holding the concordances against one another and bringing them to the centre of truth in a pansophic globus. In order that this may be brought about it is imperative that thou first empty thy heart before God, thy Creator, and as St. Paul enjoins, examine all thy human dealings, especially thine own possessions, and cast out utterly all cursed "philautie" (love of self), and go with thy thoughts into thyself, into the inner man, and contemplate the remaining sparks of divine goodness: to God thy merciful Father (in whom all wisdom has her source) call fervently beseeching his grace and support; that he may be helpful to thee in the difficult work which thou hast undertaken, and know thyself too small and weak for it, and bethink thee as soon as thou trustest to thine own forces and faculties thou takest a step upon the right pansophical general road.

I know now that many who read this my brotherly admonition and the recently published "Pandoram" will hold this against me; thinking to himself: "Thou hast promised before in thy 'Speculo pandoram ante publicata' to explain thoroughly, but all thou dost is to go on singing the old song about knowing God and thyself." To him I give this answer: "If only thou knewest, dear brother, how much store the work of the brethren sets not only on thee as a philosophus, but on all and every individual human being thou wouldst not take exception to these my repetitions; other words I cannot use unto thee in this, only the 'Parergon' as thou shalt hear more extensively of."

The Holy Divine Scripture is the fount and fundament of the fraternity, neither what thou buildest upon it shall ever fall: yea they shall bring humanity to the sustenance of life, but the Theosophi prefer to hear, curing the soul before the body. Imprint this firmly on thy mind, else is all further toil and work in vain, thou shalt lose work and reward if thou lose God. Consider thine own salvation and let this Ergon be acceptable unto thee, and then in the following "parergi" thou shalt progress the more happily in understanding. More I cannot say unto thee of this, but if thou desirest more information concerning this fundament and preparatory work, thou shalt find more thereon in the aforementioned little books of Thomas a Kempis, for the author in the same book does nothing else but teach thee to practise this work rightly and well, and so it may be called his golden writing, well and truly a fount and origin of the Rhodo-staurotic teaching. Hoc de priori.

Now thou descendent from the heights and betakest thyself among the creatures and Magnalia of God to serve thy neighbour. In this is all learned wisdom and philosophia which hitherto has been practised by many hundreds and right little understood and brought to a happy conclusion. Is this parergon general or special? The more widely it is practised the better is its effect, and so it shall be spoken of here next. Thou shalt see its theory in the figure on the page: His father Sun (which Trismegistus says), Mother Moon; he bore the wind in his belly, his nurse is the earth. This is the matter and subject of our philosophy or of our general physiology, which are provided by time and occasion not by money. For this thou needest no wishing-cap or bag of fortune, nor special art or athletic speed, but only time and place. Contemplate my figure properly and well, the most important thing is hidden therein and it is impossible to indicate it more clearly. No father would place it more clearly before the eyes of his son than I have done before thee, wherefore I beg and enjoin thee (lest thou desire aught more useful and profitable to find in this): let this figure be highly and well recommended to thee, observe it, contemplate it, examine it not once but often, for there is nothing included in it in vain, but can be seen with our open eyes, that thou mayest boldly believe, for I am not here as a deceiver but as a brother and friend, wherefore I have not minced my words) but spoken everything freely, openly and roundly, against the will and good opinion of many.

Twofold is the matter. One comes from heaven, the other out of the earth. How little and bad dost thou appear unto the children of men, how precious however to him who understands. If thou wilt mark it, I have told thee enough, more I may not say, draw back O Harpocratis, however much I should like. If God has helped thee so far, doubt not, though it may go forward but slowly, nature will obey thee (but on the bliss of thy soul bethink thee and use it not other than a parergon, otherwise it would be better for thee if thou hadst a millstone round thy neck and wert sunk to the bottom of the sea) and open unto thee her lovely art and treasure house. As far as the Operation and Practice is concerned, because the same are clear and distinct with both old and new, they are repeated without trouble in this "Methodicum speculum". Use the figure as an aid, and whether thou straightaway gettest the long desired treasure into thine arm and power, so be mindful at all times of this: O Jehova thou gavest, may the praise be unto thee.

And here we should speak of the Physiologia generalis from which the specialis is derived. But because at the present time on account of dangerous misuse it would appear inadvisable to bring it into the public, if my true-meaning request with the present figure should reach thee, art loving reader, that thou mayest make do with the figure until either conversation by word of mouth or other means of further instruction may be given thee. Phy:

saeculo! in quos incindimus annos.

### CHAPTER III

Mirror of Art and Nature - tam Naturantis, quam Naturatae the Whole Science of the Brotherhood.

Hitherto we have specially treated of the Collegium, Work and Secondary Work (the Ergon and Parergon) of the highly to be praised Rosicrucian Brotherhood. But so that the true-hearted Philopansophus may have some information, and may not complain of the author's work, it seemed good to us to treat of what has been already mentioned in the foregoing work but not dealt with in detail. Therefore we shall repeat the matter in this third chapter as in a short compendiolum. May thou, O Reader desirous of art, give thine attention to the following figure, because in it are hidden many useful and highly necessary things, so shalt thou serve God and thou shalt not be able henceforth to thank the author enough, in so far as thou regardest thine advantage and salvation, nor desirest to misuse such divine Magnalia. Know however, O God-loving man, friend and brother in Christ, that what I, the author of this little tract, have in good faith revealed herein and uncovered, goes neither against God nor nature, but on the contrary is so much favoured of them both that all human efforts were too puny to overturn it in all eternity. It is not just an empty human trifling, or my own facile invention, but the eternal and only naked philosophical truth itself, which God the almighty creator of all things has implanted in nature from the beginning, and which right up into these our times has been preserved in sundry Christ-loving people in wonderful fashion: the greatest things though hidden to the examination and human cleverness may through the omnipotence of the Creator's goodness be resuscitated in the rational soul as divine sparks and flames. When thou apprehendest this aright like as in a mirror, bethink thee and believe firmly that thou shalt attain the highest point of human knowledge in this life happily, and wilt have satisfied thy mind so desirous of art. The sign of thine erudition will be a calm and peaceful conscience, contempt of all pride, and self-love (philautos), compassion on the poor, love of God and thy neighbour, hatred of the world, longing for eternal life, and all such divine virtues; but as long any one of their counterparts is allowed to remain in thee, thou mayest not think that the Virgin Sophia will take pity on thee and allow thee in time to enter her pleasure garden; as I myself (so that thou mayest know it) am not yet by any means perfect in my person, and human frailty and especially the devilish self-love gives me all too much pain and hindrance. But I have to thank God my merciful Father that through his grace and Holy Spirit I have climbed so high in my pansophical studies that I should not wish to exchange for it great riches and treasures of this world, and I hope also to be not too far from the goal (and I mean with the Ergon, not the parergon, that the things of others mean nothing to me) and may God grant me his grace in the future.

In order that I may not keep thee too long, gracious reader, so in God's name mark my speech, and imagine to thyself that it be no other than if thou wert hearing it from thine own father, for I desire thy harm less than my soul. Pray God the almighty Father of all wisdom, that he grant thee his grace and support herein, that thou mayest progress through God's visible help (for human power is all too slight for this). Fall with me therefore upon thy knees (mock not) and call to the creator of all things, setting all human affairs, frivolity and profitless thoughts behind thee, in the following words:

"Lord Father of all wisdom be gracious unto me poor sinner, illumine my heart to see thy wonders, and take from me all human frailty, that I may know thee and thy Magnalia in strong faith and true confidence, that I may understand the sparks of thy goodness which thou hast bequeathed, and that I may be useful to and understanding with my neighbour, for the sake of Jesus Christ thine only-begotten Son, who together with thee and the Holy Ghost ruleth, liveth and overshadoweth from now into eternity. Amen. Amen. Amen."

Quod igitur foelix faustumque esse velit

TER - MAX : Mundi MONARCHA.

Here begins auspiciously  
THE PANSOPHIA RHODO-STAUROTICA

By God the Almighty established herein from eternity unto the world,  
and graciously reserved for the sons of the blessed generation.

Rouse, rouse thine ears  
Whosoever hath ears to hear with, let him hear  
Whosoever hath eyes to see with, let him see  
Whosoever hath a tongue to speak with, let him speak  
And proclaim the almightiness of the All-highest.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."  
John 1.

This Word is the first that has been hereunto from eternity and again shall remain in eternity, without beginning and end, no thing before him, no thing after him, all things out of him one and alone. This is the Sun, the eternal, the perfect triad, sacratissima monas triade ligata in the upper sphere: from him is the life, the art of light and knowledge of all things in so far as it is granted to man in this life to explore, in short this is the highly-blessed God Jehova, the first creator, beginning, fount and origin of all creatures and Magnalia, so as the human being may wish and think of him; from him alone come riches, honour, favour, authority, skill, wisdom, health, strength and eternal life.

Whoever has this has everything in him, for he Jehovah our God is almighty and an inexhaustible source of all that is good. Whoever obeyed him before the Fall need never be in care for wisdom, just as Adam suffered no lack and was free of doubt; and we his descendents would have been given the same form if the so cursed devilish Philauti (which our ancestors called the snares of the devil) had not come up behind us, and so obscured the divine eternal shining of light (alas may God have pity) that from those brightly shining flames hardly a few little sparks are left up to this last time that is coming to an end, whereby the long awaited rising of the Holy Gospel that alone imparts bliss, and the revelation of the Son of God shall finally dispel that darkness, the beams of divine wisdom shall shine forth more and more, and hopefully soon kindle the last fire to consume the godless world and with it the stubborn hearts of those wandering in error and perilous labyrinth, who have often seen the Parergon, and because of that same darkness did not desire to comprehend the shining of the eternal divine light.

We, however, who now see the grace of God near at hand, should open our hearts, and amend our ways and life, receiving the good news with joy, and go towards the brightly shining Sun with a calm conscience and thoughts of God (not thoughts of gold). We, I say, ought to seek the little spark of divine omnipotence which has been hidden for so long, and the Pansophical Concordances which have been concealed for so many hundreds of years up till now, with earnestness and Christian zeal, and not remain sworn the whole time to slavish human opinions which are for the most part in every respect erroneous. Bethink thee, dear son, of the nature of our study, and I will proceed a little. Go to the universities, academies, gymnasia, whithersoever thou wilt, thou shalt not find aught else than useless and vain quarrelling, unnecessary questions on the meaning of this or that Aristotelian, Platonic or any other philosopher's texts, many hundreds of disputations over doubtful things, from which thou wilt come out knowing no more than before, and rarely shalt thou find a matter really and truly elucidated to its kernel. There they do not enter into experience of nature or reasoning of the mind and the senses, but for the most part it is what this one or that one says, and that is right and must stay right even though it drives nature back - may the professors and doctors forgive me, I do not speak of them all but of the majority - though they would deny that they do it to win praise. Be that as it may take thou timely advice. I do not forbid Aristotle, Hypocrates, Ramus, Paracelsus or such like, but only where they err I would not approve, but correct such error with the light of nature by means of God's help: herein is to be found the first beginning of Pansophic wisdom. If thou askest, who teaches me such correction? I answer, if thou wilt and desirest and follow the advice of good-hearted and true people then read this our Pansophia Rhodostaurotica briefly outlined often and diligently which further declares:

God the Almighty, after having, as already stated, created in the beginning heaven, earth and all creatures, set the same under the dominion of man (as his image), intending for him as well as for the whole universe a future perfection, and so implanted in each and every creature a hidden divinely working force, by means of which all creatures might be sustained in their being and in their growth. This is called Nature, a rule and guide for all art, a handmaid of God and mistress of all human artifices, a mother of all animals, vegetables and minerals, a bright shining of divine flames.

This Nature is understood by human reason (which is directly inspired solely and only by the Creator) (for the spirits

or intelligences will not be communicated here for certain reasons). All the things that Nature operates and does happen and are ordered by four of the same handmaids or rather four kinds of matter which are and are called the four elements of all things, fire, air, water and earth (concerning the special matter of the sky and the stars we shall be bounden to no one) out of whose appropriate mixing and contemperation all things have their second origin or as long as it pleases God their indefinite continuation, not however to be understood as directly and immediately, as believed by many hitherto, but through seed and a soil (medium) according to the twelve little chymical tracts which constitute no mean prelude to my pansophic studies: thus the four elements give birth out of themselves by the stimulus of Nature sperma or seeds which are cast into the centre of the earth and there elaborated and transformed by different kinds of adaptations, and this sperma is the Sun, the one perfect triad, the most precious monad triply bound, in the lower or sublunar sphere, out of which secondarily everything has its origin, in which all health, strength, wealth, treasures, skill and goods of the whole world are to be found dependent; and the Physiologia generalis, which has already been mentioned, treats of these. He who knows this will soon grasp the particularia. In the previous figure it is so plainly and clearly set before the eye that it is impossible to write it more clearly.

This sperma divides its creatures out in three principal kingdoms, in animal, vegetable and mineral, and is found in each one although thou and others may read otherwise in the writings of the philosophers, but mark that everything which thou hast seen hitherto and contemplated comes together in thyself as in one centre and image of God, for all things are from one, and all things go to one, whence comes the same "Know thyself", "Know thyself" I say, and so thou shalt come to pansophic perfection, which (that thou mayest be truly informed) proceeds as follows:

Man is composed or made up of two parts, the visible transient body and invisible, imperishable soul. The more the latter is like to be of glorious, precious and divine nature, the more its perfection is to be regarded as high and great, and so we become released from our human nature and frailty, and are reunited blissfully with our Archetype, God the Almighty, we die away from the evil godless world and are new-born into the heavenly blessed Jerusalem. This is the most blissful and best art which human understanding may apprehend. Of this Boetius writes: it is a great crime that we do not love the best - and he says rightly and truly - the best should be the dearest, and this love should not regard profit or unprofit, furtherance or harm, win or loss, praise or blame, or spite, or any of these things (as our Thomas a Kempis says), but what in truth is the noblest and best that must be our dearest, and that for no other cause than that it is the noblest and best. The best, however, is the soul's perfection which comes about when we rightly recognise the inner man, and contemplate his sin and impotence, be mindful of God's mightiness and mercy, put behind us all human thoughts, commending unto him all things, obey his will, hallow his name, pray, praise, call upon and glorify him without ceasing. This is the Ergon, the preliminary work, the greatest and foremost art and science of not only the brethren of the Rose-Cross but also of all Christ-loving men. To the eyes of the worldly-wise it seems slight, but they will find with ruth how glorious and precious this treasure is, which is no other than the perfect treasure of which St. Paul speaks (I Corinthians 13). When the perfect shall come, the partial shall cease. This perfect is a being that contains and comprises everything in him and in his being, without which and outside of whom no true constant being is, in whom all things have their being, for it is the being of all things and is in himself unchanging, unmoving, and yet changes and moves all things (Acts 13). But the partial or imperfect is that which arises from the perfect, and in which it has its origin and goes forth like a splendour and a shining flowing from the sun or a light, and is formed into whatever it may be, and is called creature or imperfect and among these imperfect things there is nothing perfect. And here is to be noted that the created soul of man has two spiritual eyes; the right eye can see into eternity, and the left eye can see into time and creatures. To recognise the difference between what is better or less, and what shall best give the body life and maintain it, that is the Parergon.

Now mark, even as much as the soul (as already mentioned) is more glorious than the body, so is the superior Ergon more glorious than this afterwork the parergon, and know and bethink thee, if thou shouldst fail in the first, thou shalt never come to the latter. Mark also what our dear brother a Kempis further says. These two eyes of the human being may not practise their work together at the same time, but when the soul looks into eternity with the right eye, the left eye must refrain from its work and not look at the creatures, but keep itself as if it were dead; but if the left eye is practising its work looking outward into time and dealing with the creatures then the right eye is hindered in its contemplation (of man is to be understood) and in its Rhodostaurosophic experience, above which there is nothing more blissful in the world, namely thus:

Look first with the right eye into eternity, know God thy creator and thyself, beseech him for gracious sustenance and for the forgiveness of thy sins, - this is the one and foremost thing - and keep thy left eye shut the while.

Afterwards climb down from the mountain and look with thy left eye (but with the right eye maintaining its precedence) into time and the creatures. Look first at Nature at what is possible for it (and that thou canst learn as well from experience and by thine own eye as from good and error-free writings which have partly and partly not yet published), then the elements and how they operate through it, the sperma, and then the three different kingdoms of Nature, mineral, vegetable and animal, and then therein finally thyself again, whence thou mountest up again to God the Almighty, thy Creator, contemplatest his mercy and remainest thus in the globe of truth, contemplating with inward pleasure God and his creatures, yet all the while casting thy left eye no further than thy body's needs and thy neighbour's obligations require.

Behold, dear Christian, this is Pansophia Rhodo-staurotica, this is man's highest perfection in this world, wherein (as already stated) all treasure, riches and skill is hidden, outside of which and without which there is nothing on the surface of the earth. All theological acumen and spirituality, all justice of the law, all medical healing, all mathematical subtlety, all ethical, political, economic practice, all metaphysical, logical, rhetorical, grammatical finesse, in sum all that a man may speak and think is contained in it, only how and in what way it is not necessary here to paint as it were before the eye and so offer any ill-disposed person the instructions and occasion to misuse it in the forgetting of honour.

But to any one who means well and is Christian, and with whom the Ergon goes from the heart, I will give my sincere advice. Let him not grudge a little money, but buy at the booksellers the oft-mentioned little book of Thomas a Kempis, read it and re-read it often, and order his life as humanly possible accordingly, and if he does this from his heart, a brother or such like will soon present himself (as was stated in the first chapter) either in writing or orally to him with the Parergon. Let him not weary the while, but let him wait in patience, hope and quiet silence. Praise be to God the brotherhood against all expectation goes mightily forward, and I do not believe there is a place in Europe where at least one brother if not more is hidden, but it is not yet time to cry out and write about it abroad on account of certain motives and causes. But if thou wilt take my writing aright thou shalt also proceed haply to the Parergon, for I have given thee instruction as far as it behoves me ; more I cannot do, more I may not do, yea I bethought me before I revealed this, and it had never come about, had not a faithful good friend with Christ-loving earnestness and zeal held me to it insisently for some time ; therefore take it in truth and goodness and be mindful that thou has a little script but a great work before thee. For further information concerning this (for further speaking is forbidden until a later time) consult the attached figure whose truth cannot be paid for with all the goods of the world.

To this belongs the figure of the cup.  
Hereafter the tree of Pansophia.

Resolution to the God-loving and Art-loving Reader.

Behold now, gracious reader, I write to thee little of what thou shalt receive in future and of what thou mayest expect from the Brotherhood, but if thou understandest this then thou understandest more than if thou hadst imagined thou hadst all the writings of the philosophers (without exception) at thy finger-tips.

What wonderful judgements will be made of my writings I know and understand beforehand, but little I care.

"Let each man write what pleases him, my work is not affected thereby; and whether it is held in high or low esteem, what I have written once I will write again."

Nevertheless I have often been in great danger and pestered on account of my only beloved Pansophia, but how much I seek thereafter my writings show. Whosoever will not be instructed may remain who he is, for I remain who I am ; and let the noble symbol of Theophrastus be highly commended unto thee when he says : Let him not be another's who can be his own. Verily, verily, let this be a brotherly warning unto thee : begin not higher than thou trustest to accomplish. I remember the time when I thought myself fortunate when I was in high authority and esteem, but I revoke, I revoke. Nay, nay, I desire this no longer (thus speaks the innocent studiosus and can content me a while with much less. From youth up I have been pregnant with greater pansophic thoughts (though my ill-wishers say I have dreaming of the devil), and I have through God's help proceeded not to the end but a long way, and I trust to serve my neighbour and myself in time with this, but that I should boast, be that far from me, for I cannot boast of aught save my own weakness and knowledge of God - and a good wine needs no label or certificate - for it speaks for itself, nor is it necessary to cry the pansophical precepts and method far and wide. If thou

understandest and art devoted thereunto thou needest not much enjoiner. Why should I not be content that I have no particular gain from this, but what I do, I do for the sake of the common good and Christian love. God the true Father of all wisdom grant his grace and Holy Spirit through Jesus Christ the true and right Brother of the Cross, and may he haply continue the reformation which has truly begun. Amen. Amen. Amen.

TIBI NON NOBIS

## Bacstrom's Rosicrucian society

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[Back to Rosicrucian texts.](#)

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### Bacstrom's Rosicrucian society

#### Adam McLean

Dr Sigismund Bacstrom was one of the most important scholars of alchemy in the last few centuries, being active at the end of the eighteenth and the beginning of the nineteenth century. Little is known of his life, except that he was probably of Scandinavian extraction, and that he spent a deal of his early life travelling around the world as a ship's surgeon. Later he was to settle in London and gather around him a small circle of contacts (including Ebenezer Sibley and General Rainsford), amongst whom he circulated a number of his own translations of alchemical texts from Latin, German, and French into English. This select group of people provided the vehicle for Bacstrom's impulse to reconnect people with the ancient wisdom of the alchemical tradition, and it seems that spiritually he sowed the seed for the rebirth of interest in alchemy later in the nineteenth century, which developed through Thomas South and his daughter Mary Anne Atwood, and later Frederick Hockley (1809-85) who seems to have had copies in his own library of some of the Bacstrom manuscripts. Hockley's scholarship and library was in turn passed on to Ayton, Westcott and Mathers, and must have provided some of the material that was worked into the Hermetic Order of the Golden Dawn. At much the same time, Madame Blavatsky also had access to Bacstrom material (particularly Bacstrom's translation of the 'Golden Chain of Homer', which she printed in 1891 in the theosophical journal *Lucifer*).

Many volumes of his manuscripts are still extant and some are in private hands at present. It would be of the greatest value if some of this material could be made available to the public once again.

It is important to realise that at the time when Bacstrom was collecting and translating alchemical material, there was little available in the outer world. Most of the great public collections and libraries only came into existence later in the nineteenth century. Bacstrom's material and his access to sources was of the greatest import, and he must have been one of the most knowledgeable men at that time in the alchemical tradition. It may be that he could not have achieved this without the aid of certain Rosicrucians with which he had definite connections.

On 12th September 1794, Dr Sigismund Bacstrom was initiated into a Societas Roseae Crucis by Comte Louis de Chazal, on the island of Mauritius. The Count, then a venerable old man of some 96 years, seemed to have recognised in Bacstrom, his greatness as an hermetic student, and offered to take him on as a pupil and teach him the great work, and during this period, Bacstrom was allowed to perform a transmutation under Chazal's guidance and using his substances. Chazal seems to have obtained his own alchemical knowledge while he was in Paris in 1740, and J.W. Hamilton Jones in his edition of *Bacstrom's Alchemical Anthology* (1960 Stuart and Watkins, London) even suggests that his teacher was the Comte de St Cermain.

When Bacstrom settled in London, one of his more important pupils was the scotsman Alexander Tilloch, the editor of the *Philosophical Magazine*, which concentrated on papers and articles of early scientific research.

In 1980 I discovered Tilloch's own copy of his admission document to Bacstrom's Rosicrucian Society, which is signed by Bacstrom, in the Ferguson Collection at Glasgow University Library. I decided to print this admission document in its entirety as it gives a valuable insight into the type of organisation and principles which Bacstrom worked within. It is likely, considering the possible Comte de St Cermain connection, that this was the kind of Societas Roseae Crucis which was operating throughout the eighteenth century. There is attached to this document in the Ferguson Collection a further item of Rosicrucian Aphorisms - the Process of creating the Stone, which I will publish subsequently.



When undertaking research for this article, I realised that A.E. Waite had in fact already reprinted this document in his *Real History of the Rosicrucians* (1887), as the submission of Bacstrom to join the Societas Roseae Crucis of Chazal, and which is signed by Chazal 1794, however, since this book of Waite's has been out of print for many years, and he does not give any reference as to sources, I have decided to go ahead and print the Tilloch version which is an exact copy of that which is found in Waite.

This initiation document consists of fourteen promises or obligations, most of which are quite straightforward. One important item is the fourth obligation, which has a long concluding paragraph on the equal rights of women in regard to membership of the Societas Roseae Crucis. This is very important when seen against the historical background. It seems to indicate that the Rosy Cross remained a separate stream from the Freemasons, which was (and still is) quite strongly patriarchal and would not allow woman as members. In article 9 there is an indication of a rather critical attitude towards the established Church of the time. However, the charity of the brotherhood in curing the sick is curiously restricted in obligation 13.

Bacstrom translated many volumes of alchemical texts, and one wonders just where he obtained his source material. Perhaps we have in Bacstrom a direct connection through Chazal and the Comte de St Germain with a continuing stream of Rosicrucian mystery wisdom. We should come to see that Bacstrom did not found his little alchemical school on his own resources, but that behind him lay this esoteric Order of the Rose Cross which provided him with the material and impulse to continue and develop the alchemical science. All students of alchemy in the twentieth century owe a profound debt of gratitude to the unseen work of this little-known man, Bacstrom, in gathering and translating alchemical material, and inspiring others to work with the wisdom he recognised in the ancient alchemical texts.

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In the name of Jehovah Elohim  
the true and only God manifested in Trinity

I do hereby promise, in the most sincere and solemn manner, faithfully to observe the following articles, during the whole course of my natural life, to the best of my knowledge and ability; which articles I hereby confirm by oath and by my proper signature hereunto annexed.

One of the worthy members of the August most ancient and most learned Society, the Investigators of Divine, Spiritual and Natural Truth (which Society, more than two centuries and a half ago, did separate themselves from the Freemasons, but were again united in one spirit amongst themselves under the denomination of Fratres Roseae Crucis Brethren of the Rosy Cross - that is the Brethren that believe in the grand atonement made by Jesus Christ on the Rosy Cross, stained and marked with his blood for the Redemption of Spiritual Nature \*) having thought me worthy to be admitted into their august society, in quality of a Practical Member and Brother (one degree above a Member apprentice) and to partake of their sublime knowledge, I hereby engage in the most solemn manner.

[\* Laying naked at the same time our universal microcosmical subject (ChADMH), the best magnet for continually attracting and preserving the Universal Fire of Nature, in the form of incorporeal spiritual Nitre, for the regeneration of matter.]

1. That I will always, to the utmost of my power, conduct myself, as becomes a worthy member, with sobriety and piety, and endeavour to Prove myself grateful to the Society for so distinguished a favour as I now receive, during the whole course of my natural life.
2. I will never openly publish that I am a member of this august Society, nor reveal the name or Persons of such members as I know at present or may know hereafter, to avoid derision, insult or persecution.
3. I solemnly promise that I will never during my whole life prostitute, that is publicly reveal, the secret knowledge I receive at present or may receive at a future Period from the Society or from one of its members, nor even privately, but will keep our secrets sacred.
4. I do hereby promise that I will instruct, for the benefit of good men, before I depart this life, one person, or two persons at most, in our secret knowledge, and initiate and receive such person (or persons) as a Member Apprentice into our Society, in the same manner as I have been initiated and received (in quality of a Practical member and brother); but such a person only as I believe to be truly worthy and of an upright well meaning mind, blameless conduct, sober life and desirous of knowledge.

And, as there is no distinction of sexes in the spiritual world, neither amongst the blessed Angels nor among the rational immortal spirits of the Human race; and as we have had a Semiramis, Queen of Egypt, a Myriam, the prophetess, a Peronella, the wife of Flamel, and lately a Leona Constantia, Abbess of Clermont, who was actually received as a practical Member and Master into our Society in the year 1796, which women are believed to have

been all possessors of the Great Work, consequently Sorores Roseae Crucis and members of our Society by possession, as the possession of this our art is the key to the most hidden knowledge. And moreover as redemption was manifested to mankind by means of a woman (the Blessed Virgin), and as salvation, which is of infinitely more value than our whole Art, is granted to the female sex as well as to the male, our Society does not exclude a worthy woman from being initiated, God himself not having excluded women from partaking of every spiritual felicity in the next life. We will not hesitate to receive a worthy woman into our Society as a member apprentice, (and even as a practical member or master if she does possess our work practically and has herself accomplished it), provided she is found, like Peronella, Flamel's wife, to be sober, pious, discreet, prudent, not loquacious, but reserved, of an upright mind and blameless conduct, and withall desirous of knowledge.

5. I do hereby declare that I intend with the permission of God to recommence our Great Work with my own hands, as soon as circumstances, health, opportunity and time will permit, that I first - I may do good therewith as a faithful steward  
second - that I may merit the continued confidence which the Society has placed in me in quality of a practical member.

6. I do further most solemnly promise that (should I accomplish the Great Work) I will not abuse the great power entrusted to me by appearing great and exalted, or seeking to appear in a Public character in the world, by hunting after vain titles of Nobility and vain glory, which are all fleeting and vain; but will endeavour to live a sober and orderly life as becomes every Christian, though not possessed of so great a temporal blessing.

I will devote a considerable part of my abundance and superfluity (Multipliable infinitely) to works of private charity, to aged and deeply distressed people, to poor children, and above all to such as love God and act uprightly, and will avoid encouraging laziness and the profession of public beggars.

7. I will communicate every new or useful discovery relating to our Work to the nearest member of our Society and hide nothing from him, seeing he cannot, as a worthy member, possibly abuse it or prejudice me thereby. On the other hand, I will hide these secret discoveries from the world.

8. I do moreover solemnly promise (should I become a Master and possessor) that I will not, on the one hand, assist, aid, or support with Gold or Silver, any Government, King, or Sovereign whatever, except by paying of taxes, nor, on the other, any populace, or particular set of men, to enable them to revolt against their Government. I will leave public affairs and arrangements to the Government of God, who will bring about the events foretold in the Revelations of St. John, which are fast accomplishing. I will not interfere with affairs of Government.

9. I will neither build churches, chapels, nor hospitals and such public charities, as there are already a sufficient number of such public buildings and institutions, if they were only properly applied and regulated. I will not give a Salary to a Priest or Churchman as such to make him more proud and indolent than he is already. If I relieve a distressed worthy clergyman, I will consider him in the light of a Private distressed individual only. I Will give no charity with the view of making my name known in the world, but Will give my alias privately

10. I hereby promise that I will never be ungrateful to the worthy friend and brother who initiated and received me, but respect and Oblige him as far as lies in my power, in the same manner as he has been obliged to promise to his friend who received him.

11. Should I travel either by sea or by land and meet with any person that may call himself a Brother of the Rosy Cross, I will try him whether he can give me a proper explanation of the universal fire of Nature and of our Magnet for attracting and manifesting the same under the form of a salt, whether he is well acquainted with our work, and whether he knows the universal dissolvent and its use. If I find him able to give satisfactory answers, I will acknowledge him as a member and a brother of our Society. Should I find him superior in knowledge and experience to myself, I Will honour and respect him as a Master above me.

12. If it should please God to Permit me to accomplish our Great Work With my own hands, I will Give praise and thanks to God in humble prays: and devote my time to the doing and promoting all the good that lies in my power and to the pursuit of true and useful knowledge.

13. I do hereby Solemnly promise that I will not encourage wickedness and debauchery, thereby offending God, administer the Medicine for the human body, nor the Aurum Potabile to a patient or patients infected with the venereal disease.

14. I do promise that I Will never give the fermented metallic medicine for transmutation, to any Person living, no not a single grain, unless the person is an initiated and received Member and Brother of the Society of the Rosy Cross.

To keep faithfully the above articles as I now receive them from a worthy member of our Society, as he received them himself in the Mauritius, I willingly agree and sign the above with my name and affix my seal to the same, so help me God. Amen.

In testimony that I have initiated and received Alexander Tilloch Esq. in quality of Practical Member and Brother, a degree above a Member Apprentice, on account of his practical knowledge and philosophical acquirements, I have hereunto set my hand and seal,

Sigismund Bacstrom

M.D. London April 5. 1797.

## The Rosie Crucian Prayer to God

There is an interesting Rosicrucian prayer included in John Heydon : *The holy guide: leading the way to the wonder of the world: (a compleat phisitian) teaching the knowledge of all things, past, present, and to come; viz. of pleasure, long life, health, youth, blessedness, wisdom and virtue; and to cure, change and remedy all diseases in young and old. With Rosie Crucian medicins, which are verified by a practical examination of principles in the great world, and fitted for the easie understanding, plain practice, use and benefit of mean capacities...* London, printed by T.M. and are to be sold by Thomas Whittlesey at the Globe in Cannor-Street, near London-Stone, and at all other booksellers shops, 1662

[Back to Rosicrucian texts.](#)

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### The Rosie Crucian Prayer to God.

Jesus Mihi Omnia.

Oh Thou everywhere and good of All, whatever I do, remember, I beseech Thee, that I am but Dust, but as a Vapour sprung from Earth, which even the smallest Breath can scatter; Thou hast given me a Soul, and Laws to govern it; let that Eternal Rule, which thou didst first appoint to sway Man, order me; make me careful to point at thy Glory in all my wayes; and where I cannot rightly know Thee, that not only my understanding, but my ignorance may honour thee.

Thou are All that can be perfect; Thy Revelation hath made me happy; be not angry, O Divine One, O God the most high Creator, if it please thee, suffer these revealed Secrets, Thy Gifts alone, not for my praise, but to thy Glory, to manifest themselves.

I beseech thee most gracious God, they may not fall into the hands of ignorant envious persons, that cloud these truths to thy disgrace, saying, they are not lawful to be published, because what God reveals, is to be kept secret. But Rosie Crucian Philosophers lay up this Secret in to the bosome of God, which I have presumed to manifest clearly and plainly. I beseech the Trinity, it may be printed as I have written it, that the Truth may no more be darkened with ambiguous language.

Oh stream thy Self into my Soul, and flow it with thy Grace, thy Illumination, and thy Revelation. Make me to depend on Thee: Thou delightest that Man should account Thee as his King, and not hide what Honey of Knowledge he hath revealed.

I cast my self as an honourer of Thee at thy feet. O establish my confidence in Thee, for thou art the fountain of all bounty, and canst not but be merciful, nor canst thou deceive the humbled Soul that trusts Thee: And because I cannot be defended by thee, unless I live after thy Laws, keep me, O my Souls Sovereign, in the obedience of thy Will, and that I wound not my Conscience with vice, and hiding thy Gifts and Graces bestowed upon me; for this I know will destroy me within, and make thy Illuminating Spirit leave me: I am afraid I have already infinitely swerved from the Revelation of that Divine Guide, which thou hast commanded to direct me to the Truth; and for this I am a sad Prostrate and Penitent at the foot of thy Throne; I appeal only to the abundance of thy Remissions. O my God, my God, I know it is a mysterie beyond the vast Souls apprehension, and therefore deep enough for Man to rest in safely.

O thou Being of Beings, cause me to work myself to thee, and into the receiving armes of thy paternal Mercies throw myself. For outward things I thank thee, and such as I have I give to others, in the name of the Trinity freely and faithfully, without hindering any thing of what was revealed to me, and experienced to be no Diabolical Delusion or Dream, but the Adjectamenta of thy richer Graces; the Mines and deprivation are both in thy hands. In what thou hast given me I am content.

Good God ray thy self into my Soul, give me but a heart to please thee, I beg no more then thou hast given, and that to continue me, uncondemnedly and unpittiedly honest.

Save me from the Devil, Lusts, and Men, and for those fond dotages of Mortality, which would weigh down my Soul to Lowness and Debauchment; let it be my glory (planting my self in a Noble height above them) to contemn them.

Take me from my self, and fill me but with thee.

Sum up thy blessings in those two, that I may be rightly good and wise; And these for thy eternal Truths sake grant and make grateful.

## Secret Symbols of the Rosicrucians

This 18th century compendium, drew on 17th century alchemical sources such as Adrian von Mynsich, with mystical pieces from Valentin Weigel, and Abraham von Franckenberg's works on Jacob Boehme. It was an important and influential source of Rosicrucian ideas, albeit filtered through an 18th century perspective.

*Geheime Figuren der Rosenkreuzer, aus dem 16ten und 17ten Jahrhundert. Erstes Heft. Aus emem alten Mscpt. zum erstenmal ans Licht gestelit. Altona, 1785. Gedruckt und verlegt von J. D. U. Eckhardt. Zweites Heft. Altona, 1788.*

[Back to Rosicrucian texts.](#)

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## The Teachings of the Rosicrucians of the 16th and 17th Centuries

or

A Simple ABC Booklet

For Young Students

Practising Daily in the School of the Holy Ghost

Made clear to the eyes by pictorial figures

For the Exercises of the New Year

In the

Natural and Theological Light

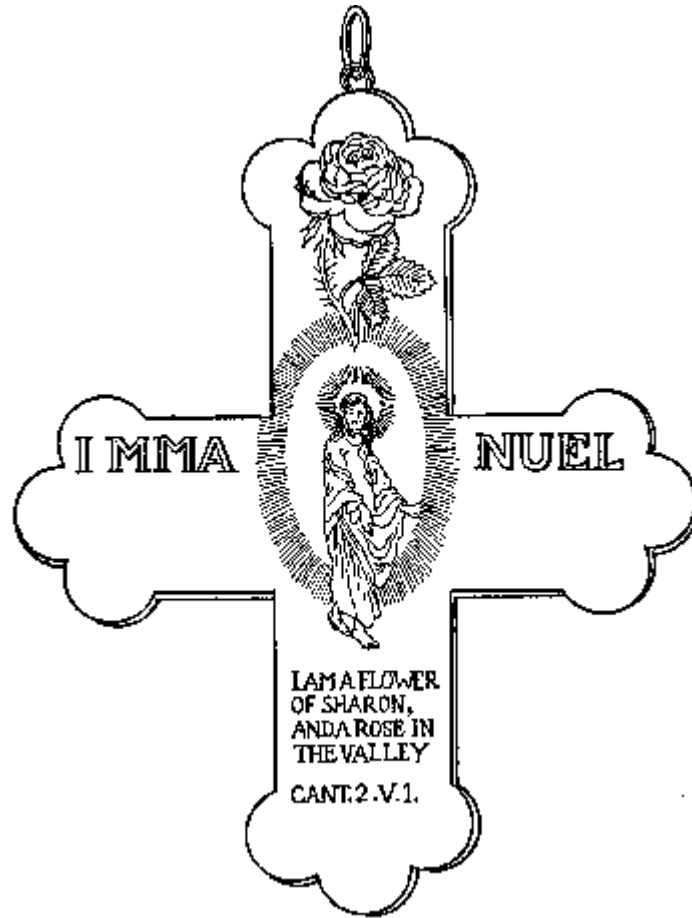
by a Brother of the Fraternity of the Rose Cross Christi P.F.

For the first time made public

and

with several figures of similar content added by P.S.

Altona. Printed and Published by Joh. Ad. Eckhardt, Book-Printer to H.M. the King of Denmark.



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The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet - Proverbs 27, 7.  
A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth - Proverbs 14, 6.



[An anonymous treatise on the Philosopher's stone](#)

**If a philosopher you wish to be,  
Let only patience dwell in thee.**

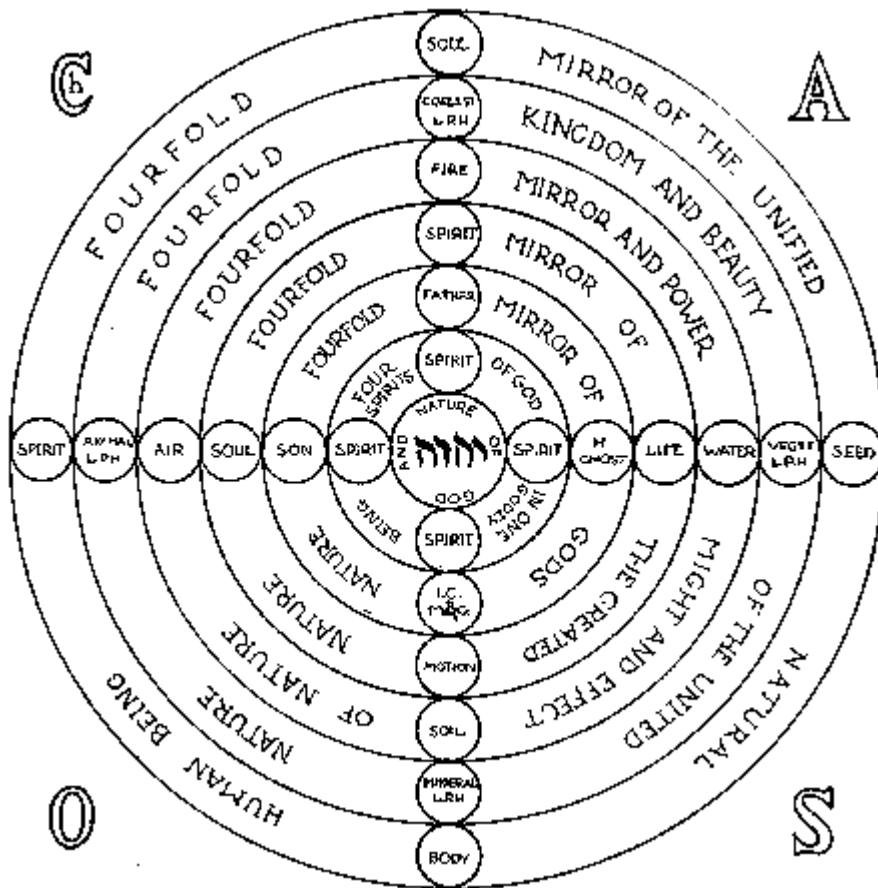
Where on this globe lives a man so wise,  
 Who'll ever learn what four ones do comprise,  
 And even if he'd know all this,  
 He'd still always be an apprentice.  
 Therefore, O human, with all thy might,  
 Recognise God and thyself in God's and nature's light,  
 Both these lights God pours into thee,  
 That a likeness of him thou mayest be,  
 He is one fourfold God, let thou be told,  
 As thou art a piece of clay fourfold.  
 This maketh nature to thee well known,  
 With wisdom, light and understanding to thee is it shown.  
 To nothing can thine eye be blind,  
 Be it of body or of mind.  
 Therefore be thankful to thy God,  
 Who in time this before thee hast brought.

Be thou not jealous of the scoffer's fame,  
Do not begrudge every mocker's great name.  
With sophisticated vanity they strut,  
Unbeknownst to them is what thou'st got.  
Be happy with what God to thee gave,  
Defy, that four in one they have.  
Fiat and Amen, be my treasure,  
A fourfold sphere always together.  
O Domine quam mirabilia sunt opera tua.

**Lord, thine eternal Spirit is in all Things.  
Salvator Mundi  
Coelum et Terra.**

**There is never a philosopher who Nature's ultimate Principle doth not know.**

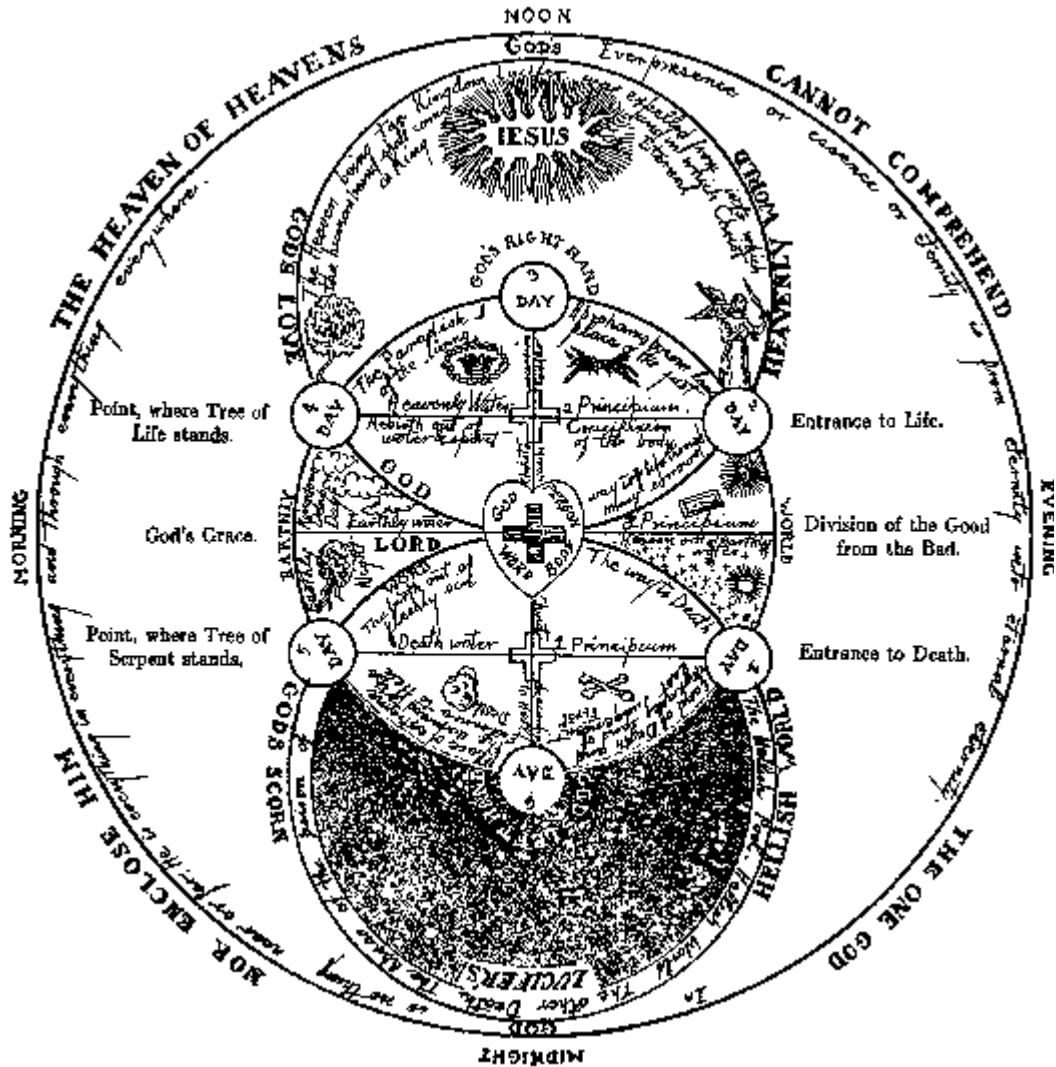
Speculum divinum occultum atque  
Natura rerum seu instrumentarum  
Igneum philosophorum et  
Laboratorium perpetuum  
Four fires are floating in this world,  
Wherein God holdeth a Center,  
That is locked up in four,  
Out of which Heaven and Earth were poured  
So thou has all in all,  
Earth and Heavens in one together,  
Look well at it, it is to thy good,  
And pondering over, thou wilt not rue it.  
Notice Nature in its strength,  
Look at its great life-power  
From God it, and all things spring  
And return to their centers again.  
Friend thoughtfully look at this mirror,  
See how Nature is revealed,  
Always watch the inner center,  
Turn the outer spheres around it.



Look well for the golden Magnet. If thou findest it thou wouldest get rid of thy sorrows.  
 Study well the law 'Know thyself', that thou may not be deceived any more.  
 Unum sunt omnia, per quod omnia.  
 Make known to thee the Terra Sancta, so that thou mayest not go astray.

**Figurative Image of how within this world three Worlds in each other, namely this earth Sun-World, and also the Heavenly and the Hellish world have their effects. And the darkness cannot conquer the light. It also shows that the land of the dead, the entrance to Hell or superficial darkness, where there is wailing and gnashing of teeth, as well as the land of the living, the heavenly paradise or third heaven are from this world. And that the human being has all these things in his heart; heaven and hell, light and darkness, life and death.**





The outer and inner Mind  
 Without God's light you cannot find  
 Only the Spirit alone knows  
 Reason in flesh is blind.

I. GOD

God is free everywhere  
 Within and without all Creature  
 Time measure of Nature  
 The Angel with six wings.

II. FATHER.

God is the Alpha and Omega  
 The Beginning and the End  
 Time measure of the Law  
 Lion with six wings.

III. SON.

God is the first and the last.  
 Time of the Evangelium  
 Ox with six wings.

IV. HOLY GHOST.

And there is no God  
 But the one God

Time of fulfillment  
Eagle with six wings.

The way of life is above to the wise, so that you shun the hell beneath. Prov. 15, 24.

---

## The Tree of Good and Evil Knowledge

There is one tree bearing two kinds of fruits. Its name is the tree of the knowledge of good and evil. Like its name, are its fruits: namely, good and bad fruits of life and death, of love and hate, of light and darkness. This tree was put before Adam, and even if he had in his innocence the liberty to look upon it as a tree of God's wonders. God's prohibition did not allow him to place his desire in it and eat of it, but threatened that (if he would do so) he would die from its fruit. For this was a tree of division where good and evil battled with each other: but in a battle there can be no life: For battle brings forth destruction, and destruction brings forth death, life lives in the sweet unity of love.

Therefore, when Adam ate from this tree, a battle started within him, and in this battle he lost his life. Nevertheless wretched men will not learn through such fall and damage. His desire is still for that tree and its fruits. Man is always desirous to have the division of manifold things, and man is always battling, when he could return to the unity of simplicity, if he only would come in peace. Life's light stands in the middle to point out to men the way to this first rest, and the Father in the heaven lets his Sun rise over good and evil: But everything grows after its own fashion, and man is only too apt to look upon the stars of the manyfoldness, and in his own discretion, to choose them for his ladders, though they make him stray many times from the true light, and detain him in the whirlpool of uncertainty. This whirlpool of uncertainty leads more and more out of the innermost face of the Sun into the outer (world) and can find neither end nor place of rest, unless it leads from the outer (world) back again and seeks the beginning, from which all the smaller star-lights originated.



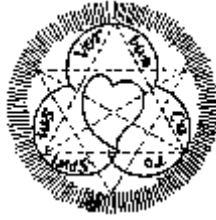
There is also among 7 stars, hardly one turning its rays inward to direct the searching mind to Bethlehem, and amongst 7 eyes winding around the whirlpool of searching desire is hardly one which stands towards the Sabbath in the innermost; but the restless movement of the working days move them through all spheres, and even if they take a look at God's wonders, they only look upon the surface and every eye looks upon that which is shown through its own desire. God made man to live in an eternal Sabbath, he should not work, but let God work in him, he should not take with his own hands, but only receive what God bestowed plentifully upon His mercy. But man left the Sabbath, and wanted to work himself, raised his hand against the law to take in his own desire what he should not have taken. Therefore, God let him fall, and since he had despised the quiet, he had to feel painfully the restlessness. In such restlessness of life all children of man still extend their hands, trying to grasp their pleasures. And as is their understanding and will, so is their grasping. Some grasp for the good, some grasp for the evil. Some grasp for the fruit, some only for the leaves, some for a branch with fruits and leaves on it. And they derive pleasure from the things they have grasped, these poor fools do not know that all their pain and labor had only been a Studium particulare. They grasp for pieces, where they could obtain the whole. They seek for quiet and cannot find it; for they look from the outside into the restlessness of movement, which dwells in the inner solitude of the inner Centri, and though one may grasp more than the other, it is still piece-work. At times there may be one amongst 7 hands coming near the secret and it grasps the whole stem of the tree at that point where all the divided branches return to unity. But even this hand is still far from the roots of the tree, only grasping and holding the secret from the outside and cannot yet see it from the inside. For the root of this tree is understood only by the eye of wisdom, standing in the Centro of all spheres. These roots go from the visible world of mingled good and evil, into the sphere of the invisible world. This eye looks with the greatest peace upon the wonders of all movements and also looks through all the other eyes, wandering about outside of the rest in the unrest, all those eyes which want to see for themselves without the right eye of wisdom, from which they have received all their seeing-power. This eye can prove all spirits, how intelligent, pure and acute they be. It understands the sources of good and evil. Plain before it is light and darkness. It understands time and eternity, visible and invisible, present and future things, earthly and heavenly things, things of the body and things of the spirit, high and deep, outwardliness and inwardliness. And nevertheless, none of these things are disturbed by it, for the eye lives in the Centro of peace, where everything stands in equality outside of any strife, and whatever it sees it possesses. For in the Centro of its peace is its kingly throne, everything being subject to it. Therefore, dear man! If thou wouldst return to right understanding and right peace, cease from thy works and let God alone work in thee, so that the eye of wisdom will open in thine own self and thou wilt attain a studio particulari ad universale and One find All.



I am the Alpha and the Omega, the beginning and the end, saith the Lord,  
God liveth in a Light, since no one can come to Him, or near Him.



This is the Omega, which has caused so many  
evil days and restless nights.



This is the trifling matter over which so many  
hundreds of people moaned in vain.



Notice here the eternal end without beginning, the eternal  
revolution and circle, in eternal love, willpower and centro,  
whose principle reveals itself since eternity began.



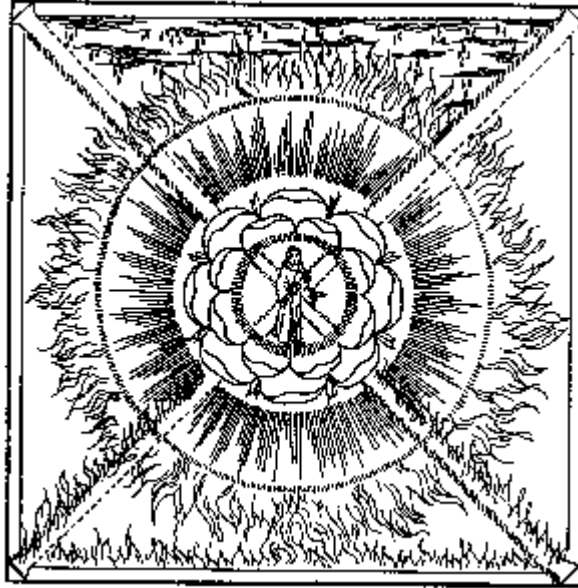
You will see in this the eternal nature in its seven  
apparitions, revealing itself in the centro of the eternal  
Bottomless depth since eternity began.



The Centrum of the eternal bottomless depth of light and  
darkness is in the infinite inexpressible width and depth everywhere.  
Therefore is said: The light inhabits the darkness and the  
darkness cannot grasp it.



An eternal holy fire -  
An infinite God sent flame -  
A heavenly secret -  
The great indescribable spirit of fire, inexorable in eternity.



**Harmonious Conception of the Light of Nature.  
From which you can deduce the restoration and renovation of all things  
emblematic.**

---

The art is just, true and certain to the  
Man who fears God and is assiduous,  
And behaves rightly towards all natures.  
The art makes him a lord, not a servant.  
Do not make haste, stay on the right track,  
So thou wilt have much profit and much joy.  
If God grants many things in thy life,  
Give plentifully to the poor,  
Be faithful and silent about the art,  
For this surely is God's will,  
Keep truth and faith, think of me,  
So thou wilt be free from all evil.



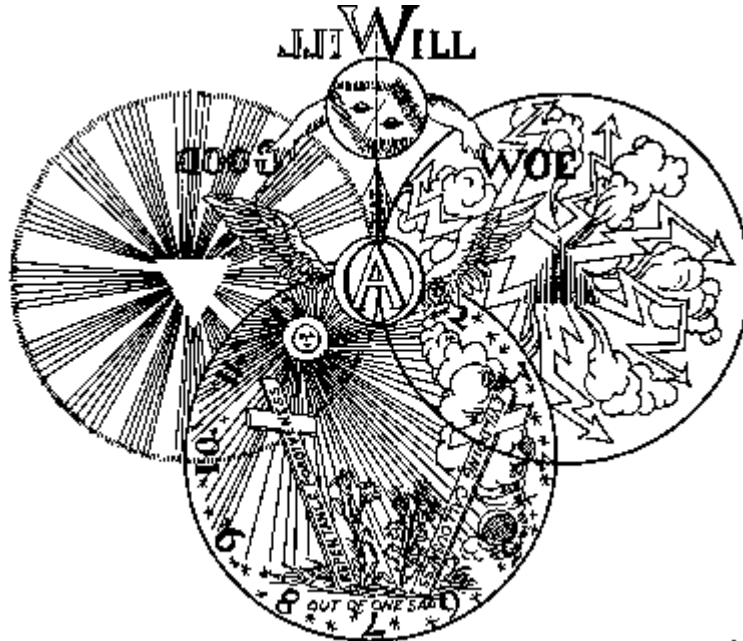
## Mons Philosophorum.

The soul of men everywhere was lost through a fall, and the health of the body suffered through a fall, Salvation came to the human soul through Iehova, Jesus Christ. The bodily health is brought back through a thing not good to look at. It is hidden in this painting, the highest treasure in this world, in which is the highest medicine and the greatest parts of the riches of nature, given to us by the Lord Iehova. It is called Pator Metallorum, well known to the philosopher sitting in front of the mountain-cave, easy to obtain for anybody. But the sophists in their sophistic garb, tapping on the walls, recognise him not. At the right is to be seen Lepus, representing the art of chemistry, marvellously white, the secrets of which with fire's heat are being explored. To the left one can see freely what the right Clavis artis is; one cannot be too subtle with it, like a hen hatching a chicken. In the midst of the mountain, before the door stands a courageous Lion in all its pride, whose noble blood the monster-dragon is going to shed; throwing him into a deep grave, out of it comes forth a black raven, then called Ianua artis, out of that comes Aquila alba. Even the crystal refined in the furnace will quickly show you on inspection Servum fugitivum, a wonder-child to many artists. The one effecting this all is Principium laboris. On the right hand in the barrel are Sol and Luna, the intelligence of the firmament. The Senior plants in it Rad. Rubeam and albam. Now you proceed with constancy and Arbor artis appears to you, with its blossoms it announces now Lapidem Philosophorum. Over all, the crown of the glory, ruling over all treasures.

Be diligent, peaceful, constant and pious, pray that God may help thee. And if thou attain, never forget the poor. Then thou wilt praise God with the legion of the angels, now and forever.

---

## Mercy - Choice



Light, strength, joy in the recognition of God's virtue and hymn of praise.  
Darkness, evil-doing, fear in Godlessness, sin and vice.  
Come ye to the Mercy-Seat. Go ye to the pit of fire

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**Mars:** Fear, heat, therein consists the sensibilities.

**Mercury:** Bitter, drawing and moving out of the harsh quality, which causes a sting within, and remains in that spirit, the existence of mobility.

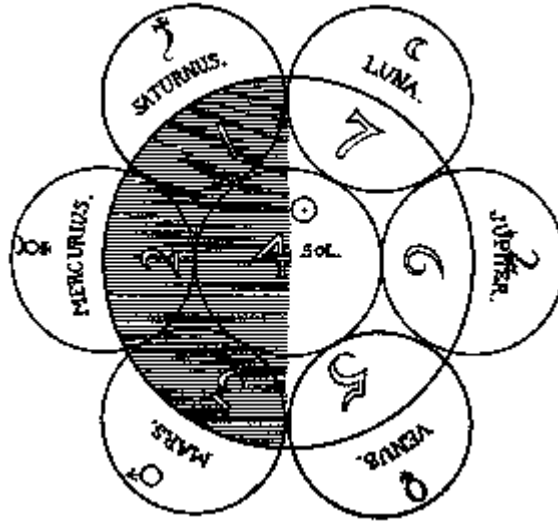
**Saturn:** Harsh, hard, cold, severe, sharp, sour, inclined to rudeness and earthliness, its desire consists out of these qualities.

**Sun:** Fire or life, half in darkness, half in light, is the setting alight and the goal of separation.

**Moon:** The being, made of of the forenemaed six spiritual qualities, in which they lie bodily and in readiness, as in their coffer.

**Jupiter:** Is the power from the life of light, in it is fulfilled God's word of the cognition, sound, call and tone.

**Venus:** Light, love, fire, which burns in the oil of Mercy, in which consists the heavenly life.



**The first and dark Principium. God the Father, being called a consuming fire.**

**The other Principium of light, being God's Son, is one with the eternal world of light.**

**The Principium of the fire belongs to the world of the four elements, being an offspring of the first two, and is the third principle.**

Whenever the first three qualities of the first dark Principii gain the upper hand, then the others are tied up around their Centro and all seven are evil. Then Saturnus stands for avarice, Mercurius for envy, Mars for wrath, Sol for vanity, Venus for lewdness, Jupiter for cunning and Luna for bodily desire, which are the seven evil spirits ruling within the old human being.

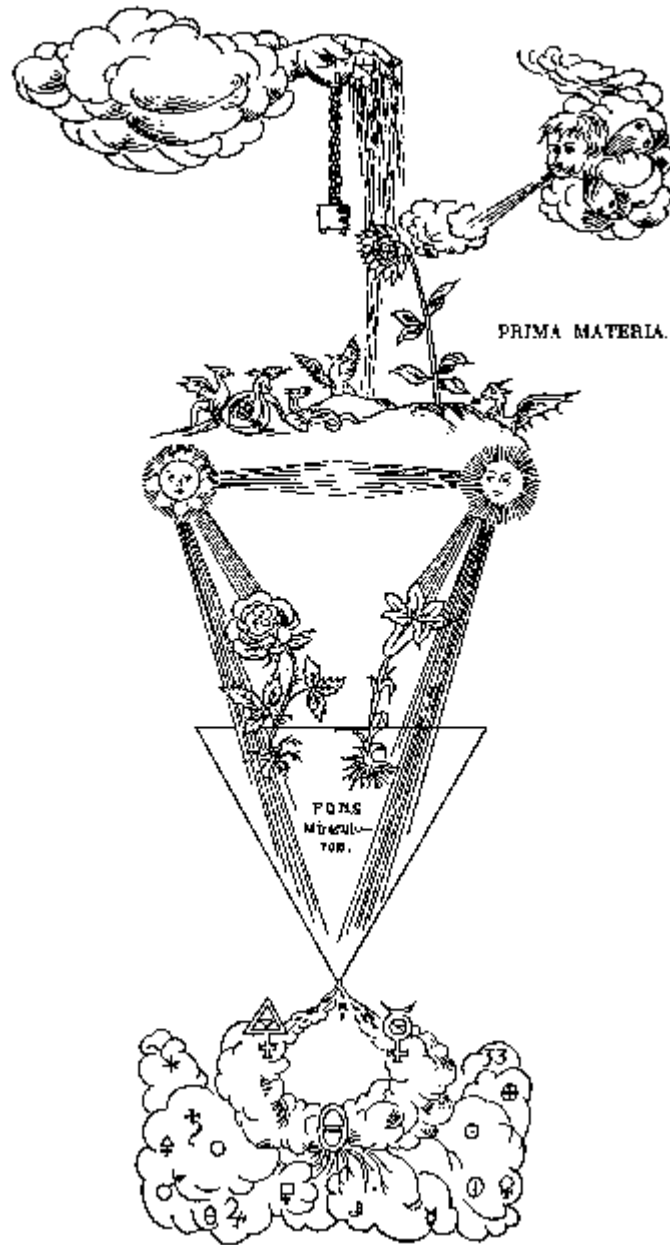
But when the three in the Principio of light have the upper hand and are born out of the dark Centro, so that they are in accordance with their innermost depths of light, which is the new birth in man, all seven are good, and then Saturnus stands for compassion, Mercurius for doing good, Mars for gentleness, Sol for humility, Venus for chastity, Jupiter for wisdom, and Luna for Christ's flesh or body.

## The Hermetic Philosophy

I attract all those seeking God and the truth; those alone will find the art.

I am the Magnet-Stone of divine love; attracting the Iron-hard men on the road to the truth.





I am the moisture which preserves everything in nature and makes it live, I pass from the upper to the lower planes; I am the heavenly dew and the fat of the land; I am the fiery water and the watery fire; nothing may live without me in time; I am close to all things yea; in and through all things, nevertheless unknown.

Nevertheless I only am in the grasp of the Philosophers.

I unfold and fold up again,  
 Bringing contentment to the artists,  
 Without me thou canst do nothing  
 Furthering any of your affairs.

Therefore fear God, pray and work in patience, if you find me your want would cease and you have a merciful God who befriendeth thee and giveth thee whatever thy heart may desire.

This moisture must be caught lest it should change into vapour or fume.

The two vapours are the roots of the art.

The Prima Materia derives its existence from the Fiat, the Word of creation. And this Word comes from the Father who is the creator of all things, and the Spirit radiates from both: This is God's life giving air. Then, too, air brings to life everything within the elements. The fire warms all things, the water refreshes, delights and saturates all things:

And the nitrous earth, Mother-like, nourishes and sustains all things; the air was born out of fire, and in turn makes the fire burn, that it may live, but air in the form of water is food for the fire, and the fire burns into this element: Water and dew of the ground, the greasy fat dew of the ground, the earth as keeper of nitrous salt nourishes it. For the womb of the earth is the sulphuric nitrous salt of nature, the one good thing God has created in this visible world. The same Salt-Mother of the elements is the nitrous, aluminous and spiritual gumosic water, Salt earth or crystal, which has Nature in its womb, a Son of the Sun, and a Daughter of the Moon. It is a Hermaphrodite, born out of the wind, a phoenix living in fire, a pelican, reviving his dear young ones with its blood; the young Icarus, drowned in the water, whose nurse is the earth, whose Mother is the wind, whose Father is the fire, the water her caretaker and drink, one stone and no stone, one water and no water, nevertheless a stone of living power and a water of living might; a sulphur, a mercury, a salt, hidden deep in nature, and which no fool has ever known nor seen.

# Maier - Laws of the Fraternity of the Rosy Cross

*Themis Aurea. The Laws of the Fraternity of the Rosie Crosse. Written in Latin by Count Michael Maierus, And now in English for the Information of those who seek after the knowledge of that Honourable and mysterious Society of wise and renowned Philosophers...* London, Printed for N. Brooke at the Angel in Cornhill: 1656.

[Back to Rosicrucian texts.](#)

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## Chapter 1.

**That all laws which bear the title of Themis, ought to respect their profit for whom they were made.**

As laws do differ not only in their institutions, but their acceptance; so, if not tyrannically imposed, they Centre in the public good; for if by them humane society is maintained, Justice executed, virtue favoured, so that no man may fear the insolency and oppression of another, we may conclude that they profit and advance a Commonwealth: if every man duly receives whatever belongs to him, he hath no cause of commencing a suit with any, or to complain, much less to engage in a war; but on the contrary, all (as in the golden age) shall enjoy peace and prosperity, but the laws defend this justice by which only peace is established, contention ended, Themis worshipped, and lastly, all things in a flourishing state and condition. Whence the poets advisedly feigned Themis to be the daughter of heaven and earth, to be the sister of Saturn, and aunt to Jupiter, and have done her very much honour, and celebrated her fame, because she so constantly administered Justice: for equity and upright dealing were by her enjoyed, and all virtues which might render men either acceptable to the gods, or serviceable to each other, were to be embraced. She therefore taught them to live justly and contentedly, to shun violence, injuries and robbery; that they should ask nothing of the gods (as Festus observes) but what should favour of honesty and religion, or otherwise that their prayers would have no good issue. She furthermore said that the great God did look down upon the earth, and view the actions of men whether good or evil; and that he severely punished the wicked for their iniquity with eternal punishment; that he rewarded the good for their integrity with a life which shall neither end nor decay.

Others were of an opinion that this Themis was a prophetess amongst the Grecians, and did foretell what should happen, by which endowment she got great authority; so that they esteemed her an enthusiastess, and thought that she had familiarity with spirits, may even with the goddess themselves, from whom she sprung and had her original; to whom also after her decease she was supposed to have returned, where they have enlarged her Commission in relation to mankind. When she was accounted the goddess of justice, by her King's held their dominions; she instructed them in their duties to their subjects, and made the rude multitude pay due homage and subjection to their lawful Princes. She laid the foundations of magistracy and built an orderly structure of politics; for which cause she was in so high estimation amongst the heathens, that they supposed the world by her divinity to be upheld and supported. They erected temples to her, and instituted divine rites and ceremonies in honour of her. The first that was dedicated to her was in Boetia near to the river Cephissus, at which after the flood Ducalion and Pyrrha are said to have arrived; where they inquired of the oracle, how mankind which had perished in the deluge, might again be restored, as Ovid Liber primo.

O Themis, show what art it is that repairs,

Lost mankind, vouchsafed to help our sunk affairs.

This also was allegorically spoken concerning our Themis, that she being very prudent and more beautiful than all her contemporaries, was beloved of Jupiter; but after much sollicitation he was repulsed, and all intercourse broken off till at length she was surprised in Macedonia, and forced to be espoused to him, by whom she was with child,

and brought forth three daughters; Equity, Justice, and Peace. She is reported to have had by the same Jupiter a son named Medius Fidius or the righteous, being faith's Guardian; wherefore an oath sworn by his name was sacred and unalterable: and this solemnity the Roman patriarchs challenged to themselves as their due, because it was held an execrable thing for an ingenious man to be fore-sworn.

Although we are confident that there was never upon the face of the earth any such Themis, who after consultation returned that oracle; much less that she was translated into heaven, as the heathens ignorantly imagined; yet we confess that the true idea of Justice, or an universal notion of virtue may herein (though occultly) be insinuated; for out of her springs good laws, and not as some think out of Vice, which is only a thing accidental.

This equity keeps kingdoms in safety, Commonwealths and cities in order, and lastly, improves small beginnings to a great height and degree of perfection.

This equity is that rule by which men ought to frame their words and actions. Polycletus a famous statuary made a book in which was proportionably expressed to the life each member in man's body, and he called this a pattern by which other artificers might examine and prove their pieces. Such rules indeed there are in all arts and sciences named axioms, which by deduction of things from their principles do rightly conclude.

This equity doth so poise all our manners and actions that they are not swayed to injustice and wickedness, whereby very many inconveniences are eschewed which happily might lead us away: for as luxury and riot are the causes of diseases, so injustice hath annexed to it as an inseparable companion loss and punishment: and on the contrary, as health renders men most happy, not only because of itself, but as it is big with other benefits: so by this equity, wholesome laws are enacted to the great comfort and advantage of mankind. But because this is so clear to every rational man, in vain are words spent to demonstrate it.

## Chapter II.

### **Those laws which the founder of this Fraternity prescribed to the R. C. are all good and just.**

As no rational man can deny the absolute necessity of good laws; so it is most fit that such laws should have their due praise and commendations; that the sluggard hereby might be pricked on to virtue, and the diligent might have his deserved reward.

Seeing therefore that these positions or laws, laid down by the father of the honourable Fraternity are worthy of special view, we shall truly according to their nature, and the advantages men may receive from them, Crown them with due commendations, counting them not only worthy of acceptance, but an Encomium.

First it is most reasonable that every society if it be good, should be governed by good laws; if otherwise, by bad: but that this society is good and lawful, we do not only suppose, but may gather from particular circumstances to which their positions are agreeable.

Something may be said concerning their number of 6, which hath very much of perfection in it; so that the society by an abundance of laws is not in confusion, nor yet by the paucity and fewness tied up from all liberty. When there are multitudes and great diversity of laws, we may probably conjecture that there will happen many crimes and enormities; for he that slighteth the straight path of Nature and reason, will certainly be misled into many windings and labyrinths before he comes to his journeys end. From these inconveniences our laws are free, as well in quality as number; they are voluntary, and such to whom all may easily assent as most rational.

They follow in their order.

1. That every one of them who shall travel, must profess medicine and cure gratis.
2. That none of them, notwithstanding their being of the fraternity, shall be enjoyed one habit; but may suit themselves to the custom and mode of those countries in which they reside.
3. That each brother of the Fraternity shall every year upon the day C. make his appearance in the place of the Holy spirit, or else signify by letters the true cause of his absence.
4. That every brother shall chose a fit person to be his successor after his decease.
5. That the world R.C. shall be their seal, character, or cognisance.
6. That this Fraternity shall be concealed an hundred years.

The brethren are solemnly sworn and strictly engaged to each other, to keep and observe these conditions and articles; in all which we find nothing either prejudicial to themselves, or hurtful and injurious to others; but that they have an excellent scope and intention, which is the glory of God and the good of their neighbour. We shall further prosecute these things, and by running through their several causes and circumstances, give any one a greater light into them.

In the first place, as touching the first author of these laws, it will be worthy our consideration to examine whether he had power and authority to make such laws for himself and others, and of requiring obedience thereto; then who was the author? And while his name hath been hitherto concealed?

It is most certain that a Prince who is as it were a head to his subjects that are his members, it is indeed a thing unquestionable, but that he hath full power of making and ratifying of laws: for chiefly it belongs to the Emperor, then to each King, because they have right to govern. Lastly it concerns any Princes or Civil magistrates.

But laws that are brought in by inferiours, extend only to those that have a particular relation to them; neither are they long lived, nor do they excuse from the laws of superiours, being only obligations which respect time, place, the person and subject.

Amongst the ancients those men who were of best repute for their wisdom, learning, authority, sincerity, and of greatest experiences, might set up laws in any city or nation. Thus we see that Moses was made regular and chieftain amongst the Hebrews, and amongst the heathen the first law-givers were called Zephyrians: after them Zaleucus in imitation of the Spartans and Cretians (who were thought to have received ancient laws from Minos) wrote severe laws, and found out suitable punishment; he left rules whereby men might try their actions, so that many afterwards were frighted into good manners; for before him laws were not written, but the sentence and state of the cause lay in the judge's breast.

Afterwards the Athenians received laws from Draco and Solon; upon which they proceeded in all courts of Judicature, from whom the Romans who lived after the building of the City three hundred years, had their laws of the twelve tables published by the Decemviri and these in process of time being enlarged by Roman magistrates and the Caesars, became our civil law which at this time is used amongst us.

Other nations also had their respective lawgivers, as Egypt had priests, and Isis, who were taught by Mercury and Vulcan. (These were golden laws, and such as owed their birth to the fire.) Babylon had the Caldeans, Persia had magicians, India had Brachmans, Ethiopia had the Gymnosophists; amongst the Bactrians was Zamolsis, amongst the Corinthians was Fido, amongst the Nilesians was Hippodamus, amongst the Carthaginians was Charonda, lastly amongst the Britons and French the Druids.

From what have already been said there may be gathered thus much, viz. that any one hath liberty (his companions complying and faithfully engaging) to prescribe laws to himself and them, especially if such laws are founded upon reason and equity; for (as the comedian has it) amongst the good ought to be transacted just and honest things; but as the combination of the wicked is unlawful, so are those bands that oblige them damnable, whose trust and fidelity are but true cheats and sure deceits; their constantly but obstinacy, their oaths cursings their rules methods of villany, their laws are commands to wickedness.

Our author indeed was a private man, and no magistrate; but in his particular relation he was invested with much authority, whereby he might oblige and bind others, be both Lord and Father of the society, and the first author and founder of this golden medicine and philosophical order. If any one shall attempt to usurp jurisdiction over against their wills and consent, he shall find his Labour to be in vain; for he must needs suppose them to have a prejudice against such designs, since he plays the bishop in another's Diocese: but certainly the case is different here, because by a fair resignation they devoted themselves to his command.

Surely for confirmation we may take notice of the time; they have been kept and observed for many ages, and this doth not a little strengthen the first authority; for if you prescribe laws to any who were not under such before, and such laws continue a long season unviolated, it will follow that those laws being just and good may yet endure; for that nothing hinders, but that this private legislative power may be in force, being neither contrary to Divine or civil statutes, the laws of nature, any positive law, or custom of nations.

To some it may seem a strange thing that our author's name should not be known; to which we answer.

Our father indeed hath lain hid as being long since dead, and his brethren although they live and retain in record and memory his sacred name; yet because of some secret and weighty causes, are not willing to have his name or person known. Besides they have a continual succession and genealogy from him to themselves; and they received afterwards a lamp from a known confederate and colleague of their fraternity; they can read the author's soul in his books, view the true feature in the picture, Judge of the truth of the cause by the effect; whose actions confirm their goodness and sincerity; their hands are set with eyes, so that their belief goes beyond their sight; where other men foolishly and ignorantly think incredible and vain, they know how to be real and possible.

Shall we deny that those men who were chosen and selected to be of the fraternity, were unacquainted with our author? Surely they were most intimate and familiar with him, and performed with alacrity whatever he commanded or enjoined them.

To those indeed to whom the knowledge of him was no benefit, he was not, neither was it necessary that he should be known, unless such persons over curious pried into matters which concern them not, for as it belongs not to us to have intelligence what designs are in agitation within the walls of Troy, or who in India doth administer justice or give laws; so likewise ought they not to intermeddle with this author and his brethren altogether unknown to them. If we behold smoke breathing out of an House, we presently concluded that there is fire within. And why should not we although the father and the fraternity have not been seen by outward eye, yet because of their works, by the eye

of our minds discern and satisfy ourselves concerning them? We can pass a judgement upon a tree by the fruit, although the fruit be plucked off; it suffices to the knowledge of a man if we hear him speak: whence Socrates spake thus to a young virtuous man, but one that held his peace; speak (said he) that I may hear thee. A dog discovers himself by his Barking, a Nightingale by her sweet chanting notes; and we judge of all other things according to their actions. And why then cannot we distinguish this our author from cheats by his positions and laws, since it is the others whole design to delude? They make gain of their tricks; that which would be irksome to another, they take pleasure in, and make a sport of dangers and hazards.

Our author is nameless, but yet worthy of credit, unknown to the vulgar, but well known to his own society. And some may ask the reason of his concealment. We know that the ancient philosophers counted themselves happy in a private life; and wily may not moderns enjoy the same privilege, since necessity may put these more upon it than them? The world is now more burdened with wickedness and impieties: indeed the whole creation as it flowed from God was exceedingly good, but man's fall have brought a curse upon the creatures. Polidorus had not been so credulous, could he have foreseen his fate; by whose example others have got wisdom, they dare not entrust themselves with the rude multitude, but secretly do withdraw themselves; for commonly an handsome opportunity makes a thief; and he that exposes his treasures upon a high hill to all means eyes, invites robbers. Men called Homines have both their name and nature ab humo, from the earth, which sometimes been parched with extreme heat opens; sometimes seems to be drowned with floods; which depend upon the Sun, wind, showers, either of them either yielding no influence at all, or exceeding in their operations. Even so the mind of man is not always in the same condition; sometimes it enlarges itself in covetousness, sometimes Vice is more pleasing to its than virtue, and plundering is preferred before honesty and justice. But I would not be thought to include all men in this censure; for we intend only those who having neither reason nor learning, to differ very little from the brute beasts.

Wherefore the father of this fraternity was not so much careful of concealing himself in respect of his own interest; but herein he wisely consulted the good and welfare of his successors and the whole fraternity. Shall we esteem him a wise man who is not wise for himself? So that Aristippus, Anaxarchus and many others do worthily bear their disgraces. Everyone by dangerous achievements and noble exploits can get renown; and some have grown famous by notorious and execrable villainies; as Herostratus who fired the great temple of Diana: but this our author and his successors conceal themselves, very well knowing what a sting, honour and popularity carries in the tail of it; not that they hate or scorn human society, but that they may as it were at a distance behold the enormities of men, being only spectators and not actors. Democritus is reported to have put out his eyes that he might not see the vanity and emptiness of the world in respect of goodness and virtue, and its fullness of deceit, luxury and all Vice: but our author and his successors have taken a very wise course to conceal themselves: no man that would exactly see an object, will fix both his eyes upon it; neither will a wise man put himself into the hands of either Mercury or Mars, they being patrons of thieves and robbers; neither will he entrust himself with Jupiter or Apollo since that the one is armed with thunderbolts, the other with arrows, by which the unfortunate Hyacinthus perished, and was metamorphosed into a flower bearing his name.

### **Chapter III.**

#### **Concerning the general intent and effect of these laws with the particular circumstances of place, time, means, and the end.**

We have already at large discoursed of the maker and efficient cause of these laws; now we shall treat of their effects and circumstances.

That is probably termed an effect which in all points agrees with its cause: so that if our author was an upright man, these laws which flow from him shall likewise be good, it being a very rare thing to see a virtuous offspring degenerate from their parents and ancestors.

It is evident enough that these laws do answer their intention, by that order and firm knot of friendship which yet continues amongst that Honourable Society; for if reason, Nature, and truth, had not justified their proceedings, doubtless they had long since been ruined and come to nothing. Many indeed aim well, but yet hit not the mark; and we know that a sudden storm crosses the endeavour and desire of the mariner in arriving at his safe haven: even so he that sets himself to any noble exploit, shall find blocks in his way; and if he goes through with it, God should have due thanks by whose Providence and blessing he obtains so happy an issue.

Hitherto these brethren have not repented of their condition, neither will they ever, being servants to the king of kings, all the fruits of their labours they dedicate to him. Religion with them is in greater esteem than any thing in the world; as well in the book of Nature as the written word they read and study God's omnipotency, his providence and his mercy; they account it their duty to help and relieve the poor and oppressed; and surely such actions become Christians; so unworthy a thing it is that heathens and Turks should out-stripe us in them!

It is not necessary that any should know their place of meeting, but they whom it properly concerns. We are sure that it is not in Utopia, or amongst the Tartars, but by chance in the middle of Germany; for Europe seems to resemble a

virgin, and Germany to be her belly; it is not decent that a virgin should discover herself, lest she rather be accounted a strumpet than a Virgin: let it suffice that we know her not to be barren; to have conceived, yea and brought forth this happy Fraternity: although hers is a virgin womb, yet she have teemed with many rare and unknown arts and sciences. We mean Germany which at present flourishes and abounds with roses and lilies, growing in philosophical gardens where no rude hand can crop or spoil them.

The Hesperian nymphs have their abode here Aegle, Heretusa and Hespertusa, with their golden boughs, lest they again become a prey to Hercules, are here secured. Here are Geryons vast bulls in fair and safe pasture, neither Cacus, nor any malicious person can steal or persecute them. Who can deny that the golden fleece is here, or the princely garden of Mars and Aeta who is feigned to be the son of Phoebus and Phaeton's brother? Here are fed the sheep and oxen of the Sun called Pecudes, whence is derived the word Pecunia, money, the Queen of the world. It would be to no purpose to speak of the means by which these things have been deduced from their first author; since that the brethren in their book entitled their Fame and Confession, and in other writing have at large declared them. He brought them first from Arabia into Germany his native country, and then designed to make up the Fraternity; and these made the first part of the book called M of which there is so much mention in their Fama; which was afterwards translated out of Arabic into Latin; out of which book M they learned many mysteries, and in it as in a glass they clearly saw the anatomy and idea of the universe: and doubtless shortly they will let the book M come abroad into the world, that those who covet after knowledge may receive satisfaction: nay I confidently believe that happy day to be at hand; so we may judge of the Lion by his paw; far as the ebbs and flowings of the Sea (as Basil Valentine reports) doth carry much wealth to diverse kingdoms; so these secrets coming into public view, having much in them of the worlds harmony so much admired by Pythagoras, may yield us no less profit and content.

Neither hath it been ever known that two have been so much alike as this to the M yes this F is the M neither must we expect another M.

The end for which these laws were made was the common good and benefit which partly belongs to the brethren themselves, and partly respects others, either in their minds or bodies to the furnishing of that with knowledge, and to the remedying of the diseases of the other, for they being ambitious to profit and advantage others, have taken a course suitable to their intentions.

But if any shall object and say that they have not consulted their own safety, these things will confute; as also that they have endeavoured the good and welfare of others.

In this case the scales hang very even, inclining neither to the one nor other, and the first Unity is equivalent to the fifth, or second and third linked together; every one (as the proverb hath it) will christen his own child first; and rivers (as the wise man speaks) stream not out, unless the fountain is full; he gives best, that gives so to one that he may give oftentimes.

But when were these laws first promulgated, you may learn out of the Fama by chance about the year 1413! If he was born in the year 1378 and travelled at 16 years of age, he was out six years, and returned at the end of eight but expected five years before he brought his business to any end, and gave his laws: but these things are rather conjectural than certain, in regard that we want the history in which they are distinctly set down.

#### Chapter IV.

##### **Of the first Law and the excellency of Medicine above all other Arts to which the Brethren are devoted.**

We are now come to treat more particularly of each Law, and we will begin with the first, viz.

That whoever of them shall travel, must profess Medicine and cure gratis without any reward.

Necessity hath forced men to invent Arts for their help; curiosity hath set others on to work to satisfy fancy; and luxury hath not been idle in seeking out means to please itself. Now amongst these arts and inventions, some are more noble and excellent, both in respect of themselves and in the estimation of men. Do not we count it a Divine and majestic thing to govern? What more glorious than to wage war with success? There are merchants, handicraftsmen and husbandmen in a commonwealth, and every one acts in his proper sphere. In any profound points in divinity we consult the able clergy; in a doubtful and subtle case we go to an able and honest lawyer; in desperate sickness we seek to an experienced and learned physician. But Medicine deservedly seems to have pre-eminence; for a physician in sickness governs the Emperour, prescribes rules and directions which the lawyer cannot do, for the law-giver being present, the law has no force, and may be changed and altered at his pleasure who first instituted them.

The physician likewise fights with the diseases of man's body and hath sharp battles with them; he overcomes to the preserving or restoring health almost lost and decayed. Hence Aristotle places health amongst those things in which all men agree; for everyone knows that it is best and desires to be well and in the next place to be rich and wealthy.

Wherefore a physician's employment is so far from being contemptible, that it is concerned in a man's chiefest outward good and happiness, in maintaining health and curing diseases. God at first created man. Nature, God's

handmaid, conduceth to the generation of him from the seed of both sexes; and it is the physician's office to recover man diseased, and to restore him to his native health. So that this Art hath much in it of divinity, having the same subject with the creation and generation, viz., Man, who being created after the image of God was His by creation, being begotten was Nature's by generation; nay Christ himself being incarnate did not disdain to be as well as the physician of the Soul, so also to be the physician of the body. The prophets among the Israelites practised physick, the priests among the Egyptians, out of whose number the Kings were chosen. Lastly great princes have studied this Art, not covetously for the reward, but that they might help the sick. We have heard of some who having slain many in a just war, yet to cleare themselves have freely given physick, doing good to me to expiate the hurt they had formerly done.

Wherefore since the profession of physick is so high, so noble and sacred, we need not admire that amongst other arts and sciences in which they excel, these Brethren of the Honourable Society should choose and prefer this above them all. I confidently believe that they, knowing the most intimate secrets of Nature, can naturally produce very strange effects, which as much amaze an ignorant spectator as the Gorgon's head, but Medicine was dearer to them, as being of most profit and greater value.

But some, perhaps, may exclaim against the Brethren, saying that they are not physicians, but mere empirics, who intrude upon physick. Such, indeed, should first look at home and then abroad. I confess that few of the Brethren have had their education, but yet they are great scholars, not fresh or raw in profound learning, but the greatest proficients. They compound that Medicine which they administer, it being, as it were, the marrow of the Great World.

To speak yet more plainly, their Medicine is Prometheus his fire, which, by the assistance of Minerva, he stole from the Sun and conveyed it unto man; although diseases and maladies were afterwards by the Gods (as the poets feign) inflicted on men, yet the balsam of Nature was more powerful than the distempers. This fire was spread over all the world, conducing to the good both of body and mind, in freeing the one from infirmities, the other from grievous passions; for nothing doth more cheer and make glad the heart of man than this Universal Medicine. Precious stones wrought into subtile powder and leaf gold are the ingredients of this powder, commonly called Edel heriz Pulver. Aeschylus doth attribute the invention of pyromancy, the composition of Medicines, the first working upon Gold, Iron and other metals to Prometheus; hence the Athenians erected an altar common to him, Vulcan and Pallas, considering how much fire conduced to the finding out of the secrets of Nature. But we must know that a four-fold fire is required to bring this Medicine to perfection, and if one of them is wanting, the whole labour is lost.

#### Chapter V.

#### **That the cure of diseases by specific remedies of occult quality, which the Fraternity useth, is most suitable to man's nature and prevalent against all distempers.**

We must not by what hath been hitherto spoken suppose that the Brethren use Medicines which are not natural, for they have vegetables and minerals, but they, having a true knowledge of the secret and occult operation of things, know what will be most effectual for their purpose.

They have their Panchresta, their Polychresta, their Manus Christi, and other great titles; their Narcotica and Alexipharmaca, of which Galen and others do much boast, thinking them a present help at a dead lift; and to colour their cheats, strictly command that none shall either prescribe or give them without a large fee, as if the price added virtue to them and the effect did much depend upon the cost.

The Brethren also have variety of Medicines; some called Kings, some Princes, some nobles and others knights, each one being denominated according to its excellence and worth. But we must take notice that they prescribe not according to the purse, but the infirmity of the patient; neither do they desire a reward beforehand; they likewise fit not a child's shoe to an old man, because a due proportion ought to be carefully observed; a dram is sufficient for the one, and an ounce of the same Medicine for the other. Who would not think it absurd to apply the same plaster to the hardened and brawny hand of a ploughman and to the delicate and neat hand of a scholar or gentleman?

He that practiseth Physick aright doth consider the different temper of persons in the same disease, as a learned judge doth not always give the same judgement in the same cause, which circumstances may very much alter. The Brethren look chiefly to the constitution of the patient and do accordingly prescribe.

They have in all things experience to confirm their knowledge; they use very choice vegetables, which they gather when they are impregnated with heavenly influences, not deluded with common, idle Astrological notions, but certainly knowing at what time they have received a signature effectual to such an end; and they apply these vegetables to such diseases for which they were intended.

It is a most irrational thing when Nature hath afforded us simple Medicines to correct and amend their deficiencies, that we should mix and compound with qualities hot, cold, moist and dry, so that one specific being, perhaps secretly of a contrary operation to another ingredient, the proper virtues of both, if not lost, yet are much diminished.

The Galenists say that the first qualities do alter, that the second do either thicken or attenuate, and so foolishly and ignorantly of the rest; whereas each vegetable hath in it virtue essentially to chase away that disease in which it may rightly be applied. It is here in Medicine as in an Army; if each soldier falls out with the other or they mutiny against their commander, the enemy gets strength and makes use of their weapons to slay them.

Some may ask what is here meant by Specific? I answer that I intend that which the illiterate Galenists call an occult quality, because it is neither hot, cold, moist or dry; because indeed true profound knowledge was above their reach or understanding.

Valescus de Taranta, lib. 7, cap. 12, defines the Galenical occult quality. A question is started how a locust hanged about the neck doth cure a Quartain? To which they answer, that if these empirical Medicines have any such virtue, they have it from their occult quality, which contains the specific form of the distemper conjoined with the influence of the Stars. But then we may ask what that total propriety is? Averrhoes calls it a complexion; others say that it is the substantial form of a compound body; some will have it to be the whole mixture, viz., the form, the matter and complexion, which Avicenna names the whole substance, when he said that a body hath neither operation from the matter, nor quality, but the whole substance or composition.

But to speak truly and clearly as it becomes Philosophers, we hold that there is a natural virtue and certain predestination flowing from the influence of heavenly bodies, so particularly disposing the form to be introduced, that it is (as it were) determined to its proper object, whereby after due preparation of the matter, and conjunction of the form, the whole substance or mixed body necessarily produces a proportionable effect. And Avicenna perhaps meant thus much; whence Arnoldus, in his book De Causis Sterilitatis, saith that the peculiar property of a thing is its nature which proceeds from the right disposition of the parts to be mixed, and this is called an occult quality, to most men unknown because of its difficulty. Hence it is that Nature is styled a complexion, not because it is so properly, and found out by reason, its secrets being only discovered by experiment and practice; by this the understanding knows that experience is above reason; because there are so many experiments of which we can give no rational account, nor find out any method to satisfy ourselves concerning them.

By what hath hitherto been spoken, it plainly appears that the whole propriety of anything is not the complexion; for if it were so, all things which have the same propriety, would consequently have the same complexion, which is false; for Rhubarb and Tamarinds, from their whole propriety do attract and draw choler, and yet are not of the same complexion. Thus Valescus.

It is therefore evident that the true propriety of medicinal things is only known by experiment, and not by the false Galenical rules of Art, which do not give us light into the nature of any simple. For instance, consider the Rose, it sends forth a most pleasant perfume and is of a ruddy lovely colour, not in respect of the quality cold and dry, but of that proper virtue essentially in it; neither can there be any deduction from these qualities, being not subject to taste, to feeling, to hearing and consequently none at all, because specifics have another original.

How are the first qualities observed? Not from their essence and nature, but as sense discovers them, whence reason draws a conclusion: But we see not how reason can determine concerning the qualities of a rose, whether it is hot, cold, moist and dry, unless it hath been informed by the senses as by the colour, scent, taste or touch.

But these rules are altogether uncertain and fallacious, and there are more experiments to overthrow than to confirm them; for who dare affirm that all cold things can have no scent; that all hot things have scent? That all scented things are hot; that all that have no scent are cold; or that white things are cold or hot; that red things are hotter than white; or contrarily that bitter things are hot, narcotic cold etc.? For opium, the Spirit of Wine, the Rose and more things will confute such an opinion, so that the qualities do depend upon such uncertainties in respect of every simple, that it is far better to trust to experience, to search into the secrets of Nature, than vainly to trifle away time in gathering the second qualities from the first, and the third from the second, or to gain reason by sense, a thing most ridiculous unless it be in the cure of diseases, where the qualities are in confusion.

When the Egyptians understood this they studied and most esteemed of that physick which was experimental and not notional, and therefore they used to place their sick persons in the streets, that if any one of the people that passed by had laboured under the same disease, he might tell the specific remedy with which he was cured; whence it sometimes falls out that an old woman or an empiric in some certain diseases may effect more by one proper specific than many physicians by their methods and long courses.

I would not be misunderstood, as if there were no judgement to be used in the administration of physick, but that experience should be the only guide. Medicine, whether speculative or practical, must concur and meet in truth. I say we must not, as to the invention or prescription of physick, trust too much to reason informed falsely and concerning the nature of things, but when experience hath confirmed us in mysteries and secrets, because reason is too weak-sighted to teach them, we must not perversely slight them, disesteeming enviously what we cannot attain.

I do not account him a rational physician who hath only a large scroll or bill of simples in his memory, and can distinctly tell you what are hot in the first degree, what in the second, what in the third, and can run through the



second qualities and third; and if at any time he is called to a patient, from this rabble, as from the belly of the Trojan horse, issue many receipts, many bands, when he is ignorant of the most inconsiderable simple, and knows not how rightly to apply it. Shall not he who understands and is well acquainted with his Medicines, be of more repute? A few select prescriptions that are infallible and effectual to the cure are of more worth than a rude multitude of Galenical receipts.

We have, indeed, now so great a variety of Medicines that it puzzles a physician more to choose what is best than to invent; for it is not the abundance of remedies that overcomes a disease, but the virtue, method, order and choice of time and place that give success.

We read in histories of the courage and skill of a Spartan King, who, with a band of four hundred stout Lacedemonians, possessed the straights by which Xerxes should pass with an army of one million, seven hundred thousand and made there a great slaughter of them. When the insulting Persian boasted that they would close the Sun with their arrows, the Spartan King answered that then we will fight in the shadow.

By these examples it appears that a select company of choice soldiers have great advantage against a confused multitude. And why are not a few choice remedies beyond a heap of vain receipts? Some have said that an army is complete that hath an hundred thousand, and if the number exceeds, it will be tumultuous and in no order and discipline. We may assert the like of Medicine, if it increaseth to a great number it rather kills than cures; for every specific waging war or being opposite to another, must necessarily disturb Nature's peace and tranquillity.

### **Chapter VI.**

**Although other Physicians may challenge, as indeed they deserve, a due reward, yet the Brethren do cure gratis, not valuing money.**

We read in history that great persons, Kings and Princes, have entertained famous and learned physicians, not only allowing them a considerable annual stipend, but have raised them to great preferment and honour. Eristratus found out the disease of Antiochus, viz. his love of his mother in law, of which he recovered him and received of his son Ptolemy one hundred talents. Democides restored the tyrant Polycrates for two talents of Gold. The same person, for curing Darius, had given to him a very rich chain of Gold and two golden cups. Jacobus Cocterius, physician to Louis the second, King of France, had fifty thousand crowns yearly paid to him and Thaddeus the Florentine got fifty crowns daily, travelling up and down to cure the sick.

The rewards and gains physick bringeth in hath caused many students to employ all their time and labour therein, who for the most part look more to the profit than health of their neighbour, and good of the commonwealth. If we indeed consider to how many infirmities we are subject, we shall find physick to be as necessary as food and raiment, and then able physicians are to be sought for, who may judiciously administer it; but no man will employ all his pains, cost and labour, in that of which he shall reap no harvest; Who will be another's servant for no wages? Will a lawyer plead without his fee? Neither is there any injunction or law to command and oblige a Doctor to cure for nothing. It would be very hard and rigorous, if any man should be forced to give away what should properly belong to him. Menecrates the Syracusan had nothing for his pains, but affected divinity; he would be thought and accounted Jupiter, which was worse than if he had required a reward suitable to his calling.

The Brethren are so far from receiving a fee that they scorn it; so far from vain glory of their success, that they will not have such a favour acknowledged. They have not one Medicine for a great man, another for the poor, but equally respect both; frequent in visiting, comforters in affliction and relievers of the poor. Their labour is their reward, their pains to them gain; no mice or other vermin can diminish their heap, no Dragon or wild beast can either poison or exhaust their fountain.

Coelius, lib. 16, cap. 10, tells us of Philo, a physician, who found out certain Medicines which he called The Hands of the Gods; but this great title was but as ivy hung out for a show to take the eyes of the spectators, to surprise the ears of the hearers, which promised more than they performed and rather deluded than helped any, having a glorious outside, but within dregs and corrupt. But the Brethren, although they have the most efficacious Medicines in the world, yet they had rather conceal the virtues than boast of them. Their powders perhaps may be accounted a little Cinnabar or some slight stuff, but they effect more than seems to be expected from them. They possess the Phalaia and the Asa of Basileus; the Nepenthes that drives away sorrow of Homer and Trismegistus; the ointment of Gold; the fountain of Jupiter Hammon, which at night is hot, at noon is cold, lukewarm at sun rising and setting. For they condemn gains and income by their possession, neither are they enticed with honour or preferment, they are not so overseen as one of whom Tully speaks, who wrote against others affectation of esteem and placed his name in the frontispiece of his book that he might be more known; they embrace security and are not buried, but live and are active in silence.

Is not this a rare society of men who are injurious to none, but seek the good and happiness of all, giving to each person what appertains to him? These Brethren do not adore the rising Sun, mere parasites who conform themselves to the becks of great men; their words and actions are masked with cheats.

It is reported that the statue of Diana by art was so framed that if a present was brought her by a pilgrim, she would show a cheerful and pleasing countenance, but if anyone came empty she frowned, was angry and seemed to threaten. Even so is the whole world, wherein all things are subject to Gold. This dust of the earth is of no value with them, because these things are low in their eyes, which others most adore. They had rather find out a mystery in nature than a mine, and as Gold serves to help forward their studies, so they esteem of it. They wish and are ambitious of the age of Solomon, wherein there was so great plenty at Jerusalem as tiles on the houses, Silver as common as stones in the Street; so in the Golden Age its use was not known; men were contented with what Nature freely afforded them, living friendly under the government of the father of the family, without broils, luxury, pride, much less war.

### Chapter VII.

#### **Abuses in Medicine censured, as the long Bills for ostentation, that the Physician may not seem an Empirick, and for the Apothecaries gain, without respect to the benefit and purse of the diseased, when a few choice simples might do the cure.**

We daily see how many weeds sprung from Gold, have and do still overrun the whole world. It hath not only overthrown cities, destroyed commonwealths, but also hath corrupted the Arts, and of liberal hath made them almost servile.

Let us a little (passing by the rest) cast our eyes upon Medicine, whose streams the further they have run from the fountain, the more dirt and mire they have drunk up; and now at last they are full of stench and filthiness. We before have said that Nature is contented with a little, which holds good as well in sickness as in health, for the more simple diet is, the easier it is digested, because it is hard to turn many heterogeneous things into one substance. So likewise in diseases, the variety of ingredients distracts, if not totally hinders Nature in her operation, in regard she struggles not only with the infirmity but the very remedy; and how can those things which are opposite and fight among themselves procure and maintain peace?

We confess that a judicious composition is necessary, because one simple specific cannot confer to the cure of complicated distempers, so that more simples united may effect that which one could not: neither would we be thought so absurd as to question so good and requisite a method.

That which we complain of is the great multitude of omnium gatherum put together of herbs, roots, seeds, flowers, fruits, barks, hot or cold in the first, second and third degree; so that you shall have thereby forty or more ingredients in one receipt, to show the memory and art of a dull and blockish physician, and to help the knavish apothecary, who extols his gain for learnedness, the quick utterance of his drugs for experimental knowledge.

On the contrary, if anyone making conscience of what he undertakes shall prescribe a few rare and approved simples (as that famous Crato did, physician to three Caesars) he shall be thought an ignoramus, if not a mere empiric, although he excel those receipt-mongers by far in all parts of learning.

Take notice how the apothecaries slight a short though effectual bill, because it brings in little profit; but if they receive a bill of a cubit long, they bless themselves and thus the patient pays for his sickness, when, if he recovers, his purse will be sick.

Consider how injurious these are to each person and the commonwealth; by destroying the one they diminish the other; for if they remain, yet are they but poor members thereof. The disease is protracted by the contrariety of Medicines and Nature weakened. We account it absurd when a straight way leads to the wood, for haste to countermarch and make windings which may confound and not further. Multitude breeds in most things confusion, but especially in Medicine, when the essences of simples are not known.

We may fetch examples to confirm this from a Court, where if everyone at the same time may plead and declare his opinion, the case would be made more intricate, so far would they be from deciding the controversy. Wherefore a few wise counsellors on each side will clearly state the case and bring it to a sudden and safe determination. The same discord will appear in physick, if each simple in the same disease should have its operation, when a few select ones may quickly do the business.

It is therefore an expedient course out of many things to choose a few, out of those that are good to pick the best, which may assist and strengthen Nature in her conflict. If these observations were taken notice of, a physician would not be reputed able for his large, rude bills, but for the quality of his ingredients; the apothecary would have more custom, because men would not be frightened with the charge and die to save expenses, but willingly submit to an easy and honest cure.

Everything is not to be esteemed according to its bulk; we see that brute beasts in body and quantity exceed a man, but yet the lesser, being rational and wise, doth govern the other. A little Gold is worth more than a heap of stones, than a mine of base metals; so in Medicine a small quantity may have more virtue in it than a great measure of many simples.

It is sufficiently known to wise men, that the same herbs do alter under several climates; and that which is innocent in one may be poison in another; wherefore it is not safe to compound India, Arabia, America, Germany and England together, for the Sun and planets have a different influx upon this or that country and accordingly alter the plants. Nay we cannot be ignorant that the same field abounds, as with wholesome, so with venomous herbs; we have example of this truth in minerals, for common Salt alone is harmless, as also our vulgar Mercury; but if these two be sublimed together, they become a venomous and rank poison; but perhaps some may think that this proceeds from Mercury, which indeed is false, for it may be brought by Art to run again, and then its innocency returns. So likewise the Spirit of Vitriol may be taken without danger, mixed with another liquor, and the water of Saltpeter may be received into the body, but if these two be distilled together, they make a water that will eat any metal except Gold and certain death to anyone that shall take it. But if you add to the former Armoniack, its strength is increased and it will reduce Gold into a watery and fluid substance, yet its nature is pure and perfect.

It may be objected that Treacle, Mithridate, and confection of Hamech, with others, were compounded of many simples, which being after long fermentation well digested, became most sovereign remedies and have been in use almost six hundred years and have helped many thousands of people.

We deny not but these compositions are excellent and have been in great esteem in foregoing and latter ages; we likewise approve perhaps of six hundred more, if they are grounded upon experience. For they who first invented these Medicines did not consider whether the qualities were hot or cold, but to their nature and essence as they either resisted poison or conduced to the evacuation of ill humors in the body, as in Treacle there is vipers flesh and many others of the same virtue. Our discourse is against the vain, extemporary ostentation in prescribing of Medicines compounded of plants hot, dry, cold and moist, either in this or that degree.

We knew a physician who was wont to boast that he knew not any one particular experiment, but all remedies were alike to him, respective the first, second and third qualities: and this surely proceeded from his ignorance of what was to be known; but a wise and prudent spirit searches more narrowly and descends to particulars. For indeed it is more easy by general rules to pass a judgement of simples, than by experience to find out the proper virtue of specifics; and the reason is because each simple hath a peculiar property which distinguisheth it from another and sometimes contrary; nay the qualities do not only differ in respect of others, but the same simple may have effects differing in itself as it appears in Rhubarb, which in respect of its first qualities, hot and dry, it doth increase choler in man's body, but in respect of its essence and specific nature it purgeth it. To pass by Opium and Vinegar, with many others, we see how the same thing in their first second and third qualities have many times contrary operations; so Rennet makes thin thickened blood of the hare, but if it be very fluid it thickens it; so also Vitriol, according to its nature, doth penetrate and is astringent, yet it doth repel and disperse lead outwardly applied to it; though Quicksilver is most weighty, yet by the fire it is sublimed and ascends and though it is a thick, gross body, it may by Art be made to pierce any body and afterwards be reduced to its own native purity.

Many more proofs might be brought, for there is nothing in the world, how abject and low soever, but it hath a stamp upon it as a sure seal of its proper virtues, of which he that is ignorant hath hitherto attained but the husk and shell, the outside of knowledge.

Lest therefore this error in judgement should corrupt practice, and men's lives thereby should be in danger, we thought is a good piece of service to desire those who bend and employ their studies in the honorable faculty of Medicine, to seek more after a few rare and certain specifics, than to follow generals which so commonly deceive. We ought not to show ourselves so impious and undutiful, as being in honour, having encrease of riches, to scorn our poor parents; so experience is the mother of Art; and shall we now condemn her as having no need of her? Experience has been stiled the Mistress of Fools, and Reason the Queen of wise men; but in a different respect they ought not to be separated, as many experiments beget reason, so reason maintains and adorns experience.

### **Chapter VIII.**

**That many Medicines, because of their high titles, and the fond opinion of men who think that best which costs most, are in great esteem; though others of less puce, proper to the Country, are far above them in excellency and worth.**

Besides the abuses mentioned in the foregoing chapter, another is crept in; the former were cheats in respect of quantity and quality; here by this the purse is emptied; for they fall in with men's humours, who think a thing good when they have well bought it.

Hence Galen concealed his Golden Emplaister for the Squinancy, by which he got an hundred crowns, which indeed was in itself of little worth; for there are many things of excellent use which if they were divulged, would be foolishly despised, because vulgar hands pollute whatever comes into them. Some reason may be why after they are not so successful, because the imagination and fancy works not so strongly, and desponds as to the cure from such slight means and so hinders the operation; for although another man's imagination hath little force upon me, yet mine own much alters the body and either hinders or furthers a remedy in its working.

As this is clear in many diseases, so especially in hypochondriac melancholy, called the shame of physicians because rarely cured, wherein the non-effecting of the cure depends upon the prejudiced imagination of the patient, who despairs of help; for cares, grief and despair, do alter and change the blood, corrode the heart, overwhelm the spirits that they cannot perform their offices; if therefore these can first be removed, there is very great hope of recovery. Under this cloak many cover their knavery and covetousness, who seek nothing but gain by their practice; for they call their Medicines by great names, that the imagination of the patient, closing with so rich and precious remedies, may promote the cure; and therefore they compound their Medicines of rare ingredients as Gold, Silver, Pearls, Bezoar, Ambergris, Musk and many more, and then they christen them according to their birth. They call them the Balsam of Life, the Great Elixir, the Restorative of Life, Potable Gold, Butter and Oil of the Sun; and who indeed can reckon up their tricks by which they draw in and delude such multitudes of ignorant people? Yet their great names are not altogether insignificant; for by this Balsam of Life they mean that which maintains and keeps themselves alive.

But grant these costly Medicines to be good and useful, yet they must confess that others not so chargeable have greater virtues in them.

We may also question whether they deal honestly and do not sell a little Salt for Gold and rank poison for the Balsam of Life; we have known some at death's door by their Mercury. I speak this that others may be cautious. Think what would come of it when one mistaking administered Opium for Apium or parsley. Thus they try experience upon men's bodies and kill one to save another.

Besides, though these may be very excellent cordials or antidotes, yet are they not appropriated to the disease, and so consequently little conducing to the grief.

Consider, then, the abuse; the patient pays a great price for that which is of small advantage to him and scorns those means which are at an easy rate, wherein also there is no danger, as being by experience confirmed and by all hands received.

It is not hard to prove that each country abounds with simples suitable to the diseases of that country, and that we need not go to India or use exotic drugs.

This question has been handled by many learned men; at present we will not spend much time about it. We deny not the use in food and physick of India[n] and Arabic spices, neither do we condemn other most excellent gifts of God; but here we find fault with the price. Let us, therefore, use them in their place and time. Perhaps such precious things were intended for great persons, but yet great care must be used in the preparation that they be not sophisticated. I say rich men may afford to pay for these Medicines, who delight to eat and drink Gold, and hope as by that they can purchase all earthly things, so they may buy health.

Neither would we be thought ignorant of the great virtues and efficacy of Gold, but we speak against the abuse of those imposters who instead thereof do cheat and rob: and we can assure all that there is no worth in the boiling and reboiling of Gold. They indeed give their menstruous stuffs for dissolved Gold, which, being reduced to a Spirit, may corrode (and let all men beware of it); imitating a careless cook, who if he hath lost the broth in which the meat hath been boiled sets now upon the table which hath no heart nor strength in it. So they, when they have consumed and lost their Gold with Salts and other ways, they sell that which remains. When the bird is gone they sell the nest, and this they call Potable Gold, spiritualised because invisible. It may be they put Gold into their furnace, but that they by those means can produce such Medicines we deny. There were many Alexanders, many called by the name of Julius, but yet but one Alexander the Great, one Julius Caesar; the others agree only in name.

Should anyone enquire into the excellency of our own countries simples, he would have work enough upon his hands. We shall leave this to another time and place.

But besides the price, may we not justly suspect the preparation; that they, instead of true, may well sell false compositions, failing in their art and profession? For the balance of human frailty being at the one end by justice, at the other by profit, the last overweighs; because honesty may be an hindrance to us, but profit brings pleasure and delight along with it. So now merchants count it part of their trade to learn and skill the adulterating of their commodities. When the Thebans would admit no such persons to the magistracy, unless they had left off their trade at least ten years before, by which time they might forget to cozen; but I will not here censure all of that calling. The same may be said of those who sell Medicines, whether physicians or apothecaries, if they abuse their profession. It remains to show that specifics or vegetables and things of little worth, are more powerful against any disease than those which are of so great price; neither is the reason fetched far; for they whose property absolutely resists the malady, they (I say) must needs be more effectually than those who accidentally suit the disease, and by mere chance work a cure. In mechanic arts if a man excellent in one should boast of his skill in another which he never saw, you would find him a bungler in it, but employ the same in that trade wherein he hath been brought up and he will show himself to be a workman; so in diseases, when each specific doth its own office there is a happy issue, but applied to another proves of no effect. Neither can it be expected from one man (though he had an hundred hands) to

conquer an army, which yet choice bands of experienced soldiers may easily overcome; but we have been tedious about this subject.

### Chapter IX.

**That many are haters of Chymistry, others scorn the use of vegetables and Galenical compositions, either of which may be useful in proper cases.**

As the palates of men are not all taken with the same taste, but what is pleasing to one, is loathsome to another, so men's judgements differ, and what one approves the other assents not unto, both which happen or are caused as by sympathy or antipathy, drawing them on to embrace, and provoking them to hate such a thing; so also by prejudice or reason corrupted.

Some dare not taste cheese all their life, some abstain from it for a few years, some drink only water, refusing wine or ale; and in these there is great variety. No less is the difference amongst minds, whence it is that two meeting when neither hath seen or heard of the other, at the first sight, shall desire and seek each other's friendship; and, on the contrary, whence is it that one hates another from whom he hath never received injury? as evidently appears by one coming where two are gaming, he presently shall find his affection to close with the one, and if his wish might succeed he should win, and he would gladly have the other lose, though he neither received courtesy from the one, nor harm or ill word from the other.

Now as much as the understanding excels the taste and dull and sensual faculty, so much a truly wise man surpasseth one that only outwardly seems judicious. One by reflection considers and weighs the matter, the other not so acutely apprehending is tempted to rashness. Thus many learned men, whose fancies have not been in due subjection to their understandings, have abused themselves and have heedlessly embraced this as good and cast off that as evil.

It may seem as strange in Medicine that some Doctors should only prescribe vegetables and Galenical physick, perfectly hating chemistry, and that others, wholly inclined to novelty, should refuse all Medicines that are not chymically prepared.

Both parties (in mine opinion) are swayed more by fancy than by reason; for I suppose it absolutely necessary to study first your ancient, dogmatical Medicine, both as to the speculative and the practical part, and to correct the faults as we have already pointed in the first, second and third qualities; and the same course is to be taken in chymistry, so that they be without suspicion and deceit; and first we will begin with the old and proceed to the new. We have sufficiently proved that there are occult properties and specific virtues in simplex, as no learned Galenist ever denied; who have also confessed that these did not work from their qualities or degrees, but their natures, to mitigate symptoms, take away the cause of the disease and to enthrone health in man's body.

If this be true, why are not physicians more careful in gathering and rightly understanding the nature of simplex? Fernelius in his book *De abditis rerum causis*, saith that this specific virtue, which he calls the form, lies hid in every part of a simple and is diffused throughout all the elements. Hence if by chymistry water is drawn off, oil is extracted and salt made out of the ashes, each of these, the water, oil and salt, hath the specific virtues of the simples; but I suppose one not so much as another, yet all joined together are perfect and complete.

These things being laid down and confirmed, we must confess that the outward, tangible body of any simple, that may be beaten, cut, sifted, boiled, mingled with any other, to be the bark, the carcass and habitation of the specific quality, which is the pith, the Soul, the householder. And now what shall we say of our common preparations in apothecaries' shops, which have good and bad, nay most corrupt in them? Would not all laugh him to scorn who being commanded to call a master out of his house, will needs have the house along too? That cannot use the birds unless the nest be an ingredient, that cannot eat oysters unless he may also devour the shells? But the apothecaries think this lawful enough, because they can do no better. These Occult qualities, indeed, are so subtle that they make an easy escape unless they be narrowly watched and with a great skill housed or incorporated. Camphor loseth its strength unless it be cherished with flax seed. Rhubarb is preserved by wax and the Spirits of Wine. The Salt of goats' blood does evaporate if it be not close stopped in glasses.

What shall we then say of these specific qualities separated from their bodies? Will not they return to their first principles? For who can separate the quality of burning from the fire? the quality of moistening from the Water? But if this be impossible in simple bodies, how much more difficult in compound?

I could, therefore, wish that Medicines were used which were lawful, possible and reasonable, that laying aside ostentation and pride truth might flourish.

Perhaps we might allow of Syrups, Juleps, Conserves did not that great quantity of Sugar clog the natural operation of the Simple. Perhaps we might approve of Electuaries, Opiates, Antidotes, unless the multitude of Simples confusedly put together did hinder, if not totally extinguish the true virtue. Perhaps pills and all bitter, sour, sharp, stinking Medicines are good; but yet they destroy appetite, cause loathsomeness, that a patient had better endure the disease than the remedy. If bitterness, sourness, sharpness and an ill savour are the specific qualities, they should

be rather checked than let loose, and indeed they are but handmaids to their Mistress, but subservient to the Specific Quality and the true difference is discovered by Chymistry, for it separates the impure parts from the pure if rightly used. Yet mistake not, we say not that chymical preparations are altogether spiritual and without any body, but are more piercing and subtile, more defecated than gross bodies made more heavy by a great quantity of Sugar, so that they are not free and at liberty to act and play their parts.

By this time you may see the folly and madness of those who hate chymistry, which ought to be used, but with care and judgement; for it is not the part of a physician to burn, lance, cauterize and to take away the cause of the disease by weakening the patient and endangering of his life, but symptoms must be abated, nature restored and comforted by safe cordials. One Archagatus was the first chirurgeon that came to Rome and was honourably received; but coming to use lancing and burning he was thought rather an hangman; and for the like cause at one time all physicians were banished [from] Rome. One Charmis, a physician, condemning the judgement of his predecessors, set up new inventions of his own and commanded his patients in frost and snow to bathe in cold water as Pliny reports; who saith also that he hath seen old men sit freezing by his direction. Acesias about to cure the gout, looked more to the disease than pain, which he neglect increased, whence the proverb had its original, Acesias medicatus est, as Erasmus hath it, when the condition grows worse, Acesia his cure.

It is clear enough from what hath been delivered that Nature is best satisfied when profitable and wholesome Medicines are applied. Asclepiades, an intimate friend of Cn. Pompey, first showed the benefit of wine to sick persons, recovering a man carried to his grave. He taught to maintain health by a moderate use of meat and drink, an exact care in exercise and much rubbing; he invented delightful and pleasing potions; he commanded bathing and for ease to his patients invented hanging beds that sleep might surprise them in such a careless posture. The same Pliny saith that Democritus was a physician, who in the cure of Considia, daughter to Consul Sereilius, did forbear harsh means and by the long and continual use of goats milk recovered her.

Agron, as Coelius reports, Lib. 13, cap. 22, was a physician at Athens, who, in a great plague, when many were infected, did only cause to be made great fires nigh to the place; and thus did Hippocrates, for which he was much honoured.

Whence we may learn that mild and gentle usage in a disease is more efficacious to the taking away of the cause and to healing the symptoms, than harsh and rugged dealing. The mariner doth [not] pray for a full gale many times to force him into his desired harbour, neither doth the traveller go in a direct line, yet both in the end attain their hopes. We read that Fabius, by delay conquered his enemy, so that it is a masterpiece of prudence well and naturally to deliberate and then to execute; yet the method of curing remains and the axioms are firm, viz.: if the cause be taken away, the effect ceaseth; if the disease is cured the symptoms do vanish and wear away.

But chymistry stores and supplies us with Medicines which are safe, pleasant and soon perform that for which they were intended: and others have abundantly set forth this in their writings, and therefore it will not be requisite to stand longer upon it.

Let us face about and view those who are mere chemists. These would be called young Theophrasts, affecting like their master a Divine title, which he neither had by his father nor mother, but assumed it to himself as most magnificent and glorious. But without all doubt he was a man of eminent and admirable knowledge in the Art of Physick, yet surely it would be worthily judged madness for his sake alone to forsake the Ancients and follow his new inventions.

It may seem an absurd thing for one to undertake to restore a very old man to his former strength, because Death it then approaching and every man at length must submit to his sceptre.

Is not the world now ancient and full of days and is it not folly to think of recovering and calling back its youth? Surely their new Medicine cannot revive the dying world, it may weaken it and hasten its end. Yet stay, I pray you, do not imagine that I do at present censure the excellent and plainly divine preparations of chemistry, but rather the persons who profess it, who make it their business to destroy but endeavour not to build, who trample on others to raise and exalt themselves; as Thessalus of old did, railing against all men who were not their followers. So Chrysippus, master to Eristratus, to gain pre-eminence, despised and changed Hippocrates. These and such like men are wont to promise much, but perform little; for we may certainly conclude, that although such persons may affect greatness, yet they shall never attain it by such indirect means. I would many of the Paracelsians did not too much conform to their Master's vices. If many late writings were scanned and their abuses and tart language against others left out, I doubt [not] their volumes would very much shrink. It were much better that diseases, the common enemies, were more looked after than private grudges amongst physicians themselves revenged. Brute beasts do bark and show their teeth and spit venom; a man's weapon is Reason, by which he should foil his adversaries.

As touching chemistry, we highly commend and admire those things in it which are good, but yet so as not to despise Galenical physick, which in some cases is as effectual. My own opinion is that each ought to be used in its proper place. Men are not mere Spirits, but corporeal substances and therefore need not Medicines exalted to their

highest degree of perfection, as least in every grief applied to every person and to every part or member. There are some diseases, which, being hot and dry, are not to be cured by chymical prescriptions whose ingredients or preparations have the like qualities. In a commonwealth there is a merchant, there is a husbandman, but one ought not to supplant the other; so a prudent physician will make use of both as he sees occasion, the one for a countryman, the other for a delicate person; the one in a slight distempers, the other in dangerous cases; the one for pleasantness, the other for efficacy as necessity requires.

## Vaughan's Preface to the Rosicrucian Manifestos

This is the preface written to the English translation of the Rosicrucian manifestos, *The Fame and Confession of the Fraternity of R: C: commonly, of the Rosie Cross. With a præface annexed thereto, and a short declaration of their physicall work.* By Eugenius Philalethes London: J. M. for Giles Calvert. 1652. [I have not transcribed the Greek words as it is difficult to format these in the html code. The meaning of these Greek words is, in any case, usually apparent from the context, or explained in the sentences following.]

[Back to Rosicrucian texts.](#)

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### The Preface.

If it were the Business of my Life or Learning, to procure my self that noyse which men call Fame, I am not to seek what might conduce to it. It is an Age affords many Advantages, and I might have the choyce of several Foundations, whereon to build my self. I can see withall, that Time and Employment have made some persons Men, whom their first Adventures did not finde such. This suddain Growth might give my Imperfections also the Confidence of such another start: but as I live not by common Examples, so I drive not a Common Design. I have taken a course different from that of the World, for (Readers) I would have you know, that whereas you plot to set your selves up, I do here contrive to bring my self down. I am in the Humor to affirm the Essence, and Existence of that admired Chimera, the Fraternitie of R.C. And now Gentlemen I thank you, I have Aire and Room enough: me thinks you sneak and steal from me, as if the Plague and this Red Cross were inseparable. Take my Lord have mercy along with you, for I pittie your sickly Braines, and certainly as to your present State the Inscription is not unseasonable. But in lieu of this, some of you may advise me to an Assertion of the Capreols of del Phaebo, or a Review of the Library of that discreet Gentleman of the Mancha, for in your Opinion those Knights and these Brothers are equally Invisible. This is hard measure, but I shal not insist to disprove you: If there be any amongst the Living of the same Bookish faith with my self, They are the Persons I would speak to, and yet in this I shal act modestly, I invite them not, unless they be at Leasure.

When I consider the unjust Censure and indeed the Contempt, which Magic even in all Ages hath undergone, I can (in my opinion) finds no other Reasons for it, but what the Professors themselves are guilty of by Misconstruction, and this in Reference to a double Obscurity, of Life and Language. As for their nice (or to speak a better truth) their Conscientious Retirements, whereby they did separate themselves from dissolute and brutish spirits, it is that which none can soberly discommend; nay, it is a very purging Argument, and may serve to wipe off those contracted, envious scandals, which Time and Man have injuriously fastned on their Memory.

For if we reason discreetly, we may not safely trust the Traditions and Judgement of the World, concerning such persons who sequestred themselves from the World, and were no way addicted to the Affairs or Acquaintance thereof. It is true, they were losers by this Alienation, for both their life and their Principles were crosse to those of their Adversaries: They lived in the shade, in the calm of Conscience and solitude, but their Enemies moved in the Sun-shine, in the Eye of worldly Transactions, where they kept up their own Repute with a clamorous Defamation of these innocent and contented Eremites. The second Obstacle to their Fame, was partly the simplicity of their style, which is Scripture-like, and commonly begins like Solomon's Text, with Mi Fili. But that which spoil'd all, and made them Contemptible even to some degree of miserie, was a corrupt Delivery of the Notions and Vocabula of the Art: for Magic like the Sun, moving from the East, carried along with it the Orientall Termes, which our Western Philosophers who skil'd not the Arabic or Chaldee, etc. did meet unhappily and corruptly transcribe, and verily at this day they are so strangely abus'd, it is more then a Task to guess at their Original. But this is not all, for some were so singular, as to invent certain Barbarous Termes of their own, and these conceited Riddles, together with their Magisterial way of Writing (for they did not so far condescend as to Reason their Positions) made the world

conclude them a Fabulous Generation. Indeed this was a strange course of Theirs, and much different from that of Trismegistus, in whose genuine works there is not one Barbarous syllable, nor any point asserted, without most pregnant and Demonstrative Reasons. Certainly Hermes as to his course of life was public and princely, in his Doctrine clear and Rational, and hence it was that not onely his own times, but even all subsequent Generations were most constant Tributaries to his Honour. On the contrary (if we may conjecture by Effects) there succeeded him in his School certain Melancholy envious Spirits, whose obscure inscrutable writings render'd their Authors Contemptible, but made way for that new noyse of Aristotle, which men call Philosophie. I may say then of these later Magicians what Solinus sometimes said of those contentious successors of Alexander the Great: That they were born, *Ad segetem Romanae gloriae, non ad Haereditatem tanti Nominis.*

It is equally true, That some skulking Philosophers whiles they enviously suppress the Truth, did occasionally promote a Lye: for they gave way to the Enemies growth, till at last the Tares possess the Field, and then was the true Graine cast into the Fire. Nor indeed could it be otherwise, for this Bushel being placed over the Light, the Darkness of it invited Ignorance abroad: and now steps out Aristotle like a Pedler with his pack, the Triumphs of whose petulant School had but two weak supporters, Obscurity and Envie. Both these proceeded from the Malignancie of some eminent Authors, whom God had blest with Discoveries Extraordinary: These to secure themselves and the Art, judged it their best course to blot out the path, that such as were unworthy might never be able to follow them. It cannot be denied but this Mystery and cloud of the letter carried with it both Discretion and Necessitie, but what spoyl'd all was the Excess of the Contrivers, for they past all Decencie both in the Measure, and the Maner of it. I could be numerous in Examples, and proofs of this kind, but that I hold it superfluous to pause at a point which is acknowledged on all Hands. To be short then, this Umbrage and Mist of their Text required some Comment and Clearness, but few being able to Expound, the World ran generally to the other side and the School-men have got the Day, not by Weight but by Number.

This considered, it cannot be thought unreasonable and certainly not unseasonable, if a Society conscious of the Truth, and skil'd in the abstruse principles of Nature, shall endeavour to rectifie the world: for hitherto we have been abused with Greek Fables and a pretended knowledge of Causes, but without their much desired Effects. We plainly see, that if the least Disease invades Us, the School-men have not one Notion, that is so much a charm, as to cure Us: and why then should we imbrace a Philosophie of meer words, when it is evident enough, that we cannot live but by Works. Let us not for shame be so stupid any more, for 'tis a Barbarous Ignorance to maintaine that for Truth which our own dayly Experience can assure us to be False. But some body will reply, That the Antiquitie of this Peripatism may claim some Reverence; and we must complementally invite it abroad, not churlishly turn it out of Doors. This in my opinion were to dance before Dagon, as David did before the Ark: to pay that respect to a Lye, which is due onely to the Truth, and this is Answer sufficient.

As for that Fraternity, whose History and Confession I have here adventured to publish, I have for my own part no Relation to them, neither do I much desire their Acquaintance: I know they are Masters of great Mysteries, and I know withal that nature is so large, they may as wel Receive as Give. I was never yet so lavish an Admirer of them, as to prefer them to all the World, for it is possible and perhaps true, that a private man may have that in his possession, whereof they are Ignorant. It is not their title and the noyse it hath occasion'd, that makes me commend them; The Acknowledgment I give them, was first procured by their Books, for there I found them true Philosophers, and therefore not Chimaera's (as most think) but Men. Their Principles are every way Correspondent to the Ancient and Primitive Wisdome, nay, they are consonant to our very Religion, and confirm every point thereof. I question not but most of their Proposals may seem Irregular to common Capacities; but where the Prerogative and Power of Nature is known, there will they quickly fall even, for they want not their Order and Sobriety.

It will be expected perhaps, that I should speak something as to their Persons and Habitations, but in this my cold Acquaintance will excuse me; or had I any Familiarity with them, I should not doubt to use it with more Discretion. As for their Existence, (if I may speak like a School-man,) there is great reason we should believe it, neither do I see how we can deny it, unless we grant, that Nature is studied, and Books also written and published by some other Creatures then Men. It is true indeed, that their Knowledg at first was not purchased by their own Disquisitions, for they received it from the Arabians, amongst whom it remained as the Monument and Legacy of the Children of the East. Nor is this at all improbable, for the Eastern Countries have been always famous for Magical and Secret Societies. Now am I to seek how far you will believe me in this, because I am a Christian; and yet I doubt not but you will believe a Heathen, because Aristotle was one.

Take them amongst you a more acceptable Ethnic, I mean Philostratus, for thus he delivers himself in the life of Apollonius. He brings in his Tyaneus discoursing with Prince Phraotes, and amongst other Questions proposed to the Prince, Apollonius asks him, Where he had learnt his Philosophy, and the Greek Tongue, for amongst the Indians (said this Greek) there are no Philosophers? To this simple Quaere the Prince replies, [*greek*] and with a



notable Sarcasm, [greek], etc. Our Forefathers (said he) did ask all those who came hither in ships, if they were not Pirates; for they conceived all the World (but themselves) addicted to that vice, though a great one: But you Grecians ask not those strangers who come to you, if they be Philosophers. To this he adds a very dissolute Opinion of the same Grecians, namely, that Philosophy, which of all Donatives is [greek] the Divinest, should be esteemed amongst them as a thing indifferent, and proportionate to all Capacities: And this, I am sure (saith Phraotes to Apollonius) is a kind of Piracy tolerated amongst you: [greek] which being applied here to Philosophy, I should make bold to render it Sacrileg. But the Prince proceeds, and schools his Novice, for such was Apollonius, who was never acquainted with any one Mystery of Nature. I understand (saith he) that amongst you Grecians there are many Intruders, that unjustly apply themselves to Philosophy, as being no way conformable to it: These usurp a Profession which is not their own; as if they should first rob men of their Clothes, and then wear them, though never so disproportionate; and thus do you proudly straddle in borrowed Ornaments. And certainly, as Pirates, who know themselves liable to innumerable tortures, do lead a sottish and a loose kind of life: Even so amongst you, these Pirates and Plunderers of Philosophy are wholly given to Lusts and Comutations; and this I suppose is an Evil that proceeds from the Blindness and Improvidence of your Laws. For should any Man-stealer be found amongst you, or should any adulterate your Coyn, these were Offences Capital, and punished with Death: But for such as counterfeit and corrupt Philosophy, your Law corrects them not, neither have you any Magistrate ordained to that purpose. Thus we see in what respect the Greek Sophistry was with the Indians, and that clamorous Liberty they had to distract one another; some of them being Epicures, some Cynics, some Stoics, some again Peripatetics, and some of them pretended Platonics. It is not to be doubted, but the scuffling and squabbling of these Sectaries did at last produce the Sceptic, who finding nought in the Schools but Opposition and Bitterness, resolved for a new course, and secured his Peace with his Ignorance.

Phraotes having thus returned that Calumny, which Apollonius bestowed on the Indians, to the Bosom of this conceited Greek, gives him now an Accompt of his own Colledg, I mean the Brachmans, with the Excellent and wholesom Severity of their Discipline. And here I cannot but observe the Insolence of Tyaneus, who being a meer stranger in the Indies, notwithstanding runs into a positive Absurdity, and before he had conversed with the Inhabitants, concludes them no Philosophers. These bad Manners of his I could (and perhaps not unjustly) derive from the Customary Arrogance of his Country-men, whose kindness to their own Issue distinguish'd not the Greeks and the Sages: but the rest of the world they discriminated with a certain Sheep-mark of their own, and branded them with the name of Barbarians. How much an Aspersion this is, we shall quickly understand, if we attend the Prince in his Discourse, for thus he instructs Apollonius. Amongst us Indians (saith he) there are but few admitted to Philosophy, and this is the manner of their Election. At the Age of eighteen years the person to be elected comes to the River Hyphasis, and there meets with those Wise men, for whose sake even you also Apollonius are come into these parts. There he doth publicly profess a very ardent desire and affection to Philosophy; for such as are otherwise disposed, are left to their own Liberty, to follow what Profession they please. This done, the next consideration is, whether he be descended of honest parents or no; and here they look back even to three Generations, that by the Disposition and Qualities of the Ancestors, they may guess at those of the Child. If they find them to have been men of a known Integrity, then they proceed to his Admission; but first they try him, and prove him with several Tentations. For example, whether he be naturally modest, or rather acts a counterfeit Bashfulness for a time, being otherwise impudent and lascivious: Whether he be sottish and gluttonous, or no: Whether he be of an insolent bold spirit, and may prove Refractory, and disobedient to his Tutors? Now those that are appointed to examine him, have the skill to read his Qualities in his countenance; for the Eyes discover most of mens Manners, and in the Brows and Cheeks there are many excellent Indicia, whereby Wise men, and such as are skilled in the Mysteries of Nature, may discover our minds and dispositions, as Images are discovered in a glass. And certainly since Philosophy amongst the Indians is had in very great Honor, it is necessary that those who would know the secrets of it, should be tempted and proved by all possible Tryals, before ever they be admitted.

This was then the Discipline of the Brachmans, and indeed of all the Magi in the Election and Proof of their Pupils. But all this was News to Apollonius, and therefore he asks Phraotes, if these Wise-men, mentioned in his Discourse, were of the same order with those, who did sometimes meet Alexander the Great, and had some Conference with him [greek], concerning Heaven, for it seems they were Astrologers. To this the Prince answers, that these Planet-mongers were the [greek], who were a people disposed to the Wars: [greek]; And for Knowledg (saith he) they make a great Profession of it, but indeed they know nothing that is Excellent. But he proceeds: [greek] etc. Those Wise-men (saith he) who are truly such, dwell between the River Hyphasis and Ganges, into which place Alexander never came, not that he durst not attempt it, [greek] but as I think (saith the Prince) the Reverence due to their Mysteries kept him off. To this he adds, that Alexander knew the River Hyphasis was passable, and that he might with ease beleagure the City, wherein these Magi did dwell: [greek], but their Tower (saith he) had he brought with him a thousand such Souldiers as Achilles was, and three thousand such as Ajax, he could never have taken it. To this he

gives his Reason, namely, that the Magi did not make any sallies to beat off their Enemies, but keeping quietly within their gates, they destroyed them with Thunder and Lightning.

Here was a story might have startled Apollonius, who knew not the power of Gun-powder, but in these our days there is nothing more familiar and credible. But notwithstanding the Improvements of this fatal Invention are not known even to the present Generations, for the Pyrography of Cornelius Agrippa, and the Powder of Friar Bacon were never yet brought to the Field. And now let us hear the Friar himself, who discoursing of several wonderful Experiments, tells us amongst the rest of a secret Composition, which being form'd into Pills, or little Balls, and then cast up into the Air, would break out into Thunders and Lightenings, more violent and horrible than those of Nature. Praeter vero haec (saith he) sunt alia stupenda Naturae: nam Soni velut Tonitrus et Coruscationes possunt fieri in Aere: imo majori horrore quam illa qua fiunt, per Naturam. Nam modica materia adaptata, scilicet ad quantitatem unius pollicis, sonum facit Horribilen, et Coruscationem ostendit vehementem: et hoc fit multis modis, quibus Civitas, aut Exercitus destruat. Mira sunt haec, si quis sciret uti ad plenum in debita quantitate et materia. Thus he. But let us return to Apollonius, for now he trots like a Novice to the River Hyphasis, and carries with him a Commendatory Letter to the Brachmans, having requested the Prince to tell them he was a good Boy. Here these admirable Eastern Magicians present him with such Rarities as in very truth he was not capable of. First of all they shew him (as Philostratus describes it) a certain Azure, or Sky-colour'd Water, and this Tincture was extremely predominant in it, but with much Light and Brightness. This strange Liquor (the Sun shining on it at Noon) attracted the Beams or Splendor to it self, and did sink downwards, as if coagulated with the Heat, but reflected to the Eyes of the Beholders a most beautiful Rainbow. Here we have a perfect Description of the Philosophers Mercury, but there is something more behind. Apollonius confesseth how the Brachmans told him afterwards, that this Water was [greek], a certain secret Water, and that there was hid under it, or within it, [greek] a Blood-red Earth. In a word, they told him that none might drink, or taste of that Liquor, neither was it drawn at all for any ordinary uses After this most mysterious Water, they shew him also a certain mysterious Fire, and here for my part I do not intend to comment. From this Fire he is brought to certain Tubs, or some such Vessels, whereof the one was called the Vessel of Rain, and the other the Vessel of Winds: all which are most deep and excellent Allegories. But these Rarities imply no more than the Rudiments of Magic.

Let us now come to the Medecine it self, and the admirable Effects thereof. The Brachmans (saith Apollonius) anointed their Heads [greek], with a gummy Medicine, and this made their Bodies to steam at the pores, and sweat in that abundance, as if (saith he) they had purged themselves with Fire. This is enough to prove them Philosophers. And now let us see what kind of Habitation they had, and how much a parallel it is to that place or dwelling of R. C. which his Followers call Locus S. Spiritus. The Wise-men (saith Apollonius) dwelt on a little Hill, or Mount, and on the Hill there rested always a Cloud, in which the Indians housed themselves (for so the word signifies,) and here did they render themselves visible or invisible, at their own will and discretion. This Secret of Invisibility was not known to the Dutch Boor, nor to his Plagiary, the Author of the Manna: but the Fraternity of R. C. can move in this white Mist. Ut nobiscum autem convenias (say they) necesse est hanc lucem cernas, sine enim hac luce, Impossibile est nos videre, nisi quando volumus. But Tyaneus tells us something more; namely, that the Brachmans themselves did not know whether this Hill was compassed about with Walls, or had any Gates that did lead to it, or no; for the Mist obstructed all Discoveries. Consider what you read, for thus some body writes concerning the Habitation of R. C. Vidi aliquando Olympicas domos, non procul a Fluviolo et Civitate nota, quas S. Spiritus vocari imaginamur. Helicon est de quo loquor, aut biceps Parnassus, in quo Equus Pegasus fontem aperuit perennis aquae adhuc stillantem, in quo Diana se lavat, cui Venus Ut Pedissequa, et Saturnus ut Anteambulo, conjunguntur. Intelligenti nimium, Inexperto minimum hoc erit dictum.

But to clear the Prospect a little more, let us hear Apollonius in a certain speech of his to the Aegyptians, describing this Elysium of the Brachmans: [greek] I have seen (saith he) the Brachmans of India dwelling on the Earth, and not on the Earth: they were guarded without Walls, and possessing nothing, they enjoyed all things. This is plain enough, and on this Hill have I also a desire to live, if it were for no other Reason, but what the Sophist sometimes applyed to the Mountains: Hos primum Sol salutatur, ultimosque deserit. Quis locum non amet, dies longiores habentem? But of this place I will not speak any more, lest the Readers should be so mad, as to entertain a suspicion, that I am of the Order.

I shal now therefore proceed to the Theory of the Brachmans, and this only so far as their History will give me leave. I find Jarchas then seated in his Throne, and about him the rest of his Society, where having first placed Apollonius in the Seat Royal of Phraotes, Jarchas welcomes him with this unconfined Liberty: [greek]. Propound (said he) what Questions thou wilt, for thou art come to Men that know all things. Here Tyaneus puts in, and very wisely asks them, What Principles the World was compounded of: To this the Brachmans reply, It was compounded of the Elements. Is it made then (saith Apollonius) of the four Elements? No (said the great Jarchas) but of Five. Here the Grecian is puzzled; for besides Earth (saith he) and Water, Air and Fire, I know not any thing: What then is this fifth

Substance? It is (saith Jarchas) the aether, which is the Element of Spirits: for those Creatures which draw in the Air, are Mortal; but those which draw in the aether, are Immortal. And here I cannot but observe the gross Ignorance of Apollonius, who being a profest Pythagorean, had never heard of the aether, that famous Pythagorean Principle. But let us come to his second Question, which of all others doth most betray his weakness and insufficiency. He requests Jarchas to inform him, Which of the Elements was first made? To this Absurdity the learned Brachman answers like himself: They were made (said he) all at once; and he gives this Reason for it, Because no living Creature is generated [greek], by peece-meals. This was a wholesom and a rational Tenet, for the Chaos was first made, and in that all the Elements at one and the same Instant, for the World was manifested, and brought out of the Chaos, like a Chick out of an Eg. To this Apollonius replies like a pure Sophister: And must I think then (saith he) that the World is a living Creature? [greek] (saith Jarchas) [greek]. Yes verily, if you reason rightly, for it giveth Life to all things. Shall we then (saith Tyaneus) call it a Male, or a Female Creature? Both, said the wise Brachman: [greek]. For the World being a Compound of both Faculties, supplies the Office of Father and Mother in the Generation of those things that have life.

We are now come to Apollonius his last Philosophical Quere, and sorry I am that he had not the wit to propound either more or better Questions, but we must take them as they are. He asks Jarchas, whether the Earth or the Sea did exceed in quantity? To this the Indian replies, that if he only consider'd the Mediterranean, or some other particular Channel, the Earth without question did exceed: but if you speak (said he) [greek], concerning Humidity, or Moisture in general, then verily the Earth is much lesser then the Water, for it is the Water that bears up the Earth. This indeed is sound Reason, and conformable both to Scripture and Nature: for the very Spirit that animates and supports the Universe, hath his Habitation in the Water.

And now I suppose it is apparent to the understanding Readers (for others I would not have) that the Brachmans were not a fabulous, superstitious Society, but men of a severe Doctrine, whose Principles were answerable to the very Rigour of Nature, and did not wanton beyond her Law. I could wish Apollonius had been more able to deal with them, but so short was he of Philosophy, that he knew not what to ask them, and that ample Liberty which they gave him, was all of it to no purpose. This is clear to such as know any thing out of his former Queries, which we have already mentioned: but if we look on the rest of his Problems, they are most of them but so many Historical Fables, which he brought with him out of Greece, and now he begins to shake his Budget.

The first thing comes out, is the [greek], a Monster, which Mandevil could never meet withall: and then he questions Jarchas [greek], concerning a certain Water of the colour of Gold, and this indeed might signifie something, but that he understood it literally, of common, ordinary Well-springs: and therefore Jarchas tells him, that he never heard of his Martichora, neither was it ever known, that any Fountains of golden Waters did spring in India. But this is not all: In the Rear of this strange Beast march the Pygmies, the Sciapodes, and the Macrocephali: to which might be added all the Animals in Lucian's History. But as we commonly say, that there is no Smoak without some Fire, so amongst those foreign Fables came in some Indian Allegories, and probably the Brachmans themselves had given then out, at once to declare and obscure their Knowledg.

These Allegories are but two, and Jarchas insists much upon them, besides a solemn Acknowledgement: [greek], There is no reason (said he) but we should believe there are such Things. The first of these two Mysteries is the Pantarva, which Ficinus corruptly transcribes Pantaura, and of this Apollonius desired to know the Truth; namely, if there was such a Stone at all, and whether it was enriched with so strange a Magnetism, as to attract to it self all other precious Stones? This Question the Brachman satisfies experimentally, for he had this goodly Stone about him, and favour'd Apollonius with the sight thereof.

But for our better Information, let us hear Jarchas himself describe it, for he doth it so fully, that a very ordinary Capacity may go along with him. This Stone (saith he) is generated in certain earthy Caverns, some four yards deep, and hath in it such abundance of Spirit, that in the place of its Conception, the Earth swells up, and at last breaks with the very Tumor. But to look out this Stone, belongs not to every Body, for it vanisheth away, unless it be extracted with all possible Caution; only we that are Brachmans, by certain practises of our own, can find out the Pantarva. These are the words of Jarchas, where you shall observe, That he hath confounded the first and second Generation of the Stone, it being the Custom of the Philosophers never to express their Mysteries distinctly. The second Birth then he hath fully and clearly discovered, for when the Philosophers first Earth is moistened with its own milk, it swells, being impregnated with frequent Imbibitions, till at last it breaks, and with a soft heat sublimes; and then ascends the Heavenly Sulphur, being freed from his Hell, for it leaves behind the Binarius, or Terra Damnata, and is no more a Prisoner to that Dross. This first heavenly Sulphur is commonly called Petra stellata, et Terra Margaritarum: but Raymund Lully calls it Terram Terra, and in a certain place he describes it thus: Hac est Tinctura (saith he) quae a vili Terra se spoliat, et alia multum nobili reinduit se. But elsewhere prescribing some Caveats for the Rorid Work, he expressly mentions the first and second Sulphurs, commonly called Sulphura de

Sulphuribus. Hoc (saith he) intelligitur de Terra, qua non est separata a Vase, de Terra Terra. This is enough to prove the Affinity of the Pantarva, and the Philosophers Stone.

Let us now return to Jarohas, for he proceeds in his Instructions, and Apollonius hears him to no purpose. The Pantarva (saith he) after night discovers a Fire as bright as day, for it is fiery and shining: but if you look on it in the daytime, it dazzles the eye with certain gleams or Coruscations. Whence this Light came, and what it was, the Brachman was not ignorant of: [greek] That Light (said he) which shines in it, is a Spirit of admirable Power; for it attracts to it self all things that are near it. And here he tells Tyameus, that if precious Stones were cast into the Sea, or into some River, and this too confusedly, as being far scattered and dispersed one from another; yet this Magical Stone being let down after then, would bring them again together; for they would all move towards the Pantarva, and cluster under it, like a swarm of Bees. This is all he tells him; but in conclusion he produceth his Pantarva, in plain terms he shewed him the Philosophers Stone, and the miraculous Effects thereof. The second Secret which Apollonius stumbled on, for he knew it not as a Secret, was the Gold of the Gryphons, and this also Jarchas doth acknowledge, but I shall forbear to speak of it, for I hold it not altogether convenient.

It is time now to dismiss Apollonius, and his Brachmans, and this I will do; but I shall first prevent an Objection, though a sorry one, for Ignorance makes use of all Tools. It will be said perhaps, I have been too bold with Apollonius, who, in the opinion of many men, and such as would be thought learned, was a very great Philosopher. To this I answer, that I question not any mans learning: let them think of themselves as they please; and if they can, let them be answerable to their thoughts: But as for Apollonius, I say, the noise of his Miracles, like those of Xavier, may fill some credulous ears, and this sudden Larum may procure him Entertainment: but had these Admirers perused his History, they had not betrayed so much weakness, as to allow him any sober Character. It is true, Philostratus attributes many strange performances to him, as that he should raise the Dead, free himself from Prison, and shake off his Chains, with as much Divinity as S. Peter himself: Nay, that pleading with Domitian in a full Senate, he should suddenly vanish away, and be translated in a moment from Rome to Puteoli. Truly these are great effects; but if we consider only what Philostratus himself will confess, we shall quickly find that all these things are but his Inventions. For in the Beginning of his Romance, where he would give his Readers an Accompt of his Materials, and from what hands he received them, he tells us, that Damis, who was Apollonius his fellow-traveller, did write his Life, and all the Occurrences thereof: but these Commentaries of Damis (saith he) were never published by Damis himself, only a friend of his, a Some-body, [greek] a certain familiar of Damis did communicate them [greek] to Julia the Queen. And here Philostratus tells me, that this Queen commanded him to transcribe these Commentaries. It seems then they were originally written in the Greek, and Philostratus is a meer Transcribler, and no Author. This I cannot believe, for Damis was an Assyrian, and, as he himself confesseth, a very ignorant person, and altogether illiterate: but meeting with Apollonius, [greek] and conversing with the Greeks, he also was almost made a Grecian, but not altogether, not so learned a Grecian as to write Histories, and in a stile like that of Philostratus. But this is not all: Our Author tells us of one Maeragenis, who had formerly written the Life of Apollonius in four Books: but this fellow (saith he) was ignorant of the Performances or Miracles of Tyaneus. And what follows this Ignorance? [greek] We must not therefore believe Maragenis. And why not I beseech you? Because forsooth he lived near, if not in the days of Apollonius, but never heard of those monstrous fables which Philostratus afterwards invented. We must then believe Philostratus himself, for he is the [greek], not the familiar friend, but the familiar spirit of Apollonius: it was he indeed that wrought all these Wonders, for Apollonius himself never wrought any.

Now for the Learning of this Tyaneus (since it is the pleasure of some men to think him learned) I must confess for my part I cannot find it. The Philosophy that he pretended to, was that of Pythagoras, for thus he rants it to Vardanes the Babylonian: [greek], etc. I am a Master (saith he) of the Wisdom of Pythagoras the Samian, he taught me the true form of worshipping the gods, and who of them are visible, who invisible, and how I may come to speak with them. How true this is, we may easily know, if we look back on his Education. His Tutor in the Pythagorean Principles was one Euxenus, a notable Sot, and a meer Ignorant, as Philostratus tells us. He was (saith our Author) an Epicure in his course of life; and for his Learning, he could only repeat some sentences of Pythagoras, but did not understand them: and therefore he compares him to certain Mimic Birds, who are taught their [greek], and their [greek], but know not what the words signifie. Now what Instructions he was like to receive from this man, let any indifferent Reader judg.

But we have something more to say: for if Apollonius when he was at Babylon, could converse with the gods, why did he afterwards desire to be taught of men? For when he comes to India, he requests the Brachmans to teach him the Art of Divination. Certainly, had he been familiar with Angels and Spirits, he had not troubled them with such a Question. These indeed are the slips of Philostratus, who had the Art of Lying, but wanted the Art of Memory. In another place he tells us, that Apollonius understood [greek], all the Languages that men did speak, and which is more miraculous, even their secret Cogitations. This is much indeed, but shortly afterwards he forgets these strange

perfections: for when he brings him to Phraotes, that serious Eastern Prince, there doth he use an Interpreter; for Tyaneus, who formerly understood all languages, could not understand the language of the Prince; and so far was he from knowing his secret thoughts, that he did not know in how many languages he could express those thoughts: for when the Prince was pleased to express himself in the Greek Tongue, Tyaneus was quite dejected, and did much wonder how he came to be a Master of that Dialect. Now if any man will say, that the Brachmans did impart their Mysteries to him, it is apparent enough they did not. This is it which even Damis tells us: for Apollonius (saith he) requested nothing of the Brachmans, but certain Divinatory Tricks, by which he might foretell things to come. And here Jarchas takes occasion to discourse with him about Revelations, for he speaks not of any Prognosticating Knacks, which this Greek did look after. He tells him then, that he judg'd him a most happy man, who could obtain any Fore-knowledg at the hands of God, and preach that to the Ignorant, which he did already foresee. As for Rules to divine by, he prescribes not any, for it was too gross an Error for such a Philosopher as Himself: He only tells him, That he should lead a pure life, and keep himself spotless from the Flesh. One passage indeed there is, which I cannot omit: Jarchas informs Apollonius, that of all Gifts imparted to Man by Revelation, [greek]; The chiefest (said he) is the Gift of Healing, or Medicine. But this Heavenly, and most Beneficial Truth, Apollonius was not sensible of: for he was so great a stranger to the Secrets of Nature, that he did not know what to ask for. For my own part, if I durst think him a Philosopher, I should seat him with the Stoics; for he was a great Master of Moral Seventies, and this is all the Character I can give him. As for Philostratus, if we were not even with him, I should think he had much abused us: for when he pen'd his History, he allow'd us no Discretion, who were to come after him. I could be sorry for some Absurdities he hath fastened on Jarchas, did not the Principles of that glorious Brachman refute them. What they are, I shall not tell you, for I am confined to a Preface, and cannot proportion my Discourse to the deserts of my Subject.

And here some Critic may drop his Discipline, and bid me face about, for I am wide of my Text, the Society of R. C. I have indeed exceeded in my service to the Brachmans, but in all that there was no Impertinency. I did it, to shew the Conformity of the old and new Professors: and this is so far from Digression, I can think it near a Demonstration. For when we have Evidence that Magicians have been, it is proof also that they may be; since it cannot be denied, but Presidents exclude Impossibility. I hold it then worth our observation, that even those Magi, who came to Christ himself, came from the East: but as we cannot prove they were Brachmans, so neither can we prove they were not. Now if any man will he so cross, as to contend for the Negative, he shall have my thanks for the advantage he allows me; for then it must follow, that the East afforded more Magical Societies then one. But this point I need not insist on: for the learned will not deny, but Wisdom and Light were first manifested in the same parts, namely, in the East, where the first Man planted: and hence did the World receive not only their Religion, but their Philosophy, for Custom hath distinguished those Two. From this Fountain also, this living, Oriental One, did the Brothers of R. C. draw their wholesom Waters: for their Founder received his Principles at Damcar in Arabia, as their Fama will instruct you at large. It was not amiss then, if I spent my hour in that bright Region, and payd a weak Gratitude to those Primitive Benefactors: for 'tis a Law with me, Qui aquam hauris, puteum corona.

But that I may come at last to the Subject intended, I shall confess for my part, I have no acquaintance with this Fraternity as to their Persons; but their Doctrine I am not so much a stranger to. And here, for the Readers satisfaction, I shall speak something of it, not that I would discover or point at any particulars: for that's a kindness (as they themselves profess) which they have not for any man, nisi assumpto Salis Modia, till they first eat a Bushel of Salt with him. They tell us then, that the Fire and Spirit of God did work upon the Earth and the Water; and out of them, did the Spirit extract a pure clear Substance, which they call the Terrestrial Heaven: in this Heaven the Spirit (say they) seated himself, impressing his Image therein: and out of this Heavenly clarified Extract, impregnated with the Influx and Image of the Spirit, was form'd that most noble Creature, whom we call MAN. This first matter of Man (as they describe it) was a liquid transparent Salt, a certain bright Earth, purified by a supernatural Agent; and temper'd with a strange unctuous Humidity, enlightened with all the Tinctures of the Sun and Stars. It was and is the Minera of all Creatures; and this Society doth acknowledg it to be their very Basis, and the first Gate that leads to all their Secrets. This Earth or Water (call it which you will, for it is both) naturally produceth their Agent, but it comes not to their hands without Art. By their Agent I understand their Fire, commonly called Mas Aquae, Vulcanus, Sol invisibilis, Filius Solis, Astrum inferius, Faber occultus, Intrinsicus; with a thousand other names. It is sans all Metaphors [greek] and that I may speak Truth even in the phrase of Aristotle, it is [greek] This is that Fire which Zoroaster calls [greek]. In plain terms, it is the Tincture of the Matrix, a fiery, radiant Soul, that calls up another Soul like it self: for it awakes the Anima of the Mercury, which is almost drown'd in a cold and phlegmatic Lethe. And here Reader, let it he thy Endeavor to understand the Philosophers: for they tell us, that God at first created the Chaos, and afterwards divided it into three Portions. Of the first he made the Spiritual World, of the second the Visible Heavens, and their Lights; but the third and worst part was appointed for this Sublunary Building. Out of this course and remaining Portion he extracted the Elemental Quintessence, or first Matter of all Earthly Things, and of

this the four Elements (for there is such a bold Arithmetic) were made. Now Reader guess, if thou dost know the Matter, for it may be thou art one of those who conceive themselves to be Some-body. I tell thee this Theory is Raymund Lully's, and if thou canst make nothing of it, I can without a figure tell thee how wise thou art. There are in the World as many sorts of Salts, as there are Species, and the Salts differ as the Species do, namely, Essentially; for the Specific Forms lie in the Salt. Now learn of me that there is no true Physic, but what is in Salt: for Salt was never known to putrifie, nay it hinders Putrification and Corruption in all things, and what hinders Corruption, hinders all Diseases. Now it is evident to all the World, that Salt hinders Corruption, and a Solution of the parts, and this not only in living Things, but even in dead Bodies: for if they be season'd with Salt, then are they preserved, and Corruption comes not at them. It is to be observed, that Virgil in the Cure of Aeneas brings in his Mother Venus with a Panacea, or an Universal Medicine:

*occulte Medicans, spargitque salubres*

*Ambrosias succos, et odoriferam Panaceam.*

This word is much abused by certain Alchemists, as they call themselves: but Servius upon the Place tells us, it is Nomen mire compositum, and he observes out of Lucretius, that the Panacea was Salt. It is true, that if we could putrifie Salt, it would discover all the Mysteries of Nature, for it hath all the Tinctures in it: but to destroy this substance, is a hard task, for he that would do it, must do something more, then Death can do, for even her Prerogative comes not so far. Moreover it cannot be denyed, but some Wise men have attain'd to the putrification of Salts, but this Key they received from God, and it is the great Secret of their Art.

What I admire most in it, is this: That when it is kil'd, it dyes not, but recovers to a better life, which is a very strange priviledge. On the contrary, if some Animal dyes, if an Herb withers, or if some mettall be calcin'd and the parts thereof truly separated, we can never restore them again: but this Mystical substance, this Root of the world, if you bring his parts together, after they are separated, then will not he be quiet, but run from one Complexion to another, from this Colour to that: as from Green to Red, from Red to Black, from Black to a Million of Colours, and these miraculous Alterations will not cease, till he hath work'd out his own Resurrection, and hath clearly brought himself to a Super-natural Temperature. I say then that Salt is the true Grain, the Seed not onely of this world, but of the next, and it is the Mystery that God hath made. It is a living water, wherein there dwels a divine Fire, and this Fire binds the parts thereof to himself, coagulates them, and stops their flux, and Salt is the water, that wets not the Hand. This Fire is the life, and therefore it hinders Death; nay it is such a preservative against it, that the very gross Body of Salt prevents Corruption, wheresoever it comes. But if any man would fully know the power of this Fire, let him wisely and effectually dislodge him, let him destroy his Habitation, and then he shall see, what course this Artist will take, to repair his own House. Do not think now that I speak of common Salts, though I confess they are great Medicines, if rightly prepared.

I told thee formerly, there were several sorts of Salts, and here I would have thee study lest thy labours should end with that Complaint of the Chimist in Sendivogius: *Lapidem (saith he) amissum deplorabat, et maxime condolebat, quod Saturnum non interrogaverit, quale S A L hoc fuerit, cum tor varia Genera Salium reperiantur.* I shall advise thee then to consider the several Divisions of the Chaos, which I have formerly mention'd out of Raymund Lully, for the matter as it is there describ'd, is not subject to many Complexions, and therefore thy Mistakes cannot be many. And now let us touch at the Treasures of our Saltish liquor, and our liquid Salt. *Veniamus quaeso (saith one) ad illum spiritus, seu Aquae gradum, qui nobis sensibilior, magisque familiaris est; Naturaque aerea vestigia diligenti Inquisitione scrutemur, in cuius Occulto mirabilia delitescunt: videlicet, Angeli onnium Generum, Forma rerum inferiorum Essentificae, Humidum radicale cuiusque Viventis, Ignis spissi Nutrimentum, Admirabiles Meteororum apparitiones, ventorum cuiusque Anguli violentae Irruptiones, et infinita alia Mysteria.* And now perhaps thou dost begin to bless thy self: for is it possible (sayst thou) that any bodily substance should inclose such Mysteries as these? In this, my Friend, thou has thy Liberty: trouble not thy self about it, for thy faith will add nothing to it, and thy Incredulity cannot take any Thing from it. This onely thou shalt do, be pleased to give way to my sauciness: for I must tell thee, I do not know that Thing, which I may call Impossible. I am sure there are in Nature powers of all sorts, and answerable to all Desires: and even those very powers are subject to us. Behold, I will declare unto thee their Generation, and their secret Descents even to this Earth. It is most certain that God works by the Idea's of his own minde, and the Idea's dispence their Seals, and communicate them dayly to the Matter. Now the Anima Mundi hath in the fixed starrs, her particular Forms, or Seminal Conceptions answerable to the Idea's of the Divine minde: and here doth she first receive those spiritual Powers and Influences, which originally proceed from God. From this place they are conveyed to the Planets, especially to the Sun and Moon, and these two great Lights impart them to the Air, and from the Air they pass down to the Belly or Matrix of the Earth in prolific, spirited Winds and Waters. Seeing then that the Visible Heavens receive the Brightness of the Spiritual World, and this Earth the Brightness of the Visible Heavens, why may not we find something on Earth, which takes in this Brightness, and comprehends in it self the Powers of the two superior Worlds? Now if there he such a Subject to he found, I suppose it will not be

denyed, but the Powers of the Angelical and Celestial Worlds are very strange Powers, and what that is which they cannot do, is hard to determine.

The Subject then is the Salt I have spoken of formerly, it is the Body of the Universal Spirit, [greek]. It is the Sperm of Nature, which she prepares for her own Light, as if we should prepare Oyl for a Lamp. A strange Substance it is, but very common, and of some Philosophers most properly called, Salina virens, et Mirabilis.

And here it will not be amiss to speak something of the Cabalists Linea viridis, or green Line, a Mystery not rightly apprehended even by some of the Mekkubalim, but certainly the Modern Rabbins know it not at all. It is the last Midah or Propriety of the Sephiroths, for it receives and includes all the Influences of the Sphiristical Order. It compasseth the Heavens, and in them the Earth, like a green Rain-bow, or one vast Sphere of Viridity, and from this Viridity the divine Influences are show'd down like Rain through the aether into the Globes of the fixed Stars: for what the Air is to the Globe of the Earth, such is the aether to the Globes of the Stars, and here lies a Secret of the Mekkubalim, for they tell us, there is a double Venus, in duplici Aere. But of this enough. I will now speak of the Philosophers Secret, and blessed Viridity, which is to be seen and felt here below. It is the Proteus of the old Poets; for if the Spirit of this green Gold be at Liberty, which will not be till the Body is bound, then will he discover all the Essences of the Universal Center.

Tum variae illudent species, atque ora Ferarum:

Fiet enim subito sus horridus, atraque Tigris,

Squamosusque Draco, et salva cervice Leaena:

Aut acrem flammis sonitum dabit, atque ita Vinculis

Excidet, aut in Aquas tenues dilapsus abibit;

Omnia transformat sese in miracula Rerum,

Ignemque Horribilemque feram, Fluviumque liquentem.

But this is Poetry: let us now hear the same Scene described by a most excellent, and withall a severe Professor of Philosophy. Ubi vera spiritus (saith he) excessit e fragilibus, per quos sparsus erat, meatibus, estque ab omni prorsum Colluvie purgatus, in infinitas sese attollit formas; modo in Herbam, modo in Lapidem, aut in Insolitum quoddam Animal: Interdum in Aquor, aut Unionem, aut Gemmam, aut Metallum: dulceque rubentibus iam Flammis emicans, in multas statim colorum Myriadas transit, vivitque portentorum semper Effector, ac Magus, isto nequaquam fatiscens labore, sed vigore ac viribus indies adolescens. Thus he.

And now Reader I must tell thee, that all these Miracles grow out of a certain Earth, a soft red Clay, which is to be found every where. It may be thou art much troubled at these Appearances which I have mentioned, but what wilt thou say to Iamblichus, who tells us seriously, that this Earth will attract Angels, I mean good Spirits? for so did he. But let us hear this Auditor of Anebo, for thus he writes from Aegypt to Porphyrius. Omnium prima (saith he) et Antiquissima Entia, in Ultimis quoque stibrutilant, Immaterialiaque principia materialibus adsunt. Nemo itaque miretur, si quam materiam esse dicius puram, atque Divinam. Nam ipsa quoque materia, quum ab Opifice, Patreque Omnium facta sit, merito perfectionem sui quandam acquisivit, aptam ad Deos suscipiendos. Quinetiam quum nihil prohibet superiora Lumen suum ad Inferiora diffundere: neque igitur materiam permittunt expertem fore Superiorum. Quapropter quantumcunque materia perfectum, et purum est, atque deiforme, ad Deorum susceptionem non est ineptum. Nam quum oportuerit etiam Terrena nullo modo Divinae Communionis expertia fore, ipsa quoque TERRA divinam quandam portionem suscepit, ad capiendos Deos sufficientem. Non ergo fas est omnem, Materiam detestari, sed solam, qua Diis fuerit aliena; Propriam vero ad illos decet eligere, utpote qua consentire possit: Neque enim aliter Terrenis locis, et hominibus hic habitantibus, possessio, portiove ulla ex Divinis contingere potest, nisi TALE quiddam prius iactum fuerit FUNDAMENTUM. Arcanis itaque Sermonibus credendum est, Testantibus a DEIS per Beata Spectacula, Traditam fuisse MATERIAM QUANDAM, Haec ergo illis ipsis Tradentibus cognata est. Talis ergo Materia Deos excitat, ut se demonstrent, etc. These are the words of Iamblichus, in that profound Discourse of his, where he gives Porphyrius an Accompt of the Aegyptian, Caldean, and Assyrian Mysteries.

I know the Philosophical Earth discovers not those Forms I have spoken of in the common, ordinary Process, which if any man knows, I shall not therefore call him a Philosopher. There are several ways to use this Mystery, both first and last: and some of them may be communicated, but some not. To conclude, I say, that this clarified Earth is the Stage of all Forms, for here they are manifested like Images in a Glass: and when the Time of their Manifestation is finished, they retreat into that Center, out of which at first they came. Hence came all Vegetables, all Minerals, and all the Animals in the World; even Man himself with all his Tumult and Principality. This Soft Clay is the Mother of them all: and what the Divine Virgil sometimes said of Italy, may be very properly applied to this our Saturnine and Sovereign Earth.

Haec dedit Argenti Rivos, Aerisque Metalla

Ostendit venis, atque Auro plurima fluxit.

Haec genus acre Virum: Marsos, Pubemque Sabellam,

Assuetumque Malo Ligurem, Volscosque verutos  
Extulit: Haec Decios, Marios, magnosque Camillos.  
Salve magna parens frugum, Saturnia Tellus, Magna Virum!

Thus Reader have I endeavor'd to produce some Reasons for those strange Effects, whereof this Society hath made a public Profession. I did it not as a Kindness to them, for I pen no Plots, neither do I desire their Familiarity. I am indeed of the same Faith with them, and I have thus prefac'd, because I had the Impudence to think it concern'd me as much as them. And verily it is true, that wheresoever I meet my own Positions, there have I an Interest, and I am as much bound to the Defence of that Author, as I am to my own. Now for the Ground here layd, it is the Art of Water, the Philosophers Clavis humida, and this Societies Parergon. I dare not speak any thing of their Metaphysical Mystery, but I can tell thee it is not the same with the Philosophers Stone, either in Form or Matter, and let this satisfie thee. I know some Dispositions are so cross to these Principles, I might write again to excuse what I have written, but this I am resolved not to do.

If thou art a malicious Reader, and dost think it too much, because it suits not with thy own Gingles, I must tell thee, thou art none of my Peers: for I have known some Sciences which thou hast never heard of, nor thy fathers before thee. But to make an end, I would have every man descend into himself, and rationally consider those Generations which are obvious to our eyes. We see there is a power granted to man over those Things, whose Original he doth know: Examples and Instances we have in Corn, and other Vegetables, whose seed being known to the Husbandman, he can by the seed Multiply his Corn, and provide for himself, as he thinks fit. It is just so in Minerals, there is a seed out of which Nature makes them, a first matter; and this the Magicians carefully sought after they reasoned with themselves, that as Nature by the Vegetable seed, did multiply Vegetables, so might they also by the Minerrall seed, multiply Minerals. When they had found out the seed, they practic'd upon it several wayes: they did shut it up in Glasses, keeping it in a most equall temperate heat, for many moneths together, but all was to no purpose. Then did they fancy another Course, for they buried it in the Earth, and left it there for a long time, but without any success. At last they considered, God without all question being their Guide, that Nature had for every seed a Vessel of her own, and that all her Vessels were but several sorts of Earth: For example, The Vegetable Seed had the Common Earth for his Vessel, for therein Nature did sow it. The Animal Sperm had the Flesh for his, and flesh is but a soft animated Earth, as it appears in the Dissolution of the Body. They saw plainly then, that both these Vessels were not appointed for the Mineral Sperm, they were too cold for it, and common fire was too hot; or if it were well regulated, yet could it not alter the Sperm, for it had not the Qualities of a Matrix. Then did they try several new Heats: they exposed their Matter to the Sun, they buried it in Dunghills and beds of Quicklime, they placed their Glasses in the Moon-beams, they invented new Baths, they made use of sand, ashes, and filings of Iron, they burnt Oyl, and fancied all sorts of Lamps, but all this was Error, and it ended in a troublesom Nothing. Now all these Falsities shall a man meet with in their Books; for when they had found out the Mineral Vessel, and especially the second Earth, wherein they sow'd their Mercury and Sulphur, then did they so confound the Work, that it is almost impossible to get the Preparation out of their hands. This I thought fit to touch upon, that those Difficulties, which great and aspiring Wits must strive withall, may be the more apparent, and surely I think I have pretty well clear'd the way. Thus Reader have I given thee my best Advise, and now it remains thou shouldst rail at me for it. It may be thou hast a free Spirit, but if this Liberality concerns not thy Credit, keep thy Spleen to thy self, for I would not have thee spend what thou canst well spare. Soli Deo Gloria.

## **A Short Advertisement To the Reader**

This Advertisement, Reader, invites thee not to my Lodging, for I would give thee no such Directions, my Nature being more Melancholy, then Sociable. I would onely tell thee how Charitable I am, for having purposely omitted some Necessaries in my former Discourse, I have upon second Thoughts resolved against that silence. There is abroad a bold ignorance, for Philosophie hath her Confidants, but in a sense different from the Madams. This Generation I have sometimes met withall, and least they should ride, and repent, I thought it not amiss to shew them the Praecipieces. The second Philosophicall work is commonly cal'd the gross work, but 'tis one of the greatest Subtilties in all the Art. Cornelius Agrippa, knew the first Preparation, and hath clearly discovered it, but the Difficulty of the second made him almost an enemy to his own Profession. By the second work, I understand not Coagulation, but the Solution of the Philosophical Salt, a secret which Agrippa did not rightly know, as it appears by his practise at Malines, nor would Natelius teach him, for all his frequent, and serious intreaties. This was it, that made his necessities so vigorous, and his purse so weak, that I cam seldome finde him in a full fortune. But in this, he is not alone: Raymund Lully the best Christian Artist that ever was, received not this Mysterie from Arnoldus for



in his first Practises he followed the tedious common process, which after all is scarce profitable. Here he met with a Drudgerie almost invincible, and if we add the Task to the Time, it is enough to make a Man old. Norton was so strange an Ignoramus in this Point, that if the Solution and Purgation were performed in three years, he thought it a happy work. George Ripley labour'd for new Inventions, to putrifie this red Salt, which he enviously calls his gold: and his knack is, to expose it to alternat fits of cold and heat, but in this he is singular, and Faber is so wise he will not understand him. And now that I have mention'd Faber, I must needs say that Tubal-Cain himself is short of the right Solution, for the Process he describes hath not any thing of Nature in it.

Let us return then to Raymund Lullie, for he was so great a Master, that he perform'd the Solution, infra novem Dies, and this Secret he had from God himself; for this is his Confession. Nos (saith he) de prima illa nigredine a paucis cognita, benignum Spiritum extrahere affectantes, pugnam ignis vincentem, et non victum, licet sensibus corporis multoties palpavimus, et oculis propriis illum vidimus, Extractionis tamen ipsius notitiam non habuimus quacunq; Scientiarum, vel arte: ideoque sentiebamus nec adhuc aliqua rusticitate excaecatos, quia nullo modo eam comprehendere valuimus, donec alius Spiritus prophetiae, spirans a patre Luminum descendit, tanquam suos nullatenus deserens, aut a se Postulantibus deficiens, Qui in somniis tantam claritatem mentis nostrae oculis infulsit, ut Illam intus et extra, remota omni figura, gratis revelare dignatus est, insatiabili bonitate nos reficiendo, demonstrans ut ad eam implendam disponeremus corpus ad unam naturalem decoctionem secretam, qua penitus ordine retrogrado cum pungenti lancea, tota eius nature in meram Nigredinem visibiliter dissolveretur. Here lyes the knot, and who is he that will untye it? for saith the same Lully, it was never put to Paper, and he gives this Reason for it. Quia Solius dei est ae revelare, et homo divinae Maiestati subtrahere nititur, cum soli Deo pertinentia vulgat spiritu prolationis humanae, aut literarum serie. Propterea operationem illam habere non poteris, quousque spiritualiter prius fueris Divinitatis meritis comprobatus. Quia hoc secretum a nemine mortali Revelandum est, praeterquam ab Almo spiritu, qui ubi vult, spirat. It seems then the greatest Difficulty is not in the Coagulation or production of the Philosophicall Salt, but in the Putrefaction of it, when it is produced. Indeed this agrees best with the sence of the Philosophers, for one of those Praecisians tels us, Qui scit SALEM, et eius SOLUTIONEM, scit SECRETUM OCCULTUM antiquorum Philosophorum.

Alas then! what shall we do? whence comes our next Intelligence? I am afraid here is a sad Truth for some body. Shall we run now to Lucas Rodargirus, or have we any dusty Manuscripts, that can instruct us? Well Reader, thou seest how free I am grown, and now I could discover something else, but here is enough at once. I could indeed tell thee of the first and second sublimation, of a double Nativity, Visible and Invisible, without which the matter is not alterable, as to our purpose. I could tell thee also of Sulphurs simple, and compounded, of three Argents Vive, and as many Salts, and all this would be new news (as the Book-men phrase it) even to the best Learned in England. But I have done, and I hope this Discourse hath not demolished any man's Castles, for why should they despair, when I contribute to their Building? I am a hearty Dispensero, and if they have got any thing by me, much good may it do them. It is my onely fear, they will mistake when they read, for were I to live long, which I am confident I shall not, I would make no other wish, but that my years might be as many as their Errors. I speak not this out of any contempt, for I undervalue no man; It is my Experience in this kind of learning, which I ever made my Business, that gives me the boldness to suspect a possibility of the same faylings in others, which I have found in my self. To conclude I would have my Reader know, that the Philosophers finding this life subjected to Necessitie, and that Necessity was inconsistant with the Nature of the Soul, they did therefore look upon Man, as a Creature originally ordained for some better State then the present, for this was not agreeable with his spirit. This thought made them seek the Ground of his Creation, that if possible, they might take hold of Libertie, and transcend the Dispensations of that Circle, which they Mysteriously call'd Fate. Now what this really signifies not one in ten thousand knows, and yet we are all Philosophers.

But to come to my purpose, I say, the true Philosophers did find in every Compound a double Complexion, Circumferential, and Central. The Circumferential was corrupt in all things, but in some things altogether venomous: The Central not so, for in the Center of every thing there was a perfect Unity, a miraculous indissoluble Concord of Fire and Water. These two Complexions are the Manifestum and the Occultum of the Arabians, and they resist one another, for they are Contraries. In the Center it self they found no Discords at all, for the Difference of Spirits consisted not in Qualities, but in Degrees of Essence and Transcendency. As for the Water, it was of kin with the Fire, for it was not common, but aethereal. In all Centers this Fire was not the same, for in some it was only a Solar Spirit, and such a Center was called, Aqua Solis, Aqua Coelestis, Aqua Auri, et Argenti: In some again the Spirit was more then Solar, for it was super-coelestial, and Metaphysical: This Spirit purged the very rational Soul, and awakened her Root that was asleep, and therefore such a Center was called, Aqua Igne tincta, Aqua Serenans, Candelas accendens, et Domum illuminans. Of both these Waters have I discoursed in those small Tractates I have published; and though I have had some Dirt cast at me for my pains, yet this is so ordinary I mind it not, for whiles we live here we ride in a High-way. I cannot think him wise who resents his Injuries, for he sets a rate upon things

that are worthless, and makes use of his Spleen where his Scorn becomes him. This is the Entertainment I provide for my Adversaries, and if they think it too coarse; let them judg where they understand, and they may fare better.

## Golden and Rosy Cross

This well known image of the Goden and Rosy Cross was originally found in the 18th century German manuscripts of the *Geheime figuren* which was printed in 1785 and 1788.

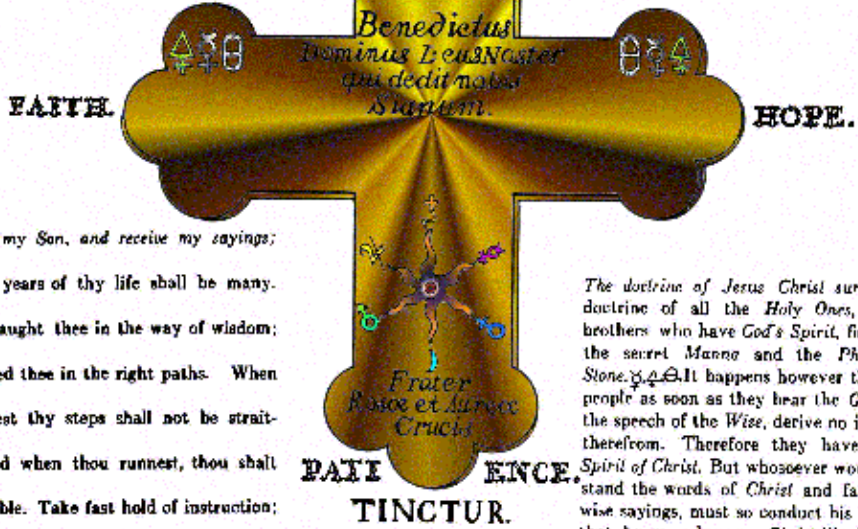
[Back to Rosicrucian texts.](#)

# MYSTERY MAGNUM STUDII UNIVERSALI.



This is the Golden and Rosy  
which every Brother

Cross, made of pure Gold,  
wears on his Breast.



Hear, O my Son, and receive my sayings;  
and the years of thy life shall be many.  
I have taught thee in the way of wisdom;  
I have led thee in the right paths. When  
thou goest thy steps shall not be strait-  
ened; and when thou runnest, thou shall  
not stumble. Take fast hold of instruction;  
let her not go: keep her for she is thy  
life. Prov. IV.v.10.

The doctrine of Jesus Christ surpasses the  
doctrine of all the Holy Ones, and the  
brothers who have God's Spirit, find therein  
the secret Manna and the Philosopher's  
Stone. It happens however that many  
people as soon as they hear the Gospel and  
the speech of the Wise, derive no inspiration  
therefrom. Therefore they have not the  
Spirit of Christ. But whosoever would under-  
stand the words of Christ and fathom His  
wise sayings, must so conduct his entire life  
that he may become Christ-like himself.

And I will show you great and mighty things,  
Jerem. XXXIII.

[Literary works influenced by alchemy](#) (5 items)  
[Texts from the Musaeum Hermeticum](#) (12 items)

# Literary works influenced by alchemy

- [Mercury Vindicated - a masque by Ben Jonson](#)
- [Ben Jonson - The Alchemist](#) (a satirical play written in 1610)
- [Chaucer - The Canon Yeoman's tale](#)
- [Poems of John Donne with alchemical references](#)
- [Reginald Scot on alchemy](#)
- [William Blake - The Marriage of Heaven and Hell](#)
- ['Gold' an alchemical adventure - a play by Andrew Dallmeyer](#)

## Ben Jonson - Mercury Vindicated

This is a masque by the playwright Ben Jonson entitled *Mercury Vindicated from the Alchemists at Court*, which was performed on Jan 1st and 6th, 1616. It is not often appreciated that Ben Jonson, although well known for his play the Alchemist of 1611, also wrote a number of these allegorical (often satirical) masques for the Court. It shows that alchemical ideas had in the first decades of the 17th century penetrated to a great extent into the culture of that time.

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### Mercury Vindicated from the Alchemists at Court

By Gentlemen, the King's Servants.

*After the loud music, the scene discovered, being a laboratory, or alchemist's workhouse; Vulcan looking to the registers, while a Cyclope, tending the fire, to the cornets began to sing.*

**Cyclope.** Soft, subtile fire, thou soul of art,  
Now do thy part  
On weaker Nature, that through age is lamed.  
Take but thy time, now she is old,  
And the sun her friend grown cold,  
She will no more in strife with thee be named.  
Look but how few confess her now  
In cheek or brow !  
From every head, almost, how she is frightened !  
The very age abhors her so  
That it learns to speak and go  
As if by art alone it could be righted.

*The song ended, Mercury appeared, thrusting out his head and afterward his body at the tunnel of the middle furnace, which, Vulcan espying, cried out to the Cyclope.*

**Vulcan.** Stay, see! our Mercury is coming forth; art and all the elements assist. Call forth our philosophers. He will be gone, he will evaporate. Dear Mercury ! Help ! He flies. He is 'scaped. Precious golden Mercury, be fixed; be not so volatile. Will none of the sons of art appear ?

*In which time Mercury, having run once or twice about the room, takes breath and speaks.*

**Mercury.** Now the place and goodness of it protect me. One tender-hearted creature or other save Mercury and free him. Ne'er an old gentlewoman i' the house that has a wrinkle about her to hide me in? I could run into a serving-woman's pocket now, her glove, any little hole. Some merciful farthingale among so many be bounteous and undertake me: I will stand close up anywhere to escape this polt-footed philosopher, old Smug here of Lemnos, and his smoky family. Has he given me time to breathe? O the variety of torment that I have endured in the reign of the Cyclops, beyond the most exquisite wit of tyrans. The whole household of 'em are become alchemists (since their trade of armor-making failed them) only to keep themselves in fire for this winter; for the mischief of a secret that they know, above the consuming of coals and drawing of usquebagh. Howsoever they may pretend under the specious names of Geber, Amold, Lully, Bombast of Hohenheim to commit miracles in art and treason again' nature. And as if the title of philosopher, that creature of glory, were to be fetched out of a furnace, abuse the curious and credulous nation of metal-men through the world, and make Mercury their instrument. I am their crude and their sublimate, their precipitate and their unctuous, their male and their female, sometimes their hermaphrodite; what they list to style me. It is I that am corroded and exalted and sublimed and reduced and fetched over and filtered and washed and wiped; what between their salts and their sulfurs, their oils and their tartars, their brines and their vinegars, you might take me out now a soused Mercury, now a salted Mercury, now a smoked and dried Mercury, now a powdered and pickled Mercury: never herring, oyster, or cucumber passed so many vexations; my whole life with 'em hath been an exercise of torture; one, two, three, four and five times an hour ha' they made me dance the philosophical circle, like an ape through a hoop, or a dog in a wheel. I am their turn-spit indeed: they eat or smell no roast meat but in my name. I am their bill of credit still, that passes for their victuals and house-room. It is through me they ha' got this corner o' the court to cozen in, where they shark for a hungry diet below stairs, and cheat upon your under-officers, promising mountains for their meat, and all upon Mercury's security. A poor page o' the larder they have made obstinately believe he shall be physician for the household next summer; they will give him a quantity of the quintessence, shall serve him to cure kibes, or the mormal o' the shin, take away the pustules i' the nose, and Mercury is engaged for it. A child o' the scullery steals all their coals for 'em too, and he is bid sleep secure, he shall find a corner o' the philosophers' stone for't under his bolster one day, and have the proverb inverted. Against which, one day I am to deliver the buttery in, so many firkins of aurum potable as it delivers out bombards of budge to them between this and that. For the pantry, they are at a certainty with me, and keep a tally: an ingot, a loaf, or a wedge of some five pound weight, which is a thing of nothing, a trifle. And so the blackguard are pleased with a toy, a lease of life (for some 999), especially those o' the boiling house: they are to have Medea's kettle hung up, that they may souse into it when they will and come out renewed like so many stripped snakes at their pleasure. But these are petty engagements, and (as I said) below the stairs; marry, above here, perpetuity of beauty (do you hear, ladies?), health, riches, honors, a matter of immortality is nothing. They will calcine you a grave matron (as it might be a mother o' the maids) and spring up a young virgin out of her ashes, as fresh as a phoenix; lay you an old courtier o' the coals like a sausage or a bloat-herring, and after they ha' broiled him enough, blow a soul into him with a pair of bellows till he start up into his galliard that was made when Monsieur was here. They profess familiarly to melt down all the old sinners o' the suburbs once in half a year into fresh gamesters again. Get all the cracked maidenheads and cast 'em into new ingots; half the wenches o' the town are alchemy. Sec, they begin to muster again and draw their forces out against me! The genius of the place defend me ! You that are both the Sol and Jupiter of this sphere, Mercury invokes your majesty against the sooty tribe here; for in your favor only I grow recovered and warm.

*At which time Vulcan entering with a troupe of threadbare alchemists prepares them to the first antimasque.*

**Vulcan.** Begin your charm, sound music, circle him in and take him:  
if he will not obey, bind him.

*They all danced about Mercury with variety of changes, whilst he defends himself with his caduceus, and after the dance spake.*

**Mercury.** It is in vain, Vulcan, to pitch your net in the sight of the fowl thus: I am no sleepy Mars to be caught i' your subtle toils. I know what your aims are, sir, to tear the wings from my head and heels, and lute me up in a glass with my own seals, while you might wrest the caduceus out of my hand to the adultery and spoil of Nature, and make your accesses by it to her dishonor more easy. Sir, would you believe it should be come to that height of impudence in mankind that such a nest of fire-worms as these are (because their patron Mulciber heretofore has

made stools stir and statues dance, a dog of brass to bark, and--which some will say was his worst act--a woman to speak) should therefore with their heats called balnei cineris, or horse dung, profess to outwork the sun in virtue and contend to the great act of generation, nay, almost creation ? It is so, though. For in yonder vessels which you see in their laboratory they have enclosed materials to produce men, beyond the deeds of Deucalion or Prometheus (of which one, they say, had the philosophers' stone and threw it over his shoulder, the other the fire, and lost it). And what men are they, they are so busy about, think you? Not common or ordinary creatures, but of rarity and excellence, such as the times wanted and the age had a special deal of need of: such as there was a necessity they should be artificial, for nature could never have thought or dreamt o' their composition. I can remember some o' their titles to you, and the ingredients: do not look for Paracelsus' man among 'em, that he promised you out of white bread and deal-wine, for he never came to light. But of these, let me see; the first that occurs, a master of the duel, a carrier of the differencies. To him went spirit of ale, a good quantity, with the amalgama of sugar and nutmegs, oil of oaths, sulfur of quarrel, strong waters, valor precipitate, vapored o'er the helm with tobacco, and the rosin of Mars with a dram o' the business, for that's the word of tincture, the business. Let me alone with the business, I will carry the business. I do understand the business. I do find an affront i' the business. Then another is a fencer i' the mathematics, or the town's cunning man, a creature of art too; a supposed secretary to the stars, but indeed, a kind of lying intelligencer from those parts. His materials, if I be not deceived, were juice of almanacs, extraction of ephemerides, scales of the globe, filings of figures, dust o' the twelve houses, conserve of questions, salt of confederacy, a pound of adventure, a grain of skill, and a drop of truth. I saw vegetals too, as well as minerals, put into one glass there, as adder's tongue, title-bane, niter of clients, tartar of false conveyance, aurum palpabile, with a huge deal of talk, to which they added tincture of conscience with the feces of honesty; but for what this was I could not learn, only I have overheard one o' the artists say, out o' the corruption of a lawyer was the best generation of a broker in suits: whether this were he or no, I know not.

**Vulcan.** Thou art a scorner, Mercury, and out of the pride of thy protection here mak'st it thy study to revile art, but it will turn to thine own contumely soon. Call forth the creatures of the first class and let them move to the harmony of our heat, till the slanderer have sealed up his own lips to his own torment.

**Mercury.** Let 'em come, let 'em come, I would not wish a greater punishment to thy impudence.

*There enters the second antimasque of imperfect creatures, with helms of limbecks on their heads, whose dance ended, Mercury proceeded.*

[**Mercury.**] Art thou not ashamed, Vulcan, to offer in defense of thy fire and art, against the excellence of the sun and Nature, creatures more imperfect than the very flies and insects that are her trespasses and scapes ? Vanish with thy insolence, thou and thy impostors, and all mention of you melt before the majesty of this light, whose Mercury henceforth I profess to be, and never again the philosophers'. Vanish, I say, that all who have but their senses may see and judge the difference between thy ridiculous monsters and his absolute features.

*At which the whole scene changed to a glorious bower wherein Nature was placed with Prometheus at her feet, and the twelve masquers standing about them. After they had been a while viewed, Prometheus descended and Nature after him, singing.*

**Nature.** How young and fresh am I tonight,  
To see't kept day by so much light,  
And twelve my sons stand in their maker's sight!  
Help, wise Prometheus, something must be done  
To show they are the creatures of the sun,  
That each to other  
Is a brother,

And Nature here no stepdame, but a mother  
**Chorus.** Come forth, come forth, Prove all the numbers then  
That make perfection up, and may absolve you men.

[**Nature.**] But show thy winding ways and arts,  
Thy risings and thy timely starts  
Of stealing fire from ladies' eyes and hearts.  
Those softer circles are the young man's heaven,  
And there more orbs and planets are than seven,  
To know whose motion

Were a notion  
As worthy of youth's study as devotion.  
**Chorus.** Come forth, come forth, prove all the time will gain,  
For Nature bids the best, and never bade in vain.

*The first dance, after which this song.*

**Prometheus.** How many 'mongst these ladies here  
Wish now they such a mother were !  
**Nature.** Not one, I fear,  
And read it in their laughters.  
There's more, I guess, would wish to be my daughters.  
**Prometheus.** You think they would not be so old  
For so much glory.  
**Nature.** I think that thought so told  
Is no false piece of story.  
'Tis yet with them but beauty's noon,  
They would not grandams be too soon.  
**Prometheus.** Is that your sex's humor?  
'Tis then since Niobe was changed that they have left that tumor.  
**Chorus.** Move, move again in forms as heretofore.  
**Nature.** 'Tis form allures.  
Then move; the ladies here are store.  
**Prometheus.** Nature is motion's mother, as she is yours;  
**Chorus.** The spring whence order flows, that all directs,  
And knits the causes with th'effects.

*The main dance. Then dancing with the ladies; then their last dance. After which, Prometheus calls to them in song.*

**Prometheus.** What, ha' you done  
So soon?  
And can you from such beauty part?  
You'll do a wonder more than I.  
I woman with her ills did fly,  
But you their good and them deny.  
**Chorus.** Sure, each hath left his heart  
In pawn to come again, or else he durst not start.  
**Nature.** They are loath to go,  
I know,  
Or sure they are no sons of mine.  
There is no banquet, boys, like this,  
If you hope better, you will miss;  
Stay here, and take each one a kiss.  
**Chorus.** Which if you can refine  
The taste knows no such cates, nor yet the palate wine.  
No cause of tarrying shun:  
They are not worth his light, go backward from the sun.

## Ben Jonson - The Alchemist

Ben Jonson (1573-1637) was one of the foremost of the Jacobean dramatists. He wrote a number of plays (both comedies and tragedies) and a series of stylised masques for the Court. He had a keen eye for the follies of his contemporaries, and in this play he particularly satirises human gullibility. He displays considerable understanding of alchemy and makes many jokes based on its symbolism (and in two places even refers to Dee and Kelly). He obviously expected the audience for this play to have some knowledge of alchemical ideas. Jonson's *The Alchemist*

written in 1610, thus presents us with a satirical window through which we can see one way in which alchemy was perceived in the opening decade of the 17th century.

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[The First Act](#)

[The Second Act](#)

[The Third Act](#)

[The Fourth Act](#)

[The Fifth Act](#)

### The characters in the play:-

**Subtle** - The Alchemist.

**Face** - The house-keeper, otherwise Lovewit's butler Jeremy.

**Dol Common** - The conspirator of Subtle and Face.

**Lovewit** - The owner of the house in which Subtle sets up his work.

**Dapper** - A Lawyer's Clerk, who wants Subtle to help him in gambling.

**Abel Drugger** - A Tobacco merchant, who wants Subtle to assist him, through magic in setting up an apothecaries shop.

**Sir Epicure Mammon** - A Knight, who wants Subtle's help in making him wealthy.

**Tribulation Wholesome** - A Pastor of Amsterdam.

**Ananias** - A Deacon, colleague of Tribulation. These religious brothers want Subtle's help in minting money to help establish Puritanism in Britain.

**Kastril** - The angry boy, recently come into an inheritance. He wants Subtle's help in aiding him to win fights.

**Dame Pliant** - A widow, sister of Kastril, wants to know her fortune in marriage.

**Pertinax Surly** - A Gamester, who sees through the deceptions.

Neighbours, Officers, Attendants.

The action takes place in Lovewit's house in London, while he is away in the country.

## Ben Jonson - The Alchemist Act I

[Back to The Alchemist page.](#)

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### ACT THE FIRST

#### SCENE I: A room in Lovewit's House.

[Enter Face, in a captain's uniform, with his sword drawn, and Subtle with a vial, quarrelling, and followed by Dol Common.]

**Face.** Believe 't, I will.

**Subtle.** Thy worst. I fart at thee.

**Dol.** Have you your wits? why, gentlemen! for love -

**Face.** Sirrah, I'll strip you... out of all your sleights.

**Dol.** Nay, look ye, sovereign, general, are you mad-men?

**Subtle.** O, let the wild sheep loose. I'll gum your silks  
With good strong water, an you come.

**Dol.** Will you have

The neighbours hear you? will you betray all!

Hark ! I hear somebody.

**Face.** Sirrah -

**Subtle.** I shall mar



All that the tailor has made, if you approach.

**Face.** You most notorious whelp, you insolent slave,  
Dare you do this?

**Subtle.** Yes, faith; yes, faith.

**Face.** Why, who

Am I, my mungrel! who am I?

**Subtle.** I'll tell you,

Since you know not yourself.

**Face.** Speak lower, rogue.

**Subtle.** Yes, you were once (time's not long past) the good,  
Honest, plain, livery-three-pound-thrum, that kept  
Your master's worship's house here in the Friars,  
For the vacations -

**Face.** Will you be so loud

**Subtle.** Since, by my means, translated suburb-captain.

**Face.** By your means, doctor dog !

**Subtle.** Within man's memory,  
All this I speak of.

**Face.** Why, I pray you, have I

Been countenanced by you, or you by me?

Do but collect, sir, where I met you first.

**Subtle.** I do not hear well.

**Face.** Not of this, I think it.

But I shall put you in mind, sir; - at Pie-corner,  
Taking your meal of steam in, from cooks' stalls,  
Where, like the father of hunger, you did walk  
Piteously costive, with your pinch'd-horn-nose,  
And your complexion of the Roman wash,  
Stuck full of black and melancholic worms,  
Like powder-corns shot at the artillery-yard.

**Subtle.** I wish you could advance your voice a little.

**Face.** When you went pinn'd up in the several rags  
You had raked and pick'd from dunghills, before day;  
Your feet in mouldy slippers, for your kibes;  
A felt of rug, and a thin threaden cloak,  
That scarce would cover your no buttocks -

**Subtle.** So, sir !

**Face.** When all your alchemy, and your algebra,  
Your minerals, vegetals, and animals,  
Your conjuring, cozening, and your dozen of trades,  
Could not relieve your corps with so much linen  
Would make you tinder, but to see a fire;  
I gave you countenance, credit for your coals,  
Your stills, your glasses, your materials;  
Built you a furnace, drew you customers,  
Advanced all your black arts; lent you, beside,  
A house to practise in -

**Subtle.** Your master's house !

**Face.** Where you have studied the more thriving skill  
Of bawdry since.

**Subtle.** Yes, in your master's house.

You and the rats here kept possession.

Make it not strange. I know you were one could keep  
The buttry-hatch still lock'd, and save the chippings,  
Sell the dole beer to aqua-vita men,  
The which, together with your Christmas vails

At post-and-pair, your letting out of counters,  
Made you a pretty stock, some twenty marks,  
And gave you credit to converse with cobwebs,  
Here, since your mistress' death hath broke up house.

**Face.** You might talk sofflier, rascal.

**Subtle.** No, you scarab,  
I'll thunder you in pieces: I will teach you  
How to beware to tempt a Fury again,  
That carries tempest in his hand and voice.

**Face.** The place has made you valiant.

**Subtle.** No, your clothes. -

Thou vermin, have I ta'en thee out of dung,  
So poor, so wretched, when no living thing  
Would keep thee company, but a spider, or worse?  
Rais'd thee from brooms, and dust, and watering-pots,  
Sublimed thee, and exalted thee, and fix'd thee  
In the third region, call'd our state of grace?  
Wrought thee to spirit, to quintessence, with pains  
Would twice have won me the philosopher's work?  
Put thee in words and fashion, made thee fit  
For more than ordinary fellowships?  
Giv'n thee thy oaths, thy quarrelling dimensions,  
Thy rules to cheat at horse-race, cock-pit, cards,  
Dice, or whatever gallant tincture else?  
Made thee a second in mine own great art?  
And have I this for thanks ! Do you rebel,  
Do you fly out in the projection !  
Would you be gone now?

**Dol.** Gentlemen, what mean you?

Will you mar all?

**Subtle.** Slave, thou hadst had no name -

**Dol.** Will you undo yourselves with civil war?

**Subtle.** Never been known, past equi clibanum,  
The heat of horse-dung, under ground, in cellars,  
Or an ale-house darker than deaf John's; been lost  
To all mankind, but laundresses and tapsters,  
Had not I been.

**Dol.** Do you know who hears you, sovereign!

**Face.** Sirrah -

**Dol.** Nay, general, I thought you were civil.

**Face.** I shall turn desperate, if you grow thus loud.

**Subtle.** And hang thyself, I care not.

**Face.** Hang thee, collier,  
And all thy pots, and pans, in picture, I will,  
Since thou hast moved me -

**Dol.** O, this will o'erthrow all.

**Face.** Write thee up bawd in Paul's, have all thy tricks  
Of cozening with a hollow cole, dust, scrapings,  
Searching for things lost, with a sieve and sheers,  
Erecting figures in your rows of houses,  
And taking in of shadows with a glass,  
Told in red letters; and a face cut for thee,  
Worse than Gamaliel Ratsey's.

**Dol.** Are you sound?

Have you your senses, masters?

**Face.** I will have

A book, but barely reckoning thy impostures,  
Shall prove a true philosopher's stone to printers.

**Subtle.** Away, you trencher-rascal!

**Face.** Out, you dog-leach !

The vomit of all prisons -

**Dol.** Will you be

Your own destructions, gentlemen?

**Face.** Still spew'd out

For lying too heavy on the basket.

**Subtle.** Cheater !

**Face.** Bawd !

**Subtle.** Cow-herd !

**Face.** Conjurer !

**Subtle.** Cut-purse !

**Face.** Witch !

**Dol.** O me!

We are ruin'd, lost! have you no more regard

To your reputations I where's your judgment? 'sight,

Have yet some care of me, of your republic -

**Face.** Away, this brach! I'll bring thee, rogue, within

The statute of sorcery, tricesimo tertio

Of Harry the eighth: ay, and perhaps, thy neck

Within a noose, for laundring gold and barbing it.

**Dol.** [Snatches Face's sword.] You'll bring your head within a cockscomb, will you?

And you, sir, with your menstrue - [dashes Subtle's vial out of his hand.] - gather it up.

'Sdeath, you abominable pair of stinkards,

Leave off your barking, and grow one again,

Or, by the light that shines, I'll cut your throats.

I'll not be made a prey unto the marshal,

For ne'er a snarling dog-bolt of you both.

Have you together cozen'd all this while,

And all the world, and shall it now be said,

You've made most courteous shift to cozen yourselves?

You will accuse him! you will bring him in [to Face].

Within the statute! Who shall take your word?

A whoreson, upstart, apocryphal captain,

Whom not a Puritan in Blackfriars will trust

So much as for a feather: and you, too, [to Subtle].

Will give the cause, forsooth! you will insult,

And claim a primacy in the divisions !

You must be chief! as if you only had

The powder to project with, and the work

Were not begun out of equality?

The venture tripartite? all things in common?

Without priority! 'Sdeath ! you perpetual curs,

Fall-to your couples again, and cozen kindly,

And heartily, and lovingly, as you should,

And lose not the beginning of a term,

Or, by this hand, I shall grow factious too,

And take my part, and quit you.

**Face.** 'Tis his fault;

He ever murmurs, and objects his pains,

And says, the weight of all lies upon him.

**Subtle.** Why, so it does.

**Dol.** How does it! do not we

Sustain our parts !

**Subtle.** Yes, but they are not equal.

**Dol.** Why, if your part exceed to-day, I hope  
Ours may, to-morrow, match it.

**Subtle.** Ay, they may.

**Dol.** May, murmuring mastiff! ay, and do. Death on me!  
Help me to throttle him. [Seizes Subtle by the throat.]

**Subtle.** Dorothy! mistress Dorothy !

'Ods precious, I'll do any thing. What do you mean?

**Dol.** Because o' your fermentation and cibation,

**Subtle.** Not I, by heaven -

**Dol.** Your Sol and Luna-help me. [to Face.]

**Subtle.** Would I were hang'd then ! I'll conform myself.

**Dol.** Will you, sir? do so then, and quickly: swear.

**Subtle.** What should I swear?

**Dol.** To leave your faction, sir,

And labour kindly in the common work.

**Subtle.** Let me not breathe if I meant aught beside.

I only used those speeches as a spur to him.

**Dol.** I hope we need no spurs, sir. Do we?

**Face.** 'Slid, prove to-day, who shall shark best.

**Subtle.** Agreed.

**Dol.** Yes, and work close and friendly.

**Subtle.** 'Slight, the knot

Shall grow the stronger for this breach, with me.

[They shake hands.]

**Dol.** Why, so, my good baboons ! Shall we go make  
A sort of sober, scurvy, precise neighbours,  
That scarce have smiled twice since the king came in,  
A feast of laughter at our follies? Rascals,  
Would run themselves from breath, to see me ride,  
Or you t' have but a hole to thrust your heads in,  
For which you should pay ear-rent? No, agree.  
And may don Provost ride a feasting long,  
In his old velvet jerkin and stain'd scarfs,  
My noble sovereign, and worthy general,  
Ere we contribute a new crewel garter  
'To his most worsted worship.

**Subtle.** Royal Dol !

Spoken like Claridiana, and thyself.

**Face.** For which at supper, thou shalt sit in triumph,  
And not be styled Dol Common, but Dol Proper...

[Bell rings without.]

**Subtle.** Who's that? one rings. To the window, Dol.

[Exit Dol.] - pray heaven,

The master do not trouble us this quarter.

**Face.** O, fear not him. While there dies one a week  
O' the plague, he's safe, from thinking toward London:  
Beside, he's busy at his hop-yards now;

I had a letter from him. If he do,

He'll send such word, for airing of the house,

As you shall have sufficient time to quit it:

Though we break up a fortnight, 'tis no matter.

[Re-enter Dol.]

**Subtle.** Who is it, Dol?

**Dol.** A fine young quodling.

**Face.** O, My lawyer's clerk, I lighted on last night,  
In Holborn, at the Dagger. He would have  
(I told you of him) a familiar,  
To rifle with at horses, and win cups.

**Dol.** O, let him in.

**Subtle.** Stay. Who shall do't?

**Face.** Get you

Your robes on: I will meet him, as going out.

**Dol.** And what shall I do?

**Face.** Not be seen; away ! [Exit Dol.]

Seem you very reserv'd.

**Subtle.** Enough. [Exit.]

**Face.** [Aloud and retiring.] God be wi' you, sir,  
I pray you let him know that I was here:

His name is Dapper. I would gladly have staid, but -

**Dapper.** [Within.] Captain, I am here.

**Face.** Who's that? - He's come, I think, doctor.

[Enter Dapper.]

Good faith, sir, I was going away.

**Dapper.** In truth,

I am very sorry, captain.

**Face.** But I thought

Sure I should meet you.

**Dapper.** Ay, I am very glad.

I had a scurvy writ or two to make,

And I had lent my watch last night to one

That dines to-day at the sheriff's, and so was robb'd

Of my pass-time.

[Re-enter Subtle in his velvet cap and gown.]

Is this the cunning-man?

**Face.** This is his worship.

**Dapper.** Is he a doctor?

**Face.** Yes.

**Dapper.** And have you broke with him, captain?

**Face.** Ay.

**Dapper.** And how!

**Face.** Faith, he does make the matter, sir, so dainty,  
I know not what to say.

**Dapper.** Not so, good captain.

**Face.** Would I were fairly rid of it, believe me.

**Dapper.** Nay, now you grieve me, sir. Why should you wish so?

I dare assure you, I'll not be ungrateful.

**Face.** I cannot think you will, sir. But the law  
Is such a thing-and then he says, Read's matter  
Falling so lately.

**Dapper.** Read! he was an ass,  
And dealt, sir, with a fool.

**Face.** It was a clerk, sir.

**Dapper.** A clerk !

**Face.** Nay, hear me, sir, you know the law  
Better, I think -

**Dapper.** I should, sir, and the danger:  
You know, I shew'd the statute to you.

**Face.** You did so.

**Dapper.** And will I tell then ! By this hand of flesh.  
Would it might never write good court-i-land more.  
If I discover. What do you think of me,  
That I am a chiaus?

**Face.** What's that?

**Dapper.** The Turk was here.

As one would say, do you think: I am a Turk?

**Face.** I'll tell the doctor so.

**Dapper.** Do, good sweet captain.

**Face.** Come, noble doctor, pray thee let's prevail;  
This is the gentleman, and he is no chiaus.

**Subtle.** Captain, I have return'd you all my answer.  
I would do much, sir, for your love - But this  
I neither may, nor can.

**Face.** Tut, do not say so.

You deal now with a noble fellow, doctor,  
One that will thank you richly; and he is no chiaus:  
Let that, sir, move you.

**Subtle.** Pray you, forbear -

**Face.** He has four angels here.

**Subtle.** You do me wrong, good sir.

**Face.** Doctor, wherein? to tempt you with these spirits!

**Subtle.** To tempt my art and love, sir, to my peril.  
Fore heaven, I scarce can think you are my friend,  
That so would draw me to apparent danger.

**Face.** I draw you ! a horse draw you, and a halter,  
You, and your flies together -

**Dapper.** Nay, good captain.

**Face.** That know no difference of men.

**Subtle.** Good words, sir.

**Face.** Good deeds, sir, doctor dogs-meat. 'Slight, I bring you  
No cheating Clim o' the Cloughs, or Claribels,  
That look as big as five-and-fifty, and flush;  
And spit out secrets like hot custard -

**Dapper.** Captain !

**Face.** Nor any melancholic under-scribe,  
Shall tell the vicar; but a special gentle,  
That is the heir to forty marks a year,  
Consorts with the small poets of the time,  
Is the sole hope of his old grandmother;  
That knows the law, and writes you six fair hands,  
Is a fine clerk, and has his cyphering perfect,  
Will take his oath o' the Greek Testament,  
If need be, in his pocket; and can court  
His mistress out of Ovid.

**Dapper.** Nay, dear captain -

**Face.** Did you not tell me so

**Dapper.** Yes; but I'd have you  
Use master doctor with some more respect.

**Face.** Hang him, proud stag, with his broad velvet head ! -  
But for your sake, I'd choke, ere I would change  
An article of breath with such a puckfist:  
Come, let's be gone. [Going.]

**Subtle.** Pray you let me speak with you.

**Dapper.** His worship calls you, captain.

**Face.** I am sorry  
I e'er embark'd myself in such a business.

**Dapper.** Nay, good sir; he did call you.

**Face.** Will he take then?

**Subtle.** First, hear me -

**Face.** Not a syllable, less you take.

**Subtle.** Pray you, sir -

**Face.** Upon no terms, but an assumpsit.

**Subtle.** Your humour must be law.  
[He takes the four angels.]

**Face.** Why now, sir, talk.  
Now I dare hear you with mine honour. Speak.  
So may this gentleman too.

**Subtle.** Why, sir - [Offering to whisper Face.]

**Face.** No whispering.

**Subtle.** Fore heaven, you do not apprehend the loss  
You do your self in this.

**Face.** Wherein? for what !

**Subtle.** Marry, to be so importunate for one,  
That, when he has it, will undo you all:  
He'll win up all the money in the town.

**Face.** How !

**Subtle.** Yes, and blow up gamester after gamester,  
As they do crackers in a puppet-play.  
If I do give him a familiar,  
Give you him all you play for; never set him:  
For he will have it.

**Face.** You are mistaken, doctor.  
Why, he does ask one but for cups and horses,  
A rifling fly; none of your great familiars.

**Dapper.** Yes, captain, I would have it for all games.

**Subtle.** I told you so.

**Face.** [Taking Dapper aside.] 'Slight, that is a new business !  
I understood you, a tame bird, to fly  
Twice in a term, or so, on Friday nights,  
When you had left the office, for a nag  
Of forty or fifty shillings.

**Dapper.** Ay, 'tis true, sir;  
But I do think now I shall leave the law,  
And therefore -

**Face.** Why, this changes quite the case.  
Do you think that I dare move him?

**Dapper.** If you please, sir;  
All's one to him, I see.

**Face.** What ! for that money  
I cannot with my conscience; nor should you  
Make the request, methinks.

**Dapper.** No, sir, I mean  
To add consideration.

**Face.** Why then, sir,  
I'll try. - [Goes to Subtle.] Say that it were for all games, doctor?

**Subtle.** I say then, not a mouth shall eat for him  
At any ordinary, but on the score,  
That is a gaming mouth, conceive me.

**Face.** Indeed !

**Subtle.** He'll draw you all the treasure of the realm,

If it be set him.

**Face.** Speak you this from art !

**Subtle.** Ay, sir, and reason too, the ground of art.

He is of the only best complexion,

The queen of Fairy loves.

**Face.** What! is he?

**Subtle.** Peace.

He'll overhear you. Sir, should she but see him -

**Face.** What?

**Subtle.** Do not you tell him.

**Face.** Will he win at cards too?

**Subtle.** The spirits of dead Holland, living Isaac,

You'd swear, were in him; such a vigorous luck

As cannot be resisted. 'Slight, he'll put

Six of your gallants to a cloak, indeed.

**Face.** A strange success, that some man shall be born to !

**Subtle.** He hears you, man -

**Dapper.** Sir, I'll not be ingrateful.

**Face.** Faith, I have confidence in his good nature:

You hear, he says he will not be ingrateful.

**Subtle.** Why, as you please; my venture follows yours.

**Face.** Troth, do it, doctor; think him trusty, and make him.

He may make us both happy in an hour;

Win some five thousand pound, and send us two on't.

**Dapper.** Believe it, and I will, sir.

**Face.** And you shall, sir. [Takes him aside.]

You have heard all?

**Dapper.** No, what was't? Nothing, I, sir.

**Face.** Nothing !

**Dapper.** A little, sir.

**Face.** Well, a rare star

Reign'd at your birth.

**Dapper.** At mine, sir! No.

**Face.** The doctor

Swears that you are -

**Subtle.** Nay, captain, you'll tell all now.

**Face.** Allied to the queen of Fairy.

**Dapper.** Who' that I am?

Believe it, no such matter -

**Face.** Yes, and that

You were born with a cawl on your head.

**Dapper.** Who says so!

**Face.** Come,

You know it well enough, though you dissemble it.

**Dapper.** I'fac, I do not: you are mistaken.

**Face.** How !

Swear by your fac, and in a thing so known

Unto the doctor? how shall we, sir, trust you

In the other matter? can we ever think,

When you have won five or six thousand pound,

You'll send us shares in't, by this rate?

**Dapper.** By Jove, sir,

I'll win ten thousand pound, and send you half.

I' fac's no oath.

**Subtle.** No, no, he did but jest.

**Face.** Go to. Go thank the doctor: he's your friend,



To take it so.

**Dapper.** I thank his worship.

**Face.** So !

Another angel.

**Dapper.** Must I?

**Face.** Must you ! 'sight,

What else is thanks! will you be trivial ? - Doctor,

[Dapper gives him the money.]

When must he come for his familiar?

**Dapper.** Shall I not have it with me !

**Subtle.** O, good sir!

There must a world of ceremonies pass;

You must be bath'd and fumigated first:

Besides, the queen of Fairy does not rise

Till it be noon.

**Face.** Not, if she danced, to-night.

**Subtle.** And she must bless it.

**Face.** Did you never see

Her royal grace yet?

**Dapper.** Whom?

**Face.** Your aunt of Fairy?

**Subtle.** Not since she kist him in the cradle, captain;

I can resolve you that.

**Face.** Well, see her grace,

Whate'er it cost you, for a thing that I know.

It will be somewhat hard to compass; but

However, see her. You are made, believe it,

If you can see her. Her grace is a lone woman,

And very rich; and if she take a fancy,

She will do strange things. See her, at any hand.

'Slid, she may hap to leave you all she has:

It is the doctor's fear.

**Dapper.** How will't be done, then?

**Face.** Let me alone, take you no thought. Do you

But say to me, captain, I'll see her grace.

**Dapper.** Captain, I'll see her grace.

**Face.** Enough. [Knocking within.]

**Subtle.** Who's there?

Anon. - Conduct him forth by the back way.

[Aside to Face.]

Sir, against one o'clock prepare yourself;

Till when you must be fasting; only take

Three drops of vinegar in at your nose,

Two at your mouth, and one at either ear;

Then bathe your fingers' ends and wash your eyes,

To sharpen your five senses, and cry hum

Thrice, and then but as often; and then come. [Exit.]

**Face.** Can you remember this ?

**Dapper.** I warrant you.

**Face.** Well then, away. It is but your bestowing

Some twenty nobles 'mong her grace's servants,

And put on a clean shirt: you do not know

What grace her grace may do you in clean linen.

[Exeunt Face and Dapper.]

**Subtle.** [Within.] Come in ! Good wives, I pray you forbear me now;  
Troth I can do you no good till afternoon -

[Re-enters, followed by Drugger.]

What is your name, say you, Abel Drugger ?

**Drugger.** Yes, sir.

**Subtle.** A seller of tobacco ?

**Drugger.** Yes, sir.

**Subtle.** Umph !

Free of the grocers ?

**Drugger.** Ay, an't please you.

**Subtle.** Well -

Your business, Abel?

**Drugger.** This, an't please your worship;  
I am a young beginner, and am building  
Of a new shop, an't like your worship, just  
At corner of a street: - Here is the plot on't -  
And I would know by art, sir, of your worship,  
Which way I should make my door, by necromancy,  
And where my shelves; and which should be for boxes,  
And which for pots. I would be glad to thrive, sir:  
And I was wish'd to your worship by a gentleman,  
One captain Face, that says you know men's planets,  
And their good angels, and their bad.

**Subtle.** I do,

If I do see them -

[Re-enter Face.]

**Face.** What ! my honest Abel !

Thou art well met here.

**Drugger.** Troth, sir, I was speaking,  
Just as your worship came here, of your worship:  
I pray you speak for me to master doctor.

**Face.** He shall do any thing. - Doctor, do you hear?

This is my friend, Abel, an honest fellow;  
He lets me have good tobacco, and he does not  
Sophisticate it with sack-lees or oil,  
Nor washes it in muscadel and grains,  
Nor buries it in gravel, under ground,...  
But keeps it in fine lily pots, that, open'd,  
Smell like conserve of roses, or French beans.

He has his maple block, his silver tongs,  
Winchester pipes, and fire of juniper:  
A neat, spruce, honest fellow, and no goldsmith.

**Subtle.** He is a fortunate fellow, that I am sure on.

**Face.** Already, sir, have you found it? Lo thee, Abel !

**Subtle.** And in right way toward riches -

**Face.** Sir!

**Subtle.** This summer  
He will be of the clothing of his company,  
And next spring call'd to the scarlet; spend what he can.

**Face.** What, and so little beard !

**Subtle.** Sir, you must think,

He may have a receipt to make hair come:  
But he'll be wise, preserve his youth, and fine for't;  
His fortune looks for him another way.  
**Face.** 'Slid, doctor, how canst thou know this so soon,  
I am amused at that !

**Subtle.** By a rule, captain,  
In metoposcopy, which I do work by;  
A certain star in the forehead, which you see not.  
Your chestnut or your olive-colour'd face  
Does never fail: and your long ear doth promise.  
I knew't, by certain spots, too, in his teeth,  
And on the nail of his mercurial finger.

**Face.** Which finger's that !

**Subtle.** His little finger. Look.  
You were born upon a Wednesday ?

**Druggier.** Yes, indeed, sir.

**Subtle.** The thumb, in chiromancy, we give Venus;  
The fore-finger, to Jove; the midst, to Saturn;  
The ring, to Sol; the least, to Mercury,  
Who was the lord, sir, of his horoscope,  
His house of life being Libra; which fore-shew'd,  
He should be a merchant, and should trade with balance.

**Face.** Why, this is strange! Is it not, honest Nab ?

**Subtle.** There is a ship now, coming from Ormus,  
That shall yield him such a commodity  
Of drugs -This is the west, and this the south?  
[Pointing to the plan.]

**Druggier.** Yes, sir.

**Subtle.** And those are your two sides !

**Druggier.** Ay, sir.

**Subtle.** Make me your door, then, south; your broad side, west :  
And on the east side of your shop, aloft,  
Write Mathlai, Tarmiel, and Baraborat;  
Upon the north part, Rael, Velel, Thiel.  
They are the names of those Mercurial spirits,  
That do fright flies from boxes.

**Druggier.** Yes, sir.

**Subtle.** And  
Beneath your threshold, bury me a load-stone  
To draw in gallants that wear spurs: the rest,  
They'll seem to follow.

**Face.** That's a secret, Nab !

**Subtle.** And, on your stall, a puppet, with a vice  
And a court-fucus, to call city-dames:  
You shall deal much with minerals.

**Druggier.** Sir, I have  
At home, already -

**Subtle.** Ay, I know you have arsenic,  
Vitriol, sal-tartar, argaile, alkali,  
Cinoper: I know all. - This fellow, captain,  
Will come, in time, to be a great distiller,  
And give a say - I will not say directly,  
But very fair - at the philosopher's stone.

**Face.** Why, how now, Abel ! is this true ?

**Druggier.** Good captain,  
What must I give ! [Aside to Face.]

**Face.** Nay, I'll not counsel thee.

Thou hear'st what wealth (he says, spend what thou canst,) Thou'rt like to come to.

Drug I would gi' him a crown.

**Face.** A crown! and toward such a fortune ? heart, Thou shalt rather gi' him thy shop. No gold about thee?

**Druggier.** Yes, I have a portague, I have kept this half year.

**Face.** Out on thee, Nab ! 'Slight, there was such an offer Shalt keep't no longer, I'll give't him for thee. - Doctor, Nab prays your worship to drink this and swears He will appear more grateful, as your skill Does raise him in the world.

**Druggier.** I would entreat Another favour of his worship. Face What is't, Nab ?

**Druggier.** But to look over, sir, my almanack, And cross out my ill-days, that I may neither Bargain, nor trust upon them.

**Face.** That he shall, Nab: Leave it, it shall be done, 'gainst afternoon.

**Subtle.** And a direction for his shelves.

**Face.** Now, Nab, Art thou well pleased, Nab ?

**Druggier.** Thank, sir, both your worships.

**Face.** Away. - [Exit Druggier.]

Why, now, you smoaky persecutor of nature ! Now do you see that something's to be done, Beside your beech-coal, and your corsive waters, Your crosslets, crucibles, and cucurbites ! You must have stuff, brought home to you, to work on: And yet you think, I am at no expense In searching out these veins, then following them, Then trying them out. 'Fore God, my intelligence Costs me more money, than my share oft comes to, In these rare works.

**Subtle.** You are pleasant, sir. -

[Re-enter Dol.]

How now !

What says my dainty Dolkin?

**Dol.** Yonder fish-wife Will not away. And there's your giantess, The bawd of Lambeth.

**Subtle.** Heart, I cannot speak with them.

**Dol.** Not afore night, I have told them in a voice, Thorough the trunk, like one of your familiars. But I have spied sir Epicure Mammon -

**Subtle.** Where?

**Dol.** Coming along, at far end of the lane, Slow of his feet, but earnest of his tongue To one that's with him.

**Subtle.** Face, go you, and shift. [Exit Face.]

Dol, you must presently make ready, too.

**Dol.** Why, what's the matter?

**Subtle.** O, I did look for him

With the sun's rising: 'marvel he could sleep.  
This is the day I am to perfect for him  
The magisterium, our great work, the stone;  
And yield it, made, into his hands: of which  
He has, this month, talk'd as he were possess'd.  
And now he's dealing pieces on't away. -  
Methinks I see him entering ordinaries,  
Dispensing for the pox, and plaguy houses,  
Reaching his dose, walking Moor-fields for lepers,  
And offering citizens' wives pomander bracelets,  
As his preservative, made of the elixir;...  
I see no end of his labours. He will make  
Nature asham'd of her long sleep: when art,  
Who's but a step-dame, shall do more then she  
In her best love to mankind, ever could:  
If his dream last, he'll turn the age to gold.

[Exeunt.]

## Ben Jonson - The Alchemist Act II

[Back to \*The Alchemist\* page.](#)

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### ACT THE SECOND

#### SCENE I: An outer room in Lovewit's House.

[Enter Sir Epicure Mammon and Surly.]

**Mammon.** Come on, sir. Now, you set your foot on shore  
In Novo Orbe; here's the rich Peru:  
And there within, sir, are the golden mines,  
Great Solomon's Ophir! he was sailing to't,  
Three years, but we have reach'd it in ten months.  
This is the day, wherein, to all my friends,  
I will pronounce the happy word, BE RICH;  
THIS DAY YOU SHALL BE SPECTATISSIMI.  
You shall no more deal with the hollow dye,  
Or the frail card. No more be at charge of keeping  
The livery-punk for the young heir, that must  
Seal, at all hours, in his shirt: no more,  
If he deny, have him beaten to't, as he is  
That brings him the commodity. No more  
Shall thirst of satin, or the covetous hunger  
Of velvet entrails for a rude-spun cloke,  
To be display'd at madam Augusta's, make  
The sons of Sword and Hazard fall before  
The golden calf, and on their knees, whole nights,  
Commit idolatry with wine and trumpets:  
Or go a feasting after drum and ensign...  
And unto thee I speak it first, BE RICH.  
Where is my Subtle, there! Within, ho!  
**Face.** [Within.] Sir, he'll come to you by and by.

**Mammon.** That is his fire-drake,  
His Lungs, his Zephyrus, he that puffs his coals,  
Till he firk nature up, in her own centre.  
You are not faithful, sir. This night, I'll change  
All that is metal, in my house, to gold:  
And, early in the morning, will I send  
To all the plumbers and the pewterers,  
And buy their tin and lead up; and to Lothbury  
For all the copper.

**Surly.** What, and turn that too?

**Mammon.** Yes, and I'll purchase Devonshire, and Cornwall,  
And make them perfect Indies! you admire now ?

**Surly.** No, faith.

**Mammon.** But when you see th' effects of the Great Medicine,  
Of which one part projected on a hundred  
Of Mercury, or Venus, or the moon,  
Shall turn it to as many of the sun;  
Nay, to a thousand, so ad infinitum:  
You will believe me.

**Surly.** Yes, when I see't, I will....

**Mammon.** Do you think I fable with you? I assure you,  
He that has once the flower of the sun,  
The perfect ruby, which we call elixir,  
Not only can do that, but, by its virtue,  
Can confer honour, love, respect, long life;  
Give safety, valour, yea, and victory,  
To whom he will. In eight and twenty days,  
I'll make an old man of fourscore, a child.

**Surly.** No doubt; he's that already.

**Mammon.** Nay, I mean,  
Restore his years, renew him, like an eagle,  
To the fifth age; make him get sons and daughters,  
Young giants; as our philosophers have done,  
The ancient patriarchs, afore the flood,  
But taking, once a week, on a knife's point,  
The quantity of a grain of mustard of it ;  
Become stout Marses, and beget young Cupids.  
...Tis the secret  
Of nature naturized 'gainst all infections,  
Cures all diseases coming of all causes;  
A month's grief in a day, a year's in twelve;  
And, of what age soever, in a month:  
Past all the doses of your drugging doctors.  
I'll undertake, withall, to fright the plague  
Out of the kingdom in three months.

**Surly.** And I'll  
Be bound, the players shall sing your praises, then,  
Without their poets.

**Mammon.** Sir, I'll do't. Meantime,  
I'll give away so much unto my man,  
Shall serve the whole city, with preservative,  
Weekly; each house his dose, and at the rate -

**Surly.** As he that built the Water-work, does with water !

**Mammon.** You are incredulous.

**Surly.** Faith I have a humour,  
I would not willingly be gull'd. Your stone

Cannot transmute me.

**Mammon.** Pertinax, [my] Surly,  
Will you believe antiquity ? records ?  
I'll shew you a book where Moses and his sister,  
And Solomon have written of the art;  
Ay, and a treatise penn'd by Adam -

**Surly.** How!

**Mammon.** Of the philosopher's stone, and in High Dutch.

**Surly.** Did Adam write, sir, in High Dutch?

**Mammon.** He did;  
Which proves it was the primitive tongue.

**Surly.** What paper ?

**Mammon.** On cedar board.

**Surly.** O that, indeed, they say,  
Will last 'gainst worms.

**Mammon.** 'Tis like your Irish wood,  
'Gainst cob-webs. I have a piece of Jason's fleece, too,  
Which was no other than a book of alchemy,  
Writ in large sheep-skin, a good fat ram-vellum.  
Such was Pythagoras' thigh, Pandora's tub,  
And, all that fable of Medea's charms,  
The manner of our work; the bulls, our furnace,  
Still breathing fire; our argent-vive, the dragon ?  
The dragon's teeth, mercury sublimate,  
That keeps the whiteness, hardness, and the biting;  
And they are gather'd into Jason's helm,  
The alembic, and then sow'd in Mars his field,  
And thence sublimed so often, till they're fix'd.  
Both this, the Hesperian garden, Cadmus' story,  
Jove's shower, the boon of Midas, Argus' eyes,  
Boccace his Demogorgon, thousands more,  
All abstract riddles of our stone;-

[Enter Face, as a servant.]

How now!

Do we succeed ? Is our day come ? and holds it ?

**Face.** The evening will set red upon you, sir;  
You have colour for it, crimson: the red ferment  
Has done his office; three hours hence prepare you  
To see projection.

**Mammon.** Pertinax, my Surly,  
Again I say to thee, aloud, Be rich.  
This day, thou shalt have ingots; and, to-morrow,  
Give lords th' affront. - Is it, my Zephyrus, right?  
Blushes the bolt's-head ?

**Face.** Like a wench with child, sir,  
That were but now discover'd to her master.

**Mammon.** Excellent witty Lungs! - my only care is,  
Where to get stuff enough now, to project on;  
This town will not half serve me.

**Face.** No, sir ! buy  
The covering off o' churches.

**Mammon.** That's true.

**Face.** Yes.  
Let them stand bare, as do their auditory;

Or cap them, new, with shingles.

**Mammon.** No, good thatch:

Thatch will lie light upon the rafters, Lungs. -  
Lungs, I will manumit thee from the furnace,  
I will restore thee thy complexion, Puffe,  
Lost in the embers; and repair this brain,  
Hurt with the fume o' the metals.

**Face.** I have blown, sir,

Hard for your worship; thrown by many a coal,  
When 'twas not beech; weigh'd those I put in, just,  
To keep your heat still even; these blear'd eyes  
Have wak'd to read your several colours, sir,  
Of the pale citron, the green lion, the crow,  
The peacock's tail, the plumed swan.

**Mammon.** And, lastly,

Thou hast descried the flower, the sanguis agni ?

**Face.** Yes, sir.

**Mammon.** Where's master ?

**Face.** At his prayers, sir, he;  
Good man, he's doing his devotions  
For the success.

**Mammon.** Lungs, I will set a period  
To all thy labours; thou shalt be the master  
Of my seraglio.

**Face.** Good, sir.

**Mammon.** But do you hear ?...

Thou art sure thou saw'st it blood ?

**Face.** Both blood and spirit, sir.

**Mammon.** I will have all my beds blown up, not stuf:

Down is too hard: and then, mine oval room  
Fill'd with such pictures as Tiberius took  
From Elephantis, and dull Aretine  
But coldly imitated....My flatterers  
Shall be the pure and gravest of divines,  
That I can get for money. My mere fools,  
Eloquent burgesses, and then my poets  
The same that writ so subtly of the fart,  
Whom I will entertain still for that subject....  
We will be brave, Puffe, now we have the med'cine.  
My meat shall all come in, in Indian shells,  
Dishes of agat set in gold, and studded  
With emeralds, sapphires, hyacinths, and rubies.  
The tongues of carps, dormice, and camels' heels,  
Boil'd in the spirit of sol, and dissolv'd pearl,  
Apicius' diet, 'gainst the epilepsy:  
And I will eat these broths with spoons of amber,  
Headed with diamond and carbuncle.  
My foot-boy shall eat pheasants, calver'd salmons,  
Knots, godwits, lampreys: I myself will have  
The beards of barbels served, instead of sallads;  
Oil'd mushrooms; and the swelling unctuous paps  
Of a fat pregnant sow, newly cut off,  
Drest with an exquisite, and poignant sauce;  
For which, I'll say unto my cook, There's gold,  
Go forth, and be a knight.

**Face.** Sir, I'll go look



A little, how it heightens. [Exit.]

**Mammon.** Do. - My shirts

I'll have of taffeta-sarsnet, soft and light

As cobwebs; and for all my other raiment,

It shall be such as might provoke the Persian,

Were he to teach the world riot anew.

My gloves of fishes and birds' skins, perfumed

With gums of paradise, and eastern air -

**Surly.** And do you think to have the stone with this ?

**Mammon.** No, I do think t' have all this with the stone.

**Surly.** Why, I have heard, he must be homo frugi,

A pious, holy, and religious man,

One free from mortal sin, a very virgin.

**Mammon.** That makes it, sir; he is so: but I buy it;

My venture brings it me. He, honest wretch,

A notable, superstitious, good soul,

Has worn his knees bare, and his slippers bald,

With prayer and fasting for it: and, sir, let him

Do it alone, for me, still. Here he comes.

Not a profane word afore him: 'tis poison. -

[Enter Subtle.]

Good morrow, father.

**Subtle.** Gentle son, good morrow,

And to your friend there. What is he, is with you?

**Mammon.** An heretic, that I did bring along,

In hope, sir, to convert him.

**Subtle.** Son, I doubt

You are covetous, that thus you meet your time

In the just point: prevent your day at morning.

This argues something, worthy of a fear

Of importune and carnal appetite.

Take heed you do not cause the blessing leave you,

With your ungovern'd haste. I should be sorry

To see my labours, now even at perfection,

Got by long watching and large patience,

Not prosper where my love and zeal hath placed them.

Which (heaven I call to witness, with your self,

To whom I have pour'd my thoughts) in all my ends,

Have look'd no way, but unto public good,

To pious uses, and dear charity

Now grown a prodigy with men. Wherein

If you, my son, should now prevaricate,

And, to your own particular lusts employ

So great and catholic a bliss, be sure

A curse will follow, yea, and overtake

Your subtle and most secret ways.

**Mammon.** I know, sir;

You shall not need to fear me: I but come,

To have you confute this gentleman.

**Surly.** Who is,

Indeed, sir, somewhat costive of belief

Toward your stone; would not be gull'd.

**Subtle.** Well, son,

All that I can convince him in, is this,

The WORK IS DONE, bright sol is in his robe.  
We have a medicine of the triple soul,  
The glorified spirit. Thanks be to heaven,  
And make us worthy of it ! - Ulen Spiegel !

**Face.** [Within.] Anon, sir.

**Subtle.** Look well to the register.

And let your heat still lessen by degrees,  
To the aludels.

**Face.** [Within.] Yes, sir.

**Subtle.** Did you look  
O' the bolt's-head yet?

**Face.** [Within.] Which? on D, sir?

**Subtle.** Ay;

What's the complexion?

**Face.** [Within.] Whitish.

**Subtle.** Infuse vinegar,

To draw his volatile substance and his tincture:

And let the water in glass E be filter'd,

And put into the gripe's egg. Lute him well;

And leave him closed in balneo.

**Face.** [Within.] I will, sir.

**Surly.** What a brave language here is ! next to canting.

**Subtle.** I have another work, you never saw, son,  
That three days since past the philosopher's wheel,  
In the lent heat of Athanor; and's become  
Sulphur of Nature.

**Mammon.** But 'tis for me?

**Subtle.** What need you?

You have enough in that is perfect.

**Mammon.** O but -

**Subtle.** Why, this is covetise !

**Mammon.** No, I assure you,

I shall employ it all in pious uses,

Founding of colleges and grammar schools,

Marrying young virgins, building hospitals,

And now and then a church.

[Re-enter Face.]

**Subtle.** How now !

**Face.** Sir, please you,

Shall I not change the filter ?

**Subtle.** Marry, yes;

And bring me the complexion of glass B. [Exit Face.]

**Mammon.** Have you another ?

**Subtle.** Yes, son; were I assured

Your piety were firm, we would not want

The means to glorify it: but I hope the best. -

I mean to tinct C in sand-heat to-morrow,

And give him imbibition.

**Mammon.** Of white oil ?

**Subtle.** No, sir, of red. F is come over the helm too,

I thank my maker, in S. Mary's bath,

And shews lac virginis. Blessed be heaven !

I sent you of his faeces there calcined:

Out of that calx, I have won the salt of mercury.

**Mammon.** By pouring on your rectified water !

**Subtle.** Yes, and reverberating in Athanor.

[Re-enter Face.]

How now! what colour says it?

**Face.** The ground black, sir.

**Mammon.** That's your crow's head ?

**Surly.** Your cock's-comb's, is it not ?

**Subtle.** No, 'tis not perfect. Would it were the crow !

That work wants something.

**Surly.** O, I look'd for this.

The hay's a pitching. [Aside.]

**Subtle.** Are you sure you loosed them

In their own menstrue!

**Face.** Yes, sir, and then married them,

And put them in a bolt's-head nipp'd to digestion,

According as you bade me, when I set

The liquor of Mars to circulation

In the same heat.

**Subtle.** The process then was right.

**Face.** Yes, by the token, sir, the retort brake,

And what was saved was put into the pellican,

And sign'd with Hermes' seal.

**Subtle.** I think 'twas so.

We should have a new amalgama.

**Surly.** O, this ferret

Is rank as any pole-cat. [Aside.]

**Subtle.** But I care not:

Let him e'en die; we have enough beside,

In embrion. H has his white shirt on ?

**Face.** Yes, sir,

He's ripe for inceration, he stands warm,

In his ash-fire. I would not you should let

Any die now, if I might counsel, sir,

For luck's sake to the rest: it is not good.

**Mammon.** He says right.

**Surly.** Ay, are you bolted ! [Aside.]

**Face.** Nay, I know't, sir,

I have seen the ill fortune. What is some three ounces

Of fresh materials ?

**Mammon.** Is't no more?

**Face.** No more, sir,

Of gold, t'amalgame with some six of mercury.

**Mammon.** Away, here's money. What will serve?

**Face.** Ask him, sir.

**Mammon.** How much ?

**Subtle.** Give him nine pound:- you may give him ten.

**Surly.** Yes, twenty, and be cozen'd, do.

**Mammon.** There 'tis. [Gives Face the money.]

**Subtle.** This needs not; but that you will have it so,

To see conclusions of all: for two

Of our inferior works are at fixation,

A third is in ascension. Go your ways.

Have you set the oil of luna in kemia ?

**Face.** Yes, sir.

**Subtle.** And the philosopher's vinegar ?

**Face.** Ay. [Exit.]

**Surly.** We shall have a sallad !

**Mammon.** When do you make projection ?

**Subtle.** Son, be not hasty, I exalt our med'cine,  
By hanging him in balneo vaporoso,  
And giving him solution; then congeal him;  
And then dissolve him; then again congeal him:  
For look, how oft I iterate the work,  
So many times I add unto his virtue.

As, if at first one ounce convert a hundred,  
After his second loose, he'll turn a thousand;  
His third solution, ten; his fourth, a hundred:  
After his fifth, a thousand thousand ounces  
Of any imperfect metal, into pure  
Silver or gold, in all examinations,  
As good as any of the natural mine.

Get you your stuff here against afternoon,  
Your brass, your pewter and your andirons.

**Mammon.** Not those of iron ?

**Subtle.** Yes, you may bring them too:

We'll change all metals.

**Surly.** I believe you in that.

**Mammon.** Then I may send my spits ?

**Subtle.** Yes, and your racks.

**Surly.** And dripping-pans, and pot-hangers, and hooks,  
Shall he not ?

**Subtle.** If he please.

**Surly.** - To be an ass.

**Subtle.** How, sir !

**Mammon.** This gentleman you must bear withal:

I told you he had no faith.

**Surly.** And little hope, sir;

But much less charity, should I gull myself.

**Subtle.** Why, what have you observ'd, sir, in our art,  
Seems so impossible?

**Surly.** But your whole work, no more.

That you should hatch gold in a furnace, sir,  
As they do eggs in Egypt!

**Subtle.** Sir, do you

Believe that eggs are hatch'd so?

**Surly.** If I should?

**Subtle.** Why, I think that the greater miracle.

No egg but differs from a chicken more

Than metals in themselves.

**Surly.** That cannot be.

The egg's ordain'd by nature to that end,

And is a chicken in potentia.

**Subtle.** The same we say of lead and other metals,  
Which would be gold, if they had time.

**Mammon.** And that

Our art doth further.

**Subtle.** Ay, for 'twere absurd

To think that nature in the earth bred gold

Perfect in the instant: something went before.

There must be remote matter.

**Surly.** Ay, what is that?

**Subtle.** Marry, we say -

**Mammon.** Ay, now it heats: stand, father,  
Pound him to dust.

**Subtle.** It is, of the one part,  
A humid exhalation, which we call  
Materia liquida, or the unctuous water;  
On the other part, a certain crass and viscous  
Portion of earth; both which, congregate,  
Do make the elementary matter of gold;  
Which is not yet propria materia,  
But common to all metals and all stones;  
For, where it is forsaken of that moisture,  
And hath more dryness, it becomes a stone:  
Where it retains more of the humid fatness,  
It turns to sulphur, or to quicksilver,  
Who are the parents of all other metals.  
Nor can this remote matter suddenly  
Progress so from extreme unto extreme,  
As to grow gold, and leap o'er all the means.  
Nature doth first beget the imperfect, then  
Proceeds she to the perfect. Of that airy  
And oily water, mercury is engender'd;  
Sulphur of the fat and earthy part; the one,  
Which is the last, supplying the place of male,  
The other of the female, in all metals.  
Some do believe hermaphrodeity,  
That both do act and suffer. But these two  
Make the rest ductile, malleable, extensive.  
And even in gold they are; for we do find  
Seeds of them, by our fire, and gold in them;  
And can produce the species of each metal  
More perfect thence, than nature doth in earth.  
Beside, who doth not see in daily practice  
Art can beget bees, hornets, beetles, wasps,  
Out of the carcasses and dung of creatures;  
Yea, scorpions of an herb, being rightly placed ?  
And these are living creatures, far more perfect  
And excellent than metals.

**Mammon.** Well said, father !

Nay, if he take you in hand, sir, with an argument,  
He'll bray you in a mortar.

**Surly.** Pray you, sir, stay.

Rather than I'll be bray'd, sir, I'll believe  
That Alchemy is a pretty kind of game,  
Somewhat like tricks o' the cards, to cheat a man  
With charming.

**Subtle.** Sir ?

**Surly.** What else are all your terms,  
Whereon no one of your writers 'grees with other !  
Of your elixir, your lac virginis,  
Your stone, your med'cine, and your chrysosperme,  
Your sal, your sulphur, and your mercury,  
Your oil of height, your tree of life, your blood,  
Your marchesite, your tutie, your magnesia,  
Your toad, your crow, your dragon, and your panther;

Your sun, your moon, your firmament, your adrop,  
Your lato, azoch, zernich, chibrit, heautarit,  
And then your red man, and your white woman,  
With all your broths, your menstrues, and materials,...  
Hair o' the head, burnt clouts, chalk, merds, and clay,  
Powder of bones, scalings of iron, glass,  
And worlds of other strange ingredients,  
Would burst a man to name ?

**Subtle.** And all these named,  
Intending but one thing; which art our writers  
Used to obscure their art.

**Mammon.** Sir, so I told him -  
Because the simple idiot should not learn it,  
And make it vulgar.

**Subtle.** Was not all the knowledge  
Of the Aegyptians writ in mystic symbols ?  
Speak not the scriptures oft in parables ?  
Are not the choicest fables of the poets,  
That were the fountains and first springs of wisdom;  
Wrapp'd in perplexed allegories ?

**Mammon.** I urg'd that,  
And clear'd to him, that Sisyphus was damn'd  
To roll the ceaseless stone, only because  
He would have made Ours common. [Dol appears at the door.] -Who is this!

**Subtle.** 'S precious ! - What do you mean ? go in, good  
lady,  
Let me entreat you. [Dol retires.] - Where's this varlet ?

[Re-enter Face.]

**Face.** Sir.

**Subtle.** You very knave ! do you use me thus ?

**Face.** Wherein, sir ?

**Subtle.** Go in and see, you traitor. Go ! [Exit Face.]

**Mammon.** Who is it, sir ?

**Subtle.** Nothing, sir; nothing.

**Mammon.** What's the matter, good sir ?

I have not seen you thus distemper'd: who is't ?

**Subtle.** All arts have still had, sir, their adversaries;  
But ours the most ignorant;

[Re-enter Face.]

What now ?

**Face.** 'Twas not my fault, sir; she would speak with you.

**Subtle.** Would she, sir ! Follow me. [Exit.]

**Mammon.** [stopping him.] Stay, Lungs.

**Face.** I dare not, sir.

**Mammon.** Stay, man; what is she ?

**Face.** A lord's sister, sir.

**Mammon.** How ! pray thee, stay.

**Face.** She's mad, sir, and sent hither -  
He'll be mad too. -

**Mammon.** I warrant thee. -

Why sent hither ?

**Face.** Sir, to be cured.

**Subtle.** [Within.] Why, rascal !

**Face.** Lo you! - Here, sir ! [Exit.]

**Mammon.** 'Fore God, a Bradamante, a brave piece.

**Surly.** Heart, this is a bawdy-house ! I will be burnt else.

**Mammon.** O, by this light, no: do not wrong him. He's

Too scrupulous that way: it is his vice.

No, he's a rare physician, do him right,

An excellent Paracelsian, and has done

Strange cures with mineral physic. He deals all

With spirits, he; he will not hear a word

Of Galen, or his tedious recipes. -

[Re-enter Face.]

How now, Lungs !

**Face.** Softly, sir; speak softly. I meant

To have told your worship all. This must not hear.

**Mammon.** No, he will not be "gull'd:" let him alone.

**Face.** You are very right, sir; she is a most rare scholar,

And is gone mad with studying Broughton's works.

If you but name a word touching the Hebrew,

She falls into her fit, and will discourse

So learnedly of genealogies,

As you would run mad too, to hear her, sir.

**Mammon.** How might one do t' have conference with her, Lungs ?

**Face.** O divers have run mad upon the conference

I do not know, sir. I am sent in haste,

To fetch a vial.

**Surly.** Be not gull'd, sir Mammon.

**Mammon.** Wherein ? pray ye, be patient.

**Surly.** Yes, as you are,

And trust confederate knaves and bawds and whores.

**Mammon.** You are too foul, believe it. - Come here, Ulen,

One word.

**Face.** I dare not, in good faith. [Going.]

**Mammon.** Stay, knave.

**Face.** He is extreme angry that you saw her, sir.

**Mammon.** Drink that. [Gives him money.] What is she

when she's out of her fit ?

**Face.** O, the most affablest creature, sir ! so merry ! So pleasant!...

**Subtle.** [Within.] Ulen !

**Face.** I'll come to you again, sir. [Exit.]

**Mammon.** Surly, I did not think one of your breeding

Would traduce personages of worth.

**Surly.** Sir Epicure,

Your friend to use; yet still, loth to be gull'd:

I do not like your philosophical bawds.

Their stone is lechery enough to pay for,

Without this bait.

**Mammon.** 'Heart, you abuse your self.

I know the lady, and her friends, and means,

The original of this disaster. Her brother

Has told me all.

**Surly.** And yet you never saw her

Till now !

**Mammon.** O yes, but I forgot. I have, believe it,

One of the treacherousest memories, I do think,  
Of all mankind.

**Surly.** What call you her brother ?

**Mammon.** My lord -

He will not have his name known, now I think on't.

**Surly.** A very treacherous memory!

**Mammon.** On my faith -

**Surly.** Tut, if you have it not about you, pass it,  
Till we meet next.

**Mammon.** Nay, by this hand, 'tis true.

He's one I honour, and my noble friend;

And I respect his house.

**Surly.** Heart ! can it be,

That a grave sir, a rich, that has no need,

A wise sir, too, at other times, should thus,

With his own oaths, and arguments, make hard means

To gull himself ? An this be your elixir,

Your lapis mineralis, and your lunary,

Give me your honest trick yet at primero,

Or gleek; and take your lutum sapiensis,

Your menstruum simplex ! I'll have gold before you,

And with less danger....

[Re-enter Face.]

**Face.** Here's one from captain Face, sir, [to Surly.]

Desires you meet him in the Temple-church,

Some half hour hence, and upon earnest business.

Sir, [whispers Mammon.] if you please to quit us, now; and come

Again within two hours, you shall have

My master busy examining o' the works;

And I will steal you in, unto the party,

That you may see her converse. - Sir, shall I say,

You'll meet the captain's worship ?

**Surly.** Sir, I will. - [Walks aside.]

But, by attorney, and to a second purpose.

Now, I am sure it is a bawdy-house;

I'll swear it, were the marshal here to thank me:

The naming this commander doth confirm it.

Don Face ! why he's the most authentic dealer

In these commodities, the superintendent

To all the quainter traffickers in town !...

Him will I prove, by a third person, to find

The subtleties of this dark labyrinth:

Which if I do discover, dear sir Mammon,

You'll give your poor friend leave, though no philosopher,

To laugh: for you that are, 'tis thought, shall weep.

**Face.** Sir, he does pray, you'll not forget.

**Surly.** I will not, sir.

Sir Epicure, I shall leave you. [Exit.]

**Mammon.** I follow you, straight.

**Face.** But do so, good sir, to avoid suspicion.

This gentleman has a parlous head.

**Mammon.** But wilt thou, Ulen,

Be constant to thy promise?

**Face.** As my life, sir.



**Mammon.** And wilt thou insinuate what I am, and praise me,  
And say, I am a noble fellow ?

**Face.** O, what else, sir ?

And that you'll make her royal with the stone,  
An empress; and yourself, king of Bantam.

**Mammon.** Wilt thou do this ?

**Face.** Will, sir !

**Mammon.** Lungs, my Lungs ! I love thee.

**Face.** Send your stuff, sir, that my master  
May busy himself about projection.

**Mammon** Thou hast witch'd me, rogue: take, go.

[Gives him money.]

**Face.** Your jack, and all, sir.

**Mammon.** Thou art a villain - I will send my jack,  
And the weights too. Slave, I could bite thine ear.  
Away, thou dost not care for me.

**Face.** Not I, sir !

**Mammon.** Come, I was born to make thee, my good weasel,  
Set thee on a bench, and have thee twirl a chain  
With the best lord's vermin of 'em all.

**Face.** Away, sir.

**Mammon.** A count, nay, a count palatine -

**Face.** Good, sir, go.

**Mammon.** Shall not advance thee better: no, nor faster. [Exit.]

[Re-enter Subtle and Dol.]

**Subtle.** Has he bit ? has he bit ?

**Face.** And swallow'd too, my Subtle.

I have given him line, and now he plays, i' faith.

**Subtle.** And shall we twitch him ?

**Face.** Thorough both the gills.

A wench is a rare bait, with which a man  
No sooner's taken, but he straight firks mad.

**Subtle.** Dol, my lord What'ts'hums sister, you must now  
Bear your self statelich.

**Dol.** O let me alone.

I'll not forget my race, I warrant you.

I'll keep my distance, laugh and talk aloud;

Have all the tricks of a proud scurvy lady,

And be as rude as her woman.

**Face.** Well said, sanguine !

**Subtle.** But will he send his andirons ?

**Face.** His jack too,

And's iron shoeing-horn; I have spoke to him. Well,  
I must not lose my wary gamester yonder.

**Subtle.** O monsieur Caution, that will not be gull'd

**Face.** Ay,

If I can strike a fine hook into him, now ! -

The Temple-church, there I have cast mine angle.

Well, pray for me. I'll about it. [Knocking without.]

**Subtle.** What, more gudgeons!

Dol, scout, scout ! [Dol goes to the window.] Stay, Face,  
you must go to the door,

Pray God it be my anabaptist.-Who is't, Dol ?

**Dol.** I know him not: he looks like a gold-end-man.

**Subtle.** 'Ods so ! 'tis he, he said he would send what call you him ?

The sanctified elder, that should deal

For Mammon's jack and andirons. Let him in.

Stay, help me off, first, with my gown. [Exit Face with the gown.] Away,

Madam, to your withdrawing chamber. [Exit Dol.] Now,

In a new tune, new gesture, but old language. -

This fellow is sent from one negociates with me

About the stone too; for the holy brethren

Of Amsterdam, the exiled saints; that hope

To raise their discipline by it. I must use him

In some strange fashion, now, to make him admire me. -

[Enter Ananias.]

Where is my drudge? [Aloud.]

[Re-enter Face.]

**Face.** Sir !

**Subtle.** Take away the recipient,

And rectify your menstrue from the phlegma.

Then pour it on the Sol, in the cucurbite,

And let them macerate together.

**Face.** Yes, sir.

And save the ground !

**Subtle.** No: terra damnata

Must not have entrance in the work. - Who are you !

**Ananias.** A faithful brother, if it please you.

**Subtle.** What's that ?

A Lullianist ! a Ripley ? Filius artis ?

Can you sublime and dulcify ? Calcine ?

Know you the sapor pontic ? sapor stiptic ?

Or what is homogene, or heterogene ?

**Ananias.** I understand no heathen language, truly.

**Subtle.** Heathen ! you Knipper-doling ? is Ars sacra,

Or chrysopoeia, or spagyrica,

Or the pamphysic, or panarchic knowledge,

A heathen language!

**Ananias.** Heathen Greek, I take it.

**Subtle.** How ! heathen Greek!

**Ananias.** All's heathen but the Hebrew.

**Subtle.** Sirrah, my varlet, stand you forth and speak to him,

Like a philosopher: answer, in the language.

Name the vexations, and the martyrizations

Of metals in the work.

**Face.** Sir, putrefaction,

Solution, ablution, sublimation,

Cohobation, calcination, ceration, and

Fixation.

**Subtle.** This is heathen Greek, to you, now ! -

And when comes vivification,

**Face.** After mortification.

**Subtle.** What's cohobation ?

**Face.** 'Tis the pouring on

Your aqua regis, and then drawing him off,  
To the trine circle of the seven spheres.  
**Subtle.** What's the proper passion of metals ?  
**Face.** Malleation.  
**Subtle.** What's your ultimum supplicium auri ?  
**Face.** Antimonium.  
**Subtle.** This is heathen Greek to you ! - And what's your mercury ?  
**Face.** A very fugitive, he will be gone, sir.  
**Subtle.** How know you him ?  
**Face.** By his viscosity,  
His oleosity, and his suscitability.  
**Subtle.** How do you sublime him ?  
**Face.** With the calce of egg-shells,  
White marble, talc.  
**Subtle.** Your magisterium, now,  
What's that ?  
**Face.** Shifting, sir, your elements,  
Dry into cold, cold into moist, moist into hot,  
Hot into dry.  
**Subtle.** This is heathen Greek to you still !  
Your lapis philosophicus ?  
**Face.** 'Tis a stone,  
And not a stone; a spirit, a soul, and a body:  
Which if you do dissolve, it is dissolv'd;  
If you coagulate, it is coagulated;  
If you make it to fly, it flieth.  
**Subtle.** Enough. [Exit Face.]  
This is heathen Greek to you ! What are you, sir ?  
**Ananias.** Please you, a servant of the exiled brethren,  
That deal with widows and with orphans' goods;  
And make a just account unto the saints:  
A deacon.  
**Subtle.** O, you are sent from master Wholsome,  
Your teacher ?  
**Ananias.** From Tribulation Wholsome,  
Our very zealous pastor.  
**Subtle.** Good ! I have  
Some orphans' goods to come here.  
**Ananias.** Of what kind, sir ?  
**Subtle.** Pewter and brass, andirons and kitchen-ware,  
Metals, that we must use our medicine on:  
Wherein the brethren may have a pennyworth,  
For ready money.  
**Ananias.** Were the orphans' parents  
Sincere professors ?  
**Subtle.** Why do you ask ?  
**Ananias.** Because  
We then are to deal justly, and give, in truth,  
Their utmost value.  
**Subtle.** 'Slid, you'd cozen else,  
And if their parents were not of the faithful -  
I will not trust you, now I think on it,  
'Till I have talk'd with your pastor. Have you brought money  
To buy more coals ?  
**Ananias.** No, surely.  
**Subtle.** No ! how so ?

**Ananias.** The brethren bid me say unto you, sir,  
Surely, they will not venture any more,  
Till they may see projection.

**Subtle.** How !

**Ananias.** You have had,  
For the instruments, as bricks, and loam, and glasses,  
Already thirty pound; and for materials,  
They say, some ninety more: and they have heard since,  
That one, at Heidelberg, made it of an egg,  
And a small paper of pin-dust.

**Subtle.** What's your name ?

**Ananias.** My name is Ananias.

**Subtle.** Out, the varlet  
That cozen'd the apostles ! Hence, away !  
Flee, mischief ! had your holy consistory  
No name to send me, of another sound,  
Than wicked Ananias ? send your elders  
Hither, to make atonement for you, quickly,  
And give me satisfaction; or out goes  
The fire; and down th' alembecs, and the furnace,  
Piger Henricus, or what not. Thou wretch !  
Both sericon and bufo shall be lost,  
Tell them. All hope of rooting out the bishops,  
Or the antichristian hierarchy, shall perish,  
If they stay threescore minutes: the aqueity,  
Terreity, and sulphureity  
Shall run together again, and all be annull'd,  
Thou wicked Ananias ! [Exit Ananias.] This will fetch 'em,  
And make them haste towards their gulling more.  
A man must deal like a rough nurse, and fright  
Those that are froward, to an appetite.

[Re-enter Face in his uniform, followed by Drugger.]

**Face.** He is busy with his spirits, but we'll upon him.

**Subtle.** How now ! what mates, what Baiards have we here ?

**Face.** I told you, he would be furious. - Sir, here's Nab,  
Has brought you another piece of gold to look on:  
-We must appease him. Give it me, - and prays you,  
You would devise - what is it, Nab ?

**Drugger.** A sign, sir.

**Face.** Ay, a good lucky one, a thriving sign, doctor.

**Subtle.** I was devising now.

**Face.** 'Slight, do not say so,  
He will repent he gave you any more -  
What say you to his constellation, doctor,  
The Balance ?

**Subtle.** No, that way is stale, and common.  
A townsman born in Taurus, gives the bull,  
Or the bull's-head: in Aries, the ram,  
A poor-device ! No, I will have his name  
Form'd in some mystic character; whose radii,  
Striking the senses of the passers by,  
Shall, by a virtual influence, breed affections,  
That may result upon the party owns it:  
As thus -

**Face.** Nab !

**Subtle.** He shall have a bel, that's Abel;  
And by it standing one whose name is Dee,  
In a rug gown, there's D, and Rug, that's drug:  
And right anenst him a dog snarling er;  
There's Drugger, Abel Drugger. That's his sign.  
And here's now mystery and hieroglyphic!

**Face.** Abel, thou art made.

**Drugger.** Sir, I do thank his worship.

**Face.** Six o' thy legs more will not do it, Nab.  
He has brought you a pipe of tobacco, doctor.

**Drugger.** Yes, sir:

I have another thing I would impart -

**Face.** Out with it, Nab.

**Drugger.** Sir, there is lodged, hard by me,  
A rich young widow -

**Face.** Good ! a bona roba ?

**Drugger.** But nineteen, at the most.

**Face.** Very good, Abel.

**Drugger.** Marry, she's not in fashion yet; she wears  
A hood, but it stands a cop.

**Face.** No matter, Abel.

**Drugger.** And I do now and then give her a fucus -

**Face.** What ! dost thou deal, Nab ?

**Subtle.** I did tell you, captain.

**Drugger.** And physic too, sometime, sir; for which she trusts me  
With all her mind. She's come up here of purpose  
To learn the fashion.

**Face.** Good (his match too !) - On, Nab.

**Drugger.** And she does strangely long to know her fortune.

**Face.** 'Ods lid, Nab, send her to the doctor, hither.

**Drugger.** Yes, I have spoke to her of his worship already;  
But she's afraid it will be blown abroad,  
And hurt her marriage.

**Face.** Hurt it ! 'tis the way

To heal it, if 'twere hurt; to make it more  
Follow'd and sought: Nab, thou shalt tell her this.  
She'll be more known, more talk'd of; and your widows  
Are ne'er of any price till they be famous;  
Their honour is their multitude of suitors:  
Send her, it may be thy good fortune. What I  
Thou dost not know.

**Drugger.** No, sir, she'll never marry  
Under a knight: her brother has made a vow.

**Face.** What ! and dost thou despair, my little Nab,  
Knowing what the doctor has set down for thee,  
And seeing so many of the city dubb'd ?

One glass o' thy water, with a madam I know  
Will have it done, Nab: what's her brother, a knight ?

**Drugger.** No, sir, a gentleman newly warm in his land, sir,  
Scarce cold in his one and twenty, that does govern  
His sister here; and is a man himself

Of some three thousand a year, and is come up  
To learn to quarrel, and to live by his wits,  
And will go down again, and die in the country.

**Face.** How! to quarrel ?

**Drugger.** Yes, sir, to carry quarrels,  
As gallants do; to manage them by line.  
**Face.** 'Slid, Nab, the doctor is the only man  
In Christendom for him. He has made a table,  
With mathematical demonstrations,  
Touching the art of quarrels: he will give him  
An instrument to quarrel by. Go, bring them both,  
Him and his sister. And, for thee, with her  
The doctor happ'ly may persuade. Go to:  
'Shalt give his worship a new damask suit  
Upon the premisses.

**Subtle.** O, good captain !

**Face.** He shall;

He is the honestest fellow, doctor. - Stay not,  
No offers; bring the damask, and the parties.

**Drugger.** I'll try my power, sir.

**Face.** And thy will too, Nab.

**Subtle.** 'Tis good tobacco, this ! what is't an ounce ?

**Face.** He'll send you a pound, doctor.

**Subtle.** O, no.

**Face.** He will do't.

It is the goodest soul ! - Abel, about it.

Thou shalt know more anon. Away, be gone. -

[Exit Abel Drugger.]

A miserable rogue, and lives with cheese,  
And has the worms. That was the cause, indeed,  
Why he came now: he dealt with me in private,  
To get a med'cine for them.

**Subtle.** And shall, sir. This works.

**Face.** A wife, a wife for one of us, my dear Subtle !  
We'll e'en draw lots, and he that fails, shall have  
The more in goods....

**Subtle.** Rather the less: for she may be so light  
She may want grains.

**Face.** Ay, or be such a burden,

A man would scarce endure her for the whole.

**Subtle.** Faith, best let's see her first, and then determine.

**Face.** Content: but Dol must have no breath on't.

**Subtle.** Mum.

Away you, to your Surly yonder, catch him.

**Face.** 'Pray God I have not staid too long.

**Subtle.** I fear it.

[Exeunt.]

## Ben Jonson - The Alchemist Act III

[Back to \*The Alchemist\* page.](#)

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# ACT THE THIRD

## SCENE I: The Lane before Lovewit's House.

[Enter Tribulation Wholesome, and Ananias.]

**Tribulation.** These chastisements are common to the saints,  
And such rebukes we of the separation  
Must bear with willing shoulders, as the trials  
Sent forth to tempt our frailties.

**Ananias.** In pure zeal,  
I do not like the man, he is a heathen,  
And speaks the language of Canaan, truly.

**Tribulation.** I think him a profane person indeed.

**Ananias.** He bears  
The visible mark of the beast in his forehead.  
And for his stone, it is a work of darkness,  
And with philosophy blinds the eyes of man.

**Tribulation.** Good brother, we must bend unto all means,  
That may give furtherance to the holy cause.

**Ananias.** Which his cannot: the sanctified cause  
Should have a sanctified course.

**Tribulation.** Not always necessary:  
The children of perdition are oft-times  
Made instruments even of the greatest works:  
Beside, we should give somewhat to man's nature,  
The place he lives in, still about the fire,  
And fume of metals, that intoxicate  
The brain of man, and make him prone to passion.  
Where have you greater atheists than your cooks ?  
Or more profane, or choleric, than your glass-men ?  
More antichristian than your bell-founders ?  
What makes the devil so devilish, I would  
Sathan, our common enemy, but his being  
Perpetually about the fire, and boiling  
Brimstone and arsenic ? We must give, I say,  
Unto the motives, and the stirrers up  
Of humours in the blood. It may be so,  
When as the work is done, the stone is made,  
This heat of his may turn into a zeal,  
And stand up for the beauteous discipline,...  
We must await his calling, and the coming  
Of the good spirit. You did fault, t' upbraid him  
With the brethren's blessing of Heidelberg, weighing  
What need we have to hasten on the work,  
For the restoring of the silenced saints,  
Which ne'er will be, but by the philosopher's stone.  
And so a learned elder, one of Scotland,  
Assured me; aurum potabile being  
The only med'cine, for the civil magistrate,  
T' incline him to a feeling of the cause;  
And must be daily used in the disease.

**Ananias.** I have not edified more, truly, by man;  
Not since the beautiful light first shone on me:

And I am sad my zeal hath so offended.

**Tribulation.** Let us call on him then.

**Ananias.** The motion's good,  
And of the spirit; I will knock first. [Knocks.] Peace be within !

[The door is opened, and they enter.]

SCENE II: A Room in Lovewit's House.

[Enter Subtle, followed by Tribulation and Ananias.]

**Subtle.** O, are you come? 'twas time. Your threescore minutes  
Were at last thread, you see; and down had gone  
Furnus acediae, turris circulatorius:  
Lembec, bolt's-head, retort and pelican  
Had all been cinders. - Wicked Ananias !  
Art thou return'd ? nay then, it goes down yet.

**Tribulation.** Sir, be appeased; he is come to humble  
Himself in spirit, and to ask your patience,  
If too much zeal hath carried him aside  
From the due path.

**Subtle.** Why, this doth qualify !

**Tribulation.** The brethren had no purpose, verily,  
To give you the least grievance: but are ready  
To lend their willing hands to any project  
The spirit and you direct.

**Subtle.** This qualifies more !

**Tribulation.** And for the orphans' goods, let them be valued,  
Or what is needful else to the holy work,  
It shall be numbered; here, by me, the saints,  
Throw down their purse before you.

**Subtle.** This qualifies most !

Why, thus it should be, now you understand.  
Have I discours'd so unto you of our stone,  
And of the good that it shall bring your cause ?  
Shew'd you (beside the main of hiring forces  
Abroad, drawing the Hollanders, your friends,  
From the Indies, to serve you, with all their fleet)  
That even the med'cinal use shall make you a faction,  
And party in the realm ? As, put the case,  
That some great man in state, he have the gout,  
Why, you but send three drops of your elixir,  
You help him straight: there you have made a friend.  
Another has the palsy or the dropsy,  
He takes of your incombustible stuff,  
He's young again: ...A lord that is a leper,  
A knight that has the bone-ache, or a squire  
That hath both these, you make them smooth and sound,  
With a bare fricace of your med'cine: still  
You increase your friends.

**Tribulation.** Ay, it is very pregnant.

**Subtle.** And then the turning of this lawyer's pewter  
To plate at Christmas; -

**Ananias.** Christ-tide, I pray you.

**Subtle.** Yet, Ananias !



**Ananias.** I have done.

**Subtle.** Or changing

His parcel gilt to massy gold. You cannot  
But raise you friends. Withal, to be of power  
To pay an army in the field, to buy  
The king of-France out of his realms, or Spain  
Out of his Indies. What can you not do  
Against lords spiritual or temporal,  
That shall oppone you ?

**Tribulation.** Verily, 'tis true.

We may be temporal lords ourselves, I take it.

**Subtle.** You may be any thing, and leave off to make

Long-winded exercises; or suck up  
Your ha! and hum! in a tune. I not deny,  
But such as are not graced in a state,

May, for their ends, be adverse in religion,

And get a tune to call the flock together:

For, to say sooth, a tune does much with women,

And other phlegmatic people; it is your bell.

**Ananias.** Bells are profane; a tune may be religious.

**Subtle.** No warning with you ! then farewell my patience.

'Slight, it shall down: I will not be thus tortured.

**Tribulation.** I pray you, sir.

**Subtle.** All shall perish. I have spoke it.

**Tribulation.** Let me find grace, sir, in your eyes; the man

He stands corrected: neither did his zeal,

But as yourself, allow a tune somewhere.

Which now, being tow'rd the stone, we shall not need.

**Subtle.** No, nor your holy vizard, to win widows

To give you legacies; or make zealous wives

To rob their husbands for the common cause:

Nor take the start of bonds broke but one day,

And say, they were forfeited by providence.

Nor shall you need o'er night to eat huge meals,

To celebrate your next day's fast... Nor cast

Before your hungry hearers scrupulous bones;

As whether a Christian may hawk or hunt,

Or whether matrons of the holy assembly

May lay their hair out, or wear doublets,

Or have that idol starch about their linen.

**Ananias.** It is indeed an idol.

**Tribulation.** Mind him not, sir.

I do command thee, spirit of zeal, but trouble,

To peace within him ! Pray you, sir, go on.

**Subtle.** Nor shall you need to libel 'gainst the prelates,

And shorten so your ears against the hearing

Of the next wire-drawn grace. Nor of necessity

Rail against plays, to please the alderman

Whose daily custard you devour: nor lie

With zealous rage till you are hoarse. Not one

Of these so singular arts. Nor call your selves

By names of Tribulation, Persecution,

Restraint, Long-patience, and such like, affected

By the whole family or wood of you,

Only for glory, and to catch the ear

Of the disciple.

**Tribulation.** Truly, sir, they are  
Ways that the godly brethren have invented,  
For propagation of the glorious cause,  
As very notable means, and whereby also  
Themselves grow soon, and profitably, famous.

**Subtle.** O, but the stone, all's idle to it ! nothing !  
The art of angels, nature's miracle,  
The divine secret that doth fly in clouds  
From east to west; and whose tradition  
Is not from men, but spirits.

**Ananias.** I hate traditions;  
I do not trust them.

**Tribulation.** Peace !

**Ananias.** They are popish all.  
I will not peace: I will not -

**Tribulation.** Ananias !

**Ananias.** Please the profane, to grieve the godly; I may not.

**Subtle.** Well, Ananias, thou shalt overcome.

**Tribulation.** It is an ignorant zeal that haunts him, sir:

But truly, else, a very faithful brother,  
A botcher, and a man, by revelation,  
That hath a competent knowledge of the truth.

**Subtle.** Has he a competent sum there in the bag  
To buy the goods within ? I am made guardian,  
And must, for charity, and conscience sake,  
Now see the most be made for my poor orphan;  
Though I desire the brethren too good gainers:  
There they are within. When you have view'd, and bought 'em,  
And ta'en the inventory of what they are,  
They are ready for projection; there's no more  
To do: cast on the med'cine, so much silver  
As there is tin there, so much gold as brass,  
I'll give't you in by weight.

**Tribulation.** But how long time,  
Sir, must the saints expect yet ?

**Subtle.** Let me see,  
How's the moon now ? Eight, nine, ten days hence,  
He will be silver potate; then three days  
Before he citronise: Some fifteen days,  
The magisterium will be perfected.

**Ananias.** About the second day of the third week,  
In the ninth month !

**Subtle.** Yes, my good Ananias.

**Tribulation.** What will the orphan's goods arise to, think you ?

**Subtle.** Some hundred marks, as much as fill'd three cars,  
Unladed now: you'll make six millions of them.-  
But I must have more coals laid in.

**Tribulation.** How !

**Subtle.** Another load,  
And then we have finish'd. We must now increase  
Our fire to ignis ardens, we are past  
Fimus equinus, balnei, cineris,  
And all those lenter heats. If the holy purse  
Should with this draught fall low, and that the saints  
Do need a present sum, I have a trick  
To melt the pewter, you shall buy now, instantly,

And with a tincture make you as good Dutch dollars  
As any are in Holland.

**Tribulation.** Can you so ?

**Subtle.** Ay, and shall 'bide the third examination.

Anu. It will be joyful tidings to the brethren.

**Subtle.** But you must carry it secret.

**Tribulation.** Ay; but stay,  
This act of coining, is it lawful ?

**Ananias.** Lawful

We know no magistrate: or, if we did,  
This is foreign coin.

**Subtle.** It is no coining, sir.

It is but casting.

**Tribulation.** Ha ! you distinguish well:  
Casting of money may be lawful.

**Ananias.** 'Tis, sir.

**Tribulation.** Truly, I take it so.

**Subtle.** There is no scruple,  
Sir, to be made of it; believe Ananias:  
This case of conscience he is studied in.

**Tribulation.** I'll make a question of it to the brethren.

**Ananias.** The brethren shall approve it lawful, doubt not.  
Where shall it be done ? [Knocking without.]

**Subtle.** For that we'll talk anon.

There's some to speak with me. Go in, I pray you,  
And view the parcels. That's the inventory.  
I'll come to you straight. [Exeunt Tribulation and Ananias.]  
Who is it ? - Face ! appear.

[Enter Face in his uniform.]

How now ! good prize !

**Face.** Good pox ! yond' costive cheater  
Never came on.

**Subtle.** How then ?

**Face.** I have walk'd the round  
Till now, and no such thing.

**Subtle.** And have you quit him ?

**Face.** Quit him ! an hell would quit him too, he were happy.

Slight ! would you have me stalk like a mill-jade,  
All day, for one that will not yield us grains ?

I know him of old.

**Subtle.** O, but to have gull'd him,  
Had been a mastery.

**Face.** Let him go, black boy !  
And turn thee, that some fresh news may possess thee.  
A noble count, a don of Spain, my dear  
Delicious compeer, and my party-bawd,  
Who is come hither private for his conscience,  
And brought munition with him, six great slops,  
Bigger than three Dutch hoys, beside round trunks,  
Furnished with pistols, and pieces of eight,  
Will straight be here, my rogue, to have thy bath,  
(That is the colour,) and to make his battery  
Upon our Dol, our castle, our cinque-port,  
Our Dover pier, our what thou wilt. Where is she !

She must prepare perfumes, delicate linen,  
The bath in chief, a banquet, and her wit...  
Where is the doxy ?

**Subtle.** I'll send her to thee:

And but dispatch my brace of little John Leydens,  
And come again my self.

**Face.** Are they within then ?

**Subtle.** Numbering the sum.

**Face.** How much ?

**Subtle.** A hundred marks, boy. [Exit.]

**Face.** Why, this is a lucky day. Ten pounds of Mammon !

Three of my clerk ! a portague of my grocer !

This of the brethren ! beside reversions,

And states to come in the widow, and my count !

My share to-day will not be bought for forty -

[Enter Dol.]

**Dol.** What ?

**Face.** Pounds, dainty Dorothy ! art thou so near ?

**Dol.** Yes; say, lord general, how fares our camp ?

**Face.** As with the few that had entrench'd themselves

Safe, by their discipline, against a world, Dol,

And laugh'd within those trenches, and grew fat

With thinking on the booties, Dol, brought in

Daily by their small parties. This dear hour,

A doughty don is taken with my Dol;

And thou mayst make his ransom what thou wilt....

**Dol.** What is he, general ?

**Face.** An adalantado,

A grandee, girl. Was not my Dapper here yet ?

**Dol.** No.

**Face.** Nor my Drugger ?

**Dol.** Neither.

**Face.** A pox on 'em,

They are so long a furnishing ! such stinkards

Would not be seen upon these festival days. -

[Re-enter Subtle.]

How now ! have you done ?

**Subtle.** Done. They are gone: the sum

Is here in bank, my Face. I would we knew

Another chapman now would buy 'em outright.

**Face.** 'Slid, Nab shall do't against he have the widow

To furnish household.

**Subtle.** Excellent, well thought on:

Pray God he come.

**Face.** I pray he keep away

Till our new business be o'erpast.

**Subtle.** But, Face,

How cam'st thou by this secret don ?

**Face.** A spirit

Brought me th' intelligence in a paper here,

As I was conjuring yonder in my circle

For Surly; I have my flies abroad. Your bath

Is famous, Subtle, by my means... His great  
Verdugoship has not a jot of language;  
So much the easier to be cozen'd, my Dolly.  
He will come here in a hired coach, obscure,  
And our own coachman, whom I have sent as guide,  
No creature else. [Knocking without.] Who's that?  
[Exit Dol.]

**Subtle.** It is not he ?

**Face.** O no, not yet this hour.

[Re-enter Dol.]

**Subtle.** Who is't?

**Dol.** Dapper, Your clerk.

**Face.** God's will then, queen of Fairy,  
On with your tire; [Exit DOL.] and, doctor, with your robes.  
Let's dispatch him for God's sake.

**Subtle.** 'Twill be long.

**Face.** I warrant you, take but the cues I give you,  
It shall be brief enough. [Goes to the window.] 'Slight, here are more !  
Abel, and I think the angry boy, the heir,  
That fain would quarrel.

**Subtle.** And the widow ?

**Face.** No, Not that I see. Away! [Exit Subtle.]

[Enter Dapper.]

O sir, you are welcome.  
The doctor is within a moving for you;  
I have had the most ado to win him to it! -  
He swears you'll be the darling of the dice:  
He never heard her highness dote till now.  
Your aunt has given you the most gracious words  
That can be thought on.

**Dapper.** Shall I see her grace ?

**Face.** See her, and kiss her too. -

[Enter Abel, followed by Kastril.]

What, honest Nab !  
Hast brought the damask ?

**Nab.** No, sir; here's tobacco.

**Face.** 'Tis well done, Nab: thou'lt bring the damask too ?

**Drugger.** Yes: here's the gentleman, captain, master Kastril,  
I have brought to see the doctor.

**Face.** Where's the widow?

**Drugger.** Sir, as he likes, his sister, he says, shall come.

**Face.** O, is it so ! good time. Is your name Kastril, sir ?

**Kastril.** Ay, and the best of the Kastrils, I'd be sorry else,  
By fifteen hundred a year. Where is the doctor ?

My mad tobacco-boy, here, tells me of one  
That can do things: has he any skill ?

**Face.** Wherein, sir?

**Kastril.** To carry a business, manage a quarrel fairly,  
Upon fit terms.

**Face.** It seems, sir, you are but young

About the town, that can make that a question.

**Kastril.** Sir, not so young, but I have heard some speech  
Of the angry boys, and seen them take tobacco;  
And in his shop; and I can take it too.  
And I would fain be one of 'em, and go down  
And practise in the country.

**Face.** Sir, for the duello,  
The doctor, I assure you, shall inform you,  
To the least shadow of a hair; and shew you  
An instrument he has of his own making,  
Wherewith no sooner shall you make report  
Of any quarrel, but he will take the height on't  
Most instantly, and tell in what degree  
Of safety it lies in, or mortality.  
And how it may be borne, whether in a right line,  
Or a half circle; or may else be cast  
Into an angle blunt, if not acute:  
All this he will demonstrate. And then, rules  
To give and take the lie by.

**Kastril.** How ! to take it ?

**Face.** Yes, in oblique he'll shew you, or in circle;  
But never in diameter. The whole town  
Study his theorems, and dispute them ordinarily  
At the eating academies.

**Kastril.** But does he teach  
Living by the wits too ?

**Face.** Any thing whatever.  
You cannot think that subtlety but he reads it.  
He made me a captain. I was a stark pimp,  
Just of your standing, 'fore I met with him;  
It is not two months since. I'll tell you his method:  
First, he will enter you at some ordinary.

**Kastril.** No, I'll not come there: you shall pardon me.

**Face.** For why, sir ?

**Kastril.** There's gaming there, and tricks.

**Face.** Why, would you be  
A gallant, and not game !

**Kastril.** Ay, 'twill spend a man.

**Face.** Spend you ! it will repair you when you are spent:  
How do they live by their wits there, that have vented  
Six times your fortunes ?

**Kastril.** What, three thousand a year !

**Face.** Ay, forty thousand.

**Kastril.** Are there such ?

**Face.** Ay, sir,  
And gallants yet. Here's a young gentleman  
Is born to nothing, - [Points to Dapper.] forty marks a year  
Which I count nothing: - he is to be initiated,  
And have a fly of the doctor. He will win you,  
By irresistible luck, within this fortnight,  
Enough to buy a barony. They will set him  
Upmost, at the groom porters, all the Christmas:  
And for the whole year through, at every place,  
Where there is play, present him with the chair;  
The best attendance, the best drink; sometimes  
Two glasses of Canary, and pay nothing;

The purest linen, and the sharpest knife...  
You shall have your ordinaries bid for him,  
As play-houses for a poet; and the master  
Pray him aloud to name what dish he affects,  
Which must be butter'd shrimps: and those that drink  
To no mouth else, will drink to his, as being  
The goodly president mouth of all the board.

**Kastril.** Do you not gull one ?

**Face.** 'Ods my life ! do you think it ?

You shall have a cast commander, (can but get  
In credit with a glover, or a spurrier,  
For some two pair of either's ware aforehand,)  
Will, by most swift posts, dealing [but] with him,  
Arrive at competent means to keep himself,...  
And be admired for't. .

**Kastril.** Will the doctor teach this?

**Face.** He will do more, sir: when your land is gone,  
As men of spirit hate to keep earth long,  
In a vacation, when small money is stirring,  
And ordinaries suspended till the term,  
He'll shew a perspective, where on one side  
You shall behold the faces and the persons  
Of all sufficient young heirs in town,  
Whose bonds are current for commodity;  
On th' other side, the merchants' forms, and others,  
That without help of any second broker,  
Who would expect a share, will trust such parcels:  
In the third square, the very street and sign  
Where the commodity dwells, and does but wait  
To be deliver'd, be it pepper, soap,  
Hops, or tobacco, oat-meal, woad, or cheeses.  
All which you may so handle, to enjoy  
To your own use, and never stand obliged.

**Kastril.** I'faith ! is he such a fellow ?

**Face.** Why, Nab here knows him.

And then for making matches for rich widows,  
Young gentlewomen, heirs, the fortunat'st man !  
He's sent to, far and near, all over England,  
To have his counsel, and to know their fortunes.

**Kastril.** God's will, my suster shall see him.

**Face.** I'll tell you, sir,

What he did tell me of Nab. It's a strange thing ! -  
By the way, you must eat no cheese, Nab, it breeds melancholy,  
And that same melancholy breeds worms; but pass it:-  
He told me, honest Nab here was ne'er at tavern  
But once in's life.

**Drugger.** Truth, and no more I was not.

**Face.** And then he was so sick -

**Drugger.** Could he tell you that too ?

**Face.** How should I know it ?

**Drugger.** In troth we had been a shooting,  
And had a piece of fat ram-mutton to supper,  
That lay so heavy o' my stomach -

**Face.** And he has no head

To bear any wine; for what with the noise of the fidlers,  
And care of his shop, for he dares keep no servants -

**Drugger.** My head did so ach -

**Face.** And he was fain to be brought home,  
The doctor told me: and then a good old woman -

**Drugger.** Yes, faith, she dwells in Sea-coal-lane, - did cure me,  
With sodden ale, and pellitory of the wall;  
Cost me but two-pence. I had another sickness  
Was worse than that.

**Face.** Ay, that was with the grief  
Thou took'st for being cess'd at eighteen-pence,  
For the water-work.

**Drugger.** In truth, and it was like  
T' have cost me almost my life.

**Face.** Thy hair went off ?

**Drugger.** Yes, sir; 'twas done for spite.

**Face.** Nay, so says the doctor.

**Kastril.** Pray thee, tobacco-boy, go fetch my suster;  
I'll see this learned boy before I go;  
And so shall she.

**Face.** Sir, he is busy now:  
But if you have a sister to fetch hither,  
Perhaps your own pains may command her sooner;  
And he by that time will be free.

**Kastril.** I go. [Exit.]

**Face.** Drugger, she's thine: the damask! - [Exit Abel.] Subtle and I  
Must wrestle for her. [Aside.] - Come on, master Dapper,  
You see how I turn clients here away,  
To give your cause dispatch: have you perform'd  
The ceremonies were enjoind you !

**Dapper.** Yes, of the vinegar,  
And the clean shirt.

**Face.** 'Tis well: that shirt may do you  
More worship than you think. Your aunt's a-fire,  
But that she will not shew it, t' have a sight of you.  
Have you provided for her grace's servants ?

**Dapper.** Yes, here are six score Edward shillings.

**Face.** Good !

**Dapper.** And an old Harry's sovereign.

**Face.** Very good !

**Dapper.** And three James shillings, and an Elizabeth groat,  
Just twenty nobles.

**Face.** O, you are too just.  
I would you had had the other noble in Maries.

**Dapper.** I have some Philip and Maries.

**Face.** Ay, those same  
Are best of all: where are they ? Hark, the doctor.

[Enter Subtle, disguised like a priest of Fairy, with a stripe of cloth.]

**Subtle.** [In a feigned voice.] Is yet her grace's cousin come?

**Face.** He is come.

**Subtle.** And is he fasting ?

**Face.** Yes.

**Subtle.** And hath cried hum ?

**Face.** Thrice, you must answer.

**Dapper.** Thrice.

**Subtle.** And as oft buz ?



**Face.** If you have, say.

**Dapper.** I have.

**Subtle.** Then, to her cuz,

Hoping that he hath vinegar'd his senses,  
As he was bid, the Fairy queen dispenses,  
By me, this robe, the petticoat of fortune;  
Which that he straight put on, she doth importune.  
And though to fortune near be her petticoat,  
Yet nearer is her smock, the queen doth note:  
And therefore, ev'n of that a piece she hath sent,  
Which, being a child, to wrap him in was rent;  
And prays him for a scarf he now will wear it,  
With as much love as then her grace did tear it,  
About his eyes, [They blind him with the rag.] to shew he is fortunate.  
And, trusting unto her to make his state,  
He'll throw away all worldly pelf about him;  
Which that he will perform, she doth not doubt him.

**Face.** She need not doubt him, sir. Alas, he has nothing,  
But what he will part withal as willingly,  
Upon her grace's word - throw away your purse -  
As she would ask it: - handkerchiefs and all -

[He throws away, as they bid him.]

She cannot bid that thing, but he'll obey. -  
If you have a ring about you, cast it off,  
Or a silver seal at your wrist; her grace will send  
Her fairies here to search you, therefore deal  
Directly with her highness: if they find  
That you conceal a mite, you are undone.

**Dapper.** Truly, there's all.

**Face.** All what !

**Dapper.** My money; truly.

**Face.** Keep nothing that is transitory about you.  
Bid Dol play music. [Aside to Subtle.] - Look, the elves are come  
[Dol plays on the cittern within.]  
To pinch you, if you tell not truth. Advise you.  
[They pinch him.]

**Dapper.** O ! I have a paper with a spur-ryal in't.

**Face.** Ti, ti.

They knew't, they say.

**Subtle.** Ti, ti, ti, ta. He has more yet.

**Face.** Ti, ti-ti-ti. In the other pocket ? [Aside to Sub.]

**Subtle.** Titi, titi, titi, titi, titi.

They must pinch him or he will never confess, they say.  
[They pinch him again.]

**Dapper.** O, O !

**Face.** Nay, pray you hold: he is her grace's nephew,  
Ti, ti, ti? What care you! good faith, you shall care. -  
Deal plainly, sir, and shame the fairies. Shew  
You are innocent.

**Dapper.** By this good light, I have nothing.

**Subtle.** Ti, ti, ti, ti, to, ta. He does equivocate, she says:  
Ti, ti do ti, ti ti do, ti da; and swears by the light when he is blinded.

**Dapper.** By this good dark, I have nothing but a half-crown  
Of gold about my wrist, that my love gave me;

And a leaden heart I wore since she forsook me.  
**Face.** I thought 'twas something. And would you incur  
Your aunt's displeasure for these trifles ? Come,  
I had rather you had thrown away twenty half-crowns.  
[Takes it off.]  
You may wear your leaden heart still. -

[Enter Dol hastily.]

How now !

**Subtle.** What news, Dol ?

**Dol.** Yonder's your knight, sir Mammon.

**Face.** 'Ods lid, we never thought of him till now !  
Where is he ?

**Dol.** Here hard by: he is at the door.

**Subtle.** And you are not ready, now ! Dol, get his suit.  
[Exit Dol.]

He must not be sent back.

**Face.** O by no means.

What shall we do with this same puffin here,  
Now he's on the spit ?

**Subtle.** Why, lay him back awhile,  
With some device.

[Re-enter Dol with Face's clothes.]

-Ti, ti, ti, ti, ti, ti, Would her grace speak with me !

I come. - Help, Dol ! [Knocking without.]

**Face.** [Speaks through the key-hole.] Who's there? sir Epicure,  
My master's in the way. Please you to walk  
Three or four turns, but till his back be turn'd,  
And I am for you. - Quickly, Dol !

**Subtle.** Her grace

Commends her kindly to you, master Dapper.

**Dapper.** I long to see her grace.

**Subtle.** She now is set

At dinner in her bed, and she has sent you  
From her own private trencher, a dead mouse,  
And a piece of gingerbread, to be merry withal,  
And stay your stomach, lest you faint with fasting:  
Yet if you could hold out till she saw you, she says,  
It would be better for you.

**Face.** Sir, he shall

Hold out, an 'twere this two hours, for her highness;  
I can assure you that. We will not lose  
All we have done. -

**Subtle.** He must not see, nor speak  
To any body, till then.

**Face.** For that we'll put, sir,  
A stay in's mouth.

**Subtle.** Of what !

**Face.** Of gingerbread.

Make you it fit. He that hath pleas'd her grace  
Thus far, shall not now crinkle for a little. -

Gape sir, and let him fit you.

[They thrust a gag of gingerbread in his mouth.]

**Subtle.** Where shall we now bestow him ?

**Dol.** In the privy.

**Subtle.** Come along, sir,

I now must shew you Fortune's privy lodgings.

**Face.** Are they perfum'd, and his bath ready ?

**Subtle.** All. Only the fumigation's somewhat strong.

**Face.** [Speaking through the key-hole.] Sir Epicure, I am yours, sir, by and by.

[Exeunt with Dapper.]

## Ben Jonson - The Alchemist Act IV

[Back to \*The Alchemist\* page.](#)

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### ACT THE FOURTH

#### SCENE I: A room in Lovewit's House.

[Enter Face and Mammon.]

**Face.** O sir, you are come in the only finest time. -

**Mammon.** Where's master ?

**Face.** Now preparing for projection, sir.

Your stuff will be all changed shortly.

**Mammon.** Into gold ?

**Face.** To gold and silver, sir.

**Mammon.** Silver I care not for.

**Face.** Yes, sir, a little to give beggars.

**Mammon.** Where's the lady ?

**Face.** At hand here. I have told her such brave things of you,

Touching your bounty, and your noble spirit -

**Mammon.** Hast thou ?

**Face.** As she is almost in her fit to see you.

But, good sir, no divinity in your conference,

For fear of putting her in rage. -

**Mammon.** I warrant thee.

**Face.** Six men [sir] will not hold her down: and then,

If the old man should hear or see you -

**Mammon.** Fear not.

**Face.** The very house, sir, would run mad. You know it,

How scrupulous he is, and violent,

'Gainst the least act of sin. Physic, or mathematics,

Poetry, state, or bawdry, as I told you,

She will endure, and never startle; but

No word of controversy.

**Mammon.** I am school'd, good Ulen.

**Face.** And you must praise her house, remember that,

And her nobility.

**Mammon.** Let me alone:

No herald, no, nor antiquary, Lungs,

Shall do it better. Go.

**Face.** Why, this is yet

A kind of modern happiness, to have

Dol Common for a great lady. [Aside, and exit.]

**Mammon.** Now, Epicure,  
Heighten thy self, talk to her all in gold;  
Rain her as many showers as Jove did drops  
Unto his Danae; shew the god a miser,  
Compared with Mammon. What! the stone will do't.  
She shall feel gold, taste gold... I will be puissant,  
And mighty in my talk to her. -

[Re-enter Face with Dol richly dressed.]

Here she comes.

**Face.** To him, Dol, suckle him; - This is the noble knight,  
I told your ladyship -

**Mammon.** Madam, with your pardon,  
I kiss your vesture.

**Dol.** Sir, I were uncivil  
If I would suffer that; my lip to you, sir.

**Mammon.** I hope my lord your brother be in health, lady.

**Dol.** My lord, my brother is, though I no lady, sir.

**Face.** Well said, my Guinea bird. [Aside.]

**Mammon.** Right noble madam -

**Face.** O, we shall have most fierce idolatry. [Aside.]

**Mammon.** 'Tis your prerogative.

**Dol.** Rather your courtesy.

**Mammon.** Were there nought else t' enlarge your virtues to me,  
These answers speak your breeding, and your blood.

**Dol.** Blood we boast none, sir, a poor baron's daughter.

**Mammon.** Poor ! and gat you ? profane not....

**Dol.** Sir, although  
We may be said to want the gilt and trappings,  
The dress of honour, yet we strive to keep  
The seeds and the materials.

**Mammon.** I do see  
The old ingredient, virtue, was not lost,  
Nor the drug money used to make your compound.  
There is a strange nobility in your eye,  
This lip, that chin ! methinks you do resemble  
One of the Austriac princes.

**Face.** Very like !  
Her father was an Irish costarmonger. [Aside.]

**Mammon.** The house of Valois just had such a nose,  
And such a forehead yet the Medici  
Of Florence boast.

**Dol.** Troth, and I have been liken'd  
To all these princes.

**Face.** I'll be sworn, I heard it.

**Mammon.** I know not how ! it is not any one,  
But e'en the very choice of all their features.

**Face.** I'll in, and laugh. [Aside and exit.]

**Mammon.** A certain touch, or air,  
That sparkles a divinity, beyond  
An earthly beauty !

**Dol.** O, you play the courtier.

**Mammon.** Good lady, give me leave -

**Dol.** In faith, I may not,

To mock me, sir.

**Mammon.** To burn in this sweet flame;  
The phoenix never knew a nobler death.

**Dol.** Nay, now you court the courtier, and destroy  
What you would build: this art, sir, in your words,  
Calls your whole faith in question.

**Mammon.** By my soul -

**Dol.** Nay, oaths are made of the same air, sir.

**Mammon.** Nature

Never bestow'd upon mortality  
A more unblamed, a more harmonious feature;  
She play'd the step-dame in all faces else:  
Sweet madam, let me be particular -

**Dol.** Particular, sir ! I pray you know your distance.

**Mammon.** In no ill sense, sweet lady; but to ask  
How your fair graces pass the hours ? I see  
You are lodg'd here, in the house of a rare man,  
An excellent artist; but what's that to you ?

**Dol.** Yes, sir; I study here the mathematics,  
And distillation.

**Mammon.** O, I cry your pardon.

He's a divine instructor ! can extract  
The souls of all things by his art; call all  
The virtues, and the miracles of the sun,  
Into a temperate furnace; teach dull nature  
What her own forces are. A man, the emperor  
Has courted above Kelly; sent his medals  
And chains, to invite him.

**Dol.** Ay, and for his physic, sir -

**Mammon.** Above the art of Aesculapius,  
That drew the envy of the thunderer !  
I know all this, and more.

**Dol.** Troth, I am taken, sir,  
Whole with these studies, that contemplate nature.

**Mammon.** It is a noble humour; but this form  
Was not intended to so dark a use.  
Had you been crooked, foul, of some coarse mould,  
A cloister had done well; but such a feature  
That might stand up the glory of a kingdom,  
To live recluse ! is a mere solaecism,  
Though in a nunnery. It must not be.

I muse, my lord your brother will permit it:  
You should spend half my land first, were I he.  
Does not this diamond better on my finger,  
Than in the quarry ?

**Dol.** Yes.

**Mammon.** Why, you are like it.  
You were created, lady, for the light.  
Here, you shall wear it; take it, the first pledge  
Of what I speak, to bind you to believe me.

**Dol.** In chains of adamant ?

**Mammon.** Yes, the strongest bands.  
And take a secret too - here, by your side,  
Doth stand this hour, the happiest man in Europe.

**Dol.** You are contented, sir ?

**Mammon.** Nay, in true being,

The envy of princes and the fear of states.

**Dol.** Say you so, sir Epicure ?

**Mammon.** Yes, and thou shalt prove it,  
Daughter of honour. I have cast mine eye  
Upon thy form, and I will rear this beauty  
Above all styles.

**Dol.** You mean no treason, sir ?

**Mammon.** No, I will take away that jealousy.  
I am the lord of the philosopher's stone,  
And thou the lady.

**Dol.** How, sir ! have you that ?

**Mammon.** I am the master of the mastery.  
This day the good old wretch here o' the house  
Has made it for us: now he's at projection.  
Think therefore thy first wish now, let me hear it;  
And it shall rain into thy lap, no shower,  
But floods of gold, whole cataracts, a deluge,  
To get a nation on thee.

**Dol.** You are pleased, sir,

To work on the ambition of our sex.

**Mammon.** I am pleased the glory of her sex should know,  
This nook, here, of the Friars is no climate  
For her to live obscurely in, to learn  
Physic and surgery, for the constable's wife  
Of some odd hundred in Essex; but come forth,  
And taste the air of palaces; eat, drink  
The toils of empirics, and their boasted practice;  
Tincture of pearl, and coral, gold and amber;  
Be seen at feasts and triumphs; have it ask'd,  
What miracle she is ? set all the eyes  
Of court a-fire, like a burning glass,  
And work them into cinders, when the jewels  
Of twenty states adorn thee, and the light  
Strikes out the stars I that, when thy name is mention'd,  
Queens may look pale; and we but shewing our love,  
Nero's Poppaea may be lost in story !  
Thus will we have it.

**Dol.** I could well consent, sir.

But, in a monarchy, how will this be ?

The prince will soon take notice, and both seize  
You and your stone, it being a wealth unfit  
For any private subject.

**Mammon.** If he knew it.

**Dol.** Yourself do boast it, sir.

**Mammon.** To thee, my life.

**Dol.** O, but beware, sir ! you may come to end  
The remnant of your days in a loth'd prison,  
By speaking of it.

**Mammon.** 'Tis no idle fear:

We'll therefore go withal, my girl, and live  
In a free state, where we will eat our mullets,  
Soused in high-country wines, sup pheasants eggs,  
And have our cockles boil'd in silver shells;  
Our shrimps to swim again, as when they liv'd,  
In a rare butter made of dolphins milk,  
Whose cream does look like opals;...

....And thou shalt have thy wardrobe  
Richer than nature's, still to change thy self,  
And vary oftener, for thy pride, than she,  
Or art, her wise and almost-equal servant.

[Re-enter Face.]

**Face.** Sir, you are too loud. I hear you every word  
Into the laboratory. Some fitter place;  
The garden, or great chamber above. How like you her ?  
**Mammon.** Excellent ! Lungs. There's for thee. [Gives him money.]  
**Face.** But do you hear ?  
Good sir, beware, no mention of the rabins.  
**Mammon.** We think not on 'em. [Exeunt Mammon and Dol.]  
**Face.** O, it is well, sir. - Subtle !

[Enter Subtle.]

Dost thou not laugh?  
**Subtle.** Yes; are they gone ?  
**Face.** All's clear.  
**Subtle.** The widow is come.  
**Face.** And your quarrelling disciple ?  
**Subtle.** Ay.  
**Face.** I must to my captainship again then.  
**Subtle.** Stay, bring them in first.  
**Face.** So I meant. What is she ?  
A bonnibel ?  
**Subtle.** I know not.  
**Face.** We'll draw lots:  
You'll stand to that ?  
**Subtle.** What else ?  
**Face.** O, for a suit,  
To fall now like a curtain, flap !  
**Subtle.** To the door, man.  
**Face.** You'll have the first kiss, 'cause I am not ready. [Exit.]  
**Subtle.** Yes, and perhaps hit you through both the nostrils.  
**Face.** [within.] Who would you speak with ?  
**Kastril.** [within.] Where's the captain ?  
**Face.** [within.] Gone, sir.  
About some business.  
**Kastril.** [Within.] Gone !  
**Face.** [Within.] He'll return straight.  
But master doctor, his lieutenant, is here.

[Enter Kastril, followed by Dame Pliant.]

**Subtle.** Come near, my worshipful boy, my terrae fili,  
That is, my boy of land make thy approaches:  
Welcome; I know thy lusts, and thy desires,  
And I will serve and satisfy them. Begin,  
Charge me from thence, or thence, or in this line;  
Here is my centre: ground thy quarrel.  
**Kastril.** You lie.  
**Subtle.** How, child of wrath and anger ! the loud lie ?  
For what, my sudden boy ?

**Kastril.** Nay, that look you to,  
I am aforehand.

**Subtle.** O, this is no true grammar,  
And as ill logic ! You must render causes, child,  
Your first and second intentions, know your canons  
And your divisions, moods, degrees, and differences,  
Your predicaments, substance, and accident,  
Series extern and intern, with their causes,  
Efficient, material, formal, final,  
And have your elements perfect ?

**Kastril.** What is this !  
The angry tongue he talks in ? [Aside.]

**Subtle.** That false precept,  
Of being afore-hand, has deceived a number,  
And made them enter quarrels, often-times,  
Before they were aware; and afterward,  
Against their wills.

**Kastril.** How must I do then, sir ?

**Subtle.** I cry this lady mercy: she should first  
Have been saluted. [Kisses her.] I do call you lady,  
Because you are to be one, ere 't be long,  
My soft and buxom widow.

**Kastril.** Is she, i'faith?

**Subtle.** Yes, or my art is an egregious liar.

**Kastril.** How know you !

**Subtle.** By inspection on her forehead,  
And subtlety of her lip, which must be tasted  
Often, to make a judgment. [Kisses her again.] 'Slight, she melts  
Like a myrobolane: - here is yet a line,  
In rivo frontis, tells me he is no knight.

**Dame Pliant.** What is he then, sir ?

**Subtle.** Let me see your hand.  
O, your linea fortunæ makes it plain;  
And stella here in monte Veneris.  
But, most of all, junctura annularis.  
He is a soldier, or a man of art, lady,  
But shall have some great honour shortly.

**Dame Pliant.** Brother,  
He's a rare man, believe me !

[Re-enter Face, in his uniform.]

**Kastril.** Hold your peace.  
Here comes the t' other rare man; - 'Save you, captain.

**Face.** Good master Kastril! Is this your sister ?

**Kastril.** Ay, sir.  
Please you to kuss her, and be proud to know her.

**Face.** I shall be proud to know you, lady. [Kisses her.]

**Dame Pliant.** Brother,  
He calls me lady too.

**Kastril.** Ay, peace: I heard it. [Takes her aside.]

**Face.** The count is come.

**Subtle.** Where is he ?

**Face.** At the door.

**Subtle.** Why, you must entertain him.

**Face.** What will you do with these the while ?



**Subtle.** Why, have them up, and shew them  
Some fustian book, or the dark glass.

**Face.** Fore God,

She is a delicate dab-chick ! I must have her. [Exit.]

**Subtle.** Must you ! ay, if your fortune will you must. -

Come, sir, the captain will come to us presently:

I'll have you to my chamber of demonstrations,

Where I will shew you both the grammar, and logic,

And rhetoric of quarrelling: my whole method

Drawn out in tables; and my instrument,

That hath the several scales upon't, shall make you

Able to quarrel at a straw's-breadth by moonlight.

And, lady I'll have you look in a glass,

Some half an hour, but to clear your eye-sight,

Against you see your fortune; which is greater,

Than I may judge upon the sudden, trust me.

[Exit, followed by Kastiril and Dame Pliant.]

[Re-enter Face.]

**Face.** Where are you, doctor ?

**Subtle.** [Within.] I'll come to you presently.

**Face.** I will have this same widow, now I have seen her,  
On any composition.

[Re-enter Subtle.]

**Subtle.** What do you say ?

**Face.** Have you disposed of them ?

**Subtle.** I have sent them up.

**Face.** Subtle, in troth, I needs must have this widow.

**Subtle.** Is that the matter ?

**Face.** Nay, but hear me.

**Subtle.** Go to,

If you rebel once, Dol shall know it all:

Therefore be quiet, and obey your chance.

**Face.** Nay, thou art so violent now - Do but conceive....

**Subtle.** I will not treat with thee; what ! sell my fortune ?

'Tis better than my birth-right. Do not murmur:

Win her, and carry her. If you grumble, Dol

Knows it directly.

**Face.** Well, sir, I am silent.

Will you go help to fetch in Don in state? [Exit.]

**Subtle.** I follow you, sir: we must keep Face in awe,  
Or he will over-look us like a tyrant.

[Re-enter Face, introducing Surly disguised as a Spaniard.]

Brain of a tailor ! who comes here ? Don John !

**Surly.** Senores, beso las manos a vuestras mercedes....

**Subtle.** He looks in that deep ruff like a head in a platter,  
Serv'd in by a short cloak upon two trestles.

**Face.** Or, what do you say to a collar of brawn, cut down  
Beneath the souse, and wriggled with a knife ?

**Subtle.** 'Slud, he does look too fat to be a Spaniard.

**Face.** Perhaps some Fleming or some Hollander got him  
In d' Alva's time; count Egmont's bastard.

**Subtle.** Don,

Your scurvy, yellow, Madrid face is welcome.

**Surly.** Gratia.

**Subtle.** He speaks out of a fortification.

Pray God he have no squibs in those deep sets.

**Surly.** Por dios, senores, muy linda casa !

**Subtle.** What says he ?

**Face.** Praises the house, I think;

I know no more but's action.

**Subtle.** Yes, the casa,

My precious Diego, will prove fair enough

To cozen you in. Do you mark ? you shall

Be cozen'd, Diego.

**Face.** Cozen'd, do you see,

My worthy Donzel, cozen'd.

**Surly.** Entiendo.

**Subtle.** Do you intend it! so do we, dear Don.

Have you brought pistolets, or portagues,

My solemn Don? - Dost thou feel any?

**Face.** [Feels his pockets.] Full.

**Subtle.** You shall be emptied, Don, pumped and drawn Dry, as they say.

**Face.** Milked, in troth, sweet Don.

**Subtle.** See all the monsters; the great lion of all, Don.

**Surly.** Con licencia, se puede ver a esta senora ?

**Subtle.** What talks he now ?

**Face.** Of the senora.

**Subtle.** O, Don,

That is the lioness, which you shall see

Also, my Don.

**Face.** 'Slid, Subtle, how shall we do?

**Subtle.** For what ?

**Face.** Why Dol's employ'd, you know.

**Subtle.** That's true.

'Fore heaven, I know not: he must stay, that's all.

**Face.** Stay ! that he must not by no means.

**Subtle.** No ! why ?

**Face.** Unless you'll mar all. 'Slight, he will suspect it:

And then he will not pay, not half so well....

**Subtle.** What shall we do then ?

**Face.** Think: you must be sudden.

**Surly.** Entiendo que la senora es tan hermosa, pue codicio

tan verla, coma la bien aventuranza de mi vida.

**Face.** Mi vida! 'Slid, Subtle, he puts me in mind o' the widow.

What dost thou say to draw her to it, ha !

And tell her 'tis her fortune ? all our venture

Now lies upon't....

What dost thou think on't, Subtle !

**Subtle.** Who, I ? why -

**Face.** The credit of our house too is engaged.

**Subtle.** You made me an offer for my share erewhile.

What wilt thou give me, i' faith ?

**Face.** O, by that light

I'll not buy now: You know your doom to me.

E'en take your lot, obey your chance, sir; win her,

And wear her out, for me.

**Subtle.** 'Slight, I'll not work her then.

**Face.** It is the common cause; therefore bethink you.

Dol else must know it, as you said.

**Subtle.** I care not.

**Surly.** Senores, porque se tarda tanto ?

**Subtle.** Faith, I am not fit, I am old.

**Face.** That's now no reason, sir.

**Surly.** Puede ser de hazer burla de mi amor ?

**Face.** You hear the Don too ! by this air, I call,

And loose the hinges: Dol !

**Subtle.** A plague of hell -

**Face.** Will you then do ?

**Subtle.** You are a terrible rogue !

I'll think of this: will you, sir, call the widow ?

**Face.** Yes, and I'll take her too with all her faults,

Now I do think on't better.

**Subtle.** With all my heart, sir;

Am I discharg'd o' the lot ?

**Face.** As you please.

**Subtle.** Hands. [They take hands.]

**Face.** Remember now, that upon any change,

You never claim her.

**Subtle.** Much good joy, and health to you, sir.

Marry a whore ! fate, let me wed a witch first.

**Surly.** Por estas honradas barbas -

**Subtle.** He swears by his beard.

Dispatch, and call the brother too. [Exit Face.]

**Surly.** Tengo duda, senores, que no me hagan alguna traycion.

**Subtle.** How, issue on ? yes, praesto, sennor. Please you

Enthratha the chambratha, worthy don:

Where if you please the fates, in your bathada,

You shall be soaked, and stroked and tubb'd, and rubb'd,

And scrubb'd, and fubb'd, dear don, before you go.

You shall in faith, my scurvy baboon don.

Be curried, claw'd and flaw'd, and taw'd, indeed.

I will the heartlier go about it now,...

To be revenged on this impetuous Face:

The quickly doing of it is the grace.

[Exeunt Subtle and Surly.]

SCENE II: Another room in the same.

[Enter Face, Kastril, and Dame Pliant.]

**Face.** Come, lady: I knew the doctor would not leave

Till he had found the very nick of her fortune.

**Kastril.** To be a countess, say you, a Spanish countess, sir ?

**Dame Pliant.** Why, is that better than an English countess ?

**Face.** Better ! 'Slight, make you that a question, lady !

**Kastril.** Nay, she is a fool, captain, you must pardon her.

**Face.** Ask from your courtier, to your inns-of-court-man,

To your mere milliner; they will tell you all,

Your Spanish gennet is the best horse; your Spanish

Stoup is the best garb: your Spanish beard  
Is the best cut; your Spanish ruffs are the best  
Wear; your Spanish pavin the best dance;  
Your Spanish titillation in a glove  
The best perfume: and for your Spanish pike,  
And Spanish blade, let your poor captain speak -  
Here comes the doctor.

[Enter Subtle, with a paper.]

**Subtle.** My most honour'd lady,  
For so I am now to style you, having found  
By this my scheme, you are to undergo  
An honourable fortune, very shortly.  
What will you say now, if some -

**Face.** I have told her all, sir;  
And her right worshipful brother here, that she shall be  
A countess; do not delay them, sir: a Spanish countess.

**Subtle.** Still, my scarce-worshipful captain, you can keep  
No secret ! Well, since he has told you, madam,  
Do you forgive him, and I do.

**Kastril.** She shall do that, sir;  
I'll look to't, 'tis my charge.

**Subtle.** Well then: nought rests  
But that she fit her love now to her fortune.

**Dame Pliant.** Truly I shall never brook a Spaniard.

**Subtle.** No !

**Dame Pliant.** Never since eighty-eight could I abide them,  
And that was some three year afore I was born, in truth.

**Subtle.** Come, you must love him, or be miserable;  
Choose which you will.

**Face.** By this good rush, persuade her,  
She will cry strawberries else within this twelve-month.

**Subtle.** Nay, shads and mackerel, which is worse.

**Face.** Indeed, sir !

**Kastril.** 'Ods lid, you shall love him, or I'll kick you.

**Dame Pliant.** Why, I'll do as you will have me, brother.

**Kastril.** Do,  
Or by this hand I'll maul you.

**Face.** Nay, good sir,  
Be not so fierce.

**Subtle.** No, my enraged child;  
She will be ruled. What, when she comes to taste  
The pleasures of a countess ! to be courted -

**Face.** And kiss'd, and ruffled !

**Subtle.** Ay, behind the hangings

**Face.** And then come forth in pomp !...

**Subtle.** Is serv'd  
Upon the knee !

**Face.** And has her pages, ushers,  
Footmen, and coaches -

**Subtle.** Her six mares -

**Face.** Nay, eight !

**Subtle.** To hurry her through London, to the Exchange,  
Bethlem, the china-houses -

**Face.** Yes, and have

The citizens gape at her, and praise her tines,  
And my lord's goose-turd bands, that rides with her!  
**Kastril.** Most brave ! By this hand, you are not my suster,  
If you refuse.  
**Dame Pliant.** I will not refuse, brother.

[Enter Surly.]

**Surly.** Que es esto, senores, que no venga? Esta tardanza me mata !  
**Face.** It is the count come:  
The doctor knew he would be here by his art.  
**Subtle.** En gallanta madama, Don ! gallantissima !  
**Surly.** Por todos los dioses, la mas acabada hermosura,  
que he visto en mi vida !  
**Face.** Is't not a gallant language that they speak ?  
**Kastril.** An admirable language ! Is't not French ?  
**Face.** No, Spanish, sir.  
**Kastril.** It goes like law French,  
And that, they say, is the courtliest. language.  
**Face.** List, sir.  
**Surly.** El sol ha perdido su lumbre, con el esplendor que  
trae esta dama! Valgame dios!  
**Face.** He admires your sister.  
**Kastril.** Must not she make curt'sy?  
**Subtle.** 'Ods will, she must go to him, man, and kiss him !  
It is the Spanish fashion, for the women  
To make first court.  
**Face.** 'Tis true he tells you, sir:  
His art knows all.  
**Surly.** Porque no se acude ?  
**Kastril.** He speaks to her, I think.  
**Face.** That he does, sir.  
**Surly.** Por el amor de dios, que es esto que se tarda ?  
**Kastril.** Nay, see: she will not understand him ! gull, Noddy.  
**Dame Pliant.** What say you, brother?  
**Kastril.** Ass, my suster,  
Go kuss him, as the cunning man would have you;  
I'll thrust a pin in your buttocks else.  
**Face.** O no, sir.  
**Surly.** Senora mia, mi persona esta muy indigna de allegar a tanta hermosura.  
**Face.** Does he not use her bravely ?  
**Kastril.** Bravely, i' faith !  
**Face.** Nay, he will use her better.  
**Kastril.** Do you think so ?  
**Surly.** Senora, si sera sererida, entremonos.

[Exit with Dame Pliant.]

**Kastril.** Where does he carry her ?  
**Face.** Into the garden, sir;  
Take you no thought: I must interpret for her.  
**Subtle.** Give Dol the word. [Aside to Face, who goes out.] - Come, my fierce child, advance,  
We'll to our quarrelling lesson again.  
**Kastril.** Agreed.  
I love a Spanish boy with all my heart.  
**Subtle.** Nay, and by this means, sir, you shall be brother

To a great count.

**Kastril.** Ay, I knew that at first.

This match will advance the house of the Kastrils.

**Subtle.** 'Pray God your sister prove but pliant !

**Kastril.** Why,

Her name is so, by her other husband.

**Subtle.** How !

**Kastril.** The widow Pliant. Knew you not that ?

**Subtle.** No faith, sir;

Yet, by erection of her figure, I guest it.

Come, let's go practise.

**Kastril.** Yes, but do you think, doctor,

I e'er shall quarrel well ?

**Subtle.** I warrant you.

[Exeunt.]

SCENE III: Another room in the same.

[Enter Dol in her fit of raving, followed by Mammon.]

**Dol.** For after Alexander's death -

**Mammon.** Good lady -

**Dol.** That Perdiccas and Antigonus were slain,

The two that stood, Seleuc' and Ptolomee -

**Mammon.** Madam.

**Dol.** Make up the two legs, and the fourth beast,

That was Gog-north, and Egypt-south: which after

Was call'd Gog-iron-leg, and South-iron-leg -

**Mammon.** Lady -

**Dol.** And then Gog-horned. So was Egypt, too:

Then Egypt-clay-leg, and Gog-clay-leg -

**Mammon.** Sweet madam.

**Dol.** And last Gog-dust, and Egypt-dust, which fall

In the last link of the fourth chain. And these

Be stars in story, which none see, or look at -

**Mammon.** What shall I do ?

**Dol.** For, as he says, except

We call the rabbins, and the heathen Greeks -

**Mammon.** Dear lady.

**Dol.** To come from Salem, and from Athens,

And teach the people of Great Britain -

[Enter Face hastily, in his servant's dress.]

**Face.** What's the matter, sir ?

**Dol.** To speak the tongue of Eber, and Javan -

**Mammon.** O, she's in her fit.

**Dol.** We shall know nothing -

**Face.** Death, sir,

We are undone !

**Dol.** Where then a learned linguist

Shall see the ancient used communion

Of vowels and consonants -

**Face.** My master will hear !

**Dol.** A wisdom, which Pythagoras held most high -

**Mammon.** Sweet honourable lady !

**Dol.** To comprise

All sounds of voices, in few marks of letters -

**Face.** Nay, you must never hope to lay her now.

[They all speak together.]

**Dol.** And so we may arrive by Talmud skill,

And profane Greek, to raise the building up

Of Helen's house against the Ismaelite,

King of Thogarma, and his habergions

Brimstony, blue, and fiery; and the force

Of King Abaddon, and the beast of Cittim;

Which rabbi David Kimchi, Onkelos,

And Aben Ezra do interpret Rome.

**Face.** How did you put her into't ?

**Mammon.** Alas, I talk'd

Of a fifth monarchy I would erect,

With the philosopher's stone, by chance, and she

Falls on the other four straight.

**Face.** Out of Broughton !

I told you so. 'Slid, stop her mouth.

**Mammon.** Is't best ?

**Face.** She'll never leave else. If the old man hear her,

We are but faeces, ashes.

**Subtle.** [within.] What's to do there ?

**Face.** O, we are lost ! Now she hears him, she is quiet.

[Enter Subtle, they run different ways.]

**Mammon.** Where shall I hide me !

**Subtle.** How! what sight is here ?

Close deeds of darkness, and that shun the light !

Bring him again. Who is he? What, my son !

O, I have lived too long.

**Mammon.** Nay, good, dear father,

There was no unchaste purpose.

**Subtle.** Not ! and flee me,

When I come in?

**Mammon.** That was my error.

**Subtle.** Error !

Guilt, guilt, my son: give it the right name. No marvel,

If I found check in our great work within,

When such affairs as these were managing !

**Mammon.** Why, have you so ?

**Subtle.** It has stood still this half hour:

And all the rest of our less works gone back.

Where is the instrument of wickedness,

My lewd false drudge ?

**Mammon.** Nay, good sir, blame not him;

Believe me, 'twas against his will or knowledge:

I saw her by chance.

**Subtle.** Will you commit more sin,

To excuse a varlet ?

**Mammon.** By my hope, 'tis true, sir.

**Subtle.** Nay, then I wonder less, if you, for whom

The blessing was prepared, would so tempt heaven,

And lose your fortunes.

**Mammon.** Why, sir ?

**Subtle.** This will retard  
The work, a month at least.

**Mammon.** Why, if it do,  
What remedy ? But think it not, good father:  
Our purposes were honest.

**Subtle.** As they were,  
So the reward will prove. [A loud explosion within.] - How now ! ah me !  
God, and all saints be good to us. -

[Re-enter Face.]

What's that?

**Face.** O sir, we are defeated ! all the works  
Are flown in fumo, every glass is burst:  
Furnace, and all rent down ! as if a bolt  
Of thunder had been driven through the house.  
Retorts, receivers, pelicans, bolt-heads,  
All struck in shivers !

[Subtle falls down as in a swoon.]

Help, good sir ! alas,  
Coldness, and death invades him. Nay, sir Mammon,  
Do the fair offices of a man ! you stand,  
As you were readier to depart than he.

[Knocking within.]

Who's there? my lord her brother is come.

**Mammon.** Ha, Lungs !

**Face.** His coach is at the door. Avoid his sight,  
For he's as furious as his sister's mad.

**Mammon.** Alas !

**Face.** My brain is quite undone with the fume, sir,  
I ne'er must hope to be mine own man again.

**Mammon.** Is all lost, Lungs ? will nothing be preserv'd  
Of all our cost ?

**Face.** Faith, very little, sir;

A peck of coals or so, which is cold comfort, sir.

**Mammon.** O my voluptuous mind ! I am justly punish'd.

**Face.** And so am I, sir.

**Mammon.** Cast from all my hopes -

**Face.** Nay, certainties, sir.

**Mammon.** By mine own base affections.

**Subtle.** [Seeming to come to himself.] O, the curst fruits of vice and lust !

**Mammon.** Good father,

It was my sin. Forgive it.

**Subtle.** Hangs my roof

Over us still, and will not fall, O justice,

Upon us, for this wicked man !

**Face.** Nay, look, sir,

You grieve him now with staying in his sight:

Good sir, the nobleman will come too, and take you,

And that may breed a tragedy.

**Mammon.** I'll go.

**Face.** Ay, and repent at home, sir. It may be,  
For some good penance you may have it yet;



A hundred pound to the box at Bethlem -

**Mammon.** Yes.

**Face.** For the restoring such as - have their wits.

**Mammon.** I'll do't.

**Face.** I'll send one to you to receive it.

**Mammon.** Do. Is no projection left!

**Face.** All flown, or stinks, sir.

**Mammon.** Will nought be sav'd that's good for med'cine, think'st thou?

**Face.** I cannot tell, sir. There will be perhaps,

Something about the scraping of the shards,

Will cure the itch, - though not your itch of mind, sir. [Aside.]

It shall be saved for you, and sent home. Good sir,

This way for fear the lord should meet you.

[Exit Mammon.]

**Subtle.** [raising his head.] Face !

**Face.** Ay.

**Subtle.** Is he gone ?

**Face.** Yes, and as heavily

As all the gold he hoped for were in's blood.

Let us be light though.

**Subtle.** [leaping up.] Ay, as balls, and bound

And hit our heads against the roof for joy:

There's so much of our care now cast away.

**Face.** Now to'our don.

**Subtle.** Yes, your young widow by this time

Is made a countess, Face; she has been in travail

Of a young heir for you.

**Face.** Good, sir.

**Subtle.** Off with your case,

And greet her kindly, as a bridegroom should,

After these common hazards.

**Face.** ·Very well, sir.

Will you go fetch don Diego off, the while ?

**Subtle.** And fetch him over too, if you'll be pleased, sir:

Would Dol were in her place, to pick his pockets now !

**Face.** Why, you can do't as well, if you would set to't.

I pray you prove your virtue.

**Subtle.** For your sake, sir.

[Exeunt.]

SCENE IV: Another room in the same.

[Enter Surly and Dame Pliant.]

**Surly.** Lady, you see into what hands you are fall'n;

'Mongst what a nest of villains ! and how near

Your honour was t'have catch'd a certain clap,

Through your credulity, had I but been

So punctually forward, as place, time,

And other circumstances would have made a man;

For you're a handsome woman: would you were wise too !

I am a gentleman come here disguised,

Only to find the knaveries of this citadel;

And where I might have wrong'd your honour, and have not,

I claim some interest in your love. You are,

They say, a widow, rich; and I'm a bachelor,

Worth nought: your fortunes may make me a man,  
As mine have preserv'd you a woman. Think upon it,  
And whether I have deserv'd you or no.

**Dame Pliant.** I will, sir.

**Surly.** And for these household-rogues, let me alone  
To treat with them.

[Enter Subtle.]

**Subtle.** How doth my noble Diego,  
And my dear madam countess? hath the count  
Been courteous, lady ? liberal, and open ?  
Donzel, methinks you look melancholic,...  
I do not like the dulness of your eye;  
It hath a heavy cast, 'tis upsee Dutch,  
And says you are a lumpish whore-master.  
Be lighter, I will make your pockets so.

[Attempts to pick them.]

**Surly.** [Throws open his cloak.] Will you, don bawd and pick-purse? [strikes him down.] how now ! Reel you !  
Stand up, sir, you shall find, since I am so heavy,  
I'll give you equal weight.

**Subtle.** Help ! murder !

**Surly.** No, sir,  
There's no such thing intended: a good cart,  
And a clean whip shall ease you of that fear.  
I am the Spanish don that should be cozen'd,  
Do you see, cozen'd ! Where's your captain Face,  
That parcel broker, and whole-bawd, all rascal ?

[Enter Face in his uniform.]

**Face.** How, Surly !

**Surly.** O, make your approach, good captain.  
I have found from whence your copper rings and spoon  
Come, now, wherewith you cheat abroad in taverns.  
'Twas here you learn'd t' anoint your boot with brimstone,  
Then rub men's gold on't for a kind of touch,  
And say 'twas naught, when you had changed the colour  
That you might have't for nothing. And this doctor,  
Your sooty, smoky-bearded compeer, he  
Will close you so much gold, in a bolt's-head,  
And, on a turn, convey in the stead another  
With sublimed mercury, that shall burst in the heat,  
And fly out all in fumo! Then weeps Mammon;  
Then swoons his worship. [Face slips out.] Or, he is the Faustus,  
That casteth figures...

[Seizes Subtle as he is retiring.] - Nay, sir, you must tarry,  
Though he be scaped; and answer by the ears, sir.

[Re-enter Face with Kastril.]

**Face.** Why, now's the time, if ever you will quarrel  
Well, as they say, and be a true-born child:  
The doctor and your sister both are abused.

**Kastril.** Where is he ? which is he ? he is a slave,  
Whate'er he is, and the son of a whore. - Are you

The man, sir, I would know ?

**Surly.** I should be loth, sir, to confess so much.

**Kastril.** Then you lie in your throat.

**Surly.** How !

**Face.** [To Kastril.] A very errant rogue, sir, and a cheater,

Employ'd here by another conjurer

That does not love the doctor, and would cross him,

If he knew how.

**Surly.** Sir, you are abused.

**Kastril.** You lie:

And 'tis no matter.

**Face.** Well said, sir ! He is

The impudent'st rascal -

**Surly.** You are indeed: Will you hear me, sir ?

**Face.** By no means: bid him be gone.

**Kastril.** Begone, sir, quickly.

**Surly.** This 's strange! - Lady, do you inform your brother.

**Face.** There is not such a foist in all the town,

The doctor had him presently; and finds yet,

The Spanish count will come here. - Bear up, Subtle. [Aside.]

**Subtle.** Yes, sir, he must appear within this hour.

**Face.** And yet this rogue would come in a disguise,

By the temptation of another spirit,

To trouble our art, though he could not hurt it !

**Kastril.** Ay,

I know - Away, [to his sister.] you talk like a foolish mauther.

**Surly.** Sir, all is truth she says.

**Face.** Do not believe him, sir.

He is the lying'st swabber ! Come your ways, sir.

**Surly.** You are valiant out of company !

**Kastril.** Yes, how then, sir ?

[Enter Drugger with a piece of damask.]

**Face.** Nay, here's an honest fellow, too, that knows him,

And all his tricks. Make good what I say, Abel,

This cheater would have cozen'd thee o' the widow.- [Aside to Drugger.]

He owes this honest Drugger here seven pound,

He has had on him, in two-penny'orths of tobacco.

**Drugger.** Yes, sir.

And he has damn'd himself three terms to pay me.

**Face.** And what does he owe for lotium ?

**Drugger.** Thirty shillings, sir;

And for six syringes.

**Surly.** Hydra of villainy !

**Face.** Nay, sir, you must quarrel him out o' the house:

**Kastril.** I will:

- Sir, if you get not out o' doors, you lie;

And you are a pimp.

**Surly.** Why, this is madness, sir,

Not valeur in you; I must laugh at this.

**Kastril.** It is my humour: you are a pimp and a trig,

And an Amadis de Gaul, or a Don Quixote.

**Drugger.** Or a knight o' the curious coxcomb, do you see ?

[Enter Ananias.]

**Ananias.** Peace to the household !

**Kastril.** I'll keep peace for no man.

**Ananias.** Casting of dollars is concluded lawful.

**Kastril.** Is he the constable ?

**Subtle.** Peace, Ananias.

**Face.** No, sir.

**Kastril.** Then you are an otter, and a shad, a whit. A very tim.

**Surly.** You'll hear me, sir?

**Kastril.** I will not.

**Ananias.** What is the motive?

**Subtle.** Zeal in the young gentleman,  
Against his Spanish slops.

**Ananias.** They are profane,  
Lewd, superstitious, and idolatrous breeches.

**Surly.** New rascals !

**Kastril.** Will you be gone, sir ?

**Ananias.** Avoid, Sathan !

Thou art not of the light ! That ruff of pride  
About thy neck, betrays thee; and is the same  
With that which the unclean birds, in seventy-seven,  
Were seen to prank it with on divers coasts:  
Thou look'st like antichrist, in that lewd hat.

**Surly.** I must give way.

**Kastril.** Be gone, sir.

**Surly.** But I'll take  
A course with you -

**Ananias.** Depart, proud Spanish fiend !

**Surly.** Captain and doctor.

**Ananias.** Child of perdition !

**Kastril.** Hence, sir ! - [Exit Surly].

Did I not quarrel bravely ?

**Face.** Yes, indeed, sir.

**Kastril.** Nay, an I give my mind to't, I shall do't.

**Face.** O, you must follow, sir, and threaten him tame:  
He'll turn again else:

**Kastril.** I'll re-turn him then. [Exit.]

[Subtle takes Ananias aside.]

**Face.** Drugger, this rogue prevented us, for thee:  
We had determin'd that thou should'st have come  
In a Spanish suit, and have carried her so; and he,  
A brokerly slave ! goes, puts it on himself.  
Hast brought the damask !

**Drugger.** Yes, sir.

**Face.** Thou must borrow  
A Spanish suit: hast thou no credit with the players ?

**Drugger.** Yes, sir; did you never see me play the Fool ?

**Face.** I know not, Nab:- thou shalt, if I can help it, [Aside.]  
Hieronimo's old cloak, ruff, and hat will serve;  
I'll tell thee more when thou bring'st 'em.

[Exit Drugger.]

**Ananias.** Sir, I know

The Spaniard hates the brethren, and hath spies  
Upon their actions: and that this was one

I make no scruple. - But the holy synod  
Have been in prayer and meditation for it;  
And 'tis reveal'd no less to them than me,  
That casting of money is most lawful.

**Subtle.** True,

But here I cannot do it: if the house  
Shou'd chance to be suspected, all would out,  
And we be lock'd up in the Tower for ever,  
To make gold there for the state, never come out;  
And then are you defeated.

**Ananias.** I will tell

This to the elders and the weaker brethren,  
That the whole company of the separation  
May join in humble prayer again.

**Subtle.** And fasting.

**Ananias.** Yea, for some fitter place. The peace of mind  
Rest with these walls ! [Exit.]

**Subtle.** Thanks, courteous Ananias.

**Face.** What did he come for ?

**Subtle.** About casting dollars,  
Presently out of hand. And so I told him,  
A Spanish minister came here to spy,  
Against the faithful -

**Face.** I conceive. Come, Subtle,

Thou art so down upon the least disaster !  
How wouldst thou ha' done, if I had not help't thee out ?

**Subtle.** I thank thee, Face, for the angry boy, i' faith.

**Face.** Who would have look'd it should have been that rascal ?  
Surly ? he had dyed his beard and all. Well, sir,  
Here's damask come to make you a suit.

**Subtle.** Where's Druggier ?

**Face.** He is gone to borrow me a Spanish habit;  
I'll be the count, now.

**Subtle.** But where's the widow ?

**Face.** Within, with my lord's sister; madam Dol  
Is entertaining her.

**Subtle.** By your favour Face,

Now she is honest, I will stand again

**Face.** You will not offer it ?

**Subtle.** Why ?

**Face.** Stand to your word,

Or - here comes Dol, she knows -

**Subtle.** You are tyrannous still.

[Enter Dol hastily.]

**Face.** Strict for my right. - How now, Dol ! Hast [thou] told her,  
The Spanish count will come ?

**Dol.** Yes; but another is come,  
You little look'd for !

**Face.** Who is that ?

**Dol.** Your master;  
The master of the house.

**Subtle.** How, Dol !

**Face.** She lies,

This is some trick. Come, leave your quibblins, Dorothy.

**Dol.** Look out, and see. [Face goes to the window.]  
**Subtle.** Art thou in earnest ?  
**Dol.** 'Slight,  
Forty o' the neighbours are about him, talking.  
**Face.** 'Tis he by this good day.  
**Dol.** 'Twill prove ill day  
For some on us.  
**Face.** We are undone, and taken.  
**Dol.** Lost, I'm afraid.  
**Subtle.** You said he would not come,  
While there died one a week within the liberties.  
**Face.** No: 'twas within the walls.  
**Subtle.** Was't so ! cry you mercy.  
I thought the liberties. What shall we do now, Face ?  
**Face.** Be silent: not a word, if he call or knock.  
I'll into mine old shape again and meet him,  
Of Jeremy, the butler. In the mean time,  
Do you two pack up all the goods and purchase,  
That we can carry in the two trunks. I'll keep him  
Off for to-day, if I cannot longer: and then  
At night, I'll ship you both away to Ratcliff,  
Where we will meet to-morrow, and there we'll share.  
Let Mammon's brass and pewter keep the cellar;  
We'll have another time for that. But, Dol,  
'Prithee go heat a little water quickly;  
Subtle must shave me: all my captain's beard  
Must off, to make me appear smooth Jeremy.  
You'll do it ?  
**Subtle.** Yes, I'll shave you, as well as I can.  
**Face.** And not cut my throat, but trim me ?  
**Subtle.** You shall see, sir.

[Exeunt.]

## Ben Jonson - The Alchemist Act V

[Back to \*The Alchemist\* page.](#)

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### ACT THE FIFTH

#### SCENE I: Before Lovewit's door.

[Enter Lovewit, with several of the Neighbours.]

**Lovewit.** Has there been such resort, say you ?

**1 Neighbour.** Daily, sir.

**2 Neighbour.** And nightly, too.

**3 Neighbour.** Ay, some as brave as lords.

**4 Neighbour.** Ladies and gentlewomen.

**5 Neighbour.** Citizens' wives.

**1 Neighbour.** And knights.

**6 Neighbour.** In coaches.

**2 Neighbour.** Yes, and oyster-women.

**1 Neighbour.** Beside other gallants.

**3 Neighbour.** Sailors' wives.

**4 Neighbour.** Tobacco men.

**5 Neighbour.** Another Pimlico !

**Lovewit.** What should my knave advance,  
To draw this company ? he hung out no banners  
Of a strange calf with five legs to be seen,  
Or a huge lobster with six claws ?

**6 Neighbour.** No, sir.

**3 Neighbour.** We had gone in then, sir.

**Lovewit.** He has no gift  
Of teaching in the nose that e'er I knew of.  
You saw no bills set up that promised cure  
Of agues, or the tooth-ache ?

**2 Neighbour.** No such thing, sir.

**Lovewit.** Nor heard a drum struck for baboons or puppets ?

**5 Neighbour.** Neither, sir.

**Lovewit.** What device should he bring forth now ?  
I love a teeming wit as I love my nourishment:  
'Pray God he have not kept such open house,  
That he hath sold my hangings, and my bedding !  
I left him nothing else. If he have eat them,  
A plague o' the moth, say I ! Sure he has got  
Some bawdy pictures to call all this ging;...  
Or't may be, he has the fleas that run at tilt  
Upon a table, or some dog to dance.  
When saw you him ?

**1 Neighbour.** Who, sir, Jeremy ?

**2 Neighbour.** Jeremy butler ? We saw him not this month.

**Lovewit.** How!

**4 Neighbour.** Not these five weeks, sir.

**6 Neighbour.** These six weeks at the least.

**Lovewit.** You amaze me, neighbours !

**5 Neighbour.** Sure if your worship know not where he is, he's slipt away.

**6 Neighbour.** Pray god, he be not made away.

**Lovewit.** Ha ! it's no time to question, then.

[Knocks at the door.]

**6 Neighbour.** About some three weeks since, I heard a doleful cry,  
As I sat up a mending my wife's stockings.

**Lovewit.** 'Tis strange that none will answer! Didst thou hear  
A cry, sayst thou ?

**6 Neighbour.** Yes, sir, like unto a man  
That had been strangled an hour, and could not speak.

**2 Neighbour.** I heard it too, just this day three weeks, at two o'clock  
Next morning.

**Lovewit.** These be miracles, or you make them so !  
A man an hour strangled, and could not speak,  
And both you heard him cry ?

**3 Neighbour.** Yes, downward, sir.

**Low.** Thou art a wise fellow. Give me thy hand, I pray thee,  
What trade art thou on ?

**3 Neighbour.** A smith, an't please your worship.

**Lovewit.** A smith ! then lend me thy help to get this door open.

**3 Neighbour.** That I will presently, sir, but fetch my tools. [Exit.]

**1 Neighbour.** Sir, best to knock again, afore you break it.

**Lovewit.** [Knocks again.] I will.

[Enter Face, in his butler's livery.]

**Face.** What mean you, sir ?

1, 2, 4 Neighbour. O, here's Jeremy !

**Face.** Good sir, come from the door.

**Lovewit.** Why, what's the matter ?

**Face.** Yet farther, you are too near yet.

**Lovewit.** In the name of wonder,  
What means the fellow !

**Face.** The house, sir, has been visited.

**Lovewit.** What, with the plague ? stand thou then farther.

**Face.** No, sir, I had it not.

**Lovewit.** Who had it then ! I left  
None else but thee in the house.

**Face.** Yes, sir, my fellow,  
The cat that kept the buttery, had it on her  
A week before I spied it; but I got her  
Convey'd away in the night: and so I shut  
The house up for a month -

**Lovewit.** How !

**Face.** Purposing then, sir,  
T'have burnt rose-vinegar, treacle, and tar,  
And have made it sweet, that you shou'd ne'er have known it;  
Because I knew the news would but afflict you, sir.

**Lovewit.** Breathe less, and farther off ! Why this is stranger:  
The neighbours tell me all here that the doors  
Have still been open -

**Face.** How, sir !

**Lovewit.** Gallants, men and women,  
And of all sorts, tag-rag, been seen to flock here  
In threaves, these ten weeks, as to a second Hogsden,  
In days of Pimlico and Eye-bright.

**Face.** Sir, Their wisdoms will not say so.

**Lovewit.** To-day they speak  
Of coaches, and gallants; one in a French hood  
Went in, they tell me; and another was seen  
In a velvet gown at the window: divers more  
Pass in and out.

**Face.** They did pass through the doors then,  
Or walls, I assure their eye-sights, and their spectacles;  
For here, sir, are the keys, and here have been,  
In this my pocket, now above twenty days:  
And for before, I kept the fort alone there.  
But that 'tis yet not deep in the afternoon,  
I should believe my neighbours had seen double  
Through the black pot, and made these apparitions !  
For, on my faith to your worship, for these three weeks  
And upwards, the door has not been open'd.

**Lovewit.** Strange !

**1 Neighbour.** Good faith, I think I saw a coach.

**2 Neighbour.** And I too, I'd have been sworn.

**Lovewit.** Do you but think it now ?  
And but one coach ?



**4 Neighbour.** We cannot tell, sir: Jeremy is a very honest fellow.

**Face.** Did you see me at all ?

**1 Neighbour.** No; that we are sure on.

**2 Neighbour.** I'll be sworn o' that.

**Lovewit.** Fine rogues to have your testimonies built on !

[Re-enter third Neighbour, with his tools.]

**3 Neighbour.** Is Jeremy come !

**1 Neighbour.** O, yes; you may leave your tools;

We were deceived, he says.

**2 Neighbour.** He has had the keys;

And the door has been shut these three weeks.

**3 Neighbour.** Like enough.

**Lovewit.** Peace, and get hence, you changelings.

[Enter Surly and Mammon.]

**Face.** Surly come !

And Mammon made acquainted ! they'll tell all.

How shall I beat them off ? what shall I do ?

Nothing's more wretched than a guilty conscience. [Aside.]

**Surly.** No, sir, he was a great physician. This,

It was no bawdy-house, but a mere chance !

You knew the lord and his sister.

**Mammon.** Nay, good Surly -

**Surly.** The happy word, BE RICH -

**Mammon.** Play not the tyrant. -

**Surly.** Should be to-day pronounced to all your friends.

And where be your andirons now ? and your brass pots,

That should have been golden flaggons, and great wedges ?

**Mammon.** Let me but breathe. What, they have shut their doors,

Methinks !

**Surly.** Ay, now 'tis holiday with them.

**Mammon.** Rogues, [He and Surly knock.]

Cozeners, impostors, bawds !

**Face.** What mean you, sir ?

**Mammon.** To enter if we can.

**Face.** Another man's house !

Here is the owner, sir: turn you to him,

And speak your business.

**Mammon.** Are you, sir, the owner ?

**Lovewit.** Yes, sir.

**Mammon.** And are those knaves within your cheaters ?

**Lovewit.** What knaves, what cheaters ?

**Mammon.** Subtle and his Lungs.

**Face.** The gentleman is distracted, sir ! No lungs,

Nor lights have been seen here these three weeks, sir,

Within these doors, upon my word.

**Surly.** Your word, Groom arrogant !

**Face.** Yes, sir, I am the house-keeper,

And know the keys have not been out of my hands.

**Surly.** This is a new Face.

**Face.** You do mistake the house, sir:

What sign was't at ?

**Surly.** You rascal! this is one

Of the confederacy. Come, let's get officers,  
And force the door.

**Lovewit.** 'Pray you stay, gentlemen.

**Surly.** No, sir, we'll come with warrant.

**Mammon.** Ay, and then

We shall have your doors open. [Exeunt Mammon and Surly.]

**Lovewit.** What means this ?

**Face.** I cannot tell, sir.

**I Neighbour.** These are two of the gallants  
That we do think we saw.

**Face.** Two of the fools !

You talk as idly as they. Coed faith, sir,

I think the moon has crased 'em all. - O me,

[Enter Kastril.]

The angry boy come too ! He'll make a noise,  
And ne'er away till he have betray'd us all. [Aside.]

**Kastril.** [Knocking.] What rogues, bawds, slaves, you'll open the door, anon !

Punk, cockatrice, my suster! By this light  
I'll fetch the marshal to you. You are a whore

To keep your castle -

**Face.** Who would you speak with, sir ?

**Kastril.** The bawdy doctor, and the cozening captain,  
And puss my suster.

**Lovewit.** This is something, sure.

**Face.** Upon my trust, the doors were never open, sir.

**Kastril.** I have heard all their tricks told me twice over,  
By the fat knight and the lean gentleman.

**Lovewit.** Here comes another.

[Enter Ananias and Tribulation.]

**Face.** Ananias too ! And his pastor !

**Tribulation.** [beating at the door.] The doors are shut against us.

**Ananias.** Come forth, you seed of sulphur, sons of fire !

Your stench it is broke forth; abomination  
Is in the house.

**Kastril.** Ay, my suster's there.

**Ananias.** The place,

It is become a cage of unclean birds.

**Kastril.** Yes, I will fetch the scavenger, and the constable.

**Tribulation.** You shall do well.

**Ananias.** We'll join to weed them out.

**Kastril.** You will not come then, punk devise, my sister !

**Ananias.** Call her not sister; she's a harlot verily.

**Kastril.** I'll raise the street.

**Lovewit.** Good gentleman, a word.

**Ananias.** Satan avoid, and hinder not our zeal !

[Exeunt Ananias, Tribulation and Kastril.]

**Lovewit.** The world's turn'd Bethlem.

**Face.** These are all broke loose,

Out of St. Katherine's, where they use to keep  
The better sort of mad-folks.

**1 Neighbour.** All these persons

We saw go in and out here.

**2 Neighbour.** Yes, indeed, sir.

**3 Neighbour.** These were the parties.

**Face.** Peace, you drunkards ! Sir,

I wonder at it: please you to give me leave

To touch the door, I'll try an the lock be chang'd.

**Lovewit.** It mazes me !

**Face.** [Goes to the door.] Good faith, sir, I believe

There's no such thing: 'tis all deceptio visus. -

Would I could get him away. [Aside.]

**Dapper.** [Within.] Master captain ! master doctor !

**Lovewit.** Who's that ?

**Face.** Our clerk within, that I forgot ! [Aside.] I know not, sir.

**Dapper.** [within.] For God's sake, when will her grace be at leisure ?

**Face.** Ha! Illusions, some spirit o' the air ! - His gag is melted,

And now he sets out the throat. [Aside.]

**Dapper.** [Within.] I am almost stifled -

**Face.** Would you were altogether. [Aside.]

**Lovewit.** 'Tis in the house.

Ha! list.

**Face.** Believe it, sir, in the air.

**Lovewit.** Peace, you.

**Dapper.** [within.] Mine aunt's grace does not use me well.

**Subtle.** [within.] You fool,

Peace, you'll mar all.

**Face.** [speaks through the Key-hole, while Lovewit advances to the door unobserved.]

Or you will else, you rogue.

**Lovewit.** O, is it so ? then you converse with spirits ! -

Come, sir. No more of your tricks, good Jeremy,

The truth, the shortest way.

**Face.** Dismiss this rabble, sir. -

What shall I do! I am catch'd. [Aside.]

**Lovewit.** Good neighbours,

I thank you all. You may depart. [Exeunt Neighbours.]

- Come sir,

You know that I am an indulgent master;

And therefore conceal nothing. What's your medicine,

To draw so many several sorts of wild fowl ?

**Face.** Sir, you were wont to affect mirth and wit -

But here's no place to talk on't in the street.

Give me but leave to make the best of my fortune,

And only pardon me the abuse of your house:

It's all I beg. I'll help you to a widow,

In recompense, that you shall give me thanks for,

Will make you seven years younger, and a rich one.

'Tis but your putting on a Spanish cloak:

I have her within. You need not fear the house;

It was not visited.

**Lovewit.** But by me, who came

Sooner than you expected.

**Face.** It is true, sir.

'Pray you forgive me.

**Lovewit.** Well: let's see your widow.

[Exeunt.]

SCENE II: A room in the same.

[Enter Subtle, leading in Dapper, with his eyes bound as before.]

**Subtle.** How ! have you eaten your gag ?

**Dapper.** Yes faith, it crumbled away in my mouth.

**Subtle.** You have spoil'd all then.

**Dapper.** No ! I hope my aunt of Fairy will forgive me.

**Subtle.** Your aunt's a gracious lady; but in troth  
You were to blame.

**Dapper.** The fume did overcome me,  
And I did do't to stay my stomach. 'Pray you  
So satisfy her grace.

[Enter Face in his uniform.]

Here comes the captain.

**Face.** How now! is his mouth down ?

**Subtle.** Ay, he has spoken !

**Face.** A pox, I heard him, and you too. - He's undone then. -  
I have been fain to say, the house is haunted  
With spirits, to keep churl back.

**Subtle.** And hast thou done it ?

**Face.** Sure, for this night.

**Subtle.** Why, then triumph and sing  
Of Face so famous', the precious king  
Of present wits.

**Face.** Did you not hear the coil  
About the door ?

**Subtle.** Yes, and I dwindled with it.

**Face.** Shew him his aunt, and let him be dispatch'd:  
I'll send her to you. [Exit Face.]

**Subtle.** Well, sir, your aunt her grace  
Will give you audience presently, on my suit,  
And the captain's word that you did not eat your gag  
In any contempt of her highness. [Unbinds his eyes.]

**Dapper.** Not I, in troth, sir.

[Enter Dol like the queen of Fairy]

**Subtle.** Here she is come. Down o' your knees and wriggle :  
She has a stately presence. [Dapper kneels, and shuffles towards her.] Good! Yet nearer,  
And bid, God save you !

**Dapper.** Madam !

**Subtle.** And your aunt.

**Dapper.** And my most gracious aunt, God save your grace.

**Dol.** Nephew, we thought to have been angry with you;  
But that sweet face of yours hath turn'd the tide,  
And made it flow with joy, that ebb'd of love.  
Arise, and touch our velvet gown.

**Subtle.** The skirts,  
And kiss 'em. So !

**Dol.** Let me now stroak that head.  
Much, nephew, shalt thou win, much shalt thou spend;  
Much shalt thou give away, much shalt thou lend.

**Subtle.** Ay, much indeed. [Aside.] Why do you not thank her grace ?

**Dapper.** I cannot speak for joy.

**Subtle.** See, the kind wretch !

Your grace's kinsman right.

**Dol.** Give me the bird.

Here is your fly in a purse, about your neck, cousin;

Wear it, and feed it about this day sev'n-night,

On your right wrist -

**Subtle.** Open a vein with a pin.

And let it suck but once a week; till then,

You must not look on't.

**Dol.** No: and, kinsman,

Bear yourself worthy of the blood you come on.

**Subtle.** Her grace would have you eat no more Woolsack pies,

Nor Dagger frumety.

**Dol.** Nor break his fast

In Heaven and Hell.

**Subtle.** She's with you every where !

Nor play with costarmongers, at mum-chance, tray-trip,

God make you rich; (when as your aunt has done it;)

But keep the gallant'st company, and the best games -

**Dapper.** Yes, sir.

**Subtle.** Gleek and primero: and what you get, be true to us.

By this hand, I will.

You may bring's a thousand pound

Before to-morrow night, if but three thousand

Be stirring, an you will.

**Dapper.** I swear I will then.

**Subtle.** Your fly will learn you all games.

**Face.** [within.] Have you done there ?

**Subtle.** Your grace will command him no more duties ?

**Dol.** No:

But come, and see me often. I may chance

To leave him three or four hundred chests of treasure,

And some twelve thousand acres of fairy land,

If he game well and comely with good gamesters.

**Subtle.** There's a kind aunt !...

But you must sell your forty mark a year, now.

**Dapper.** Ay, sir, I mean.

**Subtle.** Or, give 't away; pox on't !

**Dapper.** I'll give 't mine aunt: I'll go and fetch the writings. [Exit.]

**Subtle.** 'Tis well, away.

[Re-enter Face.]

**Face.** Where's Subtle ?

**Subtle.** Here: what news ?

**Face.** Druggier is at the door, go take his suit,

And bid him fetch a parson, presently;

Say, he shall marry the widow. Thou shalt spend

A hundred pound by the service ! [Exit Subtle.] NOW, queen Dol,

Have you pack'd up all !

**Dol.** Yes.

**Face.** And how do you like the lady Pliant?

**Dol.** A good dull innocent.

[Re-enter Subtle.]

**Subtle.** Here's your Hieronimo's cloak and hat.

**Face.** Give me them.

**Subtle.** And the ruff too ?

**Face.** Yes; I'll come to you presently. [Exit.]

**Subtle.** Now he is gone about his project, Dol,  
I told you of, for the widow.

**Dol.** 'Tis direct against our articles.

**Subtle.** Well, we will fit him, wench.

Hast thou gull'd her of her jewels or her bracelets ?

**Dol.** No; but I will do't.

**Subtle.** Soon at night, my Dolly,

When we are shipp'd, and all our goods aboard,  
Eastward for Ratcliff; we will turn our course  
To Brainford, westward, if thou sayst the word,  
And take our leaves of this o'er-weening rascal,  
This peremptory Face.

**Dol.** Content, I'm weary of him.

**Subtle.** Thou'st cause, when the slave will run a wiving, Dol,  
Against the instrument that was drawn between us.

**Dol.** I'll pluck his bird as bare as I can.

**Subtle.** Yes, tell her,

She must by any means address some present  
To the cunning man, make him amends for wronging  
His art with her suspicion; send a ring,  
Or chain of pearl; she will be tortured else  
Extremely in her sleep, say, and have strange things  
Come to her. Wilt thou ?

**Dol.** Yes.

**Subtle.** My fine flutter-mouse,  
My bird o' the night ! we'll tickle it at the Pigeons,  
When we have all, and may unlock the trunks,  
And say, this's mine, and thine; and thine, and mine. [They kiss.]

[Re-enter Face.]

**Face.** What now! a billing ?

**Subtle.** Yes, a little exalted

In the good passage of our stock-affairs.

**Face.** Druggar has brought his parson; take him in, Subtle,  
And send Nab back again to wash his face.

**Subtle.** I will: and shave himself ? [Exit.]

**Face.** If you can get him.

**Dol.** You are hot upon it, Face, whate'er it is !

**Face.** A trick that Dol shall spend ten pound a month by.

[Re-enter Subtle.]

Is he gone?

**Subtle.** The chaplain waits you in the hall, sir.

**Face.** I'll go bestow him. [Exit.]

**Dol.** He'll now marry her, instantly.

**Subtle.** He cannot yet, he is not ready. Dear Dol,  
Cozen her of all thou canst. To deceive him  
Is no deceit, but justice, that would break  
Such an inextricable tie as ours was.

**Dol.** Let me alone to fit him.

[Re-enter Face.]

**Face.** Come, my venturers,  
You have pack'd up all? where be the trunks ? bring forth.

**Subtle.** Here.

**Face.** Let us see them. Where's the money ?

**Subtle.** Here, In this.

**Face.** Mammon's ten pound; eight score before:  
The brethren's money, this. Drugger's and Dapper's.  
What paper's that ?

**Dol.** The jewel of the waiting maid's,  
That stole it from her lady, to know certain -

**Face.** If she should have precedence of her mistress ?

**Dol.** Yes.

**Face.** What box is that ?

**Subtle.** The fish-wives' rings, I think,  
And the ale-wives' single money: Is't not Dol ?

**Dol.** Yes; and the whistle that the sailor's wife  
Brought you to know an her husband were with Ward.

**Face.** We'll wet it to-morrow; and our silver-beakers  
And tavern cups. Where be the French petticoats,  
And girdles and hangers ?

**Subtle.** Here, in the trunk,  
And the bolts of lawn.

**Face.** Is Drugger's damask there,  
And the tobacco ?

**Subtle.** Yes.

**Face.** Give me the keys.

**Dol.** Why you the keys ?

**Subtle.** No matter, Dol; because  
We shall not open them before he comes.

**Face.** 'Tis true, you shall not open them, indeed;  
Nor have them forth, do you see ? not forth, Dol.

**Dol.** No !

**Face.** No, my smock-rampant. The right is, my master  
Knows all, has pardon'd me, and he will keep them;  
Doctor, 'tis true - you look - for all your figures:  
I sent for him, indeed. Wherefore, good partners,  
Both he and she be satisfied; for here  
Determines the indenture tripartite  
'Twixt Subtle, Dol, and Face. All I can do  
Is to help you over the wall, o' the back-side,  
Or lend you a sheet to save your velvet gown, Dol.  
Here will be officers presently, bethink you  
Of some course suddenly to 'scape the dock:  
For thither you will come else. [Loud knocking.] Hark you, thunder.

**Subtle.** You are a precious fiend !

**Officer.** [without.] Open the door.

**Face.** Dol, I am sorry for thee i' faith; but hearst thou ?  
It shall go hard but I will place thee somewhere:

Thou shalt have my letter to mistress Amo -

**Dol.** Hang you !

**Face.** Or madam Caesarean.

**Dol.** Pox upon you, rogue,

Would I had but time to beat thee !

**Face.** Subtle,

Let's know where you set up next; I will send you

A customer now and then, for old acquaintance:

What new course have you ?

**Subtle.** Rogue, I'll hang myself;

That I may walk a greater devil than thou,

And haunt thee in the flock-bed and the buttry.

[Exeunt.]

SCENE III: An outer room in the same.

[Enter Lovewit in the Spanish dress, with the Parson.]

[Loud knocking at the door.]

**Lovewit.** What do you mean, my masters ?

**Mammon.** [without.] Open your door, cheaters, bawds, conjurers.

**Officer.** [without.] Or we will break it open.

**Lovewit.** What warrant have you ?

**Officer.** [without.] Warrant enough, sir, doubt not,  
If you'll not open it.

**Lovewit.** Is there an officer, there ?

**Officer.** [without.] Yes, two or three for failing.

**Lovewit.** Have but patience,  
And I will open it straight.

[Enter Face, as butler.]

**Face.** Sir, have you done ?

Is it a marriage ? Perfect ?

**Lovewit.** Yes, my brain.

**Face.** Off with your ruff and cloak then; be yourself, sir.

**Surly.** [without.] Down with the door.

**Kastril.** [without.] 'Slight, ding it open.

**Lovewit.** [opening the door.] Hold,  
Hold, gentlemen, what means this violence ?

[Mammon, Surly, Kastril, Ananias, Tribulation, and Officers rush in.]

**Mammon.** Where is this collier ?

**Surly.** And my captain Face ?

**Mammon.** These day owls.

**Surly.** That are birding in men's purses.

**Mammon.** Madam suppository.

**Kastril.** Doxy, my suster.

**Ananias.** Locusts of the foul pit.

**Tribulation.** Profane as Bel and the dragon.

**Ananias.** Worse than the grasshoppers, or the lice of Egypt.

**Lovewit.** Good gentlemen, hear me. Are you officers,  
And cannot stay this violence ?

**1 Officer.** Keep the peace.

**Lovewit.** Gentlemen, what is the matter ? whom do you seek ?

**Mammon.** The chemical cozener.

**Surly.** And the captain pander.



**Kastril.** The nun my suster.

**Mammon.** Madam Rabbi.

**Ananias.** Scorpions, and caterpillars.

**Lovewit.** Fewer at once, I pray you.

**2 Officer.** One after another gentlemen, I charge you,  
By virtue of my staff.

**Ananias.** They are the vessels

Of pride lust, and the cart.

**Lovewit.** Good zeal, lie still

A little while.

**Tribulation.** Peace, deacon Ananias.

**Lovewit.** The house is mine here, and the doors are open;

If there be any such persons as you seek for,

Use your authority, search on o' God's name.

I am but newly come to town, and finding

This tumult 'bout my door, to tell you true,

It somewhat mazed me; till my man, here, fearing

My more displeasure, told me he had done

Somewhat an insolent part, let out my house

(Belike, presuming on my known aversion

From any air o' the town while there was sickness,)

To a doctor and a captain: who, what they are

Or where they be, he knows not.

**Mammon.** Are they gone ?

**Lovewit.** You may go in and search, sir. [Mammon, Ananias and Tribulation go in.]

Here, I find

The empty walls worse than I left them, smok'd,

A few crack'd pots, and glasses, and a furnace;

The ceiling fill'd with poesies of the candle...

Only one gentlewoman I met here,

That is within, that said she was a widow -

**Kastril.** Ay, that's my suster; I'll go thump her. Where is she ? [Goes in.]

**Lovewit.** And should have married a Spanish count, but he,

When he came to't, neglected her so grossly,

That I, a widower, am gone through with her.

**Surly.** How ! have I lost her then !

**Lovewit.** Were you the don, sir ?

Good faith, now, she does blame you extremely, and says

You swore, and told her you had taken the pains

To dye your beard, and umbre o'er your face,

Borrowed a suit; and ruff, all for her love;

And then did nothing. What an oversight,

And want of putting forward, sir, was this !

Well fare an old harquebuzier, yet,

Could prime his powder, and give fire, and hit,

All in a twinkling !

[Re-enter Mammon.]

**Mammon.** The whole nest are fled !

**Lovewit.** What sort of birds were they ?

**Mammon.** A kind of choughs,

Or thievish daws; sir, that have pick'd my purse

Of eight score and ten pounds within these five weeks,

Beside my first materials; and my goods,

That lie in the cellar, which I am glad they have left,

I may have home yet.

**Lovewit.** Think you so, sir ?

**Mammon.** Ay.

**Lovewit.** By order of law, sir, but not otherwise.

**Mammon.** Not mine own stuff !

**Lovewit.** Sir, I can take no knowledge

That they are yours, but by public means.

If you can bring certificate that you were gull'd of them,

Or any formal writ out of a court,

That you did cozen yourself, I will not hold them.

**Mammon.** I'll rather lose them.

**Lovewit.** That you shall not, sir,

By me, in troth: upon these terms, they are yours.

What, should they have been, sir, turn'd into gold, all ?

**Mammon.** No, I cannot tell - It may be they should - What then ?

**Lovewit.** What a great loss in hope have you sustain'd !

**Mammon.** Not I, the common-wealth has.

**Face.** Ay, he would have built

The city new; and made a ditch about it

Of silver, should have run with cream from Hogsden;

That, every Sunday, in Moor-fields, the youngers,

And tits and tom-boys should have fed on, gratis.

**Mammon.** I will go mount a turnip-cart, and preach

The end of the world, within these two months. Surly,

What ! in a dream ?

**Surly.** Must I needs cheat myself,

With that same foolish vice of honesty !

Come, let us go and hearken out the rogues:

That Face I'll mark for mine, if e'er I meet him.

**Face.** If I can hear of him; sir, I'll bring you word,

Unto your lodging; for in troth, they were strangers

To me, I thought them honest as myself, sir.

[Exeunt Mammon and Surly.]

[Re-enter Ananias and Tribulation.]

**Tribulation.** 'Tis well, the saints shall not lose all yet. Go,

And get some carts -

**Lovewit.** For what, my zealous friends ?

**Ananias.** To bear away the portion of the righteous

Out of this den of thieves.

**Lovewit.** What is that portion ?

**Ananias.** The goods sometimes the orphans', that the brethren

Bought with their silver pence.

**Lovewit.** What, those in the cellar,

The knight sir Mammon claims ?

**Ananias.** I do defy

The wicked Mammon, so do all the brethren,

Thou profane man ! I ask thee with what conscience

Thou canst advance that idol against us,

That have the seal ? were not the shillings number'd,

That made the pounds; were not the pounds told out,

Upon the second day of the fourth week,

In the eighth month, upon the table dormant,

The year of the last patience of the saints,

Six hundred and ten ?

**Lovewit.** Mine earnest vehement botcher,  
And deacon also, I cannot dispute with you:  
But if you get you not away the sooner,  
I shall confute you with a cudgel.

**Ananias.** Sir !

**Tribulation.** Be patient, Ananias.

**Ananias.** I am strong,  
And will stand up, well girt, against an host,  
That threaten Gad in exile.

**Lovewit.** I shall send you  
To Amsterdam, to your cellar.

**Ananias.** I will pray there,  
Against thy house: may dogs defile thy walls,  
And wasps and hornets breed beneath thy roof,  
This seat of falsehood, and this cave of cozenage !

[Exeunt Ananias and Tribulation.]

[Enter Drugger.]

**Lovewit.** Another too ?

**Drugger.** Not I, sir, I am no brother.

**Lovewit.** [beats him.] Away, you Harry Nicholas! do you talk? [Exit Drugger.]

**Face.** No, this was Abel Drugger. Good sir, go,  
[To the Parson.]

And satisfy him; tell him all is done:  
He staid too long a washing of his face.  
The doctor, he shall hear of him at West-chester;  
And of the captain, tell him, at Yarmouth, or  
Some good port-town else, lying for a wind.  
[Exit Parson.]

If you can get off the angry child, now, sir -

[Enter Kastril dragging in his sister.]

**Kastril.** Come on, you ewe, you have match'd most sweetly, have you not ?...  
'Slight, you are a mammet ! O, I could touse you, now.  
Death, mun' you marry, with a pox !

**Lovewit.** You lie, boy...

**Kastril.** Anon !

**Lovewit.** Come, will you quarrel ? I will feize you, sirrah;  
Why do you not buckle to your tools ?

**Kastril.** 'Od'slight,  
This is a fine old boy as e'er I saw !

**Lovewit.** What, do you change your copy now ? proceed,  
Here stands my dove: stoop at her, if you dare.

**Kastril.** 'Slight, I must love him! I cannot choose, i' faith,  
An I should be hang'd for't ! Suster, I protest,  
I honour thee for this match.

**Lovewit.** O, do you so, sir ?

**Kastril.** Yes, an thou canst take tobacco and drink, old boy,  
I'll give her five hundred pound more to her marriage,  
Than her own state.

**Lovewit.** Fill a pipe full, Jeremy.

**Face.** Yes; but go in and take it, sir.

**Lovewit.** We will -

I will be ruled by thee in anything, Jeremy.

**Kastril.** 'Slight, thou art not hide-bound, thou art a jovy boy !

Come, let us in, I pray thee, and take our whiffs.

**Lovewit.** Whiff in with your sister, brother boy. [Exeunt Kastril and Dame Pliant.] That master

That had received such happiness by a servant,

In such a widow, and with so much wealth,

Were very ungrateful, if he would not be

A little indulgent to that servant's wit,

And help his fortune, though with some small strain

Of his own candour. [Advancing.] - Therefore, gentlemen,

And kind spectators, if I have outstript

An old man's gravity, or strict canon, think

What a young wife and a good brain may do;

Stretch age's truth sometimes, and crack it too.

Speak for thyself, knave.

**Face.** So I will, sir. [advancing to the front of the stage.] Gentlemen,

My part a little fell in this last scene,

Yet 'twas decorum. And though I am clean

Got off from Subtle, Surly, Mammon, Dol,

Hot Ananias, Dapper, Drugger, all

With whom I traded; yet I put myself

On you, that are my country: and this pelf,

Which I have got, if you do quit me, rests

To feast you often, and invite new guests.

[Exeunt.]

## Chaucer - The Canon Yeoman's Tale

Geoffrey Chaucer (1340-1400) in his Canterbury Tales written between 1386-90, provided a portrait of the society of his times. Within this collection of stories, the Canon Yeoman's tale, gives us an insight into some of the ways in which alchemy was viewed at that time. Chaucer obviously had more than a superficial undertsanding of alchemy.

---

With this chanoun I dwelt have seven yeer,  
And of his science am I never the neer.  
Al that I hadde, I have y-lost ther-by;  
And god wot, so hath many mo than I.  
Ther I was wont to be right fresh and gay  
Of clothing and of other good array,  
Now may I were an hose upon myn heed;  
And wher my colour was bothe fresh and reed,  
Now is it wan and of a leden hewe;  
Who-so it useth, sore shal he rewe.  
And of my swink yet bled is myn ye,  
Lo ! which avantage is to multiplie !  
That slyding science hath me maad so bare,  
That I have no good, wher that ever I fare;  
And yet I am endetted so ther-by  
Of gold that I have borwed, trewely,  
That whyl I live, I shal it quyte never.  
Lat every man be war by me for ever !  
What maner man that casteth him ther-to,

If he continue, I holde his thrift y-do.  
So helpe me god, ther-by shal he nat winne,  
But empte his purs, and make his wittes thinne.  
And whan he, thurgh his madnes and folye,  
Hath lost his owene good thurgh Iupartye,  
Thanne he excyteth other folk ther-to,  
To lese hir good as he him-self hath do.  
For unto shrewes Ioye it is and ese  
To have hir felawes in peyne and disese;  
Thus was I ones lerned of a clerk.  
Of that no charge, I wol speke of our werk.  
Whan we been ther as we shul exercyse  
Our elvish craft, we semen wonder wyse,  
Our termes been so clerghal and so queynte.  
I blowe the fyr til that myn herte feynte.

What sholde I tellen ech proporcioun  
Of thinges whiche that we werche upon,  
As on fyve or sixe ounces, may wel be,  
Of silver or som other quantite,  
And bisie me to telle yow the names  
Of orpiment, brent bones, yren squames,  
That into poudre grounden been ful smal?  
And in an erthen potte how put is al,  
And salt y-put in, and also papeer,  
Biforn these poudres that I speke of heer,  
And wel y-covered with a lampe of glas,  
And mochel other thing which that ther was ?  
And of the pot and glasses enluting,  
That of the eyre mighte passe out no-thing ?  
And of the esy fyr and smart also,  
Which that was maad, and of the care and wo  
That we hadde in our matires sublyming,  
And in amalgaming and calcening  
Of quik-silver, y-clept Mercurie crude ?  
For alle our sleightes we can nat conclude.  
Our orpiment and sublymed Mercurie,  
Our grounden litarge eek on the porphurie,  
Of ech of these of ounces a certeyn  
Nought helpeth us, our labour is in veyn.  
Ne eek our spirites ascencioun,  
Ne our materes that lyen al fire adoun,  
Mowe in our werking no-thing us avayle.  
For lost is al our labour and travayle,  
And al the cost, a twenty devel weye,  
Is lost also, which we upon it leye.  
Ther is also ful many another thing  
That is unto our craft apertening;  
Though I by ordre hem nat reherce can,  
By-cause that I am a lewed man,  
Yet wol I telle hem as they come to minde,  
Though I ne can nat sette hem in hir kinde;  
As bole armoniak, verdegrees, boras,  
And sondry vessels maad of erthe and glas,  
Our urinales and our descensories,  
Violes, croslets, and sublymatories,

Cucurbites, and alembykes eek,  
And othere swiche, dere y-nough a leek.  
Nat nedeth it for to reherce hem alle,  
Watres rubifyng and boles galle,  
Arsenik, sal armoniak, and brimstoon;  
And herbes coude I telle eek many oon,  
As egremoine, valerian, and lunarie,  
And othere swiche, if that me liste tarie.  
Our lampes brenning bothe night and day,  
To bringe aboute our craft, if that we may.  
Our fourneys eek of calcinacioun,  
And of watres albificacioun,  
Unslekked lym, chalk, and gleyre of an ey,  
Poudres diverse, asshes, dong, pisse, and cley,  
Cered pokets, sal peter, vitriole;  
And divers fyres maad of wode and cole;  
Sal tartre, alkaly, and sal preparat,  
And combust materes and coagulat,  
Cley maad with hers or mannes heer, and oile  
Of tartre, alum, glas, berm, wort, and argoile,  
Resalgar, and our materes enbibing;  
And eek of our materes encorporing,  
And of our silver citrinacioun,  
Our cementing and fermentacioun,  
Our ingottes, testes, and many mo.  
I wol yow telle, as was me taught also,  
The foure spirites and the bodies sevene,  
By ordre, as ofte I herde my lord hem nevene.  
The firste spirit quik-silver called is,  
The second orpiment, the thridde, y-wis,  
Sal armoniak, and the ferthe brimstoon.  
The bodies sevene eek, lo ! hem heer anoon:  
Sol gold is, and Luna silver we threpe,  
Mars yren, Mercurie quik-silver we clepe,  
Saturnus leed, and Iupiter is tin,  
And Venus coper, by my fader kin !  
This cursed craft who-so wol exercyse,  
He shal no good han that him may suffyse;  
For al the good he spendeth ther-aboute,  
He lese shal, ther-of have I no doute.  
Who-so that listeth outen his folye,  
Lat him come forth, and lerne multiplye;  
And every man that oght hath in his cofre,  
Lat him appere, and wexe a filosofre.  
Ascaunce that craft is so light to lere ?  
Nay, nay, god moot, al be he monk or frere,  
Preest or chanoun, or any other wight,  
Though he sitte at his book bothe day and night,  
In lernyng of this elvish nyce lore,  
Al is in veyn, and parde, mochel more !  
To lerne a lewed man this subtiltee,  
Fy ! spek nat ther-of, for it wol nat be;  
Al conne he letterure, or conne he noon,  
As in effect, he shal finde it al oon.  
For bothe two, by my savacioun,  
Concluden, in multiplicacioun,

Y-lyke wel, whan they han al y-do;  
This is to seyn, they faylen bothe two.  
Yet forgat I to maken rehersaille  
Of watres corosif and of limaille,  
And of bodyes mollificacioun,  
And also of hir induracioun,  
Oiles, ablucions, and metal fusible,  
To tellen al wolde passen any bible  
That o-wher is; wherfor, as for the beste,  
Of aile these names now wol I me reste.  
For, as I trowe, I have yow told y-nowe  
To reyse a feend, al loke he never so rowe.  
A ! nay ! lat be; the philosophres stoon,  
Elixir clept, we sechen faste echoon;  
For hadde we him, than were we siker y-now.  
But, unto god of heven I make avow,  
For al our craft, ahan we han al y-do,  
And al our sleighte, he wol nat come us to.  
He hath y-maad us spenden mochel good,  
For sorwe of which almost we wexen wood,  
But that good hope crepeth in our herte,  
Supposinge ever, though we sore smerte,  
To be releved by him afterward;  
Swich supposing and hope is sharp and hard;  
I warne yow wel, it is to seken ever;  
That futur temps hath maad men to dissever,  
In trust ther-of, from al that ever they hadde.  
Yet of that art they can nat wexen sadde,  
For unto hem it is a bitter swete;  
So semeth it; for nadde they but a shete  
Which that they mighte wrappe hem inne a-night,  
And a bak to walken inne by day-light,  
They wolde hem selle and spenden on this craft;  
They can nat stinte til no-thing be laft.  
And evermore, wher that ever they goon,  
Men may hem knowe by smel of brimstoon;  
For al the world, they stinken as a goot;  
Her savour is so rammish and so hoot,  
That, though a man from hem a myle be,  
The savour wol infecte him, trusteth me;  
Lo, thus by smelling and threedbare array,  
If that men liste, this folk they knowe may.  
And if a man wol aske hem prively,  
Why they been clothed so unthriftily,  
They right anon wol rownen in his ere,  
And seyn, that if that they espyed were,  
Men wolde hem slee, by-cause of hir science;  
Lo, thus this folk bitrayen innocence!  
Passe over this; I go my tale un-to.  
Er than the pot be on the fyr y-do,  
Of metals with a certein quantite,  
My lord hem tempreth, and no man but he -  
Now he is goon, I dar seyn boldely -  
For, as men seyn, he can don craftily; I  
Algate I woot wel he hath swich a name,  
And yet ful ofte he renneth in a blame;

And wite ye how ? ful ofte it happeth so,  
The pot to-breketh, and farewell ! al is go !  
Thise metals been of so greet violence,  
Our walles mowe nat make hem resistence,  
But if they weren wroght of lym and stoon;  
They percen so, and thurgh the wal they goon,  
And somme of hem sinken in-to the ground -  
Thus han Re lost by tymes many a pound -  
And somme are scatered al the floor aboute,  
Somme lepe in-to the roof; with-outhe doute,  
Though that the feend nocht in our sighte him shewe  
I trowe he with us be, that ilke shrewe !  
In helle wher that he is lord and sire,  
Nis ther more wo, ne more rancour ne ire.  
Whan that our pot is broke, as I have sayd,  
Every mall chit, and halt him yvel apayd.  
Som seyde, it was long on the fyr-making,  
Som seyde, nay ! it was on the blowing;  
(Than was I fered, for that was myn office);  
'Straw !' quod the thridde, 'ye been lewed and nyce,  
It was nat tempred as it oghte be.'  
'Nay !' quod the ferthe, 'stint, and herkne me;  
By-cause our fyr ne was nat maad of beech,  
That is the cause, and other noon, so theeche !'  
I can nat telle wher-on it was long,  
But wel I wot greet stryf is us among.  
'What !' quod my lord, 'ther is na-more to done,  
Of thise perils I wol be war eft-sone;  
I am right siker that the pot was crased.  
Be as be may, be ye no-thing amased;  
As usage is, lat swepe the floor as swythe,  
Plukke up your hertes, and beth gladde and blythe.'  
The mullok on an hepe y-sweped was,  
And on the floor y-cast a canevas,  
And al this mullok in a sive y-throwe,  
And sifted, and y-piked many a throwe.  
'Pardee,' quod oon, 'somwhat of our metal  
Yet is ther heer, though that we han nat al.  
Al-though this thing mishapped have as now,  
Another tyme it may be wel y-now,  
Us moste putte our good in aventure;  
A marchant, parde ! may nat ay endure,  
Trusteth me wel, in his prosperitee;  
Somtyme his good is drenched in the see,  
And somtym comth it sauf un-to the londe.'  
'Pees !' quod my lord, 'the next tyme I wol fonde  
To bringe our craft al in another plyte;  
And but I do, sirs, lat me han the wyte;  
Ther was defaute in som-what, wel I woot.'  
Another seyde, the fyr was over hoot:-  
But, be it hoot or cold, I dar seye this,  
That we concluden evermore amis.  
We fayle of that which that we wolden have,  
And in our madnesse evermore we rave.  
And whan we been togidres everichoon,  
Every man semeth a Salomon.



But al thing which that shyneth as the gold  
Nis nat gold, as that I have herd it told;  
Ne every appel that is fair at ye  
Ne is nat good, what-so men clappe or crye.  
Right so, lo ! fareth it amonges us;  
He that semeth the wysest, by Iesus !  
Is most fool, whan it cometh to the preef;  
And he that semeth trewest is a theef;  
That shul ye knowe, er that I fro yow wende,  
By that I of my tale have maad an ende.

Explicit prima pars.

Et sequitur pars secunda.

Ther is a chanoun of religioun  
Amonges us, wolde infecte al a toun,  
Though it as greet were as was Ninivee,  
Rome, Alisaundre, Troye, and othere three.  
His sleighes and his infinit falsnesse  
Ther coude no man wryten, as I gesse,  
Thogh that he mighte liven a thousand yeer.  
In al this world of falshede nis his peer;  
For in his termes so he wolde him winde,  
And speke his wordes in so sly a kinde,  
Whan he commune shal with any wight,  
That he wol make him doten anon right,  
But it a feend be, as him-selven is.  
Ful many a man hath he bigyled er this,  
And wol, if that he live may a whyle;  
And yet men ryde and goon ful many a myle  
Him for to seke and have his aqueyntaunce,  
Noght knowinge of his false governaunce.  
And if yow list to yeve me audience,  
I wol it tellen heer in your presence.  
But worshipful chanouns religious,  
Ne demeth nat that I sclaundre your hous,  
Al-though my tale of a chanoun be.  
Of every ordre som shrewe is, parde,  
And god forbede that al a companye  
Sholde rewe a singuler mannes folye.  
To sclaundre yow is no-thing myn entente,  
But to correcten that is mis I mente.  
This tale was nat only told for yow,  
But eek for othere mo; ye woot wel how  
That, among Cristes apostelles twelve,  
Ther nas no traytour but Iudas him-selve.  
Than why sholde al the remenant have blame  
That giltles were ? by yow I seye the same.  
Save only this, if ye wol herkne me,  
If any Iudas in your covent be,  
Remeveth him bitymes, I yow rede,  
If shame or los may causen any drede.  
And beth no-thing displeed, I yow preye,  
But in this cas herkneth what I shal seye.

In London was a preest, an annueleer,  
That therin dwelled hadde many a yeer,  
Which was so plesaunt and so servisable  
Unto the wyf, wher-as he was at table,  
That she wolde suffre him no-thing for to paye  
For bord ne clothing, wente he never so gaye;  
And spending-silver hadde he right y-now.  
Therof no fors; I wol precede as now,  
And telle forth my tale of the chanoun,  
That broghte this preest to confusioun.  
This false chanoun cam up-on a day  
Unto this preestes chambre, wher he lay,  
Biseching him to lene him a certeyn  
Of gold, and he wolde quyte it him ageyn.  
'Lene me a mark,' quod he, 'but dayes three,  
And at my day I wol it quyten thee.  
And if so be that thou me finde fals,  
Another day do hange me by the hals!'  
This preest him took a mark, and that as swythe,  
And this chanoun him thanked ofte sythe,  
And took his leve, and wente forth his weye,  
And at the thridde day broghte his moneye, 1  
And to the preest he took his gold agayn,  
Wherof this preest was wonder glad and fayn.  
'Certes,' quod he, 'no-thing anoyeth me  
To lene a man a noble, or two or three,  
Or what thing were in my possessioun,  
Whan he so trewe is of condicioun,  
That in no wyse he breke wol his day;  
To swich a man I can never seye nay.  
'What !' quod this chanoun, 'sholde I be untrewe ?  
Nay, that were thing y-fallen al of-newe.  
Trouthe is a thing that I wol ever kepe  
Un-to that day in which that I shal crepe  
In-to my grave, and elles god forbede;  
Bileveth this as siker as is your crede.  
God thanke I, and in good tyme be it sayd,  
That ther was never man yet yvel apayd  
For gold ne silver that he to me lente,  
Ne never falskede in myn herte I mente.  
And sir,' quod he, 'now of my privetee,  
Sin ye so goodlich han been un-to me,  
And kythed to me so greet gentillesse,  
Somwhat to quyte with your kindenesse,  
I wol yow shewe, and, if yow list to lere,  
I wol yow teche pleyedly the manere,  
How I can werken in philosophye.  
Taketh good heed, ye shul wel seen at ye,  
That I wol doon a maistrie er I go.'  
'Ye,' quod the preest, 'ye, sir, and wol ye so ?  
Marie ! ther-of I pray yow hertely !'  
'At your comandement, sir, trewely,'  
Quod the chanoun, 'and elles god forbede !'  
Lo, how this theef coude his servyse bede !  
Ful sooth it is, that swich profred servyse  
Stinketh, as witnessen thise olde wyse;

And that ful sone I wol it verifye  
In this chanoun, rote of al trecherye,  
That ever-more delyt hath and gladnesse -  
Swich feendly thoughtes in his herte impresse -  
How Cristes peple he may to meschief bringe;  
God kepe us from his fals dissimulinge !  
Noght wiste this preest with whom that he delte,  
Ne of his harm cominge he no-thing felte.  
O sely preest ! o sely innocent !  
With coveityse anon thou shalt be blent!  
O gracelees, ful blind is thy conceit,  
No-thing ne artow war of the deceit  
Which that this fox y-shapen hath to thee !  
His wyly wrenches thou ne mayst nat flee.  
Wherfor, to go to the conclusioun  
That refereth to thy confusioun,  
Unhappy man ! anon I wol me hye  
To tellen thyn unwit and thy folye,  
And eek the falsnesse of that other wrecche,  
As ferforth as that my conning may strecche.  
This chanoun was my lord, ye wolden wene?  
Sir host, in feith, and by the hevenes quene,  
It was another chanoun, and nat he,  
That call an hundred fold more subtiltee !  
He hath bitrayed folkes many tyme;  
Of his falshede it dulleth me to ryme.  
Ever whan that I speke of his falshede,  
For shame of him my chekes wexen rede;  
Algates, they biginnen for to glowe,  
For reednesse have I noon, right wel I knowe,  
In my visage; for fumes dyverse  
Of metals, which ye han herd me reherce,  
Consumed and wasted han my reednesse.  
Now tak heed of this chanouns cursednesse !  
'Sir,' quod he to the preest, 'lat your man gon  
For quik-silver, that we it hadde anon;  
And lat him bringen ounces two or three;  
And whan he comth, as faste shul ye see  
A wonder thing, which ye saugh never er this.'  
'Sir,' quod the preest, 'it shall be doon, y-wis.'  
He bad his servant fecchen him this thing,  
And he al redy was at his bidding,  
And wente him forth, and cam anon agayn  
With this quik-silver, soothly for to sayn,  
And took these ounces three to the chanoun;  
And he hem leyde fayre and wel adoun,  
And bad the servant coles for to bringe,  
That he anon mighte go to his werkinge.  
The coles right anon weren y-fet,  
And this chanoun took out a crosselet  
Of his bosom, and shewed it the preest.  
'This instrument,' quod he, 'which that thou seest,  
Tak in thyn hand, and put thy-self ther-inne  
Of this quik-silver an ounce, and heer biginne,  
In the name of Crist, to wexe a filosofre.  
Ther been ful fewe, whiche that I wolde profre

To shewen hem thus muche of my science.  
For ye shul seen heer, by experience,  
That this quik-silver wol I mortifye  
Right in your sighte anon, withouten lye,  
And make it as good silver and as fyn  
As ther is any in your purs or myn,  
Or elleswher, and make it malliable;  
And elles, holdeth me fals and unable  
Amonges folk for ever to appere !  
I have a poudre heer, that coste me dere,  
Shal make al good, for it is cause of al  
My conning, which that I yow shewen shal.  
Voydeth your man, and lat him be ther-oute,  
And shet the dore, whyls we been aboute  
Our privetee, that no man us espye  
Whyls that we werke in this philosophye.'  
Al as he bad, fulfilled was in dede,  
This ilke servant anon-right out yede,  
And his maister shette the dore anon,  
And to hir labour speedily they gon  
This preest, at this cursed chanouns bidding,  
Up-on the fyr anon sette this thing,  
And blew the fyr, and bisied him ful faste;  
And this chanoun in-to the croslet caste  
A poudre, noot I wher-of that it was  
Y-maad, other of chalk, other of glas,  
Or som-what elles, was nat worth a flye,  
To blynde with the preest; and bad him hye  
The coles for to couchen al above  
The croslet, 'for, in tokening I thee love,'  
Quod this chanoun, 'thyn owene hondes two  
Shul werche al thing which that shal heer be do.'  
'Graunt mercy,' quod the preest, and was ful glad,  
And couched coles as the chanoun bad.  
And whyle he bisy was, this feendly wrecche,  
This fals chanoun, the foule feend him fecche !  
Out of his bosom took a bechen cole,  
In which ful subtilly was maad an hole,  
And ther-in put was of silver lymaille  
An ounce, and stopped was, with-ouen fayle,  
The hole with wex, to kepe the lymail in.  
And understondeth, that this false gin  
Tlras nat maad ther, but it was maad bifore;  
And othere thinges I shal telle more  
Herafterward, which that he with him broghte;  
Er he cam ther, him to bigyle he thoghte,  
And so he dide, er that they wente a-twinne;  
Til he had torned him, coude he not blinne.  
It dulleth me whan that I of him speke,  
On his falshede fayn wolde I me wreke,  
If I wiste how; but he is heer and ther:  
He is so variaunt, he abit no-wher.  
But taketh heed now, sirs, for goddes love !  
He took his cole of which I spak above,  
And in his hond he baar it prively.  
And whyls the preest couchede busily

The coles, as I tolde yow er this,  
This chanoun seyde, 'freend, ye doon amis;  
This is nat couched as it oghte be;  
But sone I shal amenden it,' quod he.  
'Now lat me medle therrith but a whyle,  
For of yow have I pitee, by seint Gyle !  
Ye been right hoot, I see mel how ye swete,  
Have heer a cloth, and wype away the were.'  
And whyles that the preest wyped his face,  
This chanoun took his cole with harde grace,  
And leyde it above, up-on the middeward  
Of the croslet, and blew wel afterward,  
Til that the coles gonne faste brenne.  
'Now yeve us drinke,' quod the chanoun thenne,  
'As swythe al shal be wel, I undertake;  
Sitte we doun, and lat us mery make.'  
And whan that this chanounes bechen cole  
Was brent, al the lymaille, out of the hole,  
Into the croslet fil anon adoun;  
And so it moste nedes, by resoun,  
Sin it so even aboven couched was;  
But ther-of wiste the preest no-thing, alas !  
He demed aile the coles y-liche good,  
For of the sleighte he no-thing understood.  
And whan this alkamistre saugh his tyme,  
'Rys up,' quod he, 'sir preest, and stondesth by me;  
And for I woot wel ingot have ye noon,  
Goth, walketh forth, and bring us a chalk-stoon;  
For I wol make oon of the same shap  
That is an ingot, if I may han hap.  
And bringeth eek with yow a bolle or a panne,  
Ful of water, and ye shul see wel thanne  
How that our businesse shal thryve and preve.  
And yet, for ye shul han no misbileve  
Ne wrong conceit of me in your absence,  
I ne wol nat been out of your presence,  
But go with yow, and come with yow ageyn.'  
The chambre-dore, shortly for to seyn,  
They opened and shette, and wente hir weye.  
And forth with hem they carieden the keye,  
And come agayn with-uten any delay.  
What sholde I tarien al the longe day ?  
He took the chalk, and shoop it in the wyse  
Of an ingot, as I shal yow devyse.  
I seye, he took out of his owene sieve,  
A teyne of silver (yvele mote he cheve !)  
Which that ne was nat but an ounce of weighte;  
And taketh heed now of his cursed sleighte !  
He shoop his ingot, in lengthe and eek in brede,  
Of this teyne, with-uten any drede,  
So slyly, that the preest it nat espyde;  
And in his sieve agayn he gan it hyde;  
And fro the fyr he took up his matere,  
And in thingot putte it with mery chere,  
And in the water-vessel he it caste  
Whan that him luste, and bad the preest as faste,

'Look what ther is, put in thyn hand and grope,  
Thew finde shalt ther silver, as I hope;  
What, devel of helle ! sholde it elles be ?  
Shaving of silver silver is, pardee !'  
He putte his hond in, and took up a teyne  
Of silver fyn, and glad in every veyne  
Was this preest, whan he saugh that it was so.  
'Goddes blessing, and his modres also,  
And aile halwes have ye, sir chanoun,'  
Seyde this preest, 'and I hir malisoun,  
But, and ye vouche-sauf to techen me  
This noble craft and this subtilitee,  
I wol be youre, in al that ever I may !'  
Quod the chanoun, 'yet wol I make assay  
The second tyme, that ye may taken hede  
And been expert of this, and in your nede  
Another day assaye in myn absence  
This disciplyne and this crafty science.  
Lat take another ounce, 'quod he tho,  
'Of quik-silver, with-outen wordes mo,  
And do ther-with as ye han doon er this  
With that other, which that now silver is.'  
This preest him bisieth in al that he can  
'To doon as this chanoun, this cursed man,  
Comanded him, and faste he blew the fyr,  
For to come to theeffect of his desyr.  
And this chanoun, right in the mene whyle,  
Al redy was, the preest eft to bigyle,  
And, for a countenance, in his hande he bar  
An holwe stikke (tak keep and be war !)  
In the ende of which an ounce, and na-more,  
Of silver lymail put was, as bifore  
Was in his cole, and stopped with wex weel  
For to kepe in his lymail every deel.  
And whyl this preest was in his businesse,  
This chanoun with his stikke gan him dresse  
To him anon, and his pouder caste in  
As he did er; (the devel out of his skin  
Him tome, I pray to god, for his falshede;  
For he was ever fals in thought and dede);  
And with this stikke, above the croslet,  
That was ordeyned with that false get,  
He stired the coles, til relente gan  
The wex agayn the fyr, as every man,  
But it a fool be, woot wel it mot nede,  
And al that in the stikke was out yede,  
And in the croslet hastily it fel.  
Now gode sirs, what wol ye bet than wel?  
Whan that this preest thus was bigyled ageyn,  
Supposing noght but trouthe, soth to seyn,  
He was so glad, that I can nat expresse  
In no manere his mirthe and his gladnesse;  
And to the chanoun he profred eftsone  
Body and good; 'ye,' quod the chanoun sone,  
'Though povre I be, crafty thou shalt me finde;  
I warne thee, yet is ther more bihinde.

Is ther any coper her-inne?' seyde he.  
'Ye,' quod the preest, 'sir, I trowe wel ther be.'  
'Elles go by us som, and that as swythe,  
Now, gode sir, go forth thy wey and hy the.'  
He wente his wey, and with the coper cam,  
And this chanoun it in his handes nam,  
And of that coper weyed out but an ounce.  
Al to simple is my tonge to pronounce,  
As ministre of my wit, the doublenesse  
Of this chanoun, rote of al cursednesse.  
He semed freendly to hem that knewe him noght,  
But he was feendly bothe in herte and thought.  
It werieth me to telle of his falsnesse,  
And nathelees yet wol I it expresse,  
To thentente that men may be war therby,  
And for noon other cause, trewely.  
He putte his ounce of coper in the croslet,  
And on the fyr as swythe he hath it set,  
And caste in poudre, and made the preest to blowe,  
And in his werking for to stoupe lowe,  
As he dide er, and al nas but a Iape;  
Right as him liste, the preest he made his ape;  
And afterward in the ingot he it caste,  
And in the panne putte it at the laste  
Of water, and in he putte his owene hond.  
And in his sleve (as ye biforn-hond  
Herde me telle) he hadde a silver teyne.  
He slyly took it out, this cursed heyne -  
Unwiting this preest of his false craft -  
And in the pannes botme he hath it laft;  
And in the water rombled to and fro,  
And wonder prively took up also  
The coper teyne, noght knowing this preest,  
And hidde it, and him hente by the breest,  
And to him spak, and thus seyde in his game,  
'Stoupeth adoun, by god, ye be to blame,  
Helpeth me now, as I dide yow whyl-er,  
Putte in your hand, and loketh what is ther.  
This preest took up this silver teyne anon,  
And thanne seyde the chanoun, 'lat us gon  
With thise three teynes, which that we han wroght,  
To som goldsmith, and wite if they been oght.  
For, by my feith, I nolde, for myn hood,  
But-if that they were silver, fyn and good,  
And that as swythe preved shal it be.'  
Un-to the goldsmith with thise teynes three  
They wente, and putte thise teynes in assay  
To fyr and hamer; mighte no man sey nay,  
But that they weren as hem oghte be.  
This sotted preest, who was gladder than he ?  
Was never brid gladder agayn the day,  
Ne nightingale, in the sesoun of May,  
Nas never noon that luste bet to singe;  
Ne lady lustier in carolinge  
Or for to speke of love and wommanhede,  
Ne knight in armes to doon an hardy dede

To stonde in grace of his lady dere,  
 Than had this preest this sory craft to lere;  
 And to the chanoun thus he spak and seyde,  
 'For love of god, that for us aile deyde,  
 And as I may deserve it un-to yow,  
 What shal this receit coste? telleth now !'  
 'By our lady,' quod this chanoun, 'it is dere,  
 I warne yow wel; for, save I and a frere,  
 In Engelond ther can no man it make.'  
 'No fors,' quod he, 'now, sir, for goddes sake,  
 What shal I paye ? telleth me, I preye.'  
 'Y-wis,' quod he, 'it is ful dere, I seye;  
 Sir, at o word, if that thee list it have,  
 Ye shul paye fourty pound, so god me save !  
 And, nere the freendship that ye dide er this  
 To me, ye sholde paye more, y-wis.'  
 This preest the somme of fourty pound anon  
 Of nobles fette, and took hem everichon  
 To this chanoun, for this ilke receit;  
 Al his werking nas but fraude and deceit.  
 'Sir preest,' he seyde, 'I kepe han no loos  
 Of my craft, for I wolde it kept were cloos;  
 And as ye love me, kepeth it secree;  
 For, and men knewe al my subtilitee,  
 By god, they wolden han so greet envye  
 To me, by-cause of my philosophye,  
 I sholde be deed, ther were non other weye.'  
 'God it forbede !' quod the preest, 'what sey ye?'  
 Yet hadde I lever spenden al the good  
 Which that I have (and elles wexe I wood!)  
 Than that ye sholden falle in swich mescheef.'  
 'For your good wil, sir, have ye right good preef,'  
 Quod the chanoun, 'and far-wel, grant mercy!'  
 He wente his way and never the preest him sy  
 After that day; and whan that this preest sholde  
 Maken assay, at swich tyme as he wolde,  
 Of this receit, far-wel ! it wolde nat be !  
 Lo, thus byiaped and bigyled was he !  
 Thus maketh he his introduccioun  
 To bringe folk to hir destruccioun. -

Considereth, sirs, how that, in ech estaat,  
 Bitwixe men and gold ther is debaat  
 So ferforth, that unnethes is ther noon.  
 This multiplying blent so many oon,  
 That in good feith I trowe that it be  
 The cause grettest of swich scarsetee.  
 Philosophres speken so mistily  
 In this craft, that men can nat come therby,  
 For any wit that men han now a-dayes.  
 They mowe wel chiteren, as doon thise Iayes,  
 And in her termes sette hir lust and peyne,  
 But to hir purpos shul they never atteyne.  
 A man may lightly lerne, if he have aught,  
 To multiplie, and bringe his good to naught !  
 Lo ! swich a lucre is in this lusty game,



A mannes mirthe it wol tome un-to grame,  
And empten also grete and hevye purses,  
And maken folk for to purchasen curses  
Of hem, that han hir good therto y-lent.  
O ! fy ! for shame ! they that han been brent,  
Alias ! can they nat flee the fyres hete ?  
Ye that it use, I rede ye it lete,  
Lest ye lese al; for bet than never is late.  
Never to thryve were to long a date.  
Though ye prolle ay, ye shul it never finde;  
Ye been as bolde as is Bayard the blinde,  
That blundreth forth, and peril casteth noon;  
He is as bold to renne agayn a stoon  
As for to goon besydes in the weye.  
So faren ye that multiplie, I seye.  
If that your yen can nat seen aright,  
Loke that your minde lakke nought his sight.  
For, though ye loke never so brode, and stare,  
Ye shul nat winne a myte on that chaffare,  
But wasten al that ye may rape and renne.  
Withdrawe the fyr, lest it to faste brenne;  
Medleth na-more with that art, I mene,  
For, if ye doon, your thrift is goon ful clene.  
And right as swythe I wol yow tellen here,  
What philosophres seyn in this matere.  
Lo, thus seith Amold of the Newe Toun,  
As his Rosarie maketh mencion;  
He seith right thus, with-uten any lye,  
'Ther may no man Mercurie mortifye,  
But it be with his brother knowleching.  
How that he, which that first seyde this thing,  
Of philosophres fader was, Hermes;  
He seith, how that the dragoun, doutelees,  
Ne deyeth nat, but-if that he be slayn  
With his brother; and that is for to sayn,  
By the dragoun, Mercurie and noon other  
He understood; and brimston by his brother,  
That out of sol and luna were y-drawe.  
And therfor,' seyde he, 'tak heed to my sawe,  
Let no man bisy him this art for to seche,  
But-if that he thentencion and speche  
Of philosophres understonde can;  
And if he do, he is a lewed man.  
For this science and this conning,' quod he,  
'Is of the secree of secrees, parde.'  
Also ther was a disciple of Plato,  
That on a tyme seyde his maister to,  
As his book Senior wol bere witness,  
And this was his demande in soothfastnesse:  
'Tel me the name of the privy stoon ?'  
And Plato answerde unto him anoon,  
'Tak the stoon that Titanos men name.'  
'Which is that?' quod he. 'Magnesia is the same,'  
Seyde Plato. 'Ye, sir, and is it thus ?'  
This is ignotum per ignotius.  
What is Magnesia, good sir, I yow preye ?'

'It is a water that is maad, I seye,  
Of elementes foure,' quod Plato.  
'Tel me the rote, good sir,' quod he tho,  
'Of that water, if that it be your wille?'  
'Nay, nay,' quod Plato, 'certein, that I nille.  
The philosophres sworn were everichoon,  
That they sholden discovere it un-to noon,  
Ne in no book it wryte in no manere;  
For un-to Crist it is so leef and dere  
That he wol nat that it discovered be,  
But wher it lyketh to his deitee  
Man for tenspyre, and eek for to defende  
Whom that him lyketh; lo, this is the ende.'  
Thanne conclude I thus; sith god of hevene  
Ne wol nat that the philosophres nevene  
How that a man shal come un-to this stoon,  
I rede, as for the beste, lete it goon.  
For who-so maketh god his adversarie,  
As for to werken any thing in contrarie  
Of his wil, certes, never shal he thryve,  
Thogh that he multiplie terme of his lyve.  
And ther a poynt; for ended is my tale;  
God sende every trewe man bote of his bale ! - Amen.

## Poems of John Donne with alchemical references

These poems published in 1633 show some influence of alchemy.

[Back to literary works](#) .

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### Love's Alchemy

Some that have deeper digg'd love's mine than I,  
Say, where his centric happiness doth lie;  
I have lov'd, and got, and told,  
But should I love, get, tell, till I were old,  
I should not find that hidden mystery.  
Oh, 'tis imposture all!  
And as no chemic yet th'elixir got,  
But glorifies his pregnant pot  
If by the way to him befall  
Some odoriferous thing, or medicinal,  
So, lovers dream a rich and long delight,  
But get a winter-seeming summer's night.

Our ease, our thrift, our honour, and our day,  
Shall we for this vain bubble's shadow pay?  
Ends love in this, that my man  
Can be as happy'as I can, if he can  
Endure the short scorn of a bridegroom's play?  
That loving wretch that swears  
'Tis not the bodies marry, but the minds,  
Which he in her angelic finds,

Would swear as justly that he hears,  
In that day's rude hoarse minstrelsy, the spheres.  
Hope not for mind in women; at their best  
Sweetness and wit, they're but mummy, possess'd.

## **The Sun Rising**

Busy old fool, unruly Sun,  
Why dost thou thus,  
Through windows, and through curtains, call on us?  
Must to thy motions lovers' seasons run?  
Saucy pedantic wretch, go chide  
Late schoolboys, and sour prentices,  
Go tell court-huntsmen that the king will ride,  
Call country ants to harvest offices,  
Love, all alike, no season knows, nor clime,  
Nor hours, days, months, which are the rags of time.

Thy beams, so reverend and strong  
Why shouldst thou think?  
I could eclipse and cloud them with a wink,  
But that I would not lose her sight so long:  
If her eyes have not blinded thine,  
Look, and tomorrow late, tell me  
Whether both the 'Indias of spice and mine  
Be where thou leftst them, or lie here with me.  
Ask for those kings whom thou saw'st yesterday,  
And thou shalt hear: "All here in one bed lay."

She's all states, and all princes I,  
Nothing else is.  
Princes do but play us; compar'd to this,  
All honour's mimic, all wealth alchemy.  
Thou, sun, art half as happy as we,  
In that the world's contracted thus;  
Thine age asks ease, and since thy duties be  
To warm the world, that's done in warming us.  
Shine here to us, and thou art everywhere;  
This bed thy centre is, these walls, thy sphere.

## **A Nocturnal upon St. Lucy's Day, being the shortest day**

'Tis the year's midnight, and it is the day's,  
Lucy's, who scarce seven hours herself unmasks;  
The sun is spent, and now his flasks  
Send forth light squibs, no constant rays;  
The world's whole sap is sunk;  
The general balm th' hydroptic earth hath drunk,  
Whither, as to the bed's feet, life is shrunk,  
Dead and interr'd; yet all these seem to laugh,  
Compar'd with me, who am their epitaph.

Study me then, you who shall lovers be  
At the next world, that is, at the next spring;  
For I am every dead thing,  
In whom Love wrought new alchemy.  
For his art did express  
A quintessence even from nothingness,  
From dull privations, and lean emptiness;  
He ruin'd me, and I am re-begot  
Of absence, darkness, death: things which are not.

All others, from all things, draw all that's good,  
Life, soul, form, spirit, whence they being have;  
I, by Love's limbec, am the grave  
Of all that's nothing. Oft a flood  
Have we two wept, and so  
Drown'd the whole world, us two; oft did we grow  
To be two chaoses, when we did show  
Care to aught else; and often absences  
Withdrew our souls, and made us carcasses.

But I am by her death (which word wrongs her)  
Of the first nothing the elixir grown;  
Were I a man, that I were one  
I needs must know; I should prefer,  
If I were any beast,  
Some ends, some means; yea plants, yea stones detest,  
And love; all, all some properties invest;  
If I an ordinary nothing were,  
As shadow, a light and body must be here.

But I am none; nor will my sun renew.  
You lovers, for whose sake the lesser sun  
At this time to the Goat is run  
To fetch new lust, and give it you,  
Enjoy your summer all;  
Since she enjoys her long night's festival,  
Let me prepare towards her, and let me call  
This hour her vigil, and her eve, since this  
Both the year's, and the day's deep midnight is.

## Reginald Scot on alchemy

Reginald Scot's influential *The discoverie of Witchcraft*, (first issued in 1584 and reprinted a number of times in the 17th century), has a section (the fourteenth book) devoted to a criticism of alchemy.

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### The first Chapter.

**Of the art of Alcumystrie, of their woords of art and devises to bleare mens eies, and to procure credit to their profession.**

Ere I thought it not impertinent to saie somewhat of the art or rather the craft of Alcumystrie, otherwise called Multiplication; which Chaucer, of all other men, most livelie deciphereth. In the bowels herof dooth both witchcraft and conjuration lie hidden, as whereby some cousen others, and some are cousened themselves. For by this mysterie  
(as it is said in the chanons mans prolog)

They take upon them to turne upside downe,  
All the earth betwixt Southwarke and Canturburie towne,

And to pave it all of silver and gold, etc.  
But ever they lacke of their conclusion,  
And to much folke they doo illusion.  
For their stuffe slides awaie so fast,  
That it makes them beggers at the last,  
And by this craft they doo never win,  
But make their pursse emptie, and their wits thin.

And because the practisers heereof would be thought wise, learned, cunning, and their crafts maisters, they have devised words of art, sentences and epithets obscure, and confectionous so innumerable (which are also compounded of strange and rare simples) as confound the capacities of them that are either set on worke heerein, or be brought to behold or expect their conclusions. For what plaine man would not beleve, that they are learned and jollie fellowes, that have in such readinesse so many mysticall termes of art: as (for a tast) their subliming, amalgaming, englutting, imbibing, incorporating, cementing, citrination, terminations, mollifications, and indurations of bodies, matters combust and coagulat, ingots, tests, &c. Or who is able to conceive (by reason of the abrupt confusion, contrarietie, and multitude of drugs, simples, and confections) the operation and mysterie of their stuffe and workemanship. For these things and many more, are of necessitie to be prepared and used in the execution of this indeavor; namelie orpiment, sublimed Mercurie, iron squames, Mercurie crude, groundlie large, bole armoniake, verdegrece, borace, boles, gall, arsenicke, sal armoniake, brimstone, salt, paper, burnt bones, unsliked lime, claie, saltpeter, vitriall, saltartre, alcalie, sal preparat, claie made with horsse doong, mans haire, oile of tartre, allum, glasse, woort, yest, argoll, resagor, gleir of an eie, powders, ashes, doong, pisse, &c. Then have they waters corosive and lincall, waters of albification, and waters rubifieng, etc. Also oiles, ablutions, and metals fusible. Also their lamps, their urinalls, discensories, sublimatories, alembecks, viols, croslets, cucurbits, stillatories, and their fornace of calcination: also their soft and subtill fiers, some of wood, some of cole, composed speciallie of beech, etc. And because they will not seeme to want anie point of cousenage to astonish the simple, or to moove admiration to their enterprises, they have (as they affirme) foure spirits to worke withall, whereof the first is, orpiment; the second, quicksilver; the third, sal armoniake; the fourth, brimstone. Then have they seven celestially bodies; namelie, Sol, Luna, Mars, Mercurie, Saturne, Jupiter, and Venus; to whome they applie seven terrestriall bodies; to wit: gold, silver, iron, quicksilver, lead, tinne, and copper, attributing unto these the operation of the other; speciallie if the terrestriall bodies be qualified, tempered, and wrought in the houre and daie according to the feats of the celestially bodies: with more like vanitie.

### **The second Chapter.**

#### **The Alcumysters drift, the Chanons yeomans tale, of alcumysticall stones and waters.**

Now you must understand that the end and drift of all their worke, is, to atteine unto the composition of the philosophers stone, called Alixer, and to the stone called Titanus; and to Magnatia, which is a water made of the foure elements, which (they saie) the philosophers are sworne neither to discover, nor to write of. And by these they mortifie quicke silver, and make it malleable, and to hold touch: heereby also they convert any other mettall (but speciallie copper) into gold. This science (forsooth) is the secret of secrets; even as Salomons conjuration is said among the conjurors to be so likewise. And thus, when they chance to meete with yong men, or simple people, they boast and brag, and saie with Simon Magus, that they can worke miracles, and bring mightie things to passe. In which respect Chaucer truelie heereof saith:

Each man is as wise as Salomon,  
When they are together everichone:  
But he that seemes wisest, is most foole in preefe,  
And he that is truest, is a verie theeve.  
They seeme friendlie to them that knowe nought,  
But they are feendlie both in word and thought,  
yet many men ride and seeke their acquaintance,  
Not knowing of their false governance.  
He also saith, and experience verifieth his assertion, that they looke ill favouredlie, & are alwaies beggerlie attired:  
his words are these:  
These fellowes looke ill favouredlie,  
And are alwaies tired beggerlie,  
So as by smelling and thredbare araie,  
These folke are knowne and discerned alwaie.  
But so long as they have a sheet to wrap them in by night,  
Or a rag to hang about them in the day light,

They will it spend in this craft,  
They cannot stint till nothing be laft.  
Here one may learne if he have ought,  
To multiplie and bring his good to naught.  
But if a man aske them privilie,  
Whie they are clothed so unthriftilie,  
They will round him in the eare and saie,  
If they espied were, men would them slaie,  
And all bicause of this noble science:  
Lo thus these folke beetraien innocence.

The tale of the chanons yeoman published by Chaucer, dooth make (by waie of example) a perfect demonstration of the art of Alcumystrie or multiplication: the effect whereof is this. A chanon being an Alcumyster or cousenor, espied a covetous preest, whose pursse he knew to be well lined, whome he assaulted with flatterie and subtile speach, two principall points belonging to this art. At the length he borrowed monie of the preest, which is the third part of the art, without the which the professors can doo no good, nor indure in good estate. Then he at his daie repaid the monie, which is the most difficult point in this art, and a rare experiment. Finallie, to requite the preests courtesie, he promised unto him such instructions, as wherby with expedition he should become infinitelie rich, and all through this art of multiplication. And this is the most common point in this science; for herein they must be skilfull before they can be famous, or atteine to anie credit. The preest disliked not his proffer; speciallie because it tended to his profit, and embraced his courtesie. Then the chanon willed him foorthwith to send for three ownces of quicke silver, which he said he would transubstantiate (by his art) into perfect silver. The preest thought that a man of his profession could not dissemble, and therefore with great joy and hope accomplished his request. And now (forsooth) goeth this jollie Alcumyst about his busines and worke of multiplication, and causeth the preest to make a fier of coles, in the bottome whereof he placeth a croslet; and pretending onelie to helpe the preest to laie the coles handsomelie, he foisteth into the middle ward or lane of coles, a beechen cole, within the which was conveyed an ingot of perfect silver, which (when the cole was consumed) slipt downe into the croslet, that was (I saie) directlie under it. The preest perceived not the fraud, but received the ingot of silver, and was not a little joyfull to see such certeine successe proceed from his owne handie worke wherein could be no fraud (as he surelie conceived) and therefore verie willinglie gave the cannon fortie pounds for the receipt of this experiment, who for that summe of monie taught him a lesson in Alcumystrie, but he never returned to heare repetitions, or to see how he profited.

### **The third Chapter.**

#### **Of a yeoman of the countrie cousened by an Alcumist.**

I could cite manie Alcumysticall cousenages wrought by Doctor Burcot, Feates, and such other; but I will passe them over, and onelie repeate three experiments of that art; the one practised upon an honest yeoman in the countie of Kent, the other upon a mightie prince, the third upon a covetous preest. And first touching the yeoman, he was overtaken and used in maner and forme following, by a notable cousening varlot, who professed Alcumystrie, juggling, witchcraft, and conjuration: and by meanes of his companions and confederats discussed the simplicitie and abilitie of the said yeoman, and found out his estate and humor to be convenient for his purpose; and finallie came a wooing (as they saie) to his daughter, to whome he made love cunninglie in words, though his purpose tended to another matter. And among other illusions and tales, concerning his owne commendation, for welth, parentage, inheritance, alliance, activitie, learning, pregnancie, and cunning, he boasted of his knowledge and experience in Alcumystrie; making the simple man beleve that he could multiplie, and of one angell make two or three. Which seemed strange to the poore man, in so much as he became willing enough to see that conclusion: whereby the Alcumyster had more hope and comfort to atteine his desire, than if his daughter had yeilded to have married him. To be short, he in the presence of the said yeoman, did include within a little ball of virgine wax, a couple of angels; and after certeine ceremonies and conjuring words he seemed to deliver the same unto him: but in truth (through legierdemaine) he conveyed into the yeomans hand another ball of the same scantling, wherein were inclosed manie more angels than were in the ball which he thought he had received. Now (forsooth) the Alcumyster bad him laie up the same ball of wax, and also use certeine ceremonies (which I thought good heere to omit). And after certeine daies, houres, and minuts they returned together, according to the appointment, and found great gaines by the multiplication of the angels. Insomuch as he, being a plaine man, was heereby persuaded, that he should not onelie have a rare and notable good sonne in lawe; but a companion that might helpe to adde unto his welth much treasure, and to his estate great fortune and felicitie. And to increase this opinion in him, as also to winne his further favour; but speciallie to bring his cunning Alcumystrie, or rather his lewd purpose to passe; he told him that it were follie to multiplie a pound of gold, when as easilie they might multiplie a millian: and therefore counselled him to

produce all the monie he had, or could borrowe of his neighbours and freends; and did put him out of doubt, that he would multiplie the same, and redouble it exceedinglie, even as he save by experience how he delt with the small summe before his face. This yeoman, in hope of gaines and preferment, etc.: consented to this sweete motion, and brought out and laid before his feete, not the one halfe of his goods, but all that he had, or could make or borrowe anie maner of waie. Then this juggling Alcumyster, having obtained his purpose, folded the same in a ball, in quantitie farre bigger than the other, and conveing the same into his bosome or pocket, delivered another ball (as before) of the like quantitie unto the yeoman, to be reserved and safelie kept in his chest; whereof (bicause the matter was of importance) either of them must have a key, and a severall locke, that no interruption might be made to the ceremonie, nor abuse by either of them, in defrauding ech other. Now (forsooth) these circumstances and ceremonies being ended, and the Alcumysters purpose therby performed; he told the yeoman that (untill a certeine daie and houre limited to returne) either of them might emploie themselves about their busines, and necessarie affaires; the yeoman to the plough, and he to the citie of London, and in the meane time the gold shuld multiplie, etc. But the Alcumyster (belike) having other matters of more importance came not just at the houre appointed, nor yet at the daie, nor within the yeare: so as, although it were somewhat against the yeomans conscience to violate his promise, or breake the league; yet partlie by the longing he had to see, and partlie the desire he had to enjoie the fruit of that excellent experiment, having (for his owne securitie) and the others satisfaction, some testimonie at the opening thereof, to witnesse his sincere dealing, he brake up the coffer, and lo he soone espied the ball of wax, which he himselve had laid up there with his owne hand. So as he thought (if the hardest should fall) he should find his principall: and whie not as good increase hereof now, as of the other before. But alas! when the wax was broken, and the metall discovered, the gold was much abased, and became perfect lead.

Now who so list to utter his follie,  
Let him come foorth, and learne to multiplie;  
And everie man that hath ought in his cofer,  
Let him appeare, and waxe a philosopher,  
In learning of this elvish nice lore,  
All is in vaine, and pardee much more  
Is to learne a lewd man this sutteltie,  
Fie, speake not thereof it woll not bee.  
For He that hath learning, and he that hath none,  
Conclude alike in multiplcatione.

#### **The fourth Chapter.**

##### **A certeine King abused by an Alcumyst, and of the kings foole a pretie jest.**

The second example is of another Alcumyst that came to a certeine king, promising to worke by his art manie great things, as well in compounding and transubstantiating of mettals, as in executing of other exploités of no lesse admiration. But before he beganne, he found the meanes to receive by vertue of the kings warrant, a great summe of monie in prest, assuring the king and his councell, that he would shortlie returne, and accomplish his promise, etc.

Soone after, the kings foole, among other jestes, fell into a discourse and discoverie of fooles, and handled that common place so pleasantlie, that the king began to take delight therein, & to like his merrie veine. Whereupon he would needes have the foole deliver unto him a schedull or scroll, containing the names of all the most excellent fooles in the land.

So he caused the kings name to be first set downe, and next him all the names of the lords of his privie councell. The king seeing him so sawcie and malepert, ment to have had him punished: but some of his councell, knowing him to be a fellow pleasantlie conceipted, besought his majestie rather to demand of him a reason of his libell, etc, than to proceed in extremitie against him. Then the foole being asked why he so sawcilie accused the king and his councell of principall follie, answered; Bicause he sawe one foolish knave beguile them all, and to cousen them of so great a masse of monie, and finallie to be gone out of their reach. Why (said one of the councell) he maie returne and performe his promise, etc. Then (quoth the foole) I can helpe all the matter easilie. How (said the king) canst thou doo that? Marie sir (said he) then I will blotte out your name, and put in his, as the most foole in the world. Manie other practises of the like nature might be hereunto annexed, for the detection of their knaverie and deceipts whereupon this art dependeth, whereby the readers maie be more delighted in reading, than the practisers benefited in simplie using the same. For it is an art consisting wholie of subiltie and deceipt, whereby the ignorant and plaine minded man through his too much credulitie is circumvented, and the humor of the other slie cousener satisfied.

#### **The fift Chapter.**

##### **A notable storie written by Erasmus of two Alcumysts, also of longation and curtation.**

The third example is reported by Erasmus, whose excellent learning and wit is had to this daie in admiration. He in a certeine dialog intituled Alcumystica doth finelie bewraie the knaverie of this craftie art; wherein he proposeth one

Balbine, a verie wise, learned, and devout preest, howbeit such a one as was bewitched, and mad upon the art of Alcumystrie. Which thing another cousening preest perceived, and dealt with him in maner and forme following. M. Doctor Balbine (said he) I being a stranger unto you maie seeme verie saucie to trouble your worship with my bold sute, who alwaies are busied in great and divine studies. To whome Balbine, being a man of few words, gave a nodde: which was more than he used to everie man. But the preest knowing his humor, said; I am sure sir, if you knew my sute, you would pardon mine importunitie. I praie thee good sir John (said Balbine) shew me thy mind, and be breefe. That shall I doo sir (said he) with a good will. You know M. Doctor, through your skill in philosophie, that everie mans destinie is not alike; and I for my part am at this point, that I cannot tell whether I maie be counted happie or infortunate. For when I weigh mine owne case, or rather my state, in part I seeme fortunate, and in part miserable. But Balbine being a man of some surlinesse, alwaies willed him to draw his matter to a more compendious forme: which thing the preest said he would doe, and could the better performe; bicause Balbine himselve was so learned and expert in the verie matter he had to repeat, and thus he began.

I have had, even from my childhood, a great felicitie in the art of Alcumystrie, which is the verie marrow of all philosophie. Balbine at the naming of the word Alcumystrie, inclined and yeelded himselve more attentivelie to hearken unto him: marie it was onelie in gesture of bodie; for he was spare of speech, and yet he bad him proceed with his tale. Then said the preest, Wretch that I am, it was not my lucke to light on the best waie: for you M. Balbine know (being so universallie learned) that in this art there are two waies, the one called longation, the other curtation; and it was mine ill hap to fall upon longation. When Balbine asked him the difference of those two waies; Oh sir said the preest, you might count me impudent, to take upon me to tell you, that of all other are best learned in this art, to whome I come, most humblie to beseech you to teach me that luckie waie of curtation. The cunninger you are, the more easilie you maie teach it me: and therefore hide not the gift that God hath given you, from your brother, who maie perish for want of his desire in this behalfe; and doubtlesse Jesus Christ will inrich you with greater blessings and endowments.

Balbine being abashed partlie with his importunitie, and partlie with the strange circumstance, told him that (in truth) he neither knew what longation or curtation meant; and therefore required him to expound the nature of those words. Well (quoth the preest) since it is your pleasure, I will doo it, though I shall thereby take upon me to teach him that is indeed much cunninger than my selfe. And thus he began: Oh sir, they that have spent all the daies of their life in this divine facultie, doo turne one nature and forme into another, two waies, the one is verie breefe, but somewhat dangerous; the other much longer, marie verie safe, sure, and commodious. Howbeit, I thinke my selfe most unhappie that have spent my time and travell in that waie which utterlie misliketh me, and never could get one to shew me the other that I so earnestlie desire. And now I come to your worship, whom I know to be wholie learned and expert herein, hoping that you will (for charities sake) comfort your brother, whose felicitie and well doing now resteth onelie in your hands; and therefore I beseech you releeve me with your counsell.

By these and such other words when this cousening varlot had avoided suspicion of guile, and assured Balbine that he was perfect and cunning in the other waie: Balbine his fingers itched, and his hart tickled; so as he could hold no longer, but burst out with these words: Let this curtation go to the divell, whose name I did never so much as once heare of before, and therefore doo much lesse understand it. But tell me in good faith, doo you exactlie understand longation? Yea said the preest, doubt you not hereof: but I have no fansie to that waie, it is so tedious. Why (quoth Balbine) what time is required in the accomplishment of this worke by waie of longation? Too too much said the Alcumyster, even almost a whole yeere: but this is the best, the surest, and the safest waie, though it be for so manie moneths prolonged, before it yeeld advantage for cost and charges expended thereabouts. Set your hart at rest (said Balbine) it is no matter, though it were two yeeres, so as you be well assured to bring it then to passe.

Finallie, it was there and then concluded, that presentlie the preest should go in hand with the worke, and the other should beare the charge, the gaines to be indifferentlie divided betwixt them both, and the worke to be doone privlie in Balbins house. And after the mutuall oth was taken for silence, which is usuall and requisite alwaies in the beginning of this mysterie; Balbine delivered monie to the Alcumyster for bellowes, glasses, coles, &c: which should serve for the erection and furniture of the forge. Which monie the Alcumyster had no sooner fingered, but he ran merilie to the dice, to the alehouse, & to the stewes, and who there so lustie as cousening sir John: who indeed this waie made a kind of alcumysticall transformation of monie. Now Balbine urged him to go about his businesse, but the other told him, that if the matter were once begun, it were halfe ended: for therein consisted the greatest difficultie.

Well, at length he began to furnish the fornace, but now forsooth a new supplie of gold must be made, as the seed and spawne of that which must be ingendred and grow out of this worke of Alcumystrie. For even as a fish is not caught without a bait, no more is gold multiplied without some parcels of gold: and therefore gold must be the foundation and groundworke of that art, or else all the fat is in the fier. But all this while Balbine was occupied in



calculating, and musing upon his accompt; casting by arithmetike, how that if one ownced yeelded fifteene, then how much gaines two thousand ounces might yeeld: for so much he determined to emploie that waie.

When the Alcumyst had also consumed this monie, shewing great travell a moneth or twaine, in placing the bellows, the coles, and such other stuffe, and no whit of profit proceeding or comming thereof: Balbine demanded how the world went, our Alcumyst was as a man amazed. Howbeit he said at length; Forsooth even as such matters of importance commonlie doo go forward, wherunto there is alwaies verie difficult accesse. There was (saith he) a fault (which I have now found out) in the choice of the coles, which were of oke, and should have beene of beech. One hundred duckets were spent that waie, so as the dising house and the stewes were partakers of Balbines charges. But after a new supplie of monie, better coles were provided, and matters more circumspectlie handled. Howbeit, when the forge had travelled long, and brought forth nothing, there was another excuse found out; to wit, that the glasses were not tempered as they ought to have beene. But the more monie was disbursed hereabouts, the woorsse willing was Balbine to give over, according to the disers veine, whome frutelesse hope bringeth into a foles paradise.

The Alcumyst, to cast a good colour upon his knaverie, tooke on like a man moonesicke, and protested with great words full of forgerie and lies, that he never had such lucke before. But having found the error, he would be sure enough never hereafter to fall into the like oversight, and that henceforward all should be safe and sure, and throughlie recompensed in the end with large increase. Hereupon the workehouse is now the third time repaired, and a new supplie yet once againe put into the Alcumysts hand; so as the glasses were changed. And now at length the Alcumyst uttered another point of his art and cunning to Balbine; to wit, that those matters would proceed much better, if he sent our Ladie a few French crownes in reward: for the art being holie, the matter cannot prosperously proceed, without the favour of the saints. Which counsell exceedingly pleased Balbine, who was so devout and religious, that no daie escaped him but he said our Ladie matterns.

Now our Alcumyster having received the offering of monie, goeth on his holie pilgrimage, even to the next village, & there consumeth it everie penie, among bawds and knaves. And at his returne, he told Balbine that he had great hope of good lucke in his businesse; the holie virgine gave such favourable countenance, and such attentive eare unto his praiers and vowes. But after this, when there had beene great travell bestowed, and not a dram of gold yeelded nor levied from the forge; Balbine began to expostulate and reason somewhat roundlie with the cousening fellowe; who still said he never had such filthie lucke in all his life before, and could not devise by what meanes it came to passe, that things went so overthwartlie. But after much debating betwixt them upon the matter, at length it came into Balbines head to aske him if he had not foreslowed to heare masse, or to saie his houres: which if he had doone, nothing could prosper under his hand. Without doubt (said the cousener) you have hot the naile on the head. Wretch that I am! I remember once or twice being at a long feast, I omitted to saie mine Ave Marie after dinner. So so (said Balbine) no marvell then that a matter of such importance hath had so evill successe. The Alcumyster promised to doo penance; as to heare twelve masses for two that he had foreslowed; and for everie Ave overslipped, to render and repeate twelve to our Ladie.

Soone after this, when all our Alcumysters monie was spent, & also his shifts failed how to come by any more, he came home with this devise, as a man woonderfullie fraied and amazed, pitiouslie crieng and lamenting his misfortune. Whereat Balbine being astonished, desired to knowe the cause of his complaint. Oh (said the Alcumyster) the courtiers have spied our enterprise; so as I for my part looke for nothing but present imprisonment. Whereat Balbine was abashed, because it was flat fellonie to go about that matter, without speciall licence. But (quoth the Alcumyster) I feare not to be put to death, I would it would fall out so: marrie I feare least I shall he shut up in some castell or towre, and there shall be forced to tug about this worke and broile in this businesse all the daies of my life.

Now the matter being brought to consultation, Balbine, because he was cunning in the art of rhetorike, and not altogether ignorant in lawe, beat his braines in devising how the accusation might be answered, and the danger avoided. Alas (said the Alcumyster) you trouble your selfe all in vaine, for you see the crime is not to be denied, it is so generallie bruted in court: neither can the fact be defended, because of the manifest lawe published against it. To be short, when manie waies were devised, and divers excuses alledged by Balbine, and no sure ground to stand on for their securitie; at length the Alcumyster having present want and need of monie, framed his speech in this sort; Sir said he to Balbine, we use slowe counsell, and yet the matter requireth hast. For I thinke they are comming for me yer this time to hale me awaie to prison; and I see no remedie but to die valiantlie in the cause. In good faith (said Balbine) I knowe not what to saie to the matter. No more do I said the Alcumyster, but that I see these courtiers are hungrie for monie, and so much the readier to be corrupted & framed to silence. And though it be a hard matter, to give those rakehels till they be satisfied: yet I see no better counsell or advise at this time. No more could Balbine, who gave him thirtie ducats of gold to stop their mouthes, who in an honest cause would rather have given so manie teeth out of his head, than one of those peeces out of his pouch. This coine had the Alcumyster, who for all his

pretenses & gaie gloses was in no danger, other than for lacke of monie to leese his leman or concubine, whose acquaintance he would not give over, nor forbear hir companie, for all the goods that he was able to get, were it by never such indirect dealing and unlawfull meanes.

Well, yet now once againe dooth Balbine newlie furnish the forge, a praier being made before to our Ladie to blesse the enterprise. And all things being provided and made readie according to the Alcumysters owne asking, and all necessaries largelie ministred after his owne liking; a whole yeare being likewise now consumed about this bootlesse businesse, and nothing brought to passe; there fell out a strange chance, and that by this meanes insuing, as you shall heare.

Our Alcumyster forsooth used a little extraordinarie lewd companie with a courtiers wife, whiles he was from home, who suspecting the matter, came to the doore unlooked for, and called to come in, threatning them that he would breake open the doores upon them. Some present devise (you see) was now requisite, and there was none other to be had, but such as the oportunitie offered; to wit, to leape out at a backe window: which he did, not without great hazard, and some hurt. But this was soone blazed abroad, so as it came to Balbines eare, who shewed in countenance that he had heard heereof, though he said nothing. But the Alcumyster knew him to be devout, & somewhat superstitious: and such men are easie to be intreated to forgive, how great soever the fault be, and devised to open the matter in maner and forme following.

O Lord (saith he before Balbine) how infortunatlie goeth our businesse forward! I marvell what should be the cause. Whereat Balbine, being one otherwise that seemed to have vowed silence, tooke occasion to speake, saieing; It is not hard to knowe the impediment and stop heereof: for it is sinne that hindereth this matter; which is not to be dealt in but with pure hands. Whereat the Alcumyster fell upon his knees, beating his breast, & lamentable cried, saieing; Oh maister Balbine, you saie most trulie, it is sinne that hath doone us all this displeasure; not your sinne sir, but mine owne, good maister Balbine. Neither will I be ashamed to discover my filthinesse unto you, as unto a most holy and ghostlie father. The infirmitie of the flesh had overcome me, and the divell had caught me in his snare. Oh wretch that I am! Of a preest I am become an adulterer. Howbeit, the monie that erstwhile was sent to our Ladie, was not utterlie lost: for if she had not beene, I had certeinlie beene slaine. For the good man of the house brake open the doore, and the windowe was lesse than I could get out thereat. And in that extremitie of danger it came into my mind to fail downe prostrate to the virgine; beseeching hir (if our gift were acceptable in hir sight) that she would, in consideration thereof, assist me with hir helpe. And to be short, I ran to the windowe, and found it bigge enough to leape out at. Which thing Balbine did not onelie beleewe to be true, but in respect therof forgave him, religiouslie admonishing him to shew himselfe thankfull to that pitifull and blessed Ladie.

Now once againe more is made a new supplie of monie, and mutuall promise made to handle this divine matter hence forward purelie and holielie. To be short, after a great number of such parts plaied by the Alcumyster; one of Balbins acquaintance espied him, that knew him from his childhood to be but a cousening merchant; and told Balbine what he was, and that he would handle him in the end, even as he had used manie others: for a knave he ever was, and so he would proove. But what did Balbine, thinke you? Did he complaine of this counterfet, or cause him to be punished? No, but he gave him monie in his pursse, and sent him awaie; desiring him, of all courtesie, not to blab abroad how he had cousened him. And as for the knave Alcumyster, he needed not care who knew it, or what came of it: for he had nothing in goods or fame to be lost. And as for his cunning in Alcumystrie, he had as much as an asse. By this discourse Erasmus would give us to note, that under the golden name of Alcumystrie there lieth lurking no small calamitie; wherein there be such severall shifts and sutes of rare subtilties and deceipts, as that not onelie welthie men are thereby manie times impoverished, and that with the sweete allurement of this art, through their owne covetousnesse; as also by the flattering baits of hoped gaine: but even wise and learned men hereby are shamefullie overshot, partlie for want of due experience in the wiles and subtilties of the world, and partlie through the softnesse and pliability of their good nature, which cousening knaves doo commonlie abuse to their owne lust and commoditie, and to the others utter undoing.

#### **The sixt Chapter.**

##### **The opinion of diverse learned men touching the follie of Alcumystrie.**

Albert in his booke of minerals reporteth, that Avicenna treating of Alcumystrie, saith; Let the dealers in Alcumystrie understand, that the verie nature and kind of things cannot be changed, but rather made by art to resemble the same in shew and likeness: so that they are not the verie things indeed, but seeme so to be in appearance: as castels and towers doo seeme to be built in the clouds, whereas the representations there shewed, are nothing else but the resemblance of certeine objects beelow, caused in some bright and cleere cloud, when the aire is void of thicknes and grossenes. A sufficient prooffe hereof maie be the looking glasse. And we see (saith he) that yellow or orrenge colour laid upon red, seemeth to be gold. Francis Petrarch treating of the same matter in forme of a dialogue, introduceth a disciple of his, who fansied the foresaid fond profession and practise, saieing; I hope for prosperous successe in Alcumystrie. Petrarch answereth him; It is a woonder from whence that hope should spring,

sith the frute thereof did never yet fall to thy lot, nor yet at anie time chance to anie other; as the report commonlie goeth, that manie rich men, by this vanitie and madnes have beene brought to beggerie, whiles they have wearied themselves therewith, weakened their bodies, and wasted their wealth in trieng the means to make gold ingender gold. I hope for gold according to the workemans promise, saith the disciple. He that hath promised thee gold, will runne awaie with thy gold, and thou never the wiser, saith Petrarch. He promiseth mee great good, saith the disciple. He will first serve his owne turne, and releve his private povertie, saith Petrarch; for Alcumysters are a beggerlie kind of people, who though they confesse themselves bare and needle, yet will they make others rich and welthie: as though others povertie did more molest and pitie them than their owne. These be the words of Petrarch, a man of great learning and no lesse experience; who as in his time he sawe the fraudulent fetches of this compassing craft: so hath there beene no age, since the same hath beene broched, wherein some few wisemen have not smelt out the evill meaning of these shifting merchants, and bewraied them to the world.

An ancient writer of a religious order, who lived above a thousand yeares since, discovering the diversities of theftes, after a long enumeration, bringeth in Alcumysters, whom he calleth Falsificantes metallorum et mineralium, witches and counterfeters of metals and minerals; and setteth them as deepe in the degree of theeves, as anie of the rest, whose injurious dealings are brought to open arreignment. It is demanded (saith he) why the art of Alcumystrie doth never prove that in effect, which it pretendeth in precept and promise. The answer is readie; that if by art gold might be made, then were it behoovefull to know the maner and proceeding of nature in generation; sith art is said to imitate and counterfet nature. Againe, it is bicause of the lamenesse and unperfectnesse of philosophie, speciallie concerning minerals: no such manner of proceeding being set downe by consent and agreement of philosophers in writing, touching the true and undoubted effect of the same. Where upon one supposeth that gold is made of one kind of stuffe this waie, others of another kind of stuffe that waie. And therefore it is a chance if anie atteine to the artificiall applieng of the actives and passives of gold and silver. Moreover, it is certeine, that quicke silver and sulphur are the materials (as they terme them) of mettals, and the agent is heate, which directeth: howbeit it is verie hard to know the due proportion of the mixture of the materials; which proportion the generation of gold doth require. And admit that by chance they atteine to such proportion; yet can they not readilie resume or doo it againe in another worke, bicause of the hidden diversities of materials, and the uncerteintie of applieng the actives and passives.

The same ancient author concluding against this vaine art, saith, that of all christian lawmakers it is forbidden, and in no case tollerable in anie commonwealth: first bicause it presumeth to forge idols for covetousnes, which are gold and silver; whereupon saith the apostle, Covetousnesse is idolworship: secondlie, for that (as Aristotle saith) coine should be skant and rare, that it might be deere; but the same would ware vile, and of small estimation, if by the art of Alcumystrie gold and silver might be multiplied: thirdlie, bicause (as experience prooveth) wisemen are thereby bewitched, couseners increased, princes abused, the rich impoverished, the poore beggered, the multitude made fooles, and yet the craft and craftesmaisters (oh madnes!) credited. Thus far he. Whereby in few words he discountenanceth that profession, not by the imaginations of his owne braine, but by manifold circumstances of manifest proove. Touching the which practise I thinke inough hath beene spoken, and more a great deale than needed; sith so plaine and demonstrable a matter requireth the lesse travell in confutation.

#### **The seventh Chapter.**

**That vaine and deceitfull hope is a great cause why men are seduced by this alluring art, and that there labours therein are bootelesse, etc.**

Hitherto somewhat at large I have detected the knaverie of the art Alcumysticall, partlie by reasons, and partlie by examples: so that the thing it selfe maie no lesse appeare to the judiciall eie of the considerers; than the bones and sinewes of a bodie anatomized, to the corporall eie of the beholders. Now it shall not be amisse nor impertinent, to treat somewhat of the nature of that vaine and frutelesse hope, which induceth and draweth men forward as it were with chordes, not onelie to the admiration, but also to the approbation of the same: in such sort that some are compelled rufullie to sing (as one in old time did, whether in token of good or ill lucke, I doo not now well remember) Spes and fortuna valete; Hope and good hap adieu.

No mervell then though Alcumystrie allure men so sweetlie, and intangle them in snares of follie; sith the baits which it useth is the hope of gold, the hunger wherof is by the poet termed Sacra, which some doo English, Holie; not understanding that it is rather to be interpreted, Curssed or detestable, by the figure Acyron, when a word of an unproper signification is cast in a clause as it were a cloud: or by the figure Antiphrasis when a word importeth a contrarie meaning to that which it commonlie hath. For what reason can there be, that the hunger of gold should be counted holie, the same having (as depending upon it) so manie milians of mischeefes and miseries: as treasons, theftes, adulteries, manslaughters, trucebreakings, perjuries, cousenages, and a great troope of other enormities, which were here too long to rehearse. And if the nature of everie action be determinable by the end thereof, then cannot this hunger be holie, but rather accursed, which pulleth after it as it were with iron chaines such a band of

outrages and enormities, as of all their labor, charge, care and cost, etc: they have nothing else left them in lieu of lucre, but onlie some few burned bricke of a ruinous fornace, a pecke or two of ashes, and such light stuffe, which they are forced peradventure in fine to sell, when beggerie hath arrested and laid his mace on their shoulders. As for all their gold, it is resolved In primam materiam, or rather In levem quendam fumulum, into a light smoke or fumigation of vapors, than the which nothing is more light, nothing lesse substantiall, spirits onelie excepted, out of whose nature and number these are not to be exempted.

### **The eight Chapter.**

#### **A continuation of the former matter, with a conclusion of the same.**

That which I have declared before, by reasons, examples, and authorities, I will now prosecute and conclude by one other example; to the end that we, as others in former ages, maie judge of vaine hope accordingly, and be no lesse circumspect to avoid the inconveniences therof, than Ulysses was warie to escape the incantations of Circes that old transforming witch. Which example of mine is drawne from Lewes the French king, the eleventh of that name, who being on a time at Burgundie, fell acquainted by occasion of hunting with one Conon, a clownish but yet an honest and hartie good fellow. For princes and great men delight much in such plaine clubhutchens. The king oftentimes, by meanes of his game, used the countrimans house for his refreshing; and as noble men sometimes take pleasure in homelie and course things, so the king did not refuse to eate turnips and rape rootes in Conons cottage. Shortlie after king Lewes being at his pallace, void of troubles and disquietnesse, Conons wife wild him to repaire to the court, to shew himselfe to the king, to put him in mind of the old intertainement which he had at his house, and to present him with some of the fairest and choisest rape rootes that she had in store. Canon seemed loth, alledging that he should but lose his labour: for princes (saith he) have other matters in hand, than to intend to thinke of such trifeling courtesies. But Conons wife overcame him, and persuaded him in the end, choosing a certeine number of the best and goodliest rape rootes that she had: which when she had given hir husband to carrie to the court, he set forward on his journie a good trudging pase. But Conon being tempted by the waie, partlie with desire of eating, and partlie with the toothsomnes of the meate which he bare, that by little and little he devoured up all the roots saving one, which was a verie faire and a goodlie great one indeed. Now when Canon was come to the court, it was his lucke to stand in such a place, as the king passing by, and spieng the man, did well remember him, and commanded that he should be brought in. Conon verie cheerelie followed his guide hard at the heeles, and no sooner sawe the king, but bluntlie comming to him, reached out his hand, and presented the gift to his maiestie. The king received it with more cheerefulnes than it was offered, and bad one of those that stood next him, to take it, and laie it up among those things which he esteemed most, and had in greatest accompt. Then he had Conan to dine with him, and after dinner gave the countriman great thanks for his rape roote; who made no bones of the matter, but boldlie made challenge and claime to the kings promised courtesie. Whereupon the king commanded, that a thousand crownes should be given him in recompense for his roote.

The report of this bountifulnes was spred in short space over all the kings houshold: in so much as one of his courtiers, in hope of the like or a larger reward gave the king a verie proper ginnet. Whose drift the king perceiving, and judging that his former liberalitie to the clowne, provoked the courtier to this covetous attempt, tooke the ginnet verie thankfullie: and calling some of his noble men about him, began to consult with them, what mends he might make his servant for his horsse. Whiles this was a dooing, the courtier conceived passing good hope of some princelie largesse, calculating and casting his cards in this maner; If his maiestie rewarded a sillie clowne so bountifullie for a simple rape roote, what will he doo to a jollie courtier for a galent gennet? Whiles the king was debating the matter, and one said this, another that, and the courtier travelled all the while in vaine hope, at last saith the king, even upon the sudden; I have now bethought me what to bestowe upon him: and calling one of his nobles to him, whispered him in the eare, and willed him to fetch a thing, which he should find in his chamber wrapped up in silke. The roote is brought wrapped in silke, which the king with his owne hands gave to the courtier, using these words therewithall, that he sped well, in so much as it was his good hap to have for his horsse a jewell that cost him a thousand crownes. The courtier was a glad man, and at his departing longed to be looking what it was, and his hart danced for joy. In due time therefore he unwrapped the silke (a sort of his fellow courtiers flocking about him to testifie his good lucke) and having unfolded it, he found therein a drie and withered rape roote. Which spectacle though it set the standers about in a lewd laughter, yet it quailed the courtiers courage, and cast him into a shrewd fit of pensifenes. Thus was the confidence of this courtier turned to vanitie, who upon hope of good speed was willing to part from his horsse for had I wist.

This storie dooth teach us into what follie and madnes vaine hope may drive undiscreete and unexpert men. And therefore no mervell: though Alcumysters dreame and dote after double advantage, faring like Aesops dog, who greedilie coveting to catch and snatch at the shadowe of the flesh which he carried in his mouth over the water, lost both the one and the other: as they doo their increase and their principall. But to breake off abruptlie from this

matter, and to leave these hypocrits (for whie may they not be so named, who as Homer, speaking in detestation of such rakehelles, saith verie divinellie and trulie;

Odi etenim seu claustra Erebi, quicunque loquuntur

Ore aliud, tacitoque aliud sub pectore claudunt:

I hate even as the Gates of hell,

Those that one thing with toong doo tell,

And notwithstanding closelie Keepe,

Another thing in hart full deepe:

To leave these hypocrits (I saie) in the dregs of their dishonestie, I will conclude against them peremptorilie, that they, with the rable above rehearsed, and the rowt hereafter to be mentioned, are ranke couseners, and consuming cankers to the common wealth, and therefore to be rejected and excommunicated from the fellowship of all honest men. For now their art, which turneth all kind of metals that they can come by into mist and smoke, is no lesse apparent to the world, than the cleere sunnie raies at noone sted; in so much that I may saie with the poet,

Hos populus ridet, multumque torosa juvenus

Ingeminat tremulos naso crispante cachinnos:

All people laugh them now to scorne,

each strong and lustie blood

Redoubleth quavering laughters lowd

with wrinkled nose a good.

So that, if anie be so addicted unto the vanitie of the art Alcumysticall (as everie foole will have his fansie) and that (beside so manie experimented examples of divers, whose wealth hath vanished like a vapor, whiles they have beene over rash in the practise hereof) this discourse will not moove to desist from such extreame dotage, I saie to him or them and that aptlie,

--- dicitque facitque puod ipse

Non sani esse hominis non sanus juret Orestes:

He saith and dooth that verie thing,

which mad Orestes might

With oth averre became a man

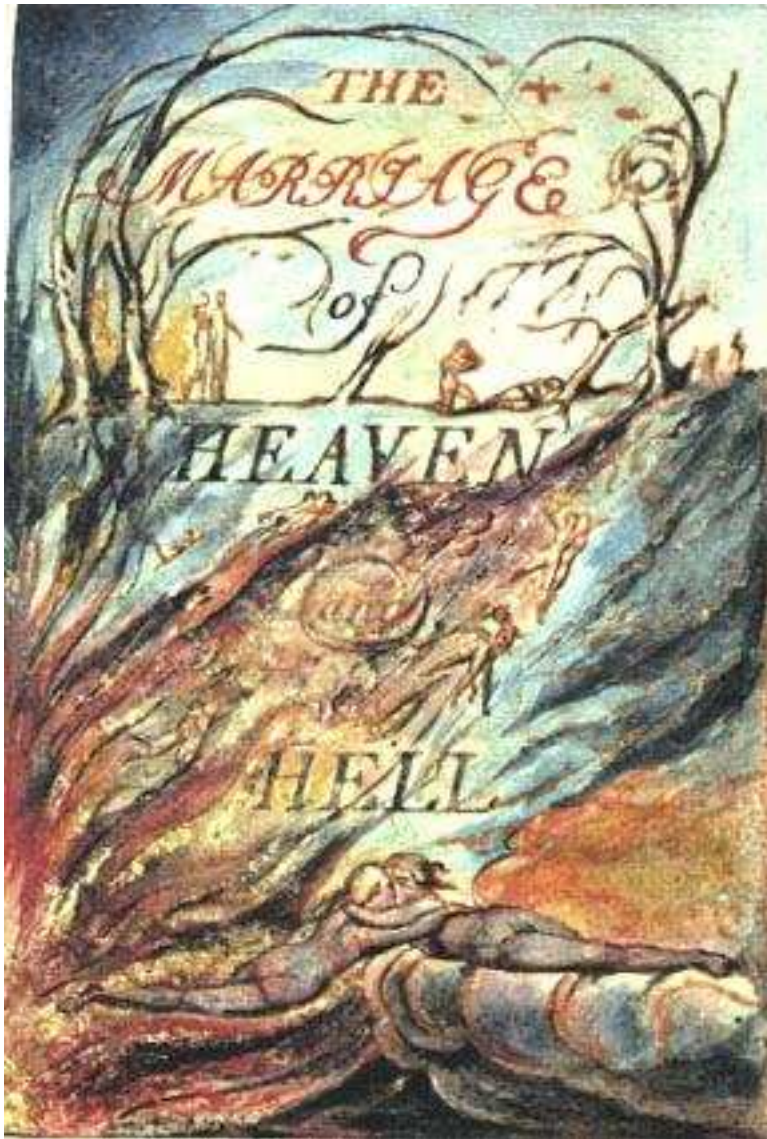
beereft of reason right.

## William Blake

# The Marriage of Heaven and Hell

[Back to literary works.](#)

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## The Argument.

Rintrah roars & shakes his fires in the burden'd air;  
Hungry clouds swag on the deep  
Once meek, and in a perilous path,  
The just man kept his course along  
The vale of death.  
Roses are planted where thorns grow.  
And on the barren heath  
Sing the honey bees.  
Then the perilous path was planted:  
And a river, and a spring  
On every cliff and tomb;  
And on the bleached bones  
Red clay brought forth.  
Till the villain left the paths of ease,  
To walk in perilous paths, and drive  
The just man into barren climes.

Now the sneaking serpent walks  
In mild humility.  
And the just man rages in the wilds  
Where lions roam.  
Rintrah roars & shakes his fires in the burden'd air;  
Hungry clouds swag on the deep.



As a new heaven is begun, and it is now thirty-three years since its advent: the Eternal Hell revives. And lo!  
Swedenborg is the Angel sitting at the tomb; his writings are the linen clothes folded up. Now is the dominion of  
Edom, & the return of Adam into Paradise; see Isaiah XXXIV & XXXV Chap:

Without Contraries is no progression. Attraction and Repulsion, Reason and Energy, Love and Hate, are necessary  
to Human existence.

From these contraries spring what the religious call Good & Evil. Good is the passive that obeys Reason. Evil is the  
active springing from Energy.

Good is Heaven. Evil is Hell.

## The voice of the Devil.

All Bibles or sacred codes have been the causes of the following Errors.

1. That Man has two real existing principles Viz: a Body & a Soul.
2. That Energy, call'd Evil, is alone from the Body, & that Reason, call'd Good, is alone from the Soul.
3. That God will torment Man in Eternity for following his Energies.

But the following Contraries to these are True

1. Man has no Body distinct from his Soul for that call'd Body is a portion of Soul discern'd by the five Senses, the chief inlets of Soul in this age
2. Energy is the only life and is from the Body and Reason is the bound or outward circumference of Energy.
- 3 Energy is Eternal Delight



Those who restrain desire, do so because theirs is weak enough to be restrained; and the restrainer or reason usurps  
its place & governs the unwilling.

And being restrain'd it by degrees becomes passive till it is only the shadow of desire.

The history of this is written in Paradise Lost, & the Governor or Reason is call'd Messiah.

And the original Archangel or possessor of the command of the heavenly host, is call'd the Devil or Satan and his  
children are call'd Sin & Death.

But in the Book of Job Miltons Messiah is call'd Satan.

For this history has been adopted by both parties.

It indeed appear'd to Reason as if Desire was cast out, but the Devil's account is, that the Messiah fell, & formed a heaven of what he stole from the Abyss.



This is shewn in the Gospel, where he prays to the Father to send the comforter or Desire that Reason may have Ideas to build on, the Jehovah of the Bible being no other than he who dwells in flaming fire.

Know that after Christs death, he became Jehovah.

But in Milton; the Father is Destiny, the Son, a Ratio of the five senses, & the Holy-ghost, Vacuum!

Note: The reason Milton wrote in fetters when he wrote of Angels & God, and at liberty when of Devils & Hell, is because he was a true Poet and of the Devils party without knowing it.

## A Memorable Fancy.

As I was walking among the fires of hell, delighted with the enjoyments of Genius; which to Angels look like torment and insanity. I collected some of their Proverbs: thinking that as the sayings used in a nation, mark its character, so the Proverbs of Hell, shew the nature of Infernal wisdom better than any description of buildings or garments.

When I came home; on the abyss of the five senses, where a flat sided steep frowns over the present world. I saw a mighty Devil folded in black clouds, hovering on the sides of the rock, with corroding fires he wrote the following sentence now percieved by the minds of men, & read by them on earth.

How do you know but ev'ry Bird that cuts the airy way,  
Is an immense world of delight, clos'd by your senses five?

## Proverbs of Hell.

In seed time learn, in harvest teach, in winter enjoy.

Drive your cart and your plow over the bones of the dead.

The road of excess leads to the palace of wisdom.

Prudence is a rich ugly old maid courted by Incapacity.

He who desires but acts not, breeds pestilence.

The cut worm forgives the plow.

Dip him in the river who loves water.

A fool sees not the same tree that a wise man sees.

He whose face gives no light, shall never become a star.

Eternity is in love with the productions of time.

The busy bee has no time for sorrow.

The hours of folly are measur'd by the clock, but of wisdom: no clock can measure.



All wholsom food is caught without a net or a trap.  
Bring out number weight & measure in a year of dearth.  
No bird soars too high, if he soars with his own wings.  
A dead body revenges not injuries.  
The most sublime act is to set another before you.  
If the fool would persist in his folly he would become wise.  
Folly is the cloke of knavery.  
Shame is Prides cloke.  
Prisons are built with stones of Law, Brothels with bricks of Religion.  
The pride of the peacock is the glory of God.  
The lust of the goat is the bounty of God.  
The wrath of the lion is the wisdom of God.  
The nakedness of woman is the work of God.  
Excess of sorrow laughs. Excess of joy weeps.  
The roaring of lions, the howling of wolves, the raging of the stormy sea, and the destructive sword, are portions of eternity too great for the eye of man.  
The fox condemns the trap, not himself.  
Joys impregnate. Sorrows bring forth.  
Let man wear the fell of the lion. woman the fleece of the sheep.  
The bird a nest, the spider a web, man friendship.  
The selfish smiling fool, & the sullen frowning fool shall be both thought wise, that they may be a rod.  
What is now proved was once only imagin'd.  
The rat, the mouse, the fox, the rabbit; watch the roots; the lion, the tyger, the horse, the elephant, watch the fruits.  
The cistern contains: the fountain overflows.  
One thought fills immensity.  
Always be ready to speak your mind, and a base man will avoid you.  
Every thing possible to be believ'd is an image of truth.  
The eagle never lost so much time, as when he submitted to learn of the crow.

The fox provides for himself. but God provides for the lion.  
Think in the morning. Act in the noon. Eat in the evening. Sleep in the night.  
He who has suffer'd you to impose on him knows you.  
As the plow follows words, so God rewards prayers.  
The tygers of wrath are wiser than the horses of instruction.  
Expect poison from the standing water.  
You never know what is enough unless you know what is more than enough.  
Listen to the fools reproach! it is a kingly title!  
The eyes of fire, the nostrils of air, the mouth of water, the beard of earth.  
The weak in courage is strong in cunning.  
The apple tree never asks the beech how he shall grow; nor the lion, the horse, how he shall take his prey.  
The thankful reciever bears a plentiful harvest.  
If others bad not been foolish, we should be so.  
The soul of sweet delight can never be defil'd.  
When thou seest an Eagle, thou seest a portion of Genius. lift up thy head!  
As the catterpillar chooses the fairest leaves to lay her eggs, so the priest lays his curse on the fairest joys.  
To create a little flower is the labour of ages.  
Damn braces: Bless relaxes.  
The best wine is the oldest, the best water the newest.  
Prayers plow not! Praises reap not!  
Joys laugh not! Sorrows weep not!

The head Sublime, the heart Pathos, the genitals Beauty, the hands & feet Proportion.  
As the air to a bird or the sea to a fish, so is contempt to the contemptible.  
The crow wish'd every thing was black, the owl, that every thing was white.  
Exuberance is Beauty.  
If the lion was advised by the fox. he would be cunning.

Improvement makes strait roads, but the crooked roads without Improvement, are roads of Genius.  
Sooner murder an infant in its cradle than nurse unacted desires.  
Where man is not, nature is barren.  
Truth can never be told so as to be understood, and not be believ'd.  
Enough! or Too much.



The ancient Poets animated all sensible objects with Gods or Geniuses, calling them by the names and adorning them with the properties of woods, rivers, mountains, lakes, cities, nations, and whatever their enlarged & numerous senses could perceive.

And particularly they studied the genius of each city & country, placing it under its mental deity;  
Till a system was formed, which some took advantage of & enslav'd the vulgar by attempting to realize or abstract the mental deities from their objects: thus began Priesthood;  
Choosing forms of worship from poetic tales.  
And at length they pronounc'd that the Gods had order'd such things.  
Thus men forgot that All deities reside in the human breast.

## A Memorable Fancy.

The Prophets Isaiah and Ezekiel dined with me, and I asked them how they dared so roundly to assert that God spake to them; and whether they did not think at the time, that they would be misunderstood, & so be the cause of imposition.

Isaiah answer'd. 'I saw no God, nor heard any, in a finite organical perception; but my senses discover'd the infinite in every thing, and as I was then perswaded, & remain confirm'd, that the voice of honest indignation is the voice of God, I cared not for consequences but wrote.'

Then I asked: 'does a firm perswasion that a thing is so, make it so?'

He replied: 'All poets believe that it does, & in ages of imagination this firm perswasion removed mountains; but many are not capable of a firm perswasion of any thing.'

Then Ezekiel said. 'The philosophy of the east taught the first principles of human perception: some nations held one principle for the origin & some another; we of Israel taught that the Poetic Genius (as you now call it) was the first principle and all the others merely derivative, which was the cause of our despising the Priests & Philosophers of other countries, and prophecying that all Gods would at last be proved to originate in ours & to be the tributaries of

the Poetic Genius; it was this that our great poet King David desired so fervently & invokes so pathetic'ly, saying by this he conquers enemies & governs kingdoms; and we so loved our God. that we cursed in his name all the deities of surrounding nations, and asserted that they had rebelled; from these opinions the vulgar came to think that all nations would at last be subject to the jews.'

'This' said he, 'like all firm perswasions, is come to pass; for all nations believe the jews' code and worship the jews' god, and what greater subjection can be?'

I heard this with some wonder, & must confess my own conviction. After dinner I ask'd Isaiah to favour the world with his lost works; he said none of equal value was lost. Ezekiel said the same of his.

I also asked Isaiah what made him go naked and barefoot three years? he answer'd, 'the same that made our friend Diogenes the Grecian.'

I then asked Ezekiel why he eat dung, & lay so long on his right & left side? he answer'd, 'the desire of raising other men into a perception of the infinite; this the North American tribes practise, & is he honest who resists his genius or conscience. only for the sake of present ease or gratification?'



The ancient tradition that the world will be consumed in fire at the end of six thousand years is true, as I have heard from Hell.

For the cherub with his flaming sword is hereby commanded to leave his guard at the tree of life, and when he does, the whole creation will be consumed and appear infinite and holy whereas it now appears finite & corrupt.

This will come to pass by an improvement of sensual enjoyment.

But first the notion that man has a body distinct from his soul is to be expunged; this I shall do, by printing in the infernal method, by corrosives, which in Hell are salutary and medicinal, melting apparent surfaces away, and displaying the infinite which was hid.

If the doors of perception were cleansed every thing would appear to man as it is, infinite.

For man has closed himself up, till he sees all things thro' narrow chinks of his cavern.

## **A Memorable Fancy.**

I was in a Printing house in Hell & saw the method in which knowledge is transmitted from generation to generation.

In the first chamber was a Dragon-Man, clearing away the rubbish from a cave's mouth; within, a number of Dragons were hollowing the cave.

In the second chamber was a Viper folding round the rock & the cave, and others adorning it with gold silver and precious stones.

In the third chamber was an Eagle with wings and feathers of air: he caused the inside of the cave to be infinite, around were numbers of Eagle like men, who built palaces in the immense cliffs.

In the fourth chamber were Lions of flaming fire raging around & melting the metals into living fluids.

In the fifth chamber were Unnam'd forms, which cast the metals into the expanse.

There they were reciev'd by Men who occupied the sixth chamber, and took the forms of books & were arranged in libraries.



The Giants who formed this world into its sensual existence and now seem to live in it in chains, are in truth the causes of its life & the sources of all activity, but the chains are the cunning of weak and tame minds which have power to resist energy, according to the proverb, the weak in courage is strong in cunning.

Thus one portion of being is the Prolific, the other the Devouring: to the devourer it seems as if the producer was in his chains, but it is not so, he only takes portions of existence and fancies that the whole.

But the Prolific would cease to be Prolific unless the Devourer, as a sea, received the excess of his delights.

Some will say: 'Is not God alone the Prolific?' I answer: 'God only Acts & Is, in existing beings or Men.'

These two classes of men are always upon earth, & they should be enemies; whoever tries to reconcile them seeks to destroy existence.

Religion is an endeavour to reconcile the two.

Note: Jesus Christ did not wish to unite but to separate them, as in the Parable of sheep and goats! & he says I came not to send Peace but a Sword.

Messiah or Satan or Tempter was formerly thought to be one of the Antediluvians who are our Energies.

## **A Memorable Fancy.**

An Angel came to me and said: 'O pitiable foolish young man! O horrible! O dreadful state! consider the hot burning dungeon thou art preparing for thyself to all eternity, to which thou art going in such career.'

I said: 'perhaps you will be willing to shew me my eternal lot & we will contemplate together upon it and see whether your lot or mine is most desirable.'

So he took me thro' a stable & thro' a church & down into the church vault at the end of which was a mill: thro' the mill we went, and came to a cave: down the winding cavern we groped our tedious way till a void boundless as a nether sky appear'd beneath us & we held by the roots of trees and hung over this immensity; but I said, 'if you please we will commit ourselves to this void, and see whether providence is here also, if you will not, I will?' but he answer'd: 'do not presume, O young-man, but as we here remain, behold thy lot which will soon appear when the darkness passes away.'

So I remain'd with him, sitting in the twisted root of an oak; he was suspended in a fungus, which hung with the head downward into the deep.

By degrees we beheld the infinite Abyss, fiery as the smoke of a burning city; beneath us at an immense distance, was the sun, black but shining; round it were fiery tracks on which revolv'd vast spiders, crawling after their prey; which flew, or rather swam, in the infinite deep, in the most terrific shapes of animals sprung from corruption; & the

air was full of them, & seem'd composed of them: these are Devils, and are called Powers of the air. I now asked my companion which was my eternal lot? he said, 'between the black & white spiders.'

But now, from between the black & white spiders, a cloud and fire burst and rolled thro' the deep black'ning all beneath, so that the nether deep grew black as a sea, & rolled with a terrible noise; beneath us was nothing now to be seen but a black tempest, till looking east between the clouds & the waves, we saw a cataract of blood mixed with fire, and not many stones' throw from us appear'd and sunk again the scaly fold of a monstrous serpent; at last, to the east, distant about three degrees appear'd a fiery crest above the waves; slowly it reared like a ridge of golden rocks, till we discover'd two globes of crimson fire, from which the sea fled away in clouds of smoke; and now we saw, it was the head of Leviathan; his forehead was divided into streaks of green & purple like those on a tyger's forehead: soon we saw his mouth & red gills hang just above the raging foam tinging the black deep with beams of blood, advancing toward us with all the fury of a spiritual existence.

My friend the Angel climb'd up from his station into the mill; I remain'd alone, & then this appearance was no more, but I found myself sitting on a pleasant bank beside a river by moonlight, hearing a harper who sung to the harp; & his theme was: 'The man who never alters his opinion is like standing water, & breeds reptiles of the mind.'

But I arose, and sought for the mill, & there I found my Angel, who surprised, asked me how I escaped?

I answer'd: ' All that we saw was owing to your metaphysics; for when you ran away, I found myself on a bank by moonlight hearing a harper, But now we have seen my eternal lot, shall I shew you yours?' he laugh'd at my proposal; but I by force suddenly caught him in my arms, & flew westerly thro' the night, till we were elevated above the earth's shadow; then I flung myself with him directly into the body of the sun; here I clothed myself in white, & taking in my hand Swedenborg's, volumes sunk from the glorious clime, and passed all the planets till we came to saturn: here I staid to rest & then leap'd into the void, between saturn & the fixed stars.

'Here,' said I, 'is your lot, in this space, if space it may be call'd.' Soon we saw the stable and the church, & I took him to the altar and open'd the Bible, and lo! it was a deep pit, into which I descended driving the Angel before me, soon we saw seven houses of brick; one we enter'd; in it were a number of monkeys, baboons, & all of that species, chain'd by the middle, grinning and snatching at one another, but withheld by the shortness of their chains: however, I saw that they sometimes grew numerous, and then the weak were caught by the strong, and with a grinning aspect, first coupled with, & then devour'd, by plucking off first one limb and then another till the body was left a helpless trunk; this after grinning & kissing it with seeming fondness they devour'd too; and here & there I saw one savourily picking the flesh off of his own tail; as the stench terribly annoy'd us both, we went into the mill, & I in my hand brought the skeleton of a body, which in the mill was Aristotle's Analytics.

So the Angel said: 'thy phantasy has imposed upon me, & thou oughtest to be ashamed.'

I answer'd: 'we impose on one another, & it is but lost time to converse with you whose works are only Analytics.'



Opposition is true Friendship.



I have always found that Angels have the vanity to speak of themselves as the only wise; this they do with a confident insolence sprouting from systematic reasoning.

Thus Swedenborg boasts that what he writes is new; tho' it is only the Contents or Index of already publish'd books. A man carried a monkey about for a shew, & because he was a little wiser than the monkey, grew vain, and conceiv'd himself as much wiser than seven men. It is so with Swedenborg: he shews the folly of churches & exposes hypocrites, till he imagines that all are religious, & himself the single one on earth that ever broke a net. Now hear a plain fact: Swedenborg has not written one new truth. Now hear another: he has written all the old falshoods.

And now hear the reason. He conversed with Angels who are all religious, & conversed not with Devils who all hate religion, for he was incapable thro' his conceited notions.

Thus Swedenborgs writings are a recapitulation of all superficial opinions, and an analysis of the more sublime, but no further.

Have now another plain fact. Any man of mechanical talents may, from the writings of Paracelsus or Jacob Behmen, produce ten thousand volumes of equal value with Swedenborg's, and from those of Dante or Shakespear an infinite number.

But when he has done this, let him not say that he knows better than his master, for he only holds a candle in sunshine.

## **A Memorable Fancy.**

Once I saw a Devil in a flame of fire, who arose before an Angel that sat on a cloud, and the Devil utter'd these words:

'The worship of God is: Honouring his gifts in other men, each according to his genius, and loving the greatest men best: those who envy or calumniate great men hate God; for there is no other God.'

The Angel hearing this became almost blue but mastering himself he grew yellow, & at last white, pink, & smiling, and then replied:

'Thou Idolater, is not God One? & is not he visible in Jesus Christ? and has not Jesus Christ given his sanction to the law of ten commandments, and are not all other men fools, sinners, & nothings?'

The Devil answer'd: 'bray a fool in a mortar with wheat, yet shall not his folly be beaten out of him; if Jesus Christ is the greatest man, you ought to love him in the greatest degree; now hear how he has given his sanction to the law of ten commandments: did he not mock at the sabbath, and so mock the sabbaths God? murder those who were murder'd because of him? turn away the law from the woman taken in adultery? steal the labor of others to support him? bear false witness when he omitted making a defence before Pilate? covet when he pray'd for his disciples, and when he bid them shake off the dust of their feet against such as refused to lodge them? I tell you, no virtue can exist without breaking these ten commandments. Jesus was all virtue, and acted from impulse, not from rules.'

When he had so spoken, I beheld the Angel, who stretched out his arms, embracing the flame of fire, & he was consumed and arose as Elijah.

Note: This Angel, who is now become a Devil, is my particular friend; we often read the Bible together in its

infernal or diabolical sense which the world shall have if they behave well.  
I have also The Bible of Hell, which the world shall have whether they will or no.



One Law for the Lion & Ox is Oppression.

## A Song of Liberty.

1. The Eternal Female groan'd! it was heard over all the Earth:
2. Albion's coast is sick silent; the American meadows faint!
3. Shadows of Prophecy shiver along by the lakes and the rivers and mutter across the ocean: France, rend down thy dungeon;
4. Golden Spain, burst the barriers of old Rome;
5. Cast thy keys, O Rome, into the deep down falling, even to eternity down falling,
6. And weep!
7. In her trembling hands she took the new born terror howling;
8. On those infinite mountains of light, now barr'd out by the atlantic sea, the new born fire stood before the starry king!
9. Flag'd with grey brow'd snows and thunderous visages, the jealous wings wav'd over the deep.
10. The speary hand burned aloft, unbuckled was the shield; forth went the hand of jealousy among the flaming hair, and hurl'd the new born wonder thro' the starry night.
11. The fire, the fire, is falling!
12. Look up! look up! O citizen of London, enlarge thy countenance: O Jew, leave counting gold! return to thy oil and wine. O African! black African! (go, winged thought widen his forehead.)
13. The fiery limbs, the flaming hair, shot like the sinking sun into the western sea.
14. Wak'd from his eternal sleep, the hoary element roaring fled away:
15. Down rush'd, beating his wings in vain, the jealous king; his grey brow'd councillors, thunderous warriors, curl'd veterans, among helms, and shields, and chariots horses, elephants: banners, castles, slings and rocks,
16. Falling, rushing, ruining! buried in the ruins, on Urthona's dens;
17. All night beneath the ruins, then, their sullen flames faded, emerge round the gloomy King.
18. With thunder and fire: leading his starry hosts thro' the waste wilderness, he promulgates his ten commands, glancing his beamy eyelids over the deep in dark dismay,
19. Where the son of fire in his eastern cloud, while the morning plumes her golden breast,
20. Spurning the clouds written with curses, stamps the stony law to dust, loosing the eternal horses from the dens of night, crying:  
Empire is no more! and now the lion & wolf shall cease.

## Chorus.

Let the Priests of the Raven of dawn, no longer in deadly black, with hoarse note curse the sons of joy. Nor his accepted brethren, whom, tyrant, he calls free: lay the bound or build the roof. Nor pale religious lechery call that virginity, that wishes but acts not!  
For every thing that lives is Holy.

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

This play, by the Edinburgh playwright, Andrew Dallmeyer, was performed in the early 1980's at the Theatre Workshop in Edinburgh. Andrew Dallmeyer has written many plays for the theatre and radio, and is a well known Scottish writer.

[Back to literary works.](#)

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Act I.

[Scene 1.](#) A room in Alexander Seton's house.

[Scene 2.](#) A street in Port Seton.

[Scene 3.](#) The cockfight.

[Scene 4.](#) The room in Alexander Seton's house as in scene 1

[Scene 5.](#) The Quayside, Amsterdam.

[Scene 6.](#) In the middle of the Black Forest.

Act II.

[Scene 1.](#) The Street of the Alchemists, Prague.

[Scene 2.](#) A room in the Palace.

[Scene 3.](#) The Palace.

[Scene 4.](#) In the dungeon.

[Scene 5.](#) Back at Seton's house.

[Scene 5b.](#) A street in Port Seton.

[Scene 6.](#) A room in Alexander Seton's house.

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act I. Scene 1.

[Back to play main page](#) . [Back to literary works.](#)

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SCENE 1

Autumn 1601. A room in Alexander Seton's house in Port Seton, Scotland.  
Large fireplace surrounded by pots, jars and chemicals.  
A crucible over the fire, which is burning low.  
Alexander Seton is asleep at the fireplace.

Enter Ann, Seton's wife.

ANN Alexander!  
Alexander! (She moves to him)  
Stir yourself man! (She shakes him)  
Stir yourself!

(Alexander groans)



Do you not know the hour of the day?

SETON Mm?

ANN Tis near enough the middle of the morning.

SETON Oh! Forgive me Ann. Pray forgive me. I fear that I have driftit into slumber.

ANN Indeed you have. Meanwhile the dogs howl with hunger, the sheep have wanderit into the kale field and John Robertson awaits a reply to his request for firewood.

SETON Then I fear that I am guilty of the dereliction of my duties.

ANN That would be to state it mildly.

SETON But I can assure you that I have not been idle. In fact quite to the contrary. I have spent many hours at the fire and have workit right throughout the night.

ANN Work indeed! So that is what you call it!

SETON Oh. And what else should I call it?

ANN What I call work is what brings in money which then buys bread to feed hungry mouths.

SETON But cannot you understand Ann?

ANN This work could make us all rich beyond our wildest dreams.

ANN Aye, dreams! Dreams indeed! For that is what they are, the dreams of one who ought to know better.

SETON I see. So that is what you think.

ANN And what am I supposit to think? More and more of your precious time is taken up in this unholy pursuit. The children have startit to complain that their father has become a total stranger

to them. These days you are absent even at mealtimes and you come to our bedchamber but briefly and then in the early hours of the morning. Do you want to know something Alexander? I am become a widow!

SETON No!

ANN Aye! A widow. And well before my time. What was once a passtime with you is now become an obsession.

SETON I am heartily sorry.

ANN Sorry indeed! Fine to be sorry, but what remedies do you intend?

ANN Eh? That is what I wish to know. Look at the turmoil in this room!

SETON Pray do not touch the vessels Ann!

ANN Is not that my best crosslet you have taken from the kitchen?

SETON Aye, but I will return it. Please do not touch. I will clear everything away.

ANN When?

SETON Tomorrow.

ANN How often have I heard that said!

SETON But this time I mean it.

One more night. I beg of you. I feel that I am closer to my goal than I have ever been. Thy only last night did I observe the peacock's tail.

ANN The peacock's tail! And what pray is that?

SETON It is the many colourit flame that precedeth transmutation.

ANN Transmutation! Enough o' this!

SETON Do not chastise me Ann! Pray leave the fireplace!

ANN Is not that my flower vase?

SETON You will undo many hours of work.

ANN I shall require it back.

SETON The arrangement is concise.

ANN Concise? It appears chaotic.

SETON Pray desist! I cannot let you!

(he grabs her wrist)

ANN Unhand me!  
SETON I cannot allow it.  
ANN Let me go!

(he lets her go - there is a pause)

SETON I am sorry Ann. Pray forgive me.  
ANN Well, well, well. You do surprise me Alexander.  
SETON Truth be told I do surprise myself. But I cannot stand by and see hour upon hour of painstaking labour overturnit in an instant.  
ANN That is plain enough to see.  
SETON What troubles you about my work? Why do you dislike it so?  
ANN Tell me, Ann. Tell me!  
SETON What if the meenister should chance to call?  
ANN Ah! So now we have it.  
SETON You are taking a grave risk.  
ANN He could make serious trouble for you.  
SETON I am not afraid of that old scrunt. Besides, he is unlikely to call round. When last we met we quarrelit.  
ANN The more reason then to be afraid. He is not without influence in the neighbourhood, and you know how folk live to tittle-tattle. Already the villagers are talking Alexander.  
SETON Oh. And what pray are they saying?  
ANN Well... nothing to my face.  
SETON You see! Besides, I care not.  
ANN You care not, eh? And what about your children? How would they be affectit to see their father haulit away for a common criminal and brought to trial? Answer me that!  
SETON I cannot.  
ANN No! You cannot.  
SETON Perhaps there remains nothing left for me but to travel to foreign parts.  
ANN What do you mean?  
SETON Across the ocean. To Prague.  
ANN Prague! Always Prague!  
SETON And why not indeed?  
ANN You imagine that conditions would be any different in Prague?  
SETON I do not imagine, Ann, I know.  
ANN The practice of alchemy is toleratit in Prague. The King himself is said to be an adept. Not only toleratit but appreciatit also.  
SETON And what is to become pray of your family while you seek refuge in this earthly paradise of yours?  
ANN How are we expectit to survive? On what are we expectit to live?

(Pause)

SETON Give me another day Ann.  
ANN Oh Alexander!  
SETON It surely is not too much to ask.  
ANN Not again.  
SETON If nothing comes about this time I swear to you that I shall cease to practice.  
ANN I have heard all this before.  
SETON This time I mean it. I know that I have been most negligent

and am resolut to reform.  
ANN Well... at least let me in to sweep this floor for it has not been swept in weeks.  
SETON Swear to me that you will take care not to disturb these vessels.  
ANN Oh. very well. I swear.

(She exits, returning with a broom. She starts to sweep)

SETON Ann, dearest....  
ANN What now?  
SETON Will this take long?  
ANN No, not long.

(She sweeps on)

SETON Forgive me, but....  
ANN Excuse me but I cannot be expectit to sweep right through your feet.  
SETON Then I must go.  
ANN Go where?  
SETON Outside. I must go outside.  
Such rude activity is too abrasive for me. I cannot stay here.  
ANN Go then!  
SETON I will.

(Exit Seton)

(Ann goes to the fireplace and runs her finger along the mantelpiece).

ANN I see no gold, but I see dust aplenty.

(She fetches a duster and runs it along the shelf, tipping a pile of dust into one of the pots. It is the pot containing Seton's 'powder of projection'.)

Oh Alexander! What is to become of us.

(She continues to work as the lights fade)

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act I. Scene 2.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 2

A Street in Port Seton

Various passers by. Enter Seton. He walks like a man who is unfamiliar with the outside world. Various passers by. Enter Auld Mrs. Nesbitt.

MRS. NESBITT (to Seton) Aye, aye, aye. And how are ye keepin' son, eh? How's yoursel'?

SETON I thank you Mrs. Nesbitt. I am in good health. And how are you this day?

MRS. NESBITT To tell you the honest truth I'm no that weill, son, I'm no that weill.

SETON I am sorry to hear that Mrs. Nesbitt.

MRS. NESBITT I'm sufferin' somethin' mighty wi' ma legs. They're aye up tae somethin' agin ma will. Only the other day I was oot fur a shank when they just went frae under us, just like that. Ma left lug's mairtyrin', ma back's playin' me up and ma fourth son's had his heid choppit aff fur stealin' yin o' Mister Johnstoun's Yetholm yews. That apairt I canne complain. How's your brither keepin' son?

SETON Brother?

MRS. NESBITT Aye. Your brither.

SETON But I have no brother

MRS. NESBITT Eh?

SETON I have no brother Mrs. Nesbitt.

MRS. NESBITT Oh. How's that? Are ye not Mister Heriot then?

SETON No. I am Alexander Seton

MRS. NESBITT Seton, eh? Aye, so ye are tae, so ye are. I was thinkin' ye was somebody else, son. I was thinkin' ye was Heriot. Aye, Aye, aye, Weil, there ye go. I'll mebe see ye later son.

(Exit Mrs. Nesbitt)

(Various passers-by, including a young girl in great distress. A few seconds later an older man (her father) enters, in hot pursuit. Enter two youths, their manner is threatening and belligerent.)

1st YOUTH Oy, oy, oy. Watch us Erchie! See us!

(They move to Seton and stand on either side of him.)

1st YOUTH Do ye want yir hurdies thrapplin', eh?

(the boys giggle and snigger)

2nd YOUTH Do ye want yir hurdies yokin' in?

SETON I regret to have to say it, but your meaning escapes me.

1st YOUTH Eh?

SETON No doubt it is highly amusing.

1st YOUTH Did ye hear that Erchie? 'Highly amusing'.

What did ye think o' that?

2nd YOUTH Aye. He's a man o' perts awricht.

1st YOUTH Gi' us a peek o' yir whang man.

2nd YOUTH Aye. Gi' us a peek o' yir whang.

(they giggle)

SETON Go away you idle, stupid boys or else I shall wap your ears for you.

1st YOUTH Did ye hear that Erchie?

That's eskin' fir trouble. Shall we roust him over?  
2nd YOUTH Aye.... weill.... later mebe.  
1st YOUTH (Jeering) Oh. So you're affeart?  
2nd YOUTH No.' I'm no affeart. But he seems to be hairless enough.  
1st YOUTH (to Seton) Luckily fir ye, ma frien hasne the wind  
fir it else yid be spalderin' flat on yir back.  
2nd YOUTH Come awa, come awa! Leave him alane.

(Exeunt)

(Re-enter the father and daughter. The father has now caught her, and beats her round the head).

FATHER Hizzy! Duntet! Calet! Hure!  
You'll nae come back o'er ma darecheck nae mair.  
DAUGHTER No, faither, dinne.  
FATHER I'll skelp ye!  
DAUGHTER Pray mercy faither.  
FATHER I'll belt ye!  
DAUGHTER Hae pity on us.  
FATHER I'll kill ye so I will.  
DAUGHTER Leave us alane.  
FATHER I'll skin ye alive.  
SETON (Who has been watching and can bear it no longer)  
Pray leave her alone. You are a shameless gouster man!  
FATHER (Stopping his attack and turning to Seton)  
And what's it got to do wi' you eh? What's it to you?  
DAUGHTER (also turning on Seton) Aye, that's right enough.  
What's it to you?  
FATHER Aye, that's right enough. It's nane o' your business.  
SETON Forgive me. I understood that the poor child was in a state  
of great distress.  
FATHER Puir child? Puir child? Get awa' to Hell man! She's noucht  
but a hure.  
DAUGHTER Aye. The deil tak ye!  
FATHER (Setting about his daughter again)  
Hizzy! Duntet! Calet! Hure!

(They exit. Seton stands astonished. Various passers-by.  
Enter John Maxwell, a sea captain).

MAXWELL Sandy! Gid ta see ye man!  
SETON Tis good to see you too John.  
MAXWELL And how are ye keepin'? Eh? How's yoursel'?  
SETON To tell you the honest truth, John, I am no longer entierely certain.  
MAXWELL Ye were ai a queer yin Sandy. Ye were ai gey strange.  
But tell us somethin', Sandy, where ha ye bin hidin' yoursel'  
o late? We've nae seen much o' ye in recent times.  
SETON I have been greatly preoccupied at home.  
MAXWELL Oh?  
SETON Aye. And what of yourself John?  
MAXWELL Weil, ye ken us Sandy. Aye on the go.  
This wey and that wey. Aye on the move.  
I'm awa agin the morn.  
SETON Oh. And where to this time?  
MAXWELL Amsterdam. Wi' a shipment o' coals and fine linen back the wey.  
But fir the day I hae a wee diversion in mind.

SETON Oh? And what is that?  
MAXWELL Twixt ourselves, tis the cockfightin' Sandy.  
SETON Oh. I see.  
MAXWELL Wha's the maiter wi' ye man? Ye could mebe gang along wi' us.  
SETON I fear that I would not enjoy such a spectacle.  
MAXWELL Oh. I see. Tae gid fir the rest o' us eh? Tae gid, eh?  
SETON Not at all. Not at all.  
MAXWELL Weill, that's where I'm goin'.  
Ye can please yoursel'.

(He starts to go).

SETON John! I will come along with you.  
MAXWELL Gid man Sandy. You'll nae live tae regret it.

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act I. Scene 3.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 3

The Cockfight

The cockfighting takes place in a high sided circular pit. The actual fight is thus invisible to the audience and entirely dependent on the orchestrated reactions of the gamesters to give it a reality. As the scene begins, one cock has just killed another. There is a cloud of feathers and a loud cheer. This being a betting sport, there are winners and losers in the crowd. The winners surround Sibbet, the gamemaster.

1st GAMESTER Come on, Sibbet. Pay up!  
2nd GAMESTER Aye. That's right. Pay up!  
3rd GAMESTER Twa pence fir me.  
4th GAMESTER Mine's a penny ferthing.  
SIBBET Come on lads. Steady there. Steady.  
You'll aw git your money.  
5th GAMESTER Can ye no len us a wee somethin' George?  
6th GAMESTER I canne fir I'm skint oot masel'.  
5th GAMESTER It's mebe as weill. Ma wife'll kill us if she kens  
I've bin a bettin'.  
SIBBET And there's fir ye Cochrane, and there's  
fir ye Craig. There ye go lads, aw payt up.  
2nd GAMESTER I bet a penny.  
SIBBET Ye didne.  
2nd GAMESTER I did tae. See. Here's ma wad.

(he produces a ticket)

SIBBET Oh so ye did. Right enough.  
I wouldne try te geck ye lads.  
3rd GAMESTER Aye. Ye would tae.

(Enter Seton and Maxwell)

SIBBET (To Maxwell) Hello there John! Gid te see ye man. Weill look who's here lads. If it isne Mister Seton. Good day te you Mister Seton.

SETON Good day to you Mister Sibbet.

SIBBET Are ye comm' ower te join wi' us?

SETON I thank you Mister Sibbet but I do not think that I will.

SIBBET Oh what a shame! What a cryin' shame is that.

I am sure that we would aw consider it a great honour. Would we no lads?

1st GAMESTER Aye. So we would tae.

4th GAMESTER A privelege indeed.

SETON I thank you all, but as I am sure you are aware I am not a betting man.

SIBBET No a bettin' man eh? Did you hear that lad's? Mister Seton's no a bettin' man. Then I'm sure we're aw distraucht to hear it and we'll jist hey te try te get on withoot ye as best we can. Do ye think that we can manage lads?

2nd GAMESTER Aye. Just git on wi' it Bill.

5th GAMESTER Aye. I've te be back fir ma dinner soon.

SIBBET Right lads. Whatever you say.

And the next contest is betwixt twa rare wee burdies indeed. Firstly a Chinese broon fra Tranent belongin te Mister Forest and a wee blue crest fra Preston belongin te Mister Murray. Please place yir wads, lads, place yir wads!

3rd GAMESTER I'll hae a penny on the broon.

4th GAMESTER A ferthing on the blue.

MAXWELL Mine's twa pence on the broon.

1st GAMESTER Me tae, me tae.

2nd GAMESTER I'll tak the blue.

SIBBET Stand back there! Ony more wads?

5th GAMESTER (to 6th) Tam Weir's just lent us a penny. He'll mebe do the same fir you.

6th GAMESTER What about yir wife man?

5th GAMESTER I'll mebe win this time.

SIBBET Stert the battle movin' and may the best burdie win.

(Two boxes are brought to the ring and placed either side of it,  
on the floor. At the appropriate moment, the birds are released into the ring, through small trap doors on floor level)

Send them awa!

(the birds are released. A long pause. All are absorbed).

1st GAMESTER Gang te it, gang te it!

2nd GAMESTER Had about!

3rd GAMESTER Gang about!

4th GAMESTER Get in there! Get ower!

(The first flurry from the ring. The observers respond with 'Whoas' and 'Wayays')

3rd GAMESTER       The broon's far the stronger.  
4th GAMESTER       Awa man!  
3rd GAMESTER       We'll soon see.  
2nd GAMESTER       The blue's better spiket.  
1st GAMESTER       Wha says?  
2nd GAMESTER       I do.

(Another flurry. More hooting and hollering from the observers).

3rd GAMESTER       The broon'll be the stronger. He's bin rearit on  
                  spring water.  
4th GAMESTER       Who telt ye that?  
3rd GAMESTER       I ken Forest the owner.  
2nd GAMESTER       Ye should o' telt us that afore.  
3rd GAMESTER       I'd never dae that. I've mere chance o' winnin.  
1st GAMESTER       That's the wey, there!  
3rd GAMESTER       Hod him doon!  
2nd GAMESTER       Broon bastert!  
4th GAMESTER       Spike him to the flair bluey!  
5th GAMESTER       Pit him down!  
6th GAMESTER       Spike him!

(The cockfight continues, though more as a background. Maxwell leaves the group and moves across to where Seton stands alone.)

MAXWELL   It's no as bad as aw that. Ye shouldne tak on so.  
          If ye'd tak a closer look you'd mebe enjoy it mair.  
SETON     I am perfectly happy over here, thank you John.  
MAXWELL   Have ye seen a fight afore?  
SETON     No.  
MAXWELL   If ye ken what te look fir ye get mere fun oot o' it.  
          How's Ann keepin'? It's a long time since last I saw her.  
SETON     Oh, she is fine. Fine.  
MAXWELL   If ye dinne mind us sayin so Sandy ye seem a wee  
          bit down the day. Here tak a nip o' this.

(He hands Seton a bottle).

It'll mebe chirk ye up.

SETON     I thank you John but I am not thirsty.  
MAXWELL   Please yoursel'. (Maxwell drinks from the bottle)

(There is a roar from the cockfighters).

SETON     Please do not feel under any obligation to talk to me John.  
          I have no wish to spoil your sport.  
MAXWELL   Sandy! Ye are not the man ye used to be.  
          I mind fine a time when you'd aye be the first te ony perty.  
          Aye and the last to leave tae.  
SETON     Times change.

(Another cheer from the crowd)



Do not let me keep you from your sport.

(Maxwell returns to the group)

1st GAMESTER     Haud onto him, man, haud onto him!  
2nd GAMESTER     See him go!  
3rd GAMESTER     Thraw his craig!  
4th GAMESTER     Aye, kill him, bluey, kill him!

(Another cheer)

1st GAMESTER     See the blood there!  
2nd GAMESTER     He's bleedin' awright!  
3rd GAMESTER     That's the wey!  
4th GAMESTER     Now gently does it!  
5th GAMESTER     Aw!  
6th GAMESTER     Go canny!  
1st GAMESTER     Cry canny!  
4th GAMESTER     That's it. Let him bleed!  
3rd GAMESTER     Now fir the feenish!  
2nd GAMESTER     There's aye the feenish!

(More noises of sadistic enjoyment from the gamesters.  
They are watching the death throes of the brown cock.  
Suddenly Seton can tolerate this no longer.  
He explodes with great force.)

SETON     Cease! Stop! Cease! No more pray:

(The gamesters turn in astonishment)

How can you watch such tragic slaughter?  
I cannot comprehend this strange desire.  
To watch two of God's most innocent creatures as they  
tear each other limb from limb, beaks batharit,  
flesh torn and feathers thick with blood.  
Can this be sport? Is this amusement?  
Forgive me, but such cruelty is abhorrent to me.  
Tis not the sport of kings but cowards.  
There. I have spoken. All is said.

(There is a long and awkward silence during which  
the brown cock dies).

SIBBET     Right lads! Payin' up time!  
           Come on lads! Payin' up!  
           James! You're a winner.

(The atmosphere is broken)

What's the maitter wi' yous, eh? What's the maitter?

1st GAMESTER     Mebe the man's got somethin' there Bill.  
SIBBETT     Got somethin'? Got somethin'?  
           Dinne be daft man.  
           What's mair natural in the world than cruelty?  
           Answer me that Mister Seton. You're a fermer so you

should ken aw about cruelty. Gang oot in the field and what will you see? The eagle eats the badger, the badger the beetle, and the beetle survives on the mite. Cruelty and nature are yin and the same. They aye go together, haun in haun, so dinne talk daft man, dinne gie us aw that.

SETON You talk with the zeal of a man whose very living were at stake.  
Good day to you Mister Sibbet.

(Exit Seton)

SIBBET Right lads! Come on, payin' up!  
2nd GAMESTER He's a strange man to be sure.  
SIBBET Come on lads! What's the maiter wi' yours?  
You're not usually so laggardly in comm' on forrit.  
Come on lads! Come on!  
1st GAMESTER I fear that we are all somewhat affectit.  
SIBBET Och! Dinne worry about Seton. Listen lads,  
I'll telt ye aw somethin' just twixt the group o' us here. A body telt us just the other day that our Mister Seton is a practitioner o' magic and somethin' o' an adept in the Black Erts.  
MAXWELL Neiver!  
SIBBET Aye. It's true.  
MAXWELL Who telt you that?  
SIBBET John, I canna reveal ma source but I've heard he can change hissel' into a cat. Aye. And they say he can flie an aw.  
1st GAMESTER Come on man. Let's hae anither fight.  
SIBBET Aye, but if it's aw the same te you mebe Tam here could tak ower the job o' gamemaister fir a wee while. To telt ye the truth I'm feelin' reedy fir a braith o' fresh air. Tam!  
3rd GAMESTER Aye.  
SIBBET Are ye game Tam?  
3rd GAMESTER I'm game.  
SIBBET Good man. Then it's ower te you.

(Sibbet steals away)

3rd GAMESTER And the next contest is betwixt twa rare wee burdies, Thomas Hunter's cock o' the North and Davie Duncan's big black cockerel. Place your wads, lads, place your wads.

(All crowd round him)

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act I. Scene 4.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 4

The room in Alexander Seton's house, as in Scene 1.

Seton bursts into the room, shutting the door behind him.  
He is very distraught.

SETON    What a sorry state is the world in to be sure!  
          How full of cruelty and confusion! God bless you Ann  
          for I see that you have not yet disturbit the arrangement.  
          I must continue with the work and yet I know  
          that it cannot be approachit in such a frantic  
          fashion. I must calm myself a moment and  
          collect my scatterit thoughts.

(He sits)

And yet it is not easy to be calm when others  
are in pain. It is not easy to become a bubble  
of serenity within a sea of suffering. But  
still it is a precondition of the work.  
Firstly the fire. There is no gold without  
fire, for fire is the agent of Transformation  
and must be attendit with due attention. I am  
fortunate in having a good pair of bellows close at hand.

(he starts to operate the bellows)

Come on lazybones. Stir yourself! Stir yourself!  
How many times have I kindlit in vain?  
Four hundred perhaps? Five hundred?  
Too many to count and that is for certain.  
And yet I know in my heart that it  
is only after many hours of fruitless practic  
and empty striving that an adept may hope to  
achieve anything of substance.  
The crucible should now be heatit. See how the  
orange tongue of the flame licks the base of the  
vessel. Now it is time for the led to be  
addit. There is no shortage of dross in these  
parts. Base metals abound. It is gold that  
is scarce.

(he places the lead in the crucible)

There. Now to leave it a moment in  
order that it may melt and dissolve.  
How many times have I watchit the led  
melt? Perhaps Ann is right and I should  
renounce the entire unhappy business  
forever and ever. A plague on all such  
thoughts for they serve no purpose whatever!  
See how the led is beginning to bubble. Now is  
the moment to add the powder, the  
sacrit powder of projection. Where is the  
powder? Ah! Now I have it. There.  
In it goes.       Now to sprinkle it in.

(He does so, reciting the while.)

Oh mighty phoenix  
From your flame  
May my soul  
Be born again  
And like our Savoir  
Jesus Christ  
Be born not once  
But twice.

(A pause then a curl of white smoke)

How elegant is the swan's neck!  
What a delicate curl of fine, white smoke!

(a puff of black smoke)

Now the crow's head. What a fine sight is that!

(A multi-coloured flame emerges from the crucible)

Now best of all, the peacock's tail, fannit out and  
displayit in full finery. I have reachit this stage  
several times previously but have never succedit in  
going any further.

(A golden glow emerges from the crucible)

What?  
What is this?  
I cannot believe it.  
It starts to grow golden.  
Jesu Christe is't possible?  
Perhaps I am dreaming.  
Yet the room is suffusit.  
It starts to glow golden. Gold!  
Pure gold!

(The room is bathed in a golden aura.  
Seton is transfixed. The glow dies away)

Gold! I have gold! God be praisit!  
Now I must put it to the test to be certain.

(He picks up the gold with tongs and dips  
it in water. It hisses.)

If it be not gold it will tarnish in acid.

(He dips it into the acid pot. He withdraws it).

Still golden! Now to touch it.

(he puts the gold down and lays aside the tongs.  
He picks up the gold very cautiously)

It feels like gold. It has the right weight.  
Does it bite like gold?

(he bites it)

It does, in deed. God be praisit for I have succedit!  
Ann! Ann!

(He runs out of the room)

Ann!

ANN (off) Here!

SETON Ann!

ANN Aye. What is it?

SETON I have something to show you.

ANN Oh Alexander I am much occupiet presently.

SETON It is something of momentous consequence Ann.

ANN It had better be indeed or else I shall be greatly annoyit.

SETON Come with me!

(Seton and Ann enter the room)

SETON Look what I have done!

ANN What Alexander?

SETON There!

ANN Where?

SETON There! See! I have made gold.

ANN Gold! Where pray? Where is there gold?

SETON Here Ann. See!

ANN I do not believe you.

SETON See for yourself. Pick it up!

(Ann does so)

How can you be sure that it is gold?

SETON I know gold when I see it. Besides I have testit it.

It was not found wanting.

ANN Oh Alexander!

SETON It is true. I swear to you Ann, this time

I have done it.

ANN You are too easily gulled.

SETON Had you been in this room, you would not have  
said that. It was suffusit in magic as the action  
took place.

Well, are you not thrillit by the news Ann?

Do you not understand what this means for us?

Our troubles are over.

ANN How so?

SETON Now we have unlimitit money.

ANN Then our troubles are only beginning.

SETON How so?

ANN How are we to explain away the sudden acquisition  
of innumerable pieces of fresh-mintit gold, if indeed  
this substance be gold.

Think hard about that Alexander. Sooner or later  
someone will hear of it and what then? It  
cannot forever be kept a secret.

SETON I could always claim that I had dug it up struck  
it with the plough. A piece of good fortune.

ANN Who would believe you? With your reputation.  
SETON Perhaps you are right Ann. But what must I do?  
I cannot be expectit to keep my light forever  
hidden under a bushel. Such a thing is not  
possible. I have been chosen among men. I  
cannot now turn my back upon this responsibility.  
I must go forth into the world around me and  
share this great gift among mankind.  
ANN Oh Alexander, I fear for you.  
SETON Do not be afraid!  
AN~ I fear for us all.

(A dog barks)

SETON Who is it?  
ANN I know not.  
SETON See who it be Ann.  
ANN None is expectit.  
SETON It must be a stranger. See who it be!

(Ann goes out, shutting the door.  
We hear the sound of her opening the  
front door. The following conversation  
takes place offstage.)

WARDLAW Ah! Mrs. Seton!  
ANN Meenister Wardlaw!  
WARDLAW I am sorry to disturb you. Is your  
husband at home?  
ANN No. He is not.  
WARDLAW May I enquire as to his whereabouts?  
ANN You may enquire, but I know not where he is.  
He went out this morning but I have not seen  
him since.  
WARDLAW I understand. Do you mind if I enter Mrs. Seton?  
ANN Enter?  
WARDLAW Aye.  
ANN For what purpose?  
WARDLAW Certain allegations concerning your husband have  
recently come to my ears.

(Seton locks the door from the inside)

Naturally I am loath to believe them Mrs. Seton  
but it is my duty to see for myself. Do you  
mind if I make sure?  
ANN Very well. If you must. But be quick about it.  
WARDLAW May I look in here?  
ANN There is nothing in there

(We hear the door tried on the outside.)

WARDLAW Yet the door is lockit. Have you a key?  
ANN I am afraid that I have not. My husband has it.  
WARDLAW I see Mrs. Seton. It has been my experience  
that if a door is lockit, more often than not,  
there is something to hide.

ANN It is my husband's reading room. Nothing more.  
WARDLAW Then you surely will not mind if we  
take a look. James! Hercules!  
A hand with the door pray!

(James and Hercules start to push and shove at the door. Mrs. Seton shouts 'Stop it! How dare you! Enough o' that!' Seton looks around in panic. He puts the powder of projection into a leather pouch and the gold into his pocket.)

SETON Only one way out!

(Seton climbs up the chimney)

(James and Hercules break the door open and charge into the room, followed by Meenister Wardlaw and Ann. Wardlaw surveys the pots etc.)

WARDLAW Just as I thought! My worst fears are confirmit! The evidence is plain for all to see: James! Take the crucible and the alembic away!

JAMES I am gie sorry Mrs. Seton. I am only doing my duty.

WARDLAW Where is your husband?

ANN I have told you. I know not.

WARDLAW Do not lie to me woman!

ANN I know not. I swear it.

WARDLAW Very well. For the time being I will accept your word. But I will return for him later. Meanwhile I have the proof that I came for. This is a very serious matter. It seems that Mister Sibbet was telling the truth. Come along lads!

(Exeunt, all but Mrs. Seton.  
The dog barks again as the men leave.  
Eventually all is quiet)

(Seton descends from the chimney, coughing and covered in soot)

ANN Oh, Alexander! Look at the state of you!  
I do not know whether to laugh or cry.

SETON A narrow escape Ann!

ANN What are we to do for he is to return before long?

SETON There is only one thing I can do Ann. I must leave Port Seton. Immediately. I must head for Prague.

ANN No!

SETON In Prague I will be welcome.

ANN But how will you travel?

SETON I will go directly to the harbour Ann. Captain Maxwell is sailing tomorrow for Amsterdam. I am certain that he will be willing to take me along with him.

ANN But Alexander how will we manage?  
You cannot just leave us. We have no money.

SETON Here. Take this gold. Break it in pieces and sell it to a goldsmith in Edinburgh or Leith. Should he enquire as to how you came about it, tell him it came from Arabia. It is enough to provide for yourself and the children for some years to come.

ANN Some years? Some years? But how long will you be gone?

SETON I know not exactly.

ANN Oh Alexander! Will I ever see you again I wonder?

SETON Have faith, my beloved, and I will return. I love you Ann.

ANN And I love you too.

SETON I will take with me the remainder of the powder of projection.

ANN Aye and at least take your cloak along with you. Something to keep you warm on your journey.

SETON Goodbye Ann.

ANN Farewell. Oh Alexander!

SETON No more of that! Have courage beloved! I will return Ann. Of that I am certain.

(He goes out. Ann weeps.)

(The noise of the sea to denote the passage of time.)

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act I. Scene 5.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 5

The Quayside. Amsterdam

Various passers-by. Enter a gypsy woman Meg. She carries a sack. She mutters furiously to herself "I must at all costs leave this Godforsaken place" etc. We cannot discern her words but she is clearly unhappy. She exits. Various passers-by. Enter Seton. He walks unsteadily like a man who has been long at sea. Various passers-by. To Seton they appear as if from another planet. Enter two young women.

SETON Pardon me ladies, but I was wondering if you could direct me to an hostelrie or inn? A place, perhaps where I may lay my head for a night or two?

(They look at one another in amusement. They giggle)

Somewhere to sleep. To lay my head.

(They look at one another and giggle.)

A place to lie. You (he points at them) tell me (he points to himself) a place to sleep



(he mimes sleep, with a pillow gesture).

(The girls giggle)

You! Me! Sleep!

(The girls are under the impression that they have been propositioned. One of them gives Seton a fearful clout across the face.)

SETON Ah! Ladies, I fear that you do not understand my meaning.

(The girls go out. Seton sits down, nursing his jaw. Enter Meg. She looks at him, he looks at her.)

MEG (In Latin) You! You are a sailor sir?

SETON Eh?

MEG (In Latin) At what time does your boat depart?

SETON I crave your pardon madam but I fear that I do not comprehend your meaning.

MEG What! What is this? Did I hear awright? Did I hear 'comprehend' and 'meaning'?

SETON You did indeed.

MEG Then woe is me for I fear that I have met an Englishman!

SETON An Englishman! Do not insult me, for I am a Scotchman through and through.

MEG A Scotchman, eh? Then God be praisit! For it is truly wonderful to hear some talk that is in a tongue that I can understand but to tell the honest truth to you, sir, I cannot abide the English. No! God bless you, sir, God bless you! (She embraces him) Scotchman!

SETON And pray tell me, madam, whence comes yourself?

MEG To tell the truth, sir, that is some story. Some story indeed sir! For all my natural life I have been houndit from post to pillar and from dale to dell, sir. Three times I have been taken for a witch and burnit, twice have I escapit clean away and once have I been left for dead sir. I have travellit along all the ways and woodlands of a dozen lands, sir. I have pickit the orange fruit from the tree in the land of Granada and crossit the frozen lake in the Nordic land of the midnight sun. So now no place do I call home but every place is home, sir. Up until the age of ten, sir, I livit in the land of Gwent in the town of Monmouth. Do you know it?

SETON No, I cannot say that I do.

Until this time I never venturit forth from the Scottish lowlands.

MEG Then what brings you, sir, to Amsterdam?

SETON That is also some story.

MEG You are I think a sailor sir?

SETON No. To trade I am a farmer.

MEG A farmer, eh? That is too bad.

For I am sorely in need of a boat.

SETON A boat to where?

MEG To anywhere, sir. To anywhere. For truth be told I do not greatly like this land, sir.

SETON No?

MEG No indeed. The people are alright, sir, to be sure for they are friendly and well mannerit enough.

SETON Oh?

MEG But there is not a mountain to be seen and such a landscape is mighty queer, sir, and what is more it fits not well my peculiar condition of mind. I have walkit much inland from here and I have seen strange sights indeed sir. Tall towers with revolving arms to catch the breeze and great wooden doors across rivers which open up to let the water pass and close again for to keep it in. All this have I seen and more besides. But hills and mountains have they none and Meg without her mountains is like a fish without water or a dog without a bone. What ails you with your cheek, sir, that you do rub it so?

SETON Oh, tis nothing.

MEG A bruise, is it? Now stay you there, sir! I have a remedy for that.

(She rummages in her sack)

SETON Pray what have you in mind madam?

MEG Hold still sir!

SETON What is it?

MEG Tis but the leaves of agrimony.

SETON But madam -

MEG Do not jig about! Hold still!

(She holds him forcibly and presses the leaves onto his cheek)

There, there. It will soon soothe. Soft awhile! Soft!

SETON I can see that you have learnit much in your hard life.

MEG Hard life? No, sir, not so hard. Sometimes I have been cold and hungry to be sure, but no more often than most I believe. Besides I have seen the deer leap the brook at the first light of dawn and felt the warm rays of the midday sun. I have smelt the sweet smell of the fresh pressit grape and heard the brown owl hoot in the deep, black night. So when all is said and done life has not treatit me so badly, although in recent times my life is not so very happy. I am well pleasit to meet you, sir. Mister?

SETON Seton. Alexander Seton.

MEG My name is Megwyn, but I am known as Meg or Nutmeg. Whither are you bound Mister Seton?

SETON I am bound for Prague.

MEG Prague, eh? In Bohemia?

SETON The same.

MEG I have heard many tales of Prague though I have

never been there myself.  
SETON Tales. What kind of tales?  
MEG I have heard that they are kind to witches.  
You have some business in Prague?  
SETON I do. In a manner of speaking.  
MEG How far is it to Prague?  
SETON Four hundred miles. Five hundred perhaps.

(Pause)

MEG I will come with you.  
SETON You will?  
MEG I like you Mister Seton, sir.  
SETON But what about your sea voyage?  
MEG It makes no difference to me. Prague or Paris.  
It makes no difference. So long as it is not  
Amsterdam. Shall we go?  
SETON I....  
MEG Why not? The sooner we set out, the sooner we arrive.  
SETON Well, I....  
MEG Come on, Mister Seton, on your feet! Let  
us see what a Scotchman is made of.

(Exeunt)

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act I. Scene 6.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 6.

(In the middle of the Black Forest. Night. Distant  
howling of wolves. Meg and Seton sit by the fire.)

SETON Meg.  
MEG Aye.  
SETON How can you be sure that we are going in the  
right direction?  
MEG By the arc of the sun in the sky Alexander.  
SETON But we have not seen the sight of the sun for well  
nigh a week.  
MEG No, we have not. But he is there none the less.

(Pause)

If the sun be directly ahead of us in the  
forenoon and to the right of us in the afternoon  
then we are headit East South East and that is  
the right direction.  
SETON I only wish that I could share your certainty.  
MEG It can be no other. Put your mind at rest.

(Pause)

SETON Meg!  
MEG Aye.  
SETON How far have we travellit upon this day?  
MEG Eight mile perhaps.  
SETON Surely more!  
MEG Possibly, possibly.  
SETON And are we yet half way to Prague?  
MEG Indeed we are. More than halfway.  
SETON It seems an eternity since we left Amsterdam.  
MEG Alexander, what ails you man for your humour is mighty melancholic?  
SETON Indeed it is for I am cold, Meg. Cold and hungry, and greatly affeart.  
MEG Your hunger and cold I can appreciate, for I too am cold and hungry. So hungry indeed that I could eat a whole horse, but as to being greatly affeart, well, that I do not understand. What is it that makes you affeart Alexander? Is it the howling of wolves? They will not come near because of the fire. Besides, I have something for that.

(She rummages in her sack)

SETON What is it Meg?  
MEG The very substance. Wolfsbain.  
SETON Wolfsbain?  
MEG Aye. Look ye here.

(She sprinkles the dried leaves around the fire in a circle, muttering the incantation 'Ave, cane lapsus lupii')

There! That should keep the beasts at bay!  
SETON I thank you Meg, but to be quite truthful I am not greatly convinvit of the veracity of your methods.  
MEG No? Then I have a better idea. What if I were to remove my boots? That would assuredly keep away all living creatures in the vicinity.  
SETON Aye. Myself includit!  
MEG Please Alexander! I beseech you! For my feet are like raw hams and are sorely in need of a breath of air.  
SETON Oh, Meg!  
MEG I beg of you!  
SETON Well... if you must. Things could scarcely be worse than they are already.  
MEG God bless you sir! Bless you! I cannot tell you how much this means to me.  
SETON Aye. And I fear it will mean much to me also!

(Meg starts to remove her right boot)

SETON Oh Meg! That is truly disgusting!  
MEG But you are a farmer Alexander. You must be familiar with animal smells.

(Meg wiggles the toes of her right foot.  
Her feet are filthy.)

Now for the other.

(She removes her left boot. Wiggles her toes)

Ah! What paradise! I will not air them long.  
SETON I am thankfull for that!  
MEG The night is too cold.  
SETON I fear that I may be overcome by the fumes!  
MEG Maybe so, maybe so. But see how the stench takes  
your mind from your other troubles and woes.  
SETON Tis too drastic a remedy!  
MEG Did I ever tell you about the way in which I cam  
to discover these boots?  
SETON No, I do not believe that you did.  
MEG One day I was walking in Umbria, when I saw an  
old man lying in a ditch. He was lying in a  
ditch at the side of the walkway. At first I  
imagined that he was dead for he was lying as  
still as stone and a trickle of blood came out  
from his nose and ran along his chin and his  
cheek. As I movit in closer I could also see  
wounds in his ribs the size of gold pieces. To  
my greatest surprise I saw that he still had  
breath in his body, so I decidit to make for him  
a potion of herbs. I had just sat down to  
attend to his wounds, when all of a sudden he sat  
bolt upright and, what is more, he shoutit and  
rageit as if I myself was guilty of bringing  
about his suffering. I was naturally most  
disturbit by this and went on my way, his curses  
still ringing in my ears. I was just reflecting  
on how very often a good Samaritan is unjustly  
abusit and had not procedit for more than a  
furlong when there on the pathway I came  
across a beautifull pair of pin-new boots. I  
took them to be my just reward, but to this very day  
I cannot imagine how or why they came to be there.  
It is, however, a certain fact that I have worn  
them ever since.  
SETON Aye. But for the odd occasion!  
MEG See! I will be as good as my word.  
But I will tell you what I will do Alexander.  
I will smoke a pipe and I will quell the smell.  
That is what I will do.  
SETON Smoke a pipe? And what pray is that?  
I have heard pipes playit but never smokit.  
MEG Then watch and attend and you will see.  
There is a remedy for everything!

(She rummages in her sack)

Smoking is the latest fashion in England, though God  
knows I am loath to adopt any fashion that goes by the name

of English.

SETON Why so?

MEG Why so? Because I hate the English. When I was but a slip of a lass I saw my father hackit to pieces by English soldiers and he unarmit too. But enough of that.

SETON What have you in your hand?

MEG This is a pipe.

SETON I await the melody with interest.

MEG It soothes the nerves and causes a pleasant light-headed feeling. But mainly it has a powerful odour.

(She lights the pipe from a stick from the fire. She blows smoke from her mouth. Seton is greatly alarmed.)

SETON Meg! You are lightit!

(She blows more smoke from her mouth. Seton picks up the water bottle and pours it over her head.)

MEG Christ's bones! Are you mad?

It is the purpose of the exercise!

SETON And what exercise is that?

MEG Smoking you numbskull!

SETON That others should seek to set you alight is believeable though unfortunate but that you should seek to do it to yourself is nothing short of insanity!

MEG This shawl is now soakit!

SETON This is witchcraft indeed!

MEG And so is my smock too!

SETON Unadulteratit witchcraft!

MEG Now will I have to remove both of them.

SETON I cannot understand your desire for self destruction.

MEG I am soakit to the skin. I cannot sit here.

I cannot and what is more I will not either.

I shall have to remove them.

(She removes her outer layers. There are more layers beneath)

SETON (giving her his cloak) Here! Take this!

MEG I will not deprive you.

SETON Take it! It is warm!

MEG And what of yourself?

SETON There is room there for both of us. I will build up the fire.

(He does so. Meg sits. Seton sits beside her, somewhat tentatively. They huddle together. Enter a woman with three children. Because it is dark they are scarcely visible. They stand in silence for a while. Seton is the first to sense their presence. He jumps to his feet.)

SETON Hah! What are you? Robbers? Phantoms?

Make yourselves known! What are you?

(The woman steps slowly forward. She is pale and pathetic.)

WOMAN We saw the fire.  
Do you mind if we sit by the fire?  
MEG No. Not at all.  
WOMAN I thank you. I thank you very much. May I bring  
the children over as well?  
MEG The more the merrier as far as I am concernit.  
What say you Alexander?  
SETON I am in full accord.  
WOMAN Thank you. I thank you. (She goes back to the  
children) Yes. We may sit by the fire.

(The woman and the children move to the fire. They  
are a pathetic sight.) The children are cold.

(They all sit down).

MEG What is wrong with the children? What troubles them so?  
WOMAN The children are ill. They all feel unwell.  
They are suffering with fever.  
MEG Ah! I see! Then your troubles are over for  
I have the very thing for fever.

(Meg rummages in her sack)

Best apple water! But a few drops remaining.  
A drop for each of you applied to the forehead  
will work wonders in no time at all. Here. One for you.

(she places her hand on their foreheads to wipe  
in the drops).

One for you and one for you.

(The children are alarmed by Meg's manner. One  
of them starts to cry, then another, then the third.)

SETON So much for your remedies Meg!.  
MEG Do not be harsh with me Alexander! I was but  
attempting to help.  
WOMAN We have had no food for well nigh a week. That  
is why the children cry. We are all very hungry.  
MEG And so are we. We cannot help you as  
far as that is concernit. But I have here  
something which might be of use.  
WOMAN What is it?  
MEG A curl of birch bark. When chewit in the mouth  
it is a well known fact that it will keep hunger at bay.  
SETON But you cannot give them birchbark to eat.  
MEG It is better than nothing.  
SETON I am not so certain.  
MEG Here! Please take it! It is not much  
but it is all that we have. Keep it in the  
mouth for as long as possible before swallowing  
it down my poor little starlings.

(One of the children takes the bark eagerly. He puts it in his mouth and starts to chew. His face crumbles slowly. He starts to cry. The others soon follow.)

MEG What troubles them now?  
WOMAN They are all so cold.  
Let us give the poor little starlings your cloak! Do I have your consent?  
SETON Indeed you do. But they must all sit close to one another and thus will all three be benefitit.  
MEG Here! Take this!

(Meg hands the woman the cloak).

WOMAN. I cannot take it.  
MEG We want you to have it.  
WOMAN No. no. I cannot.  
MEG Go on!  
WOMAN Thank you madam. Thank you sir.

(She takes the cloak)

Now, children, please sit closer together!

(The children obey. The woman puts the cloak around the children.)

MEG At last they are silent!  
SETON Not for long I fear.  
MEG What makes you say that?  
SETON They are suffering greatly.  
MEG Have you children of your own?  
SETON I have, Meg. I have.  
MEG How I would have lovit to have children myself. How kindly would I have treatit them all. Honey in the morning, laughter at table, walks in the countryside, stories at bedtime. But it is too late now. Aye. Far too late.

(One of the children starts to cry.)

Now there! Stop it! There is nothing to cry about!

(Meg stands up and pulls a funny face. This has the opposite effect to the one intended. All three children start to cry.)

Look! Watch you here!

(Meg tries an outlandish pose. The children are alarmed and cry louder than ever. She sits down defeated. The children cry on.)

SETON (suddenly) This pierces me to the very heart! I can no longer abide it!



Give me your earthenware pot Meg!  
MEG For why?  
SETON Do not ask. Just give it to me!

(She brings the bowl from the sack. Seton places  
it over the fire.)

MEG What are you doing man? What are you doing?  
Have you taken leave of your senses?  
SETON I can assure you that I know exactly what I am  
doing. Give me your brooch!  
MEG What?  
SETON Give me your brooch!  
MEG No I will not.  
SETON (With great force) Give it to me!  
MEG This brooch is of worth.  
SETON I will make it of more worth.  
Give it to me!

(Reluctantly, she gives him the brooch.  
He puts it into the pot.)

MEG What! How dare you! The brooch will be meltit.  
SETON That is my intention.  
MEG I cannot allow it.  
SETON Stay where you are Meg!  
MEG This is true madness.  
SETON I will stop you with force!

(Meg sees that he means it)

MEG Wait and see what will become of your brooch.  
That brooch means much to me. It was  
given as a present. A Franciscan friar. In the  
town of Bordeaux. I did him a service. I  
curit him of the pox. A charming man too. I  
swathit him in dung and dippit him in flour and  
then washit his body all over in dew. And so  
it was that he gave me a pin. A pin and clasp  
and a brooch. Now all that remains is the  
brooch! And that too will soon cease to exist!

(Seton adds the powder of projection.)

SETON I must not use all but must save some for Prague.  
MEG Save some? Some what?  
SETON Soon all will be plain.  
MEG Ignorant Scotchman! I should never have trustit you!  
SETON (Stirring the potion)  
Oh mighty phoenix  
From your flame  
May my soul  
Be born again  
And like our Savoir  
Jesus Christ  
Be born not once  
But twice.

MEG       What? What is this?  
SETON     Go gentle!        Go gentle!

(The crucible starts to glow. The children stop crying. They are transfixed.)

MEG       What Alexander?  
          Do my eyes deceive me?

(The glow grows brighter. The forest is lit up. The wolves cease to howl.)

MEG       Christ's bones! Tis a miracle!

(All are transfixed. Seton takes the pot from the fire. He pours the water over it. There is a hissing sound. He picks a lump of gold from the pot.)

SETON     (To the woman) Here. Take this. Sell it if you wish. It will provide warmth, food and shelter for you and your family for the rest of your days.

WOMAN     But....

SETON     Please! It is yours!

WOMAN     But I cannot take it.

SETON     You can and you must.

WOMAN     Gold! It is gold children!

Gold! We have gold! Now we are rich!

May god be praisit!

MEG       I thank God that I have livit to see this day.  
          I never thought to see such a heavenly miracle.  
          I have heard of such things but I have never  
          thought to see them. Not with my own two eyes.  
          Tell me! Tell me, who are you pray?

SETON     I am Alexander Seton.

MEG       You are more than that (she kneels) I kneel at your feet.

SETON     Pray stand up Meg! Such behaviour is unseemly.

MEG       It is as if dawn had broken in the middle of the night.

(The forest is transformed from threatening to beautiful. The birds start singing)

WOMAN     Gold! We have gold!  
          We are rich, children. Rich!

(The children start laughing.)

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act II. Scene 1.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 1

The Street of the Alchemists, Prague

The street is alive with people. Fortune tellers, astrologers, soothsayers, musicians, acrobats, jugglers, palm readers, tumblers and fire-eaters. Stalls with relics for sale and tarot cards laid out. Enter Meg and Seton. They stroll through the crowd.

MEG Well, Alexander, what think you now?  
SETON I think that life be worth the living.

(They walk on. Soon they are approached by a stranger. He is an alchemist.)

ALCHEMIST Sir. Madam! By your strange appearance I see that you are visitors to this kingdom. Could I interest you perchance in a demonstration of the noble art of alchemy?

SETON Aye, sir. You could.

ALCHEMIST Good man, good man! I will not disappoint you rest assurit. A moment pray.

(He goes off)

SETON This should be of great interest.  
MEG I'll wager he will be counterfeit and will want money as reward.  
SETON And money he shall have if he be genuine.  
MEG Small hope of that.

(The alchemist returns with a bucket of fire.)

ALCHEMIST I have here in my hand a piece of lead.  
SETON May I feel it pray?  
ALCHEMIST Feel it?  
SETON Aye.  
ALCHEMIST Why feel it?  
SETON To feel the weight of it.  
ALCHEMIST Tis most irregular, but if you must....

(He hands the lead to Seton)

SETON Tis somewhat light for lead. No matter.

(He hands the lead back to the Alchemist)

Precede!

ALCHEMIST (angrily) I will indeed! I take this LEAD and I place it in the flame.

(He does so)

Now see what comes!  
In no time at all it will be turnit to gold.  
MEG (to Seton) See how the pigment melteth Alexander. He is counterfeit as predictit. Will you now

expose him for what her really is?  
ALCHEMIST        There. Tis finishit. Now for to cool it.

(He dips the 'gold' in water)

See for yourself!

(He hands the 'gold' to Seton. Seton inspects it.)

SETON        It has much the quality of brass about it. Tis  
but a lump of brass colourit with grey pigment.

(He gives the 'gold' back to the alchemist.)

ALCHEMIST        How do you dare insult me sir? Who do you think  
you are? My name is much esteemit in these parts.  
I am a man of great distinction, yea, and honour too.  
what are you but foreign scum! A plague on both  
your houses. Seldom have I seen such a  
disreputable pair. The sight of you offends me,  
to say nothing of the smell!

(The Alchemist leaves in a rage. Meg and  
Seton burst out laughing)

Poor soul! What a picture was his face!

(The banging of a drum.)

HERALD        Hear ye, hear ye, hear ye!  
We now perform, for your diversion, our moral  
tale, 'The Fall of Man'.  
Here ye, hear ye, hear ye!

(All stop what they are doing and watch.  
The play is performed on a raised area.)

'The Fall of Man'  
Scene 1  
Hell

Enter Satan.

SATAN        Here stand I, Satan,  
In my Hell  
Evil monster  
Ne'r do well  
Now God hath made  
A creature - man  
Who now in Paradise  
Doth stand.

And from his rib hath made a wife  
To hold his hand and share his life  
And now to her shall Saton go  
In guise of serpent to bring her woe.

(Exit Satan. He disguises himself as a snake.)

Scene 2

Paradise. A tree.

Eve in the garden.

SATAN Eve! Eve!  
EVE Hark! Hark! What noise is that?  
SATAN Tis I, a friend, behind your back.  
EVE A fiend more like!  
SATAN Why think you that?  
EVE Your body is foul. Your colour black.  
SATAN Of all the trees in God's green wood this tree is  
best (he indicates the tree) the fruit is good.  
EVE But God has warnit  
Both Adam and I  
Should we taste this fruit  
We both shall die.  
SATAN The reason is  
God knows full well  
That eating his fruit  
Will his secrets tell  
Small wonder then  
He it forbids  
For your wisdom is then  
As great as his.  
Come taste it, taste  
And you will see  
How this fine fruit  
Will set you free.

(Eve hesitates)

Do you not now believe in me  
For I but tell the truth to thee?  
Take it, take now and boldly bite.  
Eat! Eat! All will be right.

(She bites into the apple)

Now make Adam amend his mood  
And eat also this tender food.

(Satan retires. Enter Adam.)

ADAM Alack! What dark strife have you made  
For you have done what God forbade  
Alas! Alack! You have done amiss.  
And destroyit all our earthly bliss.  
EVE No, Adam! No! It is not so  
For this fruit bears the power to know  
What is evil, what is good  
We are now Gods within this wood.  
ADAM Can you be sure?  
EVE Aye. Eat and see!  
It hindereth not me.

(Adam eats)

ADAM Oh woe is me, for far from bliss  
is now revealit our nakedness  
And for this fall we are to blame  
And we must hide our sinful shame.

(A distant bell is heard, growing closer)

ADAM (out of character) Lepers!  
EVE Lepers! Lepers!  
ALL Lepers! Lepers! Lepers!

(Everybody leaves the stage as quickly as possible.  
Only Seton and Meg remain.)

MEG Come, Alexander, come!  
You surely do not mean to stay?  
SETON I do.  
MEG Then you are taken leave of your senses. Come,  
away man! Come away!  
SETON Leave me Meg!  
MEG I beg of you! I for one will no longer risk it.

(She exits)  
(Enter the lepers)

1st LEPER Why do you not retreat from us like all the rest?  
SETON Because I am not afraid of you.  
1st LEPER And why are you not afraid of us? What right  
have you to be not afraid?  
SETON I have nothing but pity for your plight.  
1st LEPER Pity? We do not want your pity.  
SETON Give me your bell!  
1st LEPER What?  
SETON Give me your bell!  
2nd LEPER It is unclean sir.  
SETON I care not. Give it to me!  
MEG Alexander! I beg of you! Stop this madness!

(The leper hands Seton the bell.)

SETON The crucible is still hot. It will not take long.  
2nd LEPER (to 1st.) Now look and see what you have done.  
1st LEPER We will have to purchase another bell.  
2nd LEPER That is easier said than done.  
1st LEPER Forgive me but this man would brook no contradiction.  
2nd LEPER Plainly he is of unsound mind. What on  
earth can have possessit you to cooperate?  
1st LEPER I crave your pardon, but I know not.  
SETON Pass me the powder of projection Meg!  
MEG But Alexander.....  
SETON Pass it!  
MEG There remains but little. Why waste it on  
these wretched creatures? What good will  
it do? They are past saving Alexander and have  
but weeks of life ahead of them. The children

of the forest I can understand, but these miserable mortals are already doomed to die. Better by far to speed them on their way than to prolong their agony unnecessarily.

SETON At least they may die in comfort.  
Pass the powder!

MEG Oh, Alexander!

(She reaches into her sack and produces the last of the powder of projection. Seton adds it to the crucible, muttering the incantation. Cautiously at first, various of the crowd who have earlier left the stage allow their curiosity to get the better of them. They creep back on and surround the crucible in a semi-circle but at a distance. They watch in silence. Gradually the fire starts to grow gold. The witnesses are amazed. Seton pulls the gold from the fire. All gasp in amazement.)

1st RESIDENT (to 2nd) Fetch the King! He must be informit of this immediately.

(Exit 2nd Resident.)

(To Seton) I know not your name, sir, but I honour you. Clearly we are in the presence of a maker of miracles.

SETON (to Lepers) Here. Take it! Though I cannot cure you of your sickness, at least I can ease your suffering. This will buy you a hundred bells and more besides.

1st LEPER (to 2nd) Should I take it?

2nd LEPER Aye. Why not?

1st LEPER Perhaps it is a trap.

2nd LEPER We have naught to lose.

(The 1st Leper takes the gold)

1st LEPER Sir, we are forever indebtit to you.

2nd LEPER Indeed we are.

1st LEPER Upon my knees I pay you homage.

I was once an educatit man but never have I seen such a thing as this.

2nd LEPER Already we have sufferit much and I have lost my thumbs and several fingers. But it is not the physical pain which breaks us but the avoidance of us by the rest of mankind which hurts us more deeply.

1st LEPER Was I not right to give him the bell?

2nd LEPER Indeed you were, but how could I have forseen these strange events?

1st LEPER Praise be to God!

2nd LEPER Gloria! Gloria! (they pray - the 'gloria')

1st RESIDENT The King approaches!

3rd RESIDENT It is his Majesty!

4th RESIDENT Long live the King!

(Enter King Rudolph the Second of Bohemia. He is led by his servant Alberto. Everybody kneels, but Seton. Alberto whispers something into the King's ear.)

KING Do you not know who I am Englishman?  
SETON I am a Scotchman, sir.  
KING Do you not know who I am? I am the King.  
SETON Forgive me, sire.

(Seton kneels)

KING Good. That is better. How many languages can you speak?  
SETON But one sire. And that inadequately.  
KING I can speak five. English, Spanish, Ukranian and Polish. I can curse in a dozen others.  
SETON That is but four, according to my calculation.  
KING In addition to the ones aforementioned there is my own, of course. What is your name?  
SETON Alexander Seton.  
KING I understand Mister Seton that you have successfully performit a transmutation?  
SETON Yes, sire, I have.  
KING You know of course that all gold successfully transmuitit in Bohemia is the rightful property of the King?  
SETON No, sire, I did not know that.  
KING Ah! However in view of the fact that this particular piece of gold has obviously been contaminatit with leperousness it would be better left in the soilit hands of those who already hold it. Besides, we shall no doubt have many opportunities for further transmutations. Where are you intending to stay, Mister Seton, during your visit to Prague?  
SETON Sire, I do not know.  
KING Good. Then you will stay with me at the Palace.  
SETON I thank you, sire. There is also the question of my travelling companion.

(Meg steps forward.)

Might she accompany us also?  
KING She is your weddit wife?  
SETON No sire.

(Alberto whispers in the King's ear.)

KING I am afraid that I cannot be expectit to accommodate her also. The palace is not an inn Mister Seton. I hope you will understand.  
SETON Where I go, she goes also.  
KING Indeed? Such loyalty is touching.  
MEG You go Alexander! You go with him! You cannot miss such an opportunity.  
SETON But what of you Meg?  
MEG It is my intention to stay in Prague so no doubt we will meet again in future. Go with the King Alexander!



SETON I thank you sire for your hospitality, and I most gratefully accept.  
KING Good. That is settled. Come with me!  
We have much to discuss. Alberto!  
Lead us!

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer  
Act II. Scene 2.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 2

A room in the Palace

(Enter the King and Seton. Alberto leads the King to a chair.  
The King sits.)

KING (To Alberto) Thank you Alberto. Leave us!

(Exit Alberto)

As you have no doubt realised by now my sight is somewhat impaired. The result of a furnace explosion while attempting transmutation. Pray be seated!

SETON I thank you sire. I will most gratefully accept. (He sits.)  
After the rigours of the open road this is luxury indeed!

KING How long have you travelled upon the open road?

SETON In all, four months, two weeks and four days.

KING Then you must now be ready for a rest. Now that you have arrived at your goal. By which route did you journey to Prague?

SETON I sailed from Scotland to Amsterdam by boat, and from there I walked across country to Bohemia. I have seen at least a hundred rivers, a thousand mountains, forests by the score, and enough vales and hills to last me a lifetime.

KING Then you are deserving of the very best attentions and you shall have them too. Perhaps you would wish to order a refreshment? I have many fine wines imported from the Duchy of Lorraine, light Tuscan reds and rich red cilioret straight from France?

SETON Your Majesty I....

KING Or if your taste is for something simpler, I have spring water from the Swiss Confederation or minerals from Brunswick also. No?

SETON Your Majesty is most generous. A glass of spring water would be warmly welcomed.

KING Alberto!

(Enter Alberto.)

ALBERTO Sire.

KING Bring me spring water!

ALBERTO Yes sire.

(Exit Alberto)

KING Now then, remind me of your name?  
SETON Seton, sire. Alexander Seton.  
KING Seton, eh? Seton with an 'e'.  
Not to be confusit with Satan with an 'a', eh? Not to be  
confusit with Satan! with an 'a'! (The king roars with  
laughter at his own joke.) Forgive me! Do you mind if I  
refer to you in your Christian name?  
SETON No, sire. Not at all.  
KING Good. Then I will.  
Now, Alexandre, about this gold.  
SETON Gold?  
KING Aye, gold. How did you make it? Eh?  
You know that I am experiencit in alchemy. You may talk to  
me as one expert to another. How did you make it?  
SETON With the aid of a powder, sire. I call it the powder of projection.  
KING I see. And this powder, is it common in Scotland?  
SETON. To tell you exactly, I do not know sire, for alchemy is contrary to  
law in Scotland and I have not conferrit with any other alchemists,  
although I know that they exist.  
KING I see.

(Enter Alberto with a glass of spring water.)

Thank you Alberto.

(Alberto gives the water to Seton.)

I thank you.

KING May much shame be visitit upon me for I have forgot to offer you  
something to eat.  
SETON Your Majesty I...  
KING Now, let me see, we have sweetmeats from Saxony, spicit sausage  
from Solesia and succulent black olives from Provence. Or  
perhaps you would prefer a simple Bohemian dish of potatoe,  
cabbage and rye bread? What say you Alexandre?  
SETON I thank you, sire, but I fear my stomach would revolt to such  
culinary riches.  
KING You may go Alberto.

(Exit Alberto)

KING This powder, Alexandre, how came you be it?  
SETON I manufacturit the powder at home sire.  
KING I see. As simple as that, eh?  
You will make gold for me tonight Alexandre!  
SETON Sire, I cannot.  
KING Cannot? How so?  
SETON The powder is finishit.  
KING Finishit? Finishit? But you had some but lately.  
It is all gone, sire.  
KING Do not lie to me Scotchman!  
SETON Sire it is the truth.  
KING (Very angry) I do not believe you!

(Pause)

I am sorry. Pray forgive me.  
I am rushing things forward in too great a haste.  
No doubt you are tired and would wish to relax. Perhaps  
I can help you. Listen to me Alexandre. I have exquisite  
concubines here in the palace skilled in the art and practice  
of love. They come in all shapes, all sizes, all colours.  
Dark skinned beauties with flashing eyes from Egypt  
and Persia or tall fair goddesses with golden limbs from  
Denmark and the Kingdom of Sweden. All these women  
have learned their trade under priests and Cardinals in the  
Vatican's own bawdy house.  
What say you Alexandre, what think you?

SETON I thank you sire and I am sorely temptit but I have  
already wife and children back in Scotland and one  
day I hope to return.

KING A devotit man of the family, eh? Your resolve is admirable  
but you may yet be temptit. We shall see. We shall see.  
This powder of yours, Alexandre. If indeed as you say,  
it be finishit, is it possible that you make any more?

SETON More?

KING Aye. More powder.

SETON I am not certain that I can sire.

KING How so?

SETON I have not the ingredients here in Bohemia.

KING Ingredients? The ingredients are no problem whatever.  
I have everything you could wish for right here in the palace.  
I will put all my implements at your disposal. Tell me what  
you require!

SETON I think I can remember the recipe.

KING Good! Go ahead!

SETON First purge mercury with salt and vinegar.

KING Mercury, salt, vinegar. We have all three.

SETON Sublime it with vitriol and saltpetre.

KING There is plenty vitriol and saltpetre.

SETON Dissolve the mixture in aqua fortis.

KING Yes, yes. I can get aqua fortis.

SETON Sublime it again, Calcine it and fix it. Dissolve sal  
ammoniac in spirit of mercury.

KING Yes.

SETON Distill in vinegar of the sages. Heat in harsh vinegar and allow  
to putrefy.

KING All this we have.

SETON Allow it to dry and the powder results!

KING Good. No sulphur, eh? That surprises me.  
That must be where I have gone wrong in the past.  
When can you start?

SETON Majesty I...

KING Forgive my impatience. There is so much to do. So much  
to be achievit here in Bohemia. You and I, together Alexandre.  
Together we will take the world by storm. We will make gold  
plates and challices, golden goblets and golden bowls, gold swords  
and scabbards, golden bows and golden arrows, gold carriages,  
yea and even golden palaces. Then all the Kings and Queens of  
Europe who now laugh at me and pour scorn upon my dreams shall  
eat their words and be consumit with jealousy. And King  
Rudolph of Bohemia will then be king indeed! Nay, King of  
Kings. What do you say?

SETON Sire, I am much impressit with your grand design, but I am not certain that it is the best use of my talents.

KING What do you mean? You would I assure you be richly rewardit. A summer house in the palace grounds, a winter house in the Kingdom of Naples. Servants to attend on you. A pair of stallions from Arabia and naturally as much of the gold as it was your desire to possess.

SETON I thank you sire, and I am much flatterit by your kindness, but....

KING But? But what?

SETON But as I am sure you are aware, there is implicit in the art of alchemy certain terms and conditions behoven to the adept.

KING Conditions! What conditions?

SETON Certain moral obligations.

KING Be more precise!

SETON Your majesty must know.

KING Pray tell me!

SFTON The obligation that the art be usit for moral purposes and not squanderit in pursuit of idle luxuries.

KING What moral purposes?

SETON To put onself in the service of the poor, to benefit mankind, to act at all times with humility, to serve always the sick and needy, to shine the light in the darkest corners where it is most urgently requirit, to act with due consideration and without malice toward men. These are the true obligations of the adept.

KING So, Mister Seton, what are you saying?

SETON Sire, I...

KING Do you refuse to make more powder?

SETON Sire, I will do my best. I can do no more.

KING Good. I am glad. I am glad for your own sake. How long will it take you?

SETON Three days perhaps. Four maybe.

KING Excellent, excellent! Then today I shall send messengers to the courts of Poland and Saxony to invite the Kings and Queens to a feast to witness the miracle of transmutation. Meanwhile, is there nothing you would desire?

SETON There is one thing sire.

KING And what is that?

SETON I desire to sit immersit in a tub of warm water to cleanse my flesh.

KING Say no more! It is done!  
Alberto! Alberto!

(Enter Alberto)

ALBERTO Sire.

KING Prepare a tub for Mister Seton.

ALBERTO Aye, sire. (To Seton) This way sir.

(Exeunt.)

KING Now at last true greatness is within my grasp.

# 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act II. Scene 3.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 3

The Palace

(Enter courtiers.)

HERALD My lords, ladies and gentles, pray silence for the King and Queen of Poland, her Royal Highness Queen Catherine and his Royal Highness King Klaus.

(Fanfare. Enter the King and Queen.)

My lords, ladies and gentles, pray silence for the King and Queen of Saxony, her Royal Highness Queen Gertrude and his Royal Highness King Frederick.

(Fanfare. Enter the King and Queen)

My lords, ladies and gentles, pray silence for his Majesty King Rudolph the Second of Bohemia.

(The King is led in by Alberto.)

KING First we wish to thank you all for coming to the feast. As I am sure you will agree we have already eaten royally, as befits our state.

ALL Aye, aye!

KING To your royal highnesses in particular do we extend our special greetings. You have travellit far to be with us and your presence makes this day the more memorable.

ALL Aye, aye!

KING All that now remains for me is to introduce the piece-de-resistance of the evening, that rare and precious deed, that feat of heavenly alchemy, from that enchantit kingdom of mountains and forests in the North, ladies and gentles, the master magician and alchemist, Mister Alexander Seton.

(Applause. Enter Seton)

Your Royal Highness, ladies and gentles, I have here a small piece of lead. Pray take and hold it to see that it be lead!

(He hands it to the King of Poland who inspects it and passes it round.)

POLAND I agree that it be lead.  
QUEEN I would not know lead if I saw it.  
POLAND Do not show your ignorance!  
SAXONY We agree that it be lead.

(They hand it back.)

SETON Now stir I the flame with the bellows thus.  
KING Watch you! It will amaze!  
POLAND Is it trickery then?  
KING No, no! There is no conjuring or counterfeit.  
POLAND (with sarcasm) Ah! Tis then a miracle.  
KING Mock not! Be patient and you will see.  
POLAND I fear that I can scarcely wait!  
QUEEN Patience never was your strong point!  
SETON Now add I the metal to let it melt.

(He places the lead inside the crucible.)

POLAND You know that I am not easily deceivit?  
QUEEN I know nothing of the kind.  
POLAND A man came to me the other day with what he  
claimit was a ruby from the East. He wantit  
five hundred gold pieces for it. I held it up  
against the light and could immediatly see that  
it was nought but a piece of red tintit glass.  
I told the man in no uncertain terms what he  
could do with his ruby.  
KING Pray silence Poland! You irk me with your prattle  
QUEEN Well said!  
SETON Now add I the powder of projection new manufacturit  
here in Bohemia.

(He does so.)

I mix the powder with the thick hot fistula.  
POLAND Alchemy be damned! Tis nought but an  
odious form of cookery!  
KING Watch and attend Poland! You will soon  
eat your words!  
POLAND I once had a cook who stole from my clothes  
chest. She gave all my finest furs to her  
husband. She did not deceive me for long  
however. One day I discoverit her with her  
hand in the chest. I orderit her hand removit  
from the wrist.  
KING Cease Poland or else I shall order you gaggit!  
Go to it, Seton! Go to it!  
SETON Now will the mixture be transformit to gold.

(A pause)

Be transformit to gold.

(A very long pause.)

KING What is this?

SETON Nothing.  
KING Nothing? How nothing?  
SETON Sire, nothing comes.  
KING Be warnit Seton. No good will come of  
'nothing comes'. Keep stirring!

(Another pause. Poland starts to laugh.)

POLAND See! What did I tell you? See!  
KING Shut your mouth Poland! Keep stirring!  
POLAND You are highly offensive Bohemia! Besides, you  
cannot fool me. I never have and I never will  
believe alchemy to be other than sleight of hand.  
You know what is the matter with you Bohemia? You  
ar too easily gulled.  
SETON Still nothing sire.  
KING This is deliberate. Add more powder!  
SETON But there is no more sire.  
KING No more? No more? Imbecile! Cretin!  
How dare you do this dastardly deed? It is deliberate!  
Let me lay, my hands on you.  
Come, cane. I will punish you for this.  
Come, come. Where are you? where are you Seton?

(He lurches to where he last heard  
Seton's voice. He lunges at Seton.  
Seton naturally moves aside. The  
King crashes to the ground.)

KING Come, come you coward!  
POLAND Stop, Bohemia, stop!  
SETON Sire, this is too foolish.  
KING Ah! Now I have you.  
POLAND Stop Bohemia! You will suffer serious injury.

(Once more the King lunges at Seton.  
Once more Seton moves aside.  
The courtiers are unsure as to how  
they should respond.)

SETON Sire, I beseech you!  
KING Ah! Now I have him.

(He lunges once more. Seton steps  
aside. The king crashes into the fire,  
burning his arm. He cries out in pain.)

KING Take him away! Throw him in the dungeon!

(Pause.)

Take him away!

(Two courtiers move forward to remove Seton.)

I do most humbly apologise to all of you. It  
would appear that I have invitit you all here

under false pretences. This banquet is now over.  
POLAND Hah! So much for alchemy.

(All disperse. The King lets out an exasperated yell.)

KING Damn him! Damn him!  
A thousand curses on his blasted head! To be mortified in front of all my guests. To see all Poland's sneering justified. What shame is now descended on this Kingdom! What ignominy is now alighted on my crown. Now all my grand designs are left in ruins and all my dreams of power turn to dust.

(Enter the jailer.)

JAILER Your majesty.  
KING What now?  
JAILER Seton is in the dungeon as instructed.  
KING Good!  
JAILER Will he require attention sire?  
KING He will indeed.  
JAILER And what form should this attention take?  
KING Drive a spike through his hands and feet! That should keep him occupied.  
JAILER I will sire.  
KING. Good. Go to it! We will soon see how human this master magician will suddenly become. Oh and jailer?  
JAILER Yes sire.  
KING Send the Lady Isolde in to see me!  
JAILER I will sire.

(Exit the jailer.)

ALBERTO Sire, the punishment seems somewhat harsh.  
KING Harsh? Not harsh enough.  
Leave me Alberto! I wish to be alone.  
ALBERTO Yes, sire. As you wish.

(Exit Alberto)

KING What torment to be forever in the dark!

(Enter Lady Isolde)

ISOLDE You sent for me your Majesty?  
KING I did indeed. Come here Isolde!  
I wish to touch you. Come here!

(Reluctantly Isolde moves forward.)

I am sorely in need of some distraction. Do you understand me?  
ISOLDE I do sire.  
KING Good. Then let us not delay.



(A scream is heard from offstage. It is Seton.)

ISOLDE Is that the alchemist?

KING It is.

ISOLDE You are too hard on him.

KING Not you as well! He has caused me deep humiliation in front of all my guests.

(A second scream is heard.)

KING Madam, it gives me no pleasure I assure you.

In fact, quite to the contrary.

I find it most distressing. Come here!

ISOLDE Sire, I....

KING Come here! The flesh, the flesh!

(A third scream.)

KING Such soft flesh.

ISOLDE Poor man! How can you tolerate so fearful a sound?

KING Ha has failit me and so must pay the price.

(A fourth scream.)

ISOLDE Pray give the order to halt sire. It is too much to bear.

KING It becomes you not to petition on his behalf. To the bedchamber Madam where your skills may be seen to best advantage. Come away, come away!

(Isolde runs off in tears.)

Isolde! Where are you?

Isolde! Isolde!

(The King runs off.)

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act I. Scene 4.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 4

In the dungeon

Seton sits on the floor. His hands and feet are crudely bandaged. A guard stands outside the barred gate of the cell.

SETON (With great difficulty). Talk! Talk to me!

Will you not talk to me? (Pause)

Perhaps you cannot speak. Perhaps you have been orderit not to communicate. Water! Have you water? (Pause.)

I would not thank you for food but a drop of water would be greatly appreciatit. What say you? (Pause.)

Nothing. So be it. Would you mind if I were to talk to you?

It would help to take my mind of the pain.  
Are you a married man I wonder? Married or single? What a wonderful thing is a wife! What is become of my beloved Ann? It will be spring time now in Port Seton. Perhaps she will have employit some assistance for the sewing of seeds. What say you? I hope she will not have attemptit it all on her own. Perhaps it is one of those miraculous mornings where everything appears to be bursting at the seams. Sea buckthorn breaking, curlews calling, spring tides filling the rock pools to o'er flowing. All along I was living in Paradise had I but been able to see it and grasp it! And there, in the trees, stands my good, sturdy house. And inside my house there stands my beloved. Perhaps by the fireplace, her eyes downcast, attending to duties. Oh Ann! Oh Ann! How I wish now that I had told you more often how much I love you. Oh Ann! Perhaps all this is but wishful thinking. Perhaps she will have given me up for lost. Marriet again. Or been houndit from home by Meenister Wardlaw. But why should I torture myself with these thoughts? Have I not pain enough as it is? One thing is for certain. I rue for ever the unfortunate day when I startit to dabble in the alchemical arts. I must try to stand. If I do not, then I fear that I may never walk again.

(He tries to rise.)

Do you know what pain is?  
I thought that I did, but now I know that I did not.

(Enter King, led by Alberto.)  
(The guard stands to attention and unlocks the door.  
The King enters the cell.)

KING Leave us Alberto!

ALBERTO Yes, sire.

(Exit Alberto.)

KING Tell me, Mister Seton, how are you to-day? (Pause)  
What? Not speaking?  
Come, come! It is surely not as bad as all that.

SETON It is worse.

KING What! Are you lying on the floor?  
Seton? Allow me to assist you to your feet.

SETON I cannot stand. I have recently tryit.

KING It is customary for commoners to stand when speaking to royalty. To stand or to kneel. Lying down is scarcely acceptable. However, in view of the unusual circumstance, it might be overlookit on this occasion.  
You know, of course, why you are punishit? You are punishit for deliberate failure.

SETON But I did not fail deliberately.

KING Did you follow the usual procedure?

SETON I did.

KING And the ingredients. What of the ingredients?

SETON As far as I could tell they were identical.

KING Then why did you fail?

SETON I know not.  
KING Still obstinate!  
SETON Still in the dark!  
KING I see! Look you here. I have now at my disposal both your method and recipe and I therefore propose to try for myself. Is there anything else that I need to know before attempting my own transmutation!  
SETON Indeed there is! Your attitude of mind is all important. Success comes only with endless devotion.  
KING (Very angry) There you go again! I am warning you Seton! What are you implying? What are you saying? That I have not the mental capacity for this? You arrogant, stupid, vain creature! You think that you are the only one in the world with this sort of talent, this (kind of) power? What makes you so special? Answer me that!  
What make you so singular among men? Tell me!

(Pause)

Seton, why are you crying? Seton?  
SETON Because I feel your pain as well as my own.  
KING I will go now and try out the powder. If it does not work this time I will consider that you have failed me once again and that further treatment will unfortunately be necessitated. I am told that our wrack is quite exceptional in its brutality.  
Alberto!

(Enter Alberto)

Good day to you Mister Seton. You will be hearing from me once again.

(Alberto leads the King out. The guard locks the door.)

SETON How can any man be so misguided?

(Enter Meg disguised as a guard)

MEG (In a man's voice) My turn for duty. I have had orders to relieve you early. Have you the keys?

(The guard gives Meg the keys and exits.)

MEG Alexander:  
SETON Mm?  
MEG Tis I! Meg!  
SETON Meg?  
MEG Aye. Can you hear me?  
SETON Meg?  
MEG Can you hear me?  
SETON I can. But I cannot believe it.  
Meg! How did you get in here?  
MEG I have no time to tell you. Quick! On your feet!  
SETON I cannot walk.  
MEG You can and you must! I will assist you. We must get you to the courtyard. There a horse awaits you. But three hours ride should take you to safety. You must head for

Saxony. There you will be safe.  
SETON But...  
MEG Do not ask questions! Here. I will help you.  
SETON God bless you Meg! Bless you! Ah! My poor feet.  
MEG It is not too far.  
SETON It is almost unbearable.  
MEG Tis nothing to what awaits you tomorrow if you are still here.  
I have heard the guards talk of the wrack. I have hidden my skirts  
nearby in my sack and will soon be a woman once more.  
SETON Will not you come with me?  
MEG I am sure that I will not be. Besides I have decidit to stay here  
in Prague and open a stall in the Street of the Alchemists. Herbal  
remedies. I like it much here. There are mountains nearby.  
Come on man! That's it! Go steady! Go steady! I will  
soon have you out of this place.  
SETON Meg! Have you water?  
MEG Outside in my sack.  
SETON God bless you!  
MEG Go steady!  
SETON God bless you!

(They stagger out.)

(Galloping noise and sea sound to denote the passage of time.)

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act II. Scene 5.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 5.

Back at Seton's House. The room is empty.

(Distant barking. After a few moments Seton enters the room.  
He is limping badly. He moves to the fireplace. He sits

beside

the fireplace. There is no fire burning. All the vessels and  
vials have been cleared away. A pause. Enter Ann. She  
carries a basket of sticks. She drops the basket in

astonishment.)

ANN Alexander. Can it be true?  
Or do my eyes decieve me?  
SETON Tis true, Ann. Tis true.  
ANN Oh Alexander!

(She runs to him. They embrace)

But look at the state you are in man.  
SETON I am weary, that is all.  
ANN How thin you are grown! How pale and sickly!  
SETON At least I am still alive Ann.  
ANN Oh Alexander! What has become of you?  
Where have you been? Did you arrive at Prague?  
SETON I did indeed.

ANN And was it all that you expectit it to be?  
SETON It was not the Utopia I hopit it would be.  
ANN Indeed?  
SETON No, Ann. It was nought but a nightmare.  
ANN A nightmare? How so?  
SETON It is a long story and a distressing one too.  
How long have I been gone?  
ANN More than a year.  
SETON And are you still faithful to me Ann?  
ANN How can you even ask such a thing.  
SETON I had though that you might have given me up for lost  
and weddit again.  
ANN I knew that you would return one day. How could I  
ever marry another?  
Sit you down man. Sit you down!  
You look as though you are sorely in need of a rest.  
SETON How are the children?  
ANN They are both in good spirits.  
They have misit their father. Helen has had lately a  
touch of fever but nothing too serious.  
SETON And how is the farm?  
ANN I have coppit as well as I might. I have had help from John  
Ramsay. Will you not sit? I will fetch you some food. Some  
bread and some broth. Sit you down man! Sit you down!

(He moves with difficulty)

Why Alexander! What is the matter with your legs?  
SETON It is nothing.  
ANN Then why do you walk in that crabbity manner?  
SETON I am crampit and stiff. That is all.  
ANN Sit down (He does so) That is better.  
Now take off your boots!  
SETON I do not think that I had better.  
ANN If it be the smell that worries you, have no fear on that account.  
I am usit to smells. Take off your boots!  
SETON I will do it later.  
ANN Now, man, now! Here, let me help you.

(She removes his boot. She gasps in horror at the wound.)

Oh Alexander may the good Lord preserve me!  
How terrible! How terrible! And right  
through the foot too. How came this about?  
Was it an accident?  
SETON It was no accident. I was imprisonit and torturit.  
ANN Oh my poor belovit! And the other foot too?  
SETON Aye. The other foot too.  
ANN Take off your boot! I will fetch warm water.  
At least the wounds may be baithit and annointit.

(She goes off. Seton removes his other boot. Ann  
re-enters with a bowl of warm water. She kneels at his  
feet, and washes them.)

ANN For what offence were you so cruelly torturit?  
SETON For failing to transmute in front of the King.

ANN And is this an offence in Bohemia?  
SETON He felt that I was doing it deliberately but truth to tell I tried as best I could. He would not believe me though I told him the truth. It was only through the goodness and courage of others that I managed to escape and come safely back home.  
ANN Oh Alexander my poor belovit. Nothing can touch you now. Nothing can touch you. Put your arms around me!  
SETON I fear that I cannot. Not as you would wish, for my hands are likewise scarrit and markit.  
ANN Let me see! This is too tragic! Too tragic for words. (She starts to cry.) Forgive me my tears.  
SETON Such a mingling of joy and sorrow has left me much confusit. There, there Ann. There, there.  
My wounds are already much healit. There, there. I am home, Ann. I am home. There, there.

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act II. Scene 5b.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 5b

Street in Port Seton

(Various passers by.)

Enter Seton. He walks with difficulty. Enter Mister Sibbet.)

SIBBET Weil, weil, weil. And look whi it isne! If it isne Alexander Seton hissel'!  
I thought yid left the country fir good.  
SETON Aye. So did I.  
SIBBET And are ye still meddlin' round wi' the alchemy then?  
SETON No. Not so much of late.  
Are you still torturing, innocent creatures for pleasure and profit?  
SIBBET You're a queer bastard Seton so ye are, so ye are tae. Here, let's shake hauns man and let bygones be bygones.

(He offers his hand to Seton.)

SETON (After a pause) Very well.

(They shake hands.)

SIBBET Come one, Sandy man, it canne pain ye that much. Weil, I'll be seein' ye. Fare ye weil, fare ye weil.

(Exit Sibbet. Enter Auld Nrs. Nesbitt.)

Mrs. NESBITT Aye, aye, aye. And how are ye keepin' son, eh? How's yoursel'?

SETON Truth to tell, I could scarcely be worse.

Mrs. NESBITT Good. That's good. Im gey glad to hear you're weil but I'm no

that weil mysel'. I'm sufferin' wi ma legs agin. I was gangin oot fur a loaf o' breid when aw o' a sudden there's a sharp stabbin pain in ma hip which fair left us breathless. Mind you, its better the day.

Am I right in thinkin' you've bin awa'? You've bin awa' fra here?

SETON Aye, you are right Mrs. Nesbitt.

Mrs. NESBITT Aye, I thought so. And where hae ye bin if ye dinne mind us eskin'?

SETON I have been to Hell and back.

Mrs. NESBITT Good. That's good. It'll hae bin a nice change fur ye. Weil, I

had better be off on ma road. I'll mebe see ye later son.

SETON Aye. Mebe, mebe.

(Exit Mrs. Nesbitt.  
Various passers by.  
Exit Seton.)

## 'Gold' An alchemical adventure.

A play by Andrew Dallmeyer

Act II. Scene 6.

[Back to play main page](#) . [Back to literary works](#).

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SCENE 6

Seton's house

(Seton sits in front of the fire, which is now lit.)

ANN Did you know that Mister Hadden had died since you have been away?

SETON Mm?

ANN Mister Hadden.

SETON What of him?

ANN He has died only lately. Do you listen to nothing of what I say?

SETON I am sorry Ann.

(Pause)

ANN Andrew Craig is now weddit too. To Mister Henderson's eldest daughter. I cannot rightly remember her name. Can you?

SETON Mm? No I am afraid that I cannot.

ANN What is the use? I might just as well be talking to the cowshed wall!

SETON I am sorry, my dear, but I am somewhat distractit.

ANN You must find yourself some amusement Alexander.

You cannot sit here day after day for you will start to fester and rot. There are plenty of small jobs which are requiring attention.

SETON I am afraid that I am no longer of much value, Ann, having neither the use of my hands nor my feet.

ANN You must exercise your hands and your feet Alexander.

Only thus may you gain your old skills back.

(Pause)

You remember the meinister?  
SETON Mm?  
ANN Meinister Wardlaw.  
SETON I do indeed.  
ANN He went off to another parish but a few weeks after you had left Port Seton.  
SETON Really? It all seems so long ago.  
ANN The kirk is much changeit in attitude now. The practice of alchemy is no longer considerit to be such a serious crime.

(Pause)

That night when he callit round, he never returnit. I think he was but trying to frighten you. I still have all your vials and your vessels storit in the hallway. See, I will fetch them. Perhaps you may consider to use them again.  
SETON I fear that I no longer have the desire.  
ANN You may change your mind. See, I will fetch them.

(Exit Ann. She returns a few seconds later with a box full of pots etc. She places it by the fire.)

ANN Well, it is there if you want it. I must go now to fetch the children. I will not be long away.  
SETON Where are they gone Ann?  
ANN Who?  
SETON The children.  
ANN I have already told you Alexander. They are gone to Jeane Glassfurd's. Do you listen to nothing of what I say?

(She goes out. Seton stares at the box long and hard. Then, with great difficulty, he picks up the crucible and places it over the fire. Slowly, he places more pots around the fireplace.)

SETON Now, to begin again. At the beginning. Is hereby undertaken in the year of our Lord sixteen hundred and two, attempt at transmutation number one.  
What a long hard road stretches before me. What a long, hard road.

(Slowly he starts to work once more)

First purge mercury with salt and vinegar.

(The lights fade.)

## The Hermetic Musaeum

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1. [Jean de Meung - The Remonstrances of Nature](#)
  2. [The Twelve Keys of Basil Valentine](#) [transcribed by Jerry Bujas]
  3. [Michael Maier's Subtle Allegory](#). [transcribed by Jerry Bujas]



4. [Three Treatise of Philalethes](#) [transcribed by Jerry Bujas]
5. [The Book of Alze](#) [transcribed by Jerry Bujas]
6. [Open Entrance to the Closed Palace - Philalethes](#) [transcribed by Jerry Bujas]
7. [A Tract of Great Price](#) [transcribed by Jerry Bujas]
8. [The Only True Way](#) [transcribed by Jerry Bujas]
9. [The Testament of Cremer](#) [transcribed by Jerry Bujas]
10. [The Glory of the World](#) [transcribed by Jerry Bujas]
11. [The Waterstone of the Wise](#)
12. [The Golden Tract concerning the Philosophers Stone](#) [transcribed by Jerry Bujas]

## Jean de Meung - The Remonstrance of Nature

The *Roman de la Rose* is one of the great works of 13th Century Literature. It is an extended allegorical poem begun by Guillaume de Lorris and completed by Jean de Meung, in which in a dream vision the Lover wishes to win his Lady, the Rose. Jean de Meung's contribution has a section in which Nature discusses destiny and free will, explains the influence of the heavens and discourses on dreams. In the 16th century a poem, the 'Remonstrances de Nature a l'alchymiste errant' was ascribed to Jean de Meung (but most likely was written in the 16th century). This was included in a volume of three "ancient" French poems on alchemy, Jean de la Fontaine 'De La Transformation Metallique', Paris circa 1540 (and reissued in a number of editions over the next century). This book included '[La Fontaine des amoureux de science](#)', and '[le Sommaire philosophique de Nicolas Flamel](#)'. The Jean de Meung piece was included in the *Musaeum Hermeticum*, 1678.

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### **The Remonstrance of Nature, made to the erring alchemists, and complaining of the sophists and other false teachers.**

**Set forth by John A. Mehung.**

Nature speaks.

Good heavens, how deeply I am often saddened at seeing the human race, which God created perfect, in His own image, and appointed to be the lords of the earth, depart so far away from me! I allude more particularly to you, O stolid philosophaster, who presume to style yourself a practical chemist, a good philosopher, and yet are entirely destitute of all knowledge of me, of the true Matter, and of the whole Art which you profess! For, behold, you break vials, and consume coals, only to soften your brain still more with the vapours. You also digest alum, salt, orpiment, and atrament; you melt metals, build small and large furnaces, and use many vessels: nevertheless, I am sick of your folly, and you suffocate me with your sulphurous smoke. With most intense heat you seek to fix your quicksilver, which is the vulgar volatile substance, and not that out of which I make metals; therefore you effect nothing. For you do not follow my guidance, or strive to imitate my methods, rather mistaking my whole artifice. You would do better to mind your own business, than to dissolve and distill so many absurd substances, and then to pass them through alembics, cucurbites, stills, and pelicans. By this method you will never succeed in congealing quicksilver. For the revivification you use a reverberatory fire, and make it so hot as to render everything liquid — thus do you finish your work, and in the end ruin yourself and others. You will never discover anything unless you first enter my workshop, where, in the inmost bowels of the earth I ceaselessly forge metals: there you may find the substance which I use, and discover the method of my work.

Do not suppose that I will reveal my secret to you unless you first find the growing seed of all metals (resembling that of the animals and vegetables). I preserve in the bosom of the earth both that which is used for their generation, and that with which they are nourished up.

Metals Exist, vegetables Live and Grow, and animals Feel, which is more than merely to grow. I make metals, stones, and the atramental substances out of certain elements, which I mix and compound in a certain way. These elements you must seek in the heart of the earth, and nowhere else. Vegetables contain their own seed, and image; in like manner, animals are propagated, and by the same means do generate their own likeness. Everything proceeds by the laws laid down for it. Only you, wicked man, who try to usurp my office, have departed further from me than

any other creature. Metals have no life, or principle of generation and growth, if they lack their own proper seed. The first is accomplished by the four elements in nine days; the Moon goes through the twelve heavenly signs in twenty-nine and a half days.

By the aforesaid laws, winter and summer relieve each other, the elements are changed, generations take place in the earth — through my working, through the working of God and the heavens, do all things subsist, the perceptible, the visible, and the invisible. Thus all things in heaven which are comprehended under the Moon, do work, and impart their influence to the substance, which, like a woman, longs to conceive seed. Each star influences its own substance, and according to their peculiar nature, they produce different things. They work first in heaven above, then in the earth beneath in the elements, each according to its own peculiar virtue; and hence arise species and individual things.

You are to know that these manifold influences do not pour themselves fruitlessly upon the earthly elements. For though their working is invisible, yet it is a most certain and real thing. The earth is surrounded by heaven, and from it obtains her best influences and substances. Every sphere is ready to communicate its truth, and therewith to pervade her centre. Through this motion and heat, there arise upon earth vapours, which are the first substances. If the vapour is cold and moist, it sinks down again to the earth, and is there preserved; that which is moist and warm ascends to the clouds. That which is shut up in the earth I change, after a long time, into the substance of sulphur, which is the active, and into quicksilver, which is the passive principle. The metals are another mixture of this first composition. The whole is obtained from the four elements, which I form into one mass. This process I repeat so often that you have no excuse for a mistake.

After the putrefaction comes the generation, which is brought about by the internal incombustible warmth heating the coldness of the quicksilver, which gladly submits to this heat because it wishes to be united to its sulphur. All these things, fire, air, and water, I have in one alembic in the earth. There I digest, dissolve, and sublime them, without any hammer, tongs, file, coals, vapour, fire, "bath of S. Mary", or other sophisticated contrivances. For I have my own heavenly fire which excites the elemental according as the matter desires to put on a suitable and comely form. Thus I extract my quicksilver from the four elements, or their substance. This is always accompanied by its sulphur, which is its second self, and warms it gradually, gently, and pleasantly. Thus the cold becomes warm, and the dry moist and oily. But the moist is not without its dry substance, nor is the dry without its moist: one is conserved by the other in its first essence (which is the elementary spirit of the essence, or the quintessence) from which proceeds the generation of our child. The fire brings it forth, and nourishes it in the air, but before that, it is decomposed in virgin earth; then water flows forth (or it flows forth from the water), which we must seek, since it is my first Matter, and the source of my mineral. For contrary resists strenuously to contrary, and doth in such wise fortify itself, lest perchance it be carried away in operating; then does it suffer transmutation, and is stripped of its form by the concupiscence of matter, which incessantly attracts a new form.

By my wisdom I govern the first principle of motion. My hands are the eighth sphere, as my Father ordained; my hammers are the seven planets, with which I forge beautiful things. The substance out of which I fashion all my works, and all things under heaven, I obtain from the four elements alone. Chaos, or Hyle, is the first substance. This is the Mistress that maintains the King, the Queen, and the whole court. A horseman is always ready to do her bidding, and a virgin performs her office in the chambers. The more beautiful she is, the more beautiful do I appear in her. Know also that I have power to give their essence to all essences, that it is I who preserve them, and mould them into shape. Moreover, observe the three parts into which God has divided the first substance. Of the first and purest part He created the Cherubin, Seraphin, Archangels, and all the other angels. Out of the second, which was not so pure, He created the heavens and all that belongs to them; of the third, impure part, the elements and their properties. First and best of these is Fire. Fire admits of no corruption, and contains the purest part of the quintessence. After Fire, He made the subtle Air, and put into it a part (but not so large a part) of the quintessence. Then came the visible element of Water, which has as much of the quintessence as it needs. Last of all comes the Earth. All these (like all the rest of Nature) He created in a moment of time. The earth is gross and dark, and though it is fruitful, yet it contains the smallest part of the quintessence. At first the elements remained as they were in their separate spheres. So Air is really moist, but is properly tempered by Fire. Water is really warm, but obtains its moisture from the air. The Earth is really dry, but it is also cold; its great dryness renders it akin to fire. Fire, however, is the first of elements which causes life and growth by its heat.

Now all these elements influence and qualify each other, so that each in its turn is now active, now passive. For instance, Fire works upon air and earth. Earth is the mother and nurse of all things, and sustains all that is liable to decay under heaven. Now God has given me power to resolve the four elements into their quintessence; this is that first substance which in every element is generically qualified. I resolve them for my own purpose, and thereby bring about all generation. But no one will be able to resolve me into my first substance, as he strives to resolve the elements. For I alone can transmute the elements and their forms, and he who thinks otherwise deceives himself. For

you will never be able to assign to each substance its proper influence, or to find the correct proportions of the elements which are required by that substance. I alone, I say, can form created things, and give to them their peculiar properties and substance. By my heavenly mysteries I produce perfect works, which are justly called miracles, as may be seen in the Elixir which has such marvelous virtue, and is of my own forming. No art upon earth can add anything to, or improve upon, my workmanship. Every sane person must see that nothing can be accomplished without a perfect knowledge of the heavenly bodies, or apart from the efficacy which abides in them; without these everything is error and misuse; and yet, whence is a mere man to obtain this influence, and how is he to apply it to the substance? How can he mingle the elements in their right proportions? Even if a man were to spend a long life in the investigation of this secret (says Avicenna, *De Vir. Cord.*, chap. ii.), he would not get any nearer to its solution. It is entrusted to my keeping alone, and can never be known to any man. By my virtue and efficacy I make the imperfect perfect, whether it be a metal or a human body. I mix its ingredients, and temper the four elements. I reconcile opposites, and calm their discord.

This is the golden chain which I have linked together of my heavenly virtues and earthly substances. I accomplish my works with such unerring accuracy that in them all my power is strewn forth, and with so much skill that the wisest of men cannot attain to my perfection. Go forth then, and behold my works, you who think yourself so skilled a workman, and (without any knowledge of me), with your coal fires and your S. Mary's bath, strive to make gold potable in my alembics — and know that I cannot bear the sight of your folly. Are you not ashamed, after considering my works, to attempt to rival them with your malodorous decoctions in your coloured and painted vials, and thus lose both your time and your money? I am at a loss to conceive what you can be thinking. Have pity upon yourself, and consider my teaching. Try to understand rightly what I tell you, for I cannot lie. Consider how that most glorious metal, gold, has received its beautiful form from heaven and its precious substance from the earth. The generation of the precious stones, such as carbuncles, amethysts, and diamonds, takes place in the same manner. The substance itself is composed of the four elements; its form and qualities it receives through heavenly influences, although the capacity of being thus wrought upon slumbers in the element and is only brought out and purified in the course of time. All this is accomplished by my hands alone. I am the architect, and no one else knows the secret of life. For, however wise he may think himself, he does not know how much to take of each element, or where to obtain it, or how to mingle hostile elements so as to allay their discord, or how to bring the heavenly influences to bear on these essences: He cannot even make iron, or lead, or the very basest of metal; how then should he be able to make gold except by stealing my treasure? The object which he desires can be accomplished by my art alone — an art which it is impossible for man to know.

And even though we allow gold to be the most precious of metals, yet gold by itself cannot cure diseases, or heal the imperfections of other metals, or change them into gold. In the same way glass (which might otherwise be the Philosopher's Stone) can never become so soft as to be rendered malleable. Gold alone is the most precious and the most perfect of all the metals. But if you cannot even make lead, or the minutest grain of any metals, or produce the fruit of any herb, how hopeless must your search after the art of making gold appear! Again if you say that you wish to produce some chemical result, even if it do not turn out to be gold, I answer that you thereby only give a fresh proof of your folly. Can you not understand that the secret of my innermost working must always remain a sealed book to you? What Nature does can never be successfully imitated by any created being. Nay, if I made gold out of seven metals, and you do not understand my method, how can you ever hope to prepare the substance which itself changes all metals into the purest gold, and is the most precious treasure that God has given me? You are foolish and ignorant, if you do not know that this precious thing which you seek is, to the created mind, the greatest mystery of Nature, and that it is compounded by heavenly influences — and thus has power to heal and deliver men from all diseases, and to remove the imperfection of the base metals. If, therefore, it is in itself so perfect that it has not its like upon earth, it must surely be the workmanship of the highest Intelligence, since no one else can even make gold, and certainly not produce a thing which has itself the power of making gold. Surely, to maintain that you are able to prepare such a thing, is like saying that you cannot carry ten pounds, but that you are strong enough to carry a hundred pounds. Put to heart, therefore, the true scope and responsibility of your intent.

I, myself, again, receive all my wisdom, virtue, and power from heaven, and my Matter, in its simplest form, is the four elements. This is the first principle and the quintessence of the elements, which I bring forth by reductions, time, and circulations, by which I transmute the inferior into the more perfect, the cold and dry into the moist and warm; and thus I preserve stones and metals in their natural state of moisture. This is brought about by the movements of the celestial bodies, for by them the elements are ruled; by their controlling influence like is brought to like. The purer my substance is, the more excellent are the results produced by the heavenly influence. And do you think that there in your alembic, where you have your earth and water, I will be induced by your fire and heat, and by your white and red colour, to bend my neck to your yoke, and to do your will and pleasure? Do you think that you can move the heavens, and force them to shed their influence upon your work. Do you think that that is an

organic instrument which gives forth sweet music only when it is touched by the musician's fingers? You take too much upon yourself, you foolish man. Do you not know that the revolutions of the heavens are governed by a mighty Mind, which, by its influence, imparts power to all things?

I beseech you to remember that all great things proceed from me, and, in the last instance, from God; and not to suppose that the skill of your hands can be as perfect as the operation of Nature. For it is void and vain, and, ape-like, must imitate me in all things. Nor must you suppose that your distilling, dissolving, and condensing of your substance in your vessel, or your eliciting of water out of oil, is the right way of following me. Far from it, my son. All your mixing and dissolving of elements never has produced, and never can produce, any good result. Do you wish to know the reason? Your substance cannot stand the heat of the furnace for a single half-hour, but must evaporate in smoke, or be consumed by the fire. But the substance with which work, can stand any degree of heat, without being injured. My water is dry, and does not moisten what it touches; it does not evaporate, or become less, neither is its oil consumed. So perfect are my elements; but yours are worse than useless.

In conclusion, let me tell you that your artificial fire will never impart my heavenly warmth, nor will your water, oil, and earth supply you with any substitute for my substance. It is the gift of God, shed upon the elements from heaven, and upon one more than upon another; but how, is known only to me, and to the Great Artist who entrusted me with this knowledge. One thing more let me tell you, my son. If you would imitate me, you must prepare all out of one simple, self-contained Matter, in one well-closed vessel, and in one alembic. The substance contains all that is needed for its perfect development, and must be prepared with a warmth that is always kept at the same gentle temperature. Let me ask you to consider the birth and development of man, my noblest work. You cannot make a human body out of any substance whatsoever. Of my method in forming so subtle a body neither Aristotle nor Plato had the remotest knowledge. I harden the bones and the teeth, I make the flesh soft, the muscles cold, the brain moist, the heart, into which God has poured the life, warm, and fill all the veins with red blood. And in the same way, I make of one quicksilver, and of one active male sulphur, one maternal vessel, the womb of which is the alembic. It is true that man aids me with his art, by shedding external heat into the matrix; more than this, however, he cannot do. He, then, that knows the true Matter, and prepares it properly in a well-closed vessel, and puts the whole in an alembic, and keeps up the fire at the proper degree of warmth, may safely leave the rest to me. Upon the fire all depends, and much, therefore, does it behove you to see thereto. Consider, therefore, the fire, which they call *epesin*, *pepsin*, *pepausin*, and *optesin*, or natural, preternatural, and infranatural fire, which burns not. Without the true Matter and the proper fire, no one can attain the end of his labour. I give you the substance; you must provide the mere outward conditions. Take, then, a vessel, and an alembic of the right kind and of the right size. Be wise, and perform the experiment in accordance with my laws. Help me, and I will help you. I will deal with you as you deal with me. To my other sons, who have treated me well, have obeyed their father and mother, and submitted themselves to my precepts, I have given a great reward, as John de Mehung, for instance, will tell you. His testimony is also borne out by Villanova, Raymond, Morienus the Roman, Hermes (whom they call Father, and who has not his like among the Sages), Geber, and others who have written about this Art, and know by experience that it is true.

If you, my son, wish to prepare this precious Stone, you need not put yourself to any great expense. All that you want is leisure, and some place where you can be without any fear of interruption. Reduce the Matter (which is one) to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition. The presence of the moisture prevents the dryness of the quicksilver from retarding its assimilation. Meanwhile, you must diligently observe what I do, and remember the words of Aristotle (*Meteor* iii. and iv.), who says: "Study Nature, and carefully peruse the book concerning Generation and Corruption." You must also read the book concerning heaven and the world, in which you will find indicated the beautiful and pure substance. If you neglect this study, you will fail. On this subject consult Albertus Magnus, *De Mineralibus*. But if your eyes are opened by such studies, you will discover the secret of the growth of minerals, viz., that they are all produced from the elements.

First learn to know me, before you call yourself Master. Follow me, that am the mother of all things created, which have one essence, and which can neither grow, nor receive a living soul, without the heavenly and elementary influences. When you have learned by persevering study to understand the virtues of the heavenly bodies, their potent operations, and the passive condition of the elements, and its reason — if you further know the media of transmutation, the cause of generation, nutrition, and decay, and the essence and substance of the elements — you are already acquainted with the Art, notwithstanding that a most subtle mind is still needed for the studying of my operations. But if you do not possess part at least of this knowledge, you will be fortunate indeed if you succeed in discovering my secret. It is a secret that is read not by those that are wise in their own conceits, but by those that humbly and patiently listen to my teaching. Therefore, if you desire to own this treasure, which has been the reward of the truly wise in all ages, you must do as I bid you. For my treasure has such virtue and potency that the like of it

is to be found neither in heaven nor upon earth. It holds an intermediate position between Mercury and the Metal which I take for the purpose of extracting from it by your art and my knowledge that most precious essence. It is pure and potable gold, and its radical principle is active humidity. Moreover, it is the universal Medicine described by Solomon (Eccles. xxxviii.); the same also is taken from the earth, and honoured by the wise. God has assigned it a place among my mysteries, and reveals it to the Sages, although many who call themselves learned doctors of Theology and Philosophy, hold it in ignorant contempt — as Alchemy is also despised by the doctors of Medicine, because they do not know me, and are ignorant of that which they profess to teach. They must be insufficiently furnished with brains, or they would not direct their foolish scorn against the panacea which renders all other medicines unnecessary. Happy is the man, even though he be sinking under the weight of years, whose days God prolongs until he has come to the knowledge of this secret! For (as Geber says) many to whom this gift was imparted late in life, have, nevertheless, been refreshed and delighted by it in extreme old age.

He that has this secret possesses all good things and great riches. One ounce of it will ensure to him both wealth and health. It is the only source of strength and recreation, and far excels the golden tincture. It is the elixir and water of life, which includes all other things. In my treasure are concealed quicksilver, sulphur, incombustible oil, white, indestructible, and fusible salt. I tell you, frankly, that you will never be able to accomplish its preparation without me, just as I can do nothing without your help. But if you understand my teaching, and cooperate with me, you can accomplish the whole thing in a short time.

Have done with the charlatans, and their foolish writings; have done with all their various alembics, and phials; have done with their excrements of horses, and all the variety of their coal-fires, since all these things are of no use whatever. Do not perplex yourself with metals, or other things of a like nature: rather change the elements into a mutable form. For this is the most excellent substance of the Sages, and is rejected only by the foolish. Its substance is like, but its essence unlike, that of gold. Transmute the elements and you will have what you seek. Sublime that which is the lowest, and make that which is the highest, the lowest. Take quicksilver which is mixed with its active sulphur; put it into a well-closed vial, and one alembic, plunge one-third of it into the earth, kindle the fire of the Sages, and watch it well so that there may be no smoke. The rest you may leave to me. I ask you to do no more, but only bid you follow my unerring guidance.

The Answer of the Chemist,

In which he confesses his errors, asks pardon for them, and returns thanks to Nature.

Dearest Mother Nature, who, next to the angels, art the most perfect of all God's creatures, I thank thee for thy kindly instruction. I acknowledge and confess that thou art the Mother and Empress of the great world, made for the little world of man's mind. Thou movest the bodies above, and transmutes the elements below. At the bidding of thy Lord thou dost accomplish both small things and great, and renewest, by ceaseless decay and generation, the face of the earth and of the heavens. I confess that nothing can live without a soul, and that all that exists and is endued with being flows forth from thee by virtue of the power that God has given to thee. All matter is ruled by thee, and the elements are under thy governance. From them thou takest the first substance, and from the heavens thou dost obtain the form. That substance is formless and void until it is modified and individualized by thee. First thou givest it a substantial, and then an individual form. In thy great wisdom thou dost cunningly mould all thy works through the heavenly influences, so that no mortal hand can utterly destroy them. Under thy hands God has put all things that are necessary to man, and through thee, He has divided them into four kingdoms, namely, those that have being and essence, like the metals and stones; those that have essence and growth, like the vegetables; those that have feeling and sensation, like the beasts, birds, and fishes. These are the first three classes; in the fourth it pleased God to place only the noblest and most perfect of His works, namely, man, to whom He also gave a rational and immortal soul. This soul is obscured by the defilement which found its way into the body through the senses, and, but for the grace and mercy of God, would have become involved in its condemnation. Hence the chief perfection of man is not derived from thee, nor dost thou impart to us our humanity. Nevertheless, the material part of man is the work of thy hands alone.

And, surely, our bodies are cunningly and wonderfully made, and, in every part of them, bear witness to the masterly skill of the workman. How marvellous are the uses of our various members! How wonderful that the soul can move them and set them to work at will! But, alas! oftener still the body is master of the soul, and forces it to do many things which pure reason condemns. If we consider the matter from this point of view, it seems as though thou hadst begun well, and yet thy work had, after all, turned out an abortion. Wert thou wanting in wisdom, or knowledge; or couldst thou not do otherwise? Pardon me if I speak too presumptuously about thy wisdom, I only desire to be rightly and truly informed. For, indeed, even now thy stern rebuke has made many things clear to me. I have spent my whole life in attending to thy lessons; and the more closely I have listened, the more clearly have I understood my mistakes and the depth of thy wisdom. Now, whether I lie, or stand, or walk, I can think of nothing but thy great mystery. And yet I am unable to conceive what substance and form I must take for it. Thou didst

sternly rebuke me for not following thy way; but thou knowest that, if I do not obey thee, it is only because I do not know what thou wouldst have me do. I shall never be able to attain any satisfactory result in this Art, unless thou wilt enlighten my blindness. Thou hast rightly said that it is not for man to know the mystery of thy working: how then can I be guided to this knowledge, unless thou wilt take me by the hand? Thou sayest that I must follow thee; and I am willing to do so. But tell me what I must do, and what books I must study for that purpose. Of the books which I have read, one says, "Do this," and the other, "No, do that"; and they are full of unintelligible expressions and of dark parables. At last I see that I cannot learn anything from them. Therefore I take refuge with thee, and instantly beseech thee to advise and to tell me how to set about this difficult task. On my knees I implore thee to show me the way by which I can penetrate into the lower parts of the earth, and by what subtle process I am to obtain the perfect mercury of the metals. And yet I doubt whether any man, even after obtaining this mercury, can really make gold. That is thy work, and not the work of man; as thy words and my own experience most clearly shew.

We see that the cold and moist mercury needs the assistance of its sulphur, which is its seed after its kind, or its homogeneous sperm, out of which the metal or Stone must be produced. But thou sayest only: Take the proper substance, the proper vessel, the proper mineral, the proper place, and the proper fire; then form, colour, and life will grow and spring forth from thence. Thou art the Architect; thou knowest the glorious properties of the Matter. The active principle can do nothing unless there be a passive principle prepared to receive its influence. Thou knowest how to mix the warm and the cold, the dry and the moist; by reconciling hostile elements, thou canst produce new substances and forms. For I did indeed understand all that thou didst tell me, but am unable to express it so well as thou. This thou hast firmly impressed on my mind, that the Elixir is composed by the reconciling and mutual transmutation of the four elements. But what man is sufficient for such a task? For who knows how earth can have its essence in common with air, or how it can be changed into moisture which is contrary to its nature? For humidity will not leave a cold and humid element, not even under the influence of fire. This, too, is the work of Nature, that it becomes black, and white, and red. These three visible colours correspond to the three elements, earth, water, and fire, and are pervaded by the air.

Then, again, thou sayest that the Stone is prepared of one thing, of one substance, in one vessel, the four (elements) composing one essence in which is one agent which begins and completes the work; man, thou sayest, need do nothing but add a little heat, and leave the rest to thy wisdom. For all that is needed is already contained in the substance, in perfection, beginning, middle, and end, as the whole man, the whole animal, the whole flower is contained each in its proper seed. Now, in the human seed the human specific-substance is also included, as flesh, blood, hair, &c.; and thus every seed contains all the peculiar properties of its species. In the whole world men spring from human seed, plants from plants, animals from animals. Now I know that when once the seed is enclosed in the female vessel, no further trouble or work of any kind is required — everything is brought to perfection by thy gradual and silent working. And the generation of the Stone, thou sayest, is performed in a similar manner. Only one substance is required, which contains within itself air, water, and fire — in short, everything that is needed for the completion of this work. No further handling of any kind is necessary, and a gentle fire is sufficient to rouse the internal warmth, just as an infant in the womb is cherished by natural heat. The only thing in which man must aid thee, is, by preparing the substance, removing all that is superfluous, enclosing this simple earth, which is combined with its water, in a vessel, and subjecting it to the action of gentle heat in a suitable alembic. This, thou sayest, is all that needs to be done by man; when all has been prepared for thee, thou dost begin thy part of the work. Thou dissolvest the substance, and makest the dry watery; then thou sublimest it, and bearest it upward into the air, and thus, without any further aid, bringest that to perfection which can itself impart perfection to all imperfect things. Therefore, thou, Nature, art the first mother, since thou dost cunningly combine the four elements into an essence by a process of which none but thou has any knowledge. Thus far have I understood thee, and do not quite despair, if it be pleasing unto God and to thee, of seeing thy great reward with my own eyes.

But at present I earnestly desire to know but one thing: and that is, how can that substance be obtained, what are its qualities, and what its powers to impart perfection to imperfect things

I am well aware that gold is the most precious of the metals; but I cannot see that it has any capacity of becoming more potent than it already is. For whatever man may do with it, it will never be able to perfect anything but itself. If any one told me to dissolve it and extract from it its quicksilver, I should regard that as a very foolish direction; for nothing can be got out of gold but what is in it. These philosophasters betray their ignorance by saying that they can reduce gold to its first substance; but thy instruction has made it clear to me that the first substance cannot be obtained, except by destroying the specific properties of a thing, nor can any new species be brought forth by such a destruction, unless the species be first universalized into the genus. Moreover, I make bold to affirm that no man can first resolve gold into its generic substance, and then restore it again; for when it has once lost its specific properties, no mere human skill can change it back into what it was before. Nor can any one really reduce gold to the first form

imparted to it by the elements. For gold is not transmuted either by heat or by cold, and is so perfect in its kind that fire only renders it purer. It does not admit of any further development, and therefore no other metal or quicksilver can be obtained from it.

It is true that plants and animals are constantly producing their like by means of their seed, and their capacity of organic nutrition. But I do not see how the same can be said of metals, seeing that at the expiration of any given period they still retain the same size and weight which they had at the beginning. Through thee they receive their being out of the elements without any sowing, planting, or development of any kind. Moreover, I know that no credit is to be attached to the fanciful notions of the old Sages who would prepare our Stone out of a crude metallic substance, and do not understand that the form and substance of a thing are conditioned by its essential nature. Now, I remember a certain juggling charlatan, who was looked upon as a great philosopher, telling me that the only true material was common quicksilver, which must be well mingled with gold, since in such an union the one brought the other to perfection. If I did this, continued that impostor, I should be able to prepare the Elixir. First, however, the four elements must be separated from each other, then, after each had been purified, they must be reunited, the great being combined with the small, and the subtle with the gross. This, he said, was the right way of making the Stone. But I know that all this is sheer nonsense, and that such men are only deceiving themselves and others.

I am also aware that only God can produce anything out of the elements. He alone knows how to mingle and combine them in their due proportions. For He alone is the Creator and Author of all good things, and there is nothing in the world that He has not made. Therefore, let the charlatans cease their vain-glorious talk, and remember that they can never hope to gather where they cannot sow; let them make an end of their false calcinations, sublimations, distillations, by which they extract the spirit in a vaporous form, and of their juggling coagulations and congelations, by which they pretend, even among the initiated, to be able rightly to separate the elements of gold and quicksilver. It is certainly true that all things under heaven are composed of the four elements, and mixed of them according to the due proportion of their genus and species; but it is not simply the union of the four elements, but their being combined in a certain way, which constitutes the substance of the Philosophical Stone.

I also understand that in the red quicksilver and perfect body, which is called the Sun, the four elements are combined in a peculiar way, and so inseparably conjoined, that no mere human art can divide them. For all ancient and true Sages say that fire and air are enclosed in earth and water, and contend so violently with each other that none but God and Nature can loosen their grappling embrace. This I can truly affirm and also prove. For we can neither see the fire nor grasp the air; and if any one says that the several elements can be seen he is an impostor, seeing that they are inseparably and inextricably conjoined. For, although the Sophists pretend, and confidently affirm, that they can divide gold and quicksilver into the four elements, yet for all that they speak not the truth. If two elements, fire and air, were thus taken away, all the rest must vanish into nothing. They may say that those two are retained, but they are, nevertheless, densely ignorant as to what becomes of them; for air and fire cannot be seen or perceived. Again, that extract which they call fire and air renders humid, which is not the property either of fire or of air.

Moreover, as thou hast said, even the most learned Doctor cannot know the proportion of each element in any given substance. For God has entrusted this knowledge to thee alone. Nor is any Sage wise enough to be able to mingle and put together the elements so as to produce any natural object. If then he dissolves anything into its elements, how, I pray thee, is he to put them together again into any abiding form, since he is ignorant of their proportionate quantity and quality, and of the method of their composition? Yet it is of no use to separate them, if they cannot be put together again. To thee, O Nature, we must entrust this task, since thou knowest the art of preparing the Philosopher's Stone, and of combining the elements without first separating them. Nevertheless, for the preparation of the true Elixir, thou needest the aid of a wise and truly learned man. Aristotle says: "Where the physicist ends, there the physician begins." Nor can we attain to true alchemy, until we begin to follow Nature, and to be guided by a knowledge of her principles. Where the study of Alchemy is rightly carried on, it is mightily advanced by Nature. But, for all that, we must not suppose that every natural substance must be useful to the alchemist. We must remember that Alchemy has a threefold aim: First, to quicken and perfect the metal, and so to digest its spirit that none of it is lost; secondly, so to digest and heat the substance in a small phial that (without the addition of anything else) the body and spirit are changed into one. The mingling of the elements is performed, not by the artist, but by thee. Thirdly, it (alchemy) proves that the process of preparing the Stone does not include any separation of the four elements (of the quicksilver and the Sun, which is called red and glorious gold). To believe that such a separation must take place is a great mistake, and contradicts the fundamental principles of philosophy.

Again, it is an undoubted fact, that every elementary substance is fed by the elements themselves. If, then, that which now forms one object is dissolved, the object as such is destroyed, the bond which held the elements together being violently broken, and each returning to that from which it was first taken. A father that begets a son must not be destroyed for that purpose; it suffices that the generating spirit shall go forth with the seed, and be conceived by

the female seed, and cherished with its warmth. Such a generating spirit has power to beget an infant of the same species, as Avicenna says. Now, it is the same with pure gold, which is the true master of the Philosophical Stone. For the father is the active principle, and must not be destroyed, or resolved into its elements, but it is sufficient for the paternal Sun (gold) to breathe its virtue and strength through the mother into the son. When the mother (who is of the earth) brings forth, the son is seen to have the father's substance.

Thus, I have learnt from thee, O Nature, that Alchemy is a true science, and that the deep red gold, which is called Sun, is the true father of the Stone or Elixir, from which this great and precious treasure proceeds; which heats, digests, and cunningly tinges (without the least diminution or corruption) the other principle of that gold, and thus brings forth so glorious a son. It is worse than useless, therefore, to meddle with the composition, or to separate the elements, which Nature has so skillfully combined in the quicksilver, and in the perfect body of the gold. All we have to do is to imitate Nature, and use the instruments with which she combines the elements, and which she uses in moulding minerals, and in giving its form to the quicksilver. If we act otherwise, we destroy thy works, and sever the golden chain which thou hast forged. Nevertheless, we must, as Aristotle says, transmute the elements that we may obtain the object of our search.

Thus thou hast wisely led me into thy way, and hast shewn me the utter folly of my own doings. Unto thee I render the most heartfelt thanks for that thou hast delivered me from my own ignorance, and from the disgrace and ruin to which all my endless alembics quicksilvers, aquae fortes, dissolutions, excrements of horses, and coal fires, must at length have brought me.

In future, I will read thy book more diligently, and obey thee more implicitly. For this is the surest and safest way that a man can go, because the Art is entirely in thy hands, although, by reason of its gigantic aim, its progress must necessarily be slow. Therefore, I will lose no more time, and first begin to think about the substance, the active principle of which shall yield me most potent quicksilver. That I will enclose in a clean, air-tight phial, and under it I will place an alembic; thereupon thou wilt wait upon thine office. From the bottom of my heart I once more render unto thee the debt of unspeakable gratitude, for that thou hast deigned to visit me, and to bestow upon me so precious an inheritance. In token of my gratitude I will now do thy bidding, and let it be my ceaseless aim to attain to this most glorious Tincture of the Elements, feeling assured that with the help of the thrice great and good God, I shall succeed.

## Twelve Keys of Basil Valentine

The 'Twelve Keys' appears to have first been published in 'Ein kurtz summarischer Tractat, von dem grossen Stein der Uralten...', Eisleben, 1599, and a number of editions were issued during the 17th and 18th centuries, in Latin, French, English and German. This important text was also included in a number of compendia, such as the *Musaeum Hermeticum*. The identity of Basil Valentine is unknown and it appears that the writings attributed to him were the product of the last decade of the 16th Century.

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### The Preface of Basilus Valentinus, the Benedictine Concerning The Great Stone of the Ancient Sages.

When I had emptied to the dregs the cup of human suffering, I was led to consider the wretchedness of this world, and the fearful consequences of our first parents' disobedience. Then I saw that there was no hope of repentance for mankind, that they were getting worse day by day, and that for their impenitence God's everlasting punishment was hanging over them; and I made haste to withdraw myself from the evil world, to bid farewell to it, and to devote myself to the service of God.

When I had spent some years at the monastery, I found that after I had performed my work and my daily devotions I still had some time on my hands. This I did not wish to pass in idleness, lest my evil thoughts should lead me into new sins; and so I determined to use it for the study and investigation of those natural secrets by which God has



shadowed out eternal things. So I read a great many books in our monastery written in olden times by philosophers who had pursued the same study, and was thereby stimulated to a more ardent desire of knowing that which they also knew. Though I did not make much progress at first, yet at last God granted my earnest prayer, and opened my eyes that I might see what others had seen before me.

In the convent there was a brother, who was afflicted with a severe disease of the kidneys, and to whom none of the many physicians he had consulted had been able to give even momentary relief. So he had committed himself to the hand of God, and despaired of all human aid.

As I loved him, I gathered all manner of herbs, extracted their salts, and distilled various medicines. But none of them seemed to do him the slightest good, and after six years I found that I had tried every possible vegetable substance, without any beneficial effect.

At last I determined to devote myself to the study of the powers and virtues which God has laid into metals and minerals and the more I searched the more I found. One discovery led to another, and, after God had permitted unto me many experiments, I understood clearly the nature and properties, and the secret potency, imparted by God to minerals and metals.

Among the mineral substances I found one which exhibited many colours, and proved to be of the greatest efficacy in art. The spiritual essence of this substance I extracted, and therewith restored our sick brother, in a few days, to perfect health. For the strength of this spirit was so great as to quicken the prostrate spirit of my diseased brother, who, from that day to the day of his death, remembered me in his hourly prayers. And his prayers, together with my own diligence, so prevailed with God, that there was revealed to me that great secret which God ever conceals from those who are wise in their own conceits.

Thus have I been wishing to reveal to you in this treatise, as far as may be lawful to me, the Stone of the Ancients, that you, too, might possess the knowledge of this highest of earthly treasures for your health and comfort in this valley of sorrow. I write about it, not for my own good, but for that of posterity, and though my words be few and simple, that which they import is of immeasurable magnitude. Ponder them well, that you also may find the Rock which is the foundation Stone of truth, the temporal blessing, and the eternal reward.

## **The Tract of Basilus Valentinus, the Benedictine, Concerning the Great Stone of the Ancient Sages.**

In the preface, gentle Reader, and zealous Student of this Art, I promised to communicate to you a knowledge of our Corner Stone, or Rock, of the process by which it is prepared, and of the substance from which it was already derived by those ancient Sages, to whom the secret of our Art was first revealed by God for the health and happiness of earthly life.

Let me assure you that I fully intend to fulfil my promise, and to be as plain with you as the rules of our Art permit, not misleading you by sophistical deceptions, but opening up to you the spring of all blessings even unto the fountain head. I propose to set forth what I have to say in a few simple, straightforward words, for I am no adept in the art of multiplying words; nor do I think that exuberance of language tends to clearness; on the contrary, I am convinced that it is many words that darken council. Let me tell you, then, that although many are engaged in the search after this Stone, it is nevertheless found but by very few. For God never intended that it should become generally known. It is rather to be regarded as a gift which He reserves for those favoured few, who love the truth, and hate falsehood, who study our Art earnestly by day and by night, and whose hearts are set upon God with an unfeigned affection.

Hence, if you would prepare our great and ancient Stone, I testify unto you in all truth that you must give diligent heed to my teaching, and before all things implore the gracious blessing of the Creator of all things. You must also truly repent you of all your sins, confessing the same, and firmly resolve to lead a good and holy life. It is also necessary that you should determine to shew your gratitude to God for His unspeakable Gift, by succouring the poor and the distressed, and by opening your hand and your heart to the needy. Then God will bless your labour, and reward your search with success, and yourself with a seat in Heaven as the fruit of your faith.

Do not despise the truthful writings of those who possessed the Stone before us. For, after the enlightening grace of God, it is from them that I received my knowledge. Let your study of them be increased and repeated often, lest you lose the thread of insight, and the lamp of understanding be extinguished.

Give yourself wholly to study, and be not flighty or doubleminded. Let your mind be like a firm Rock, in which all the various sayings of the Sages are reduced to the unity of their common meaning. For a man who is easily influenced in different directions is not likely to find the right path.

As our most ancient Stone is not derived from combustible things, you should cease to seek it in substances which cannot stand the test of fire. For this reason it is absurd to suppose that we can make any use of vegetable substances, though the Stone, too, is endowed with a principle of growth.

If our Stone were a vegetable substance, it would, like other vegetables, be consumed by fire, leaving only a certain salt. Ancient writers have, indeed, described our Stone as the vegetable Stone. But that name was suggested to them by the fact that it grows and increases in size, like a plant.

Know also that animals only multiply after their kind, and within their own species. Hence our Stone can only be prepared out of its own seed, from which it was taken in the beginning; and hence also you will perceive that the soul of an animal must not be the subject of this investigation. Animals are a class by themselves; nor can anything ever be obtained from them that is not animal in its nature. But our Stone, as it has been bequeathed to me by the Ancients, is derived from two things, and one thing, in which is concealed a third thing. This is the purest truth, and a most faithful saying. For male and female have from of old been regarded as one body, not from any external or visible consideration, but on account of the ardour of that mutual love which naturally draws them together into one; and as the male and female seed jointly represent the principle of propagation, so also the sperm of the matter out of which our Stone is made can be sown and increased. There are in our substance two supplementary kinds of seed, from which our Stone may be prepared and multiplied.

If you are a true lover of our Art, you will carefully weigh and ponder these words, lest, with other sophisticators, you fall into the dangerous pit prepared by the common enemy of man. But whence are you to obtain this seed? This question you may most easily answer by asking yourself another question. What do you want to develop from this seed, and what use do you wish to make of it? There can be no doubt, then that it must be the root, or first substance, of metals, from which all metals derive their origin. It is, therefore, necessary that we should now proceed to speak of the generation of the metals.

In the beginning, when the Spirit of God moved upon the face of the waters, and as yet all was involved in darkness, Almighty and Eternal God, Whose beginning and wisdom are from everlasting, by His inscrutable counsel created heaven and earth, and all that in them is, both visible and invisible, out of nothing. How the act of creation was accomplished I will not attempt to explain. This is a matter which is set forth to us in Holy Scripture, and must be apprehended by faith.

To each creature God gave its own seed, wherewith to propagate its kind, that in this way there might always be an increase of men and animals, plants and metals. Man was not to be able to produce new seed: he was only permitted to educe new forms of life out of that which already existed. The creating of seed God reserved to Himself For if man could create seed he would be equal to the Creator.

Know that our seed is produced in the following way. A celestial influence descends from above, by the decree and ordinance of God, and mingles with the astral proper ties. When this union has taken place, the two bring forth a third namely, an earth-like substance, which is the principle of our seed, of its first source, so that it can shew an ancestry, and from which three the elements, such as water, air, and earth, take their origin. These elements work underground in the form of fire, and there produce what Hermes, and all who have preceded me, call the three first principles, viz., the internal soul, the impalpable spirit, and visible bodies, beyond which we can find no earlier beginning of our Magistry.

In the course of time these three unite, and are changed through the action of fire into a palpable substance, viz., quicksilver, sulphur, and salt. If these three substances be mixed, they are hardened and coagulated into a perfect body, which represents the seed chosen and appointed by the Creator. This is a most important and certain truth. If the metallic soul, the metallic spirit, and the metallic form of body be present, there will also be metallic quicksilver, metallic sulphur, and metallic salt, which together make up the perfect metallic body.

If you cannot perceive what you ought to understand herein, you should not devote yourself to the study of philosophy.

Moreover, I tell you in few words, that you cannot obtain a metallic body except by perfectly joining these three principles into one. Know, also, that all animals are, like man, composed of flesh and blood, and also possess a vitalizing spirit, but are destitute of the rational soul which the Creator gave to man alone. Therefore, when animals die, they perish for ever. But when man yields up his mortal life into the hands of his Creator, his soul does not die. It returns, and is united to the glorified body, in which, after the Resurrection, soul and spirit dwell together once more in eternal glory, never to be separated again throughout all eternity.

Hence the rational soul of man makes him an abiding creature, and, though his body may seem to die, yet we know that he will live for ever. For to him death is only a process of purification, by means of which he is freed from his

sins, and translated to another and better place. But there is no resurrection for the brute beasts, because they have no rational soul, for which alone our Lord and Saviour shed His blood.

For though a body may be vitalized by a spirit, yet it need not, therefore, be fixed, unless, indeed, it possess a rational soul, that strong bond between body and spirit, which represents their union, and resists all efforts to separate them. Where there is no soul, there is no hope of redemption. Nothing can be perfect or lasting without a soul. This is a profound and most important truth, which I feel in conscience bound to make known to my readers. Now, the spirits of metals have this property of fixedness in a greater or less degree; they are more or less volatile in proportion to the mutual fitness of their bodies and souls. A metal that has the three conditions of fixedness is not affected by fire or overcome by any other outward agent. But there is only one metal that fulfils these conditions, namely, gold. Silver also contains fixed mercury, and is not so quickly volatilised as the imperfect metals, but stands the trial of fire, and yields no food to voracious Saturn.

Amatory Venus is clothed with abundant colour, and her whole body is one pure tincture, not unlike the red colour which is found in the most precious of metals. But though her spirit is of good quality, her body is leprous, and affords no permanent substratum to the fixed tincture. Hence the soul has to share the fate of the imperfect body, and when the body dies the soul has to leave it. For its dwelling has been destroyed by fire, and it is without a house wherein to abide.

Fixed salt has imparted to warlike Mars a hard, firm, and durable body, which is evidence of the generosity of his soul; nor can fire be said to have much power over it. And if its strength be united to the beauty of Venus, I do not say but that a precious and harmonious result may be obtained. For the phlegmatic or humid quality of the Moon may be heated with the ardent blood of Venus, and the blackness of Venus removed with the strong salt of Mars. You need not look for our metallic seed among the elements. It need not be sought so far back. If you can only rectify the Mercury, Sulphur, and Salt (understand, those of the Sages) until the metallic spirit and body are inseparably joined together by means of the metallic soul, you thereby firmly rivet the chain of love, and prepare the palace for the coronation.

These things represent a liquid key, comparable to the celestial influence, and a dry water joined to the terrestrial substance: all which are one thing, derived from three, and two, and one. If you understand this, you have already attained our Magistry. Then you must join the husband and wife together that each may feed upon the other's flesh and blood, and that so they may propagate their species a thousandfold.

Though I would fain reveal this matter to you more plainly and openly, I am prohibited from doing so by the law of God, and by the fear of His wrath, and of eternal lest the gift of the Most High should be abused.

If, however, you do not understand the theoretical part of my work, perhaps the practical part will serve to enlighten you more fully. I will therefore proceed to shew how, by the help of God, I was enabled to prepare the Stone of the Ancients, and, for your further instruction, I will add twelve keys, in which I give a figurative account of our Art. Take a quantity of the best and finest gold, and separate it into its component parts by those media which Nature vouchsafes to those who are lovers of Art, as an anatomist dissects the human body. Thus change your gold back into what it was before it became gold; and thou shalt find the seed, the beginning, the middle, and the end--that from which our gold and its female principle are derived, viz., the pure and subtle spirit, the spotless soul, and the astral salt and balsam. When these three are united, we may call them the mercurial liquid: a water which was examined by Mercury, found by him to be pure and spotless, and therefore espoused by him as his wife. Of the two was born an incombustible oil; for Mercury became so proud that he hardly knew himself. He put forth eagle feathers, and devoured the slippery tail, of the Dragon, and challenged Mars to battle.

Then Mars summoned his horsemen, and bade them enclose Mercury in prison under the ward of Vulcan, until he should be liberated by one of the female sex. When this became known, the other Planets assembled and held a deliberation on the question, what would be the best and wisest course to adopt. When they were met together, Saturn first came forward, and delivered himself as follows:

" I, Saturn, the greatest of the planets in the firmament, declare here before you all, that I am the meanest and most unprofitable of all that are here present, that my body is weak, corruptible, and of a swarthy hue, but that, nevertheless, it is I that try you all. For having nothing that is fixed about me, I carry away with me all that is of a kindred nature. My wretchedness is entirely caused by that fickle and inconstant Mercury, by his careless and neglectful conduct. Therefore, I pray you, let us be avenged on him, shut him up in prison, and keep him there till he dies and is decomposed, nay, until not a drop of his blood is to be seen."

Then yellow Jupiter stepped forward, bent his knees, inclined his sceptre, and with great authority bade them carry out the demand of Saturn. He added that he would punish everyone who did not aid the execution of this sentence. Then Mars presented himself, with sword drawn -- a sword that shone with many colours, and gave out a beautiful and unwonted splendour. This sword he gave to the warder Vulcan, and bade him slay Mercury, and burn him, together with his bones, to ashes. This Vulcan consented to do.

While he was executing his office, there appeared a beautiful lady in a long, silver robe, intertissued with many waters, who was immediately recognised as the Moon, the wife of the Sun. She fell on her knees, and with outspread hands, and flowing tears, besought them to liberate her husband -- the Sun -- from the prison in which, through the crafty wiles of Mercury, he was being detained by the Planets. But Vulcan refused to listen to her request; nor was he softened by the moving prayers of Lady Venus, who appeared in a crimson robe, intertissued with threads of green, and charmed all by the beauty of her countenance and the fragrance of the flowers which she bore in her hand. She interceded with Vulcan, the Judge, in the Chaldee tongue, and reminded him that a woman was to effect the deliverance of the prisoner. But even to her pleading he turned a deaf ear.

While they were still speaking the heaven was opened, and there came forth a mighty animal, with many thousands of young ones, which drove the warder before it, and opening its mouth wide, swallowed Venus, its fair helper, at the same time exclaiming with a loud voice: "I am born of woman, woman has propagated my seed, and therewith filled the earth Her soul is devoted to mine, and therefore I must be nourished with her blood." When the animal had said these words with a loud voice, it hastened into a certain chamber, and shut the door behind it; whither its voracious brood followed, drinking of the aforesaid incombustible oil, which they digested with the greatest ease, and thereby became even more numerous than they had been before. This they continued to do until they filled the whole world.

Then the learned men of that country were gathered together, and strove to discover the true interpretation of all they had seen. But they were unable to agree until there came forward a man of venerable age, with snowy locks and silvery beard, and arrayed in a flowing purple robe On his head he wore a crown set with brilliant carbuncles. His loins were girded with the girdle of life. His feet were bare, and his words penetrated to the depth of the human soul. He mounted the tribune, and bade the assembly listen to him in silence, since he was sent from above to explain to them the significance of what they had seen.

When perfect silence prevailed, he delivered himself as follows:

"Awake, O man, and behold the light, lest the darkness deceive thee! The Gods revealed to me this matter in a profound sleep. Happy is the man who knows the great works of the Divine power. Blessed is he whose eyes are opened to behold light where before they saw darkness.

"Two Stars are given by the Gods to man to lead him to great wisdom. Gaze steadily upon them, follow their lights, and you will find in them the secret of knowledge.

"The bird Phoenix, from the south, plucks out the heart of the mighty beast from the east. Give the animal from the east wings, that it may be on an equality with the bird from the south. For the animal from the east must be deprived of its lion's skin, and lose its wings. Then it must plunge in the salt water of the vast ocean, and emerge thence in renovated beauty. Plunge thy volatile spirits in a deep spring whose waters never fail, that they may become like their mother, who is hidden therein, and born of three.

"Hungary is my native land, the sky and the stars are my habitation, the earth is my spouse. Though I must die and be buried, yet Vulcan causes me to be born anew. Therefore, Hungary is my native land, and my mother encloses the whole world."

When all that were present had received these his sayings, he thus continued:

"Cause that which is above to be below; that which is visible, to be invisible; and that which is palpable, to become impalpable. Again, let that which is below become that which is above; let the invisible become visible, and the impalpable, palpable. Here you see the perfection of our Art, without any defect, or diminution. But that in which death and life, destruction and resurrection dwell, is a round sphere, with which the goddess of fortune drives her chariot, and imparts the gift of wisdom to men of God. Its proper name here upon earth, and for the human understanding, is 'All-in-All.'

"Let him who would know what this 'All-in-All' is, give the earth great wings, and make it fly upward through the air to the heavenly regions. Then singe its wings with fierce heat, and make it fall into the Red Sea, and there be drowned. Then dry up the water with fire and air till the earth reappears, and you will have 'All-in-All.'

"If you cannot find it in this way, look around upon the things that are in the world. Then you will find the 'All-in-All,' which is the attracting force of all metals and minerals derived from salt and sulphur, and twice born of Mercury. More I may not say about 'All-in-All,' since all is comprehended in all.

"My friends, blessed are ye if, by listening to the words of the wise, ye can find this great Stone, which has power to cure leprous and imperfect metallic bodies and to regenerate them; to preserve men in health, and procure for them a long life -- as it has hitherto kept the vital fire burning within me so long that I am weary of life, and yearn to die.

"For His wisdom and mercy, and for the gracious Gift which He has bestowed upon me so long ago, I am bound to render God thanks, now and evermore. Amen."

When the old man had thus spoken, he vanished from their sight.

But all who had heard him went each man to his house, and meditated on his words by day and by night.

**Here follow the Twelve Keys  
of Basilius Valentinus, the Benedictine,  
with which we may open the doors  
of the knowledge of the Most Ancient Stone  
and unseal the Most Secret Fountain of Health.**

**FIRST KEY**



Let my friend know that no impure or spotted things are useful for our purpose. For there is nothing in their leprous nature capable of advancing the interests of our Art There is much more likelihood of that which is in itself good being spoiled by that which is impure. Everything that is obtained from the mines has its value, unless, indeed, it is adulterated. Adulteration, however, spoils its goodness and its efficacy.

As the physician purges and cleanses the inward parts of the body, and removes all unhealthy matter by means of his medicines, so our metallic substances must be purified and refined of all foreign matter, in order to ensure the success of our task. Therefore, our Masters require a pure, immaculate body, that is untainted with any foreign admixture, which admixture is the leprosy of our metals.

Let the diadem of the King be of pure gold, and let the Queen that is united to him in wedlock be chaste and immaculate.

If you would operate by means of our bodies, take a fierce grey wolf, which, though on account of its name it be subject to the sway of warlike Mars, is by birth the offspring of ancient Saturn, and is found in the valleys and mountains of the world, where he roams about savage with hunger. Cast to him the body of the King, and when he has devoured it, burn him entirely to ashes in a great fire. By this process the King will be liberated; and when it has been performed thrice the Lion has overcome the wolf, and will find nothing more to devour in him. Thus our Body has been rendered fit for the first stage of our work.

Know that this is the only right and legitimate way of purifying our substance: for the Lion purifies himself with the blood of the wolf, and the tincture of its blood agrees most wonderfully with the tincture of the Lion, seeing that the two liquids are closely akin to each other. When the Lion's hunger is appeased, his spirit becomes more powerful than before, and his eyes glitter like the Sun. His internal essence is now of inestimable value for the removing of all defects, and the healing of all diseases. He is pursued by the ten lepers, who desire to drink his blood; and all that are tormented with any kind of sickness are refreshed with this blood.

For whoever drinks of this golden fountain, experiences a renovation of his whole nature, a vanishing of all unhealthy matter, a fresh supply of blood, a strengthening of the heart and of all the vitals, and a permanent bracing

of every limb. For it opens all the pores, and through them bears away all that prevents the perfect health of the body, but allows all that is beneficial to remain therein unmolested.

But let my friend be scrupulously careful to preserve the fountain of life limpid and clear. If any strange water be mixed with it, it is spoiled, and becomes positively injurious. If it still retain any of the solvent which has been used for its dissolution, you must carefully purge it off. For no corrosive can be of the least use for the prevention of internal diseases.

When a tree is found to bear sour and unwholesome fruit, its branches must be cut off, and scions of better trees grafted upon it. The new branches thereupon become organically united to the trunk; but though nourished with its sap, they thence forward produce good and pleasant fruit.

The King travels through six regions in the heavenly firmament, and in the seventh he fixes his abode. There the royal palace is adorned with golden tapestry. If you understand my meaning, this Key will open the first lock, and push back the first bolt; but if you do not, no spectacles or natural eyesight will enable you to understand what follows. But Lucius Papirius has instructed me not to say any more about this Key.

## SECOND KEY



In the houses of the great are found various kinds of drink, of which scarcely two are exactly like each other in odour, colour, or taste. For they are prepared in a great variety of different ways. Nevertheless they are all drunk, and each is designed for its own special use. When the Sun gives out his rays, and sheds them abroad upon the clouds, it is commonly said that he is attracting water, and if he do it frequently, and thereby cause rain, it is called a fruitful year.

If it be intended to build a palace, the services of many different craftsmen must be employed, and a great variety of materials is required. Otherwise the palace would not be worthy the name. It is useless to use wood where stone is necessary.

The daily ebb and flow of the sea, which are caused by the sympathetic influence of heavenly bodies, impart great wealth and blessing to the earth. For whenever the water comes rolling back, it brings a blessing with it.

A bride, when she is to be brought forth to be married, is gloriously adorned in a great variety of precious garments, which, by enhancing her beauty, render her pleasant in the eyes of the bridegroom. But the rites of the bridal night she performs without any clothing but that which she was arrayed withal at the moment of her birth.

In the same way our bridal pair, Apollo and Diana, are arrayed in splendid attire, and their heads and bodies are washed with various kinds of water, some strong, some weak, but not one of them exactly like another, and each designed for its own special purpose. Know that when the moisture of the earth ascends in the form of a vapour, it is condensed in the upper regions, and precipitated to the earth by its own weight. Thus the earth regains the moisture of which it had been deprived, and receives strength to put forth buds and herbs. In the same way you must repeatedly distil the water which you have extracted from the earth, and then again restore it to your earth, as the water in the Strait of Euripus frequently leaves the shore, and then covers it again until it arrives at a certain limit. When thus the palace has been constructed by the hands of many craftsmen, and the sea of glass has absolved its course, and filled the palace with good things, it is ready for the King to enter, and take his seat upon the throne. But you should notice that the King and his spouse must be quite naked when they are joined together. They must be

stripped of all their glorious apparel, and must lie down together in the same state of nakedness in which they were born, that their seed may not be spoiled by being mixed with any foreign matter.

Let me tell you, in conclusion, that the bath in which the bridegroom is placed, must consist of two hostile kinds of matter, that purge and rectify each other by means of a continued struggle. For it is not good for the Eagle to build her nest on the summit of the Alps, because her young ones are thus in great danger of being frozen to death by the intense cold that prevails there.

But if you add to the Eagle the icy Dragon that has long had its habitation upon the rocks, and has crawled forth from the caverns of the earth, and place both over the fire, it will elicit from the icy Dragon a fiery spirit, which, by means of its great heat, will consume the wings of the Eagle, and prepare a perspiring bath of so extraordinary a degree of heat that the snow will melt upon the summit of the mountains, and become a water, with which the invigorating mineral bath may be prepared, and fortune, health, life, and strength restored to the King.

### THIRD KEY

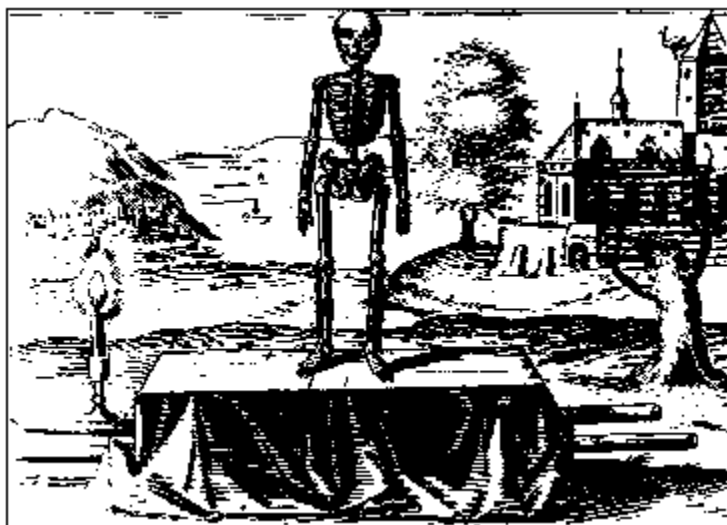


By means of water fire may be extinguished, and utterly quenched. If much water be poured upon a little fire, the fire is overcome, and compelled to yield up the victory to the water. In the same way our fiery sulphur must be overcome by means of our prepared water. But, after the water has vanished, the fiery life of our sulphurous vapour must triumph, and again obtain the victory. But no such triumph can take place unless the King imparts great strength and potency to his water and tinges it with his own colour, that thereby he may be consumed and become invisible, and then again recover his visible form, with a diminution of his simple essence, and a development of his perfection.

A painter can set yellow upon white, and red or crimson upon yellow; for, though all these colours are present, yet the latter prevails on account of its greater intensity. When you have accomplished the same thing in our Art, you have before your eyes the light of wisdom, which shines in the darkness, although it does not burn. For our sulphur does not burn, but nevertheless its brilliancy is seen far and near. Nor does it colour anything until it has been prepared, and dyed with its own colour, which it then imparts to all weak and imperfect metals. This sulphur, however, cannot impart this colour until it have first by persevering labour been prevailed upon to abjure its original colour. For the weaker does not overcome the stronger, but has to yield the victory to it. The gist of the whole matter lies in the fact that the small and weak cannot aid that which is itself small and weak, and a combustible substance cannot shield another substance from combustion. That which is to protect another substance against combustion must itself be safe from danger. The latter must be stronger than the former, that is to say, it must itself be essentially incombustible. He, then, who would prepare the incombustible sulphur of the Sages, must look for our sulphur in a substance in which it is incombustible -- which can only be after its body has been absorbed by the salt sea, and again rejected by it. Then it must be so exalted as to shine more brightly than all the stars of heaven, and in its essence it must have an abundance of blood, like the Pelican, which wounds its own breast, and, without any diminution of its strength, nourishes and rears up many young ones with its blood. This Tincture is the Rose of our Masters, of purple hue, called also the red blood of the Dragon, or the purple cloak many times folded with which the Queen of Salvation is covered, and by which all metals are regenerated in colour.

Carefully preserve this splendid mantle, together with the astral salt which is joined to this sulphur, and screens it from harm. Add to it a sufficient quantity of the volatility of the bird; then the Cock will swallow the Fox, and, having been drowned in the water, and quickened by the fire, will in its turn be swallowed by the Fox.

## FOURTH KEY



All flesh that is derived from the earth, must be decomposed and again reduced to earth; then the earthy salt produces a new generation by celestial resuscitation. For where there was not first earth, there can be no resurrection in our Magistry. For in earth is the balm of Nature, and the salt of the Sages.

At the end of the world, the world shall be judged by fire, and all those things that God has made of nothing shall by fire be reduced to ashes, from which ashes the Phoenix is to produce her young. For in the ashes slumbers a true and genuine tartaric substance, which, being dissolved, will enable us to open the strongest bolt of the royal chamber. After the conflagration, there shall be formed a new heaven and a new earth, and the new man will be more noble in his glorified state than he was before.

When the sand and ashes have been well matured and ripened with fire, the glass-blower makes out of it glass, which remains hard and firm in the fire, and in colour resembles a crystal stone. To the uninitiated this is a great mystery, but not to the master whom long experience has familiarized with the process.

Out of stones the master also prepares lime by burning which is very useful for our work- But before they are prepared with fire, they are mere stones. The stone must be matured and rendered fervent with fire, and then it becomes so potent that few things are to be compared to the fiery spirit of lime.

By burning anything to ashes you may gain its salt. If in this dissolution the sulphur and mercury be kept apart, and restored to its salt, you may once more obtain that form which was destroyed by the process of combustion. This assertion the wise of this world denounce as the greatest folly, and count as a rebellion, saying that such a transformation would amount to a new creation, and that God has denied such creative power to sinful man. But the folly is all on their side. For they do not understand that our Artist does not claim to create anything, but only to evolve new things from the seed made ready to his hand by the Creator.

If you do not possess the ashes, you will be unable to obtain our salt; and without our salt you will not be able to impart to our substance a bodily form; for the coagulation of all things is produced by salt alone.

As salt is the great preserving principle that protects all things from decay, so the Salt of our Magistry preserves metal from decomposition and utter annihilation. If their Balm were to perish, and the Spirit to leave the body, the body would be quite dead, and no longer available for any good purpose. The metallic spirit would have departed, and would have left its habitation empty, bare, and lifeless.

Observe also, thou who art a lover of this Art, that the salt that is gained from ashes has great potency, and possesses many concealed virtues. Nevertheless, the salt is unprofitable, until its inward substance has been extracted. For the spirit alone gives strength and life. The body by itself profits nothing. If you know how to find this spirit, you have the Salt of the Sages, and the incombustible oil, concerning which many things have been written before my time.

Although many philosophers  
Have sought for me with eagerness,



Yet very few succeed at length  
In finding out my secret virtue.

### FIFTH KEY



The quickening power of the earth produces all things that grow forth from it, and he who says that the earth has no life makes a statement which is flatly contradicted by the most ordinary facts. For what is dead cannot produce life and growth, seeing that it is devoid of the quickening spirit. This spirit is the life and soul that dwell in the earth, and are nourished by heavenly and sidereal influences. For all herbs, trees, and roots, and all metals and minerals, receive their growth and nutriment from the spirit of the earth, which is the spirit of life. This spirit is itself fed by the stars, and is thereby rendered capable of imparting nutriment to all things that grow, and of nursing them as a mother does her child while it is yet in the womb. The minerals are hidden in the womb of the earth, and nourished by her with the spirit which she receives from above.

Thus the power of growth that I speak of is imparted not by the earth, but by the life-giving spirit that is in it. If the earth were deserted by this spirit, it would be dead, and no longer able to afford nourishment to anything. For its sulphur or richness would lack the quickening spirit without which there can be neither life nor growth.

Two contrary spirits can scarcely dwell together, nor do they easily combine. For when a thunderbolt blazes amidst a tempest of rain, the two spirits, out of which it is formed, fly from one another with a great shock and noise, and circle in the air, so that no one can know or say whither they go, unless the same has been ascertained by experience as to the mode in which these spirits manifest.

Know then, gentle Reader, that life is the only true spirit, and that that which the ignorant herd look upon as dead may be brought back to permanent, visible, and spiritual life, if but the spirit be restored to the body -- the spirit which is supported by heavenly nutriment, and derived from heavenly, elementary, and earthly substances, which are also called formless matter. Moreover, as iron has its magnet which draws it with the invisible bonds of love, so our gold has its magnet, viz., the first Matter of the great Stone. If you understand these my words, you are richer and more blessed than the whole world.

Let me conclude this chapter with one more remark. When a man looks into a mirror, he sees therein reflected an image of himself. If, however, he try to touch it, he will find that it is not palpable, and that he has laid his hand upon the mirror only. In the same way, the spirit which must be evolved from this Matter is visible, but not palpable. This spirit is the root of the life of our bodies, and the Mercury of the Philosophers, from which is prepared the liquid water of our Art - the water which must once more receive a material form, and be rectified by means of certain purifying agents into the most perfect Medicine. For we begin with a firm and palpable body, which subsequently becomes a volatile spirit, and a golden water, without any conversion, from which our Sages derive their principle of life. Ultimately we obtain the indestructible medicine of human and metallic bodies, which is fitter to be known to angels than to men, except such as seek it at God's hands in heartfelt prayer, and give genuine proofs of their gratitude by service rendered to Him, and to their needy neighbour.

Hereunto I may add, in conclusion, that one work is developed from another. First, our Matter should be carefully purified, then dissolved, destroyed, decomposed, and reduced to dust and ashes. Thereupon prepare from it a volatile spirit, which is white as snow, and another volatile spirit, which is red as blood. These two spirits contain a third,

and are yet but one spirit. Now these are the three spirits which preserve and multiply life. Therefore unite them, give them the meat and drink that Nature requires, and keep them in a warm chamber until the perfect birth takes place. Then you will see and experience the virtue of the gift bestowed upon you by God and Nature. Know, also, that hitherto my lips have not revealed this secret to any one, and that God has endowed natural substances with greater powers than most men are ready to believe. Upon my mouth God has set a seal, that there might be scope for others after me to write about the wonderful things of Nature, which by the foolish are looked upon as unnatural. For they do not understand that all things are ultimately traceable to supernatural causes, but nevertheless are, in this present state of the world, subject to natural conditions.

## SIXTH KEY



The male without the female is looked upon as only half a body, nor can the female without the male be regarded as more complete. For neither can bring forth fruit so long as it remains alone. But if the two be conjugally united, there is a perfect body, and their seed is placed in a condition in which it can yield increase.

If too much seed be cast into the field, the plants impede each other's growth, and there can be no ripe fruit. But if, on the other hand, too little be sown, weeds spring up and choke it.

If a merchant would keep a clear conscience, let him give just measure to his neighbour. If his measure and weight be not short, he will receive praise from the poor.

In too much water you may easily be drowned; too little water, on the other hand, soon evaporates in the heat of the sun.

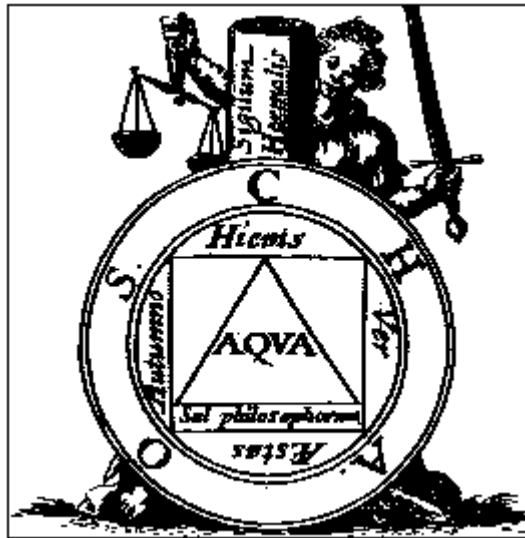
If, then, you would attain the longed-for goal, observe just measure in mixing the liquid substance of the Sages, lest that which is too much overpower that which is too little, and the generation be hindered. For too much rain spoils the fruit, and too much drought stunts its growth. Therefore, when Neptune has prepared his bath, measure out carefully the exact quantity of permanent water needed, and let there be neither too little nor too much.

The twofold fiery male must be fed with a snowy swan, and then they must mutually slay each other and restore each other to life; and the air of the imprisoned fiery male will occupy three of the four quarters of the world, and make up three parts of the imprisoned fiery male, that the death-song of the swans may be distinctly heard; then the swan roasted will become food for the King, and the fiery King will be seized with great love towards the Queen, and will take his fill of delight in embracing her, until they both vanish and coalesce into one body.

It is commonly said that two can overpower one, especially if they have sufficient room for putting forth their strength. Know also that there must come a twofold wind, and a single wind, and that they must furiously blow from the east and from the south. If, when they cease to rage, the air has become water, you may be confident that the spiritual will also be transmuted into a bodily form, and that our number shall prevail through the four seasons in the fourth part of the sky (after the seven planets have exercised power), and that its course will be perfected by the test of fire in the lowest chamber of our palace, when the two shall overpower and consume the third.

For this part of our Magistry skill is needed, in order to divide and compound the substances aright, so that the art may result in riches, and the balance may not be falsified by unequal weights. The sky we speak of is the sky of our Art, and there must be justly proportioned parts of our air and earth, our true water and our palpable fire.

## SEVENTH KEY



Natural heat preserves the life of man. If his body lose its natural heat his life has come to an end.

A moderate degree of natural heat protects against the cold; an excess of it destroys life. It is not necessary that the substance of the Sun should touch the earth. The Sun can heat the earth by shedding thereon its rays, which are intensified by reflection. This intermediate agency is quite sufficient to do the work of the Sun, and to mature everything by coction. The rays of the Sun are tempered with the air by passing through it so as to operate by the medium of the air, as the air operates through the medium of the fire.

Earth without water can produce nothing, nor can water quicken anything into growth without earth; and as earth and water are mutually indispensable in the production of fruit, so fire cannot operate without air, or air without fire. For fire has no life without air; and without fire air possesses neither heat nor dryness.

When its fruit is about to be matured, the vine stands in greater need of the Sun's warmth than in the spring; and if the Sun shine brightly in the autumn, the grapes will be better than if they had not felt his autumnal warmth.

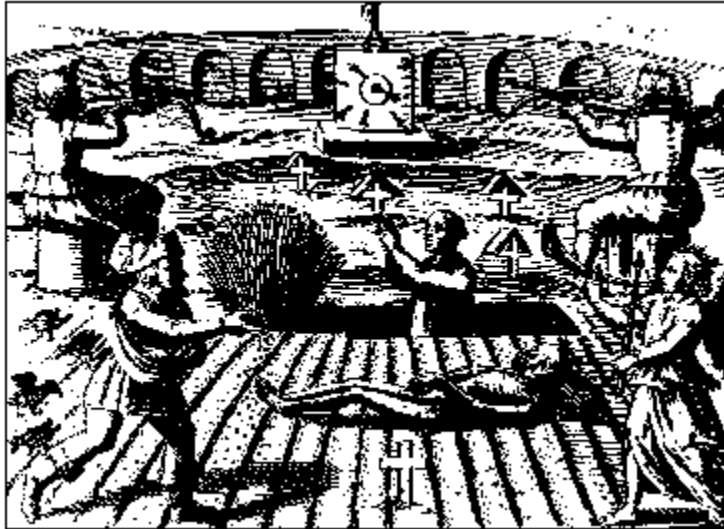
In the winter the multitude suppose everything to be dead, because the earth is bound in the chains of frost, so that nothing is allowed to sprout forth. But as soon as the spring comes, and the cold is vanquished by the power of the Sun, everything is restored to life, the trees and herbs put forth buds, leaves, and blossoms, the hibernating animals creep forth from their hiding places, the plants give out a sweet fragrance, and are adorned with a great variety of many coloured flowers; and the summer carries on the work of the spring, by changing its flowers into fruit.

Thus, year by year, the operations of the universe are performed, until at length it shall be destroyed by its Creator, and all the dwellers upon earth shall be restored by resurrection to a glorified life. Then the operations of earthly nature shall cease, and the heavenly and eternal dispensation shall take its place.

When the Sun in the winter pursues his course far away from us, he cannot melt the deep snow. But in the summer he approaches nearer to us, the quality of the air becomes more fiery, and the snow melts and is transmuted by warmth into water. For that which is weak is always compelled to yield to that which is strong.

The same moderate course must be adopted in the fiery regimen of our Magistry. For it is all important that the liquid should not be dried up too quickly, and that the earth of the Sages should not be melted and dissolved too soon, otherwise your fishes would be changed into scorpions. If you would perform our task rightly, take the spiritual water, in which the spirit was from the beginning, and preserve it in a closely shut chamber. For the heavenly city is about to be besieged by earthly foes. You must, therefore, strongly fortify it with three impassable and well-guarded walls, and let the one entrance be well protected. Then light the lamp of wisdom and seek with it the gross thing that was lost, shewing only such light as is needed. For you must know that the worms and reptiles dwell in the cold and humid earth, while man has his proper habitation upon the face of the earth; the bodies of angels, on the other hand, not being alloyed with sin or impurity, are injured by no extreme either of heat or cold. When man shall have been glorified, his body will become like the angelic body in this respect. If we carefully cultivate the life of our souls, we shall be sons and heirs of God, and shall be able to do that which now seems impossible. But this can be effected only by the drying up of all water, and the purging of heaven and earth and all men with fire

## EIGHTH KEY



Neither human nor animal bodies can be multiplied or propagated without decomposition; the grain and all vegetable seed, when cast into the ground, must decay before it can spring up again; moreover, putrefaction imparts life to many worms and other animalculae. The process of augmentation and quickening is mostly performed in [the] earth, while it is caused by spiritual seed through the other elements.

The farmer's wife knows that she cannot hope to obtain chickens except through the decomposition of the egg. If bread is placed in honeys and suffered to decay, ants are generated; worms are bred in the putrefying bodies of men, horses, and other animals; maggots are also developed by the decay of nuts, apples, and pears.

The same thing may be observed in regard to vegetable life. Nettles and other weeds spring up where no such seed has ever been sown. This occurs only by putrefaction. The reason is that the soil in such places is so disposed, and, as it were, impregnated, that it produces these fruits, which is a result of the properties of sidereal influence; consequently the seed is spiritually produced in the earth, and putrefies in the earth, and by the operation of the elements generates corporeal matter according to the species of Nature. Thus the stars and the elements may generate new spiritual, and, ultimately, new vegetable seed, by means of putrefaction. But man cannot create new seed; for it is not in his power to order the operation of the elements and the essential influences of the stars. By natural conditions, however, new plants are generated simply through putrefaction. This fact is not noticed by the farmer, simply because it is a thing that he has always been used to, and for which he is unable to find an explanation. But you who should know more than the vulgar herd, must search into the causes of things, and endeavor to understand how the process of generation and resuscitation is accomplished by means of decomposition, and how all life is produced out of decay.

Each element is in its turn decomposed and regenerated by that which is contained in it. For you should know that every element contains the three others. In air, for instance, there is fire, water, and earth. This assertion may appear incredible, but it is nevertheless true. In like manner, fire includes air, water, and earth, since otherwise it could generate nothing. Water contains fire, air, and earth; for if it did not, there could be no growth. At the same time, each element is distinct, though each contains the others. All this is: found by distillation in the separation of the elements.

In order to rationally prove this to you, who are investigating the separation of Nature. and purpose to understand the division of the elements, lest you should think my words inventions, and not true, I tell you that if you distil earth, you will find that, first of all, there is an escape of air, which, in its turn, always contains fire, as they are both of a spiritual essence, and exercise an irresistible mutual attraction. In the next place, there issues water from the earth, and the earth, in which is the precious salt, remains by itself at the bottom of the vessel.

When water is distilled, air and fire issue from it, and the water and material earth remain at the bottom. Again, when the invisible part of elementary fire is extracted, you get water and earth by themselves. Nor can any of the three other elements exist without air. It is air that gives to earth its power of production, to fire its power of burning, to water its power of generating fruit. Again, air can consume nothing, nor dry up any moisture, without that natural heat which must be imparted to it by fire. For everything that is hot and dry contains fire. From these considerations we conclude that no element can exist without the others, and that in the generation of all things there is a mingling

of the four elements. He who states the contrary in no wise understands the secrets of Nature, nor has he investigated the properties of the elements. For if anything is to be generated by putrefaction, the process must be as follows: The earth is first decomposed by the moisture which it contains; for without moisture, or water, there can be no true decay; thereupon the decomposed substance is kindled and quickened by the natural heat of fire: for without natural heat no generation can take place. Again, if that which has received the spark of life, is to be stirred up to motion and growth, it must be acted upon by air. For without air, the quickened substance would be choked and stifled in the germ. Hence it manifestly appears that no one element can work effectually without the aid of the others, and that all must contribute towards the generation of anything. Thus their quickening cooperation takes the form of putrefaction, without which there can be neither generation, life, nor growth. That there can be no perfect generation or resuscitation without the co-operation of the four elements, you may see from the fact that when Adam had been formed by the Creator out of earth, there was no life in him, until God breathed into him a living spirit. Then the earth was quickened into motion. In the earth was the salt that is, the Body; the air that was breathed into it was mercury or the Spirit, and this air imparted to him a genuine and temperate heat, which was sulphur, or fire. Then Adam moved and by his power of motion, shewed that there had been infused into him a life-giving spirit. For as there is no fire without air so neither is there any air without fire. Water was incorporated with the earth Thus living man is a harmonious mixture of the four elements; and Adam was generated out of earth, water, air, and fire, out of soul, spirit, and body, out of mercury, sulphur, and salt.

In the same way, Eve, our common mother, was created; for her body was built up and formed out of Adam's body - a fact which I wish you particularly to notice.

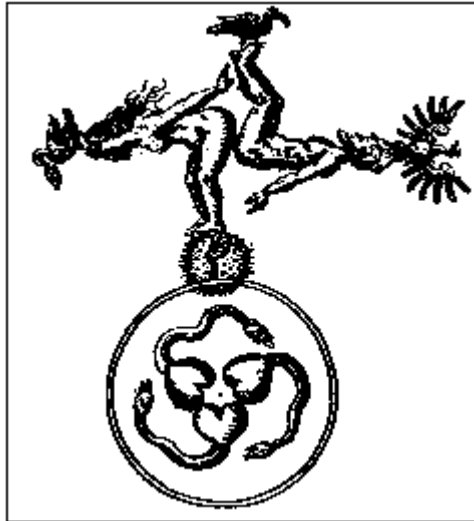
To return again to putrefaction, O seeker of the Magistry and devotee of philosophy, know that, in like manner, no metallic seed can develop, or multiply, unless the said seed, by itself alone, and without the introduction of any foreign substance, be reduced to a perfect putrefaction.

The putrefaction of metallic seed must, like that of animal and vegetable seed, take place through the co-operation of the four elements. I have already explained that the elements themselves are not the seed. But it ought by this time to be clear to you that the metallic seed which was produced by the combined operation of heavenly, sidereal, and elementary essences, and reduced into bodily form, must, in due course, be corrupted and putrefied by means of the elements.

Observe that this seed contains a living volatile spirit. For when it is distilled, there issues from it first a spirit, and then that which is less volatile. But when by continued gentle heat, it is reduced to an acid, the spirit is not so volatile as it was before. For in the distillation of the acid the water issues first, and then the spirit. And though the substance remains the same, its properties have become very different. It is no longer wine, but has been transmuted by the putrefaction of gentle heat into an acid. That which is extracted with wine or its spirit, has widely different properties and powers from that which is extracted with an acid. For if the crystal of antimony be extracted with wine or the spirit of wine, it causes vomiting and diarrhoea, because it is a poison, and its poisonous quality is not destroyed by the wine. But if it be extracted with a good distilled acid, it furnishes a beautiful extract of a rich colour. If the acid be removed by means of the St. Mary's Bath, and the residuum of yellow powder washed away, you obtain a sweet powder which causes no diarrhoea, but is justly regarded as a marvellously beneficial medicine. This excellent powder is dissolved in a moist place into a liquid which is profitably employed as a painless agent in surgery.

Let me sum up in few words what I have to say. The substance is of heavenly birth, its life is preserved by the stars, and nourished by the four elements; then it must perish, and be putrefied; again, by the influence of the stars, which works through the elements, it is restored to life, and becomes once more a heavenly thing that has its habitation in the highest region of the firmament. Then you will find that the heavenly has assumed an earthly body, and that the earthly body has been reduced to a heavenly substance.

## NINTH KEY



Saturn, who is called the greatest of the planets, is the least useful in our Magistry. Nevertheless, it is the chief Key of the whole Art, howbeit set in the lowest and meanest place. Although by its swift flight it has risen to the loftiest height, far above all other luminaries, its feathers must be clipped, and itself brought down to the lowest place, from whence it may once more be raised by putrefaction, and the quickening caused by putrefaction, by which the black is changed to white, and the white to red, until the glorious colour of the triumphant King has been attained.

Therefore, I say that though Saturn may seem the vilest thing in the world, yet it has such power and efficacy that if its precious essence, which is excessively cold, be reduced to a metallic body by being deprived of its volatility, it becomes as corporeal as, but far more fixed than, Saturn itself. This transmutation is begun, continued, and completed with Mercury, sulphur, and salt. This will seem unintelligible to many, and it certainly does make an extraordinary demand upon the mental faculties; but that must be so because the substance is within the reach of everyone, and there is no other way of keeping up the divinely ordained difference between rich and poor.

In the preparation of Saturn there appears a great variety of different colours; and you must expect to observe successively black, grey, white, yellow, red, and all the different intermediate shades. In the same way, the Matter of all the Sages passes through the several varieties of colour, and may be said to change its appearance as often as a new gate of entrance is opened to the fire.

The King shares his royal dignity with noble Venus, and appears in splendid state, surrounded by all the dignitaries of his court. Before him is borne a beautiful crimson banner, in which there is an embroidered representation of Charity in green garments. Saturn is the prefect of the royal household, and in front of him Astronomy bears a black standard, with a representation of Faith in yellow and red garments.

Jupiter is the Grand Marshal, and is preceded by a banner of grey colour, borne by Rhetoric, and adorned with a variegated representation of Hope.

Mars is at the head of military affairs, and executes his office with a certain fiery ardour. Geometry carries before him a crimson banner, on which you may behold Courage in a crimson cloak. Mercury holds the office of Chancellor; Arithmetic is his standard bearer, and his standard is of many colours; on it may be observed the figure of Temperance in a many coloured robe.

The Sun is Vice-Regent, and is preceded by Grammar, bearing a yellow banner, on which Justice is represented in a golden robe. Though Venus seems to cast him into the shade by the gorgeous magnificence of her appearance, he really possesses more power in the kingdom than she.

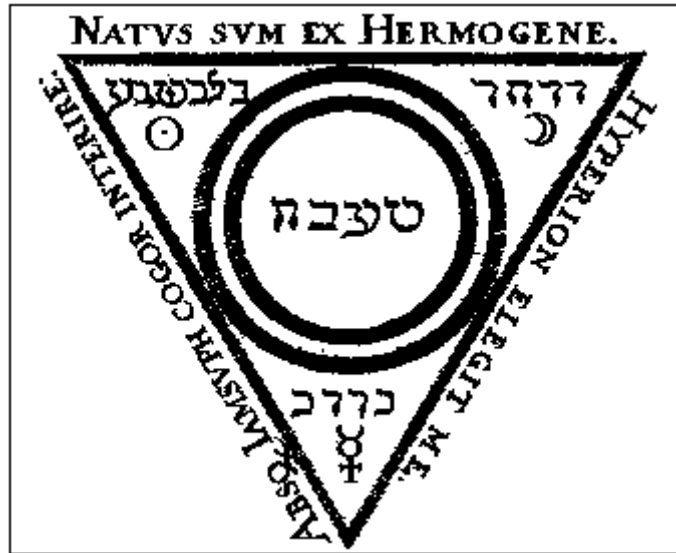
Before the Moon, Dialectic bears a shining silver banner, with the figure of Prudence wrought into it in sky-blue, and because the husband of the Moon is dead, he has transferred to her his task of resisting the domination of Queen Venus. For among all these there is enmity, and they are all striving to supplant each other. Indeed, the tendency of events is to give the highest place to the most excellent and the most deserving. For the present state of things is passing away, and a new world is about to be created, and one Planet is devouring another spiritually, until only the strongest survive.

Let me tell you allegorically that you must put into the heavenly Balance the Ram, Bull, Cancer, Scorpion, and Goat. In the other scale of the Balance you must place the Twins, the Archer, the Water-bearer, and the Virgin. Then let the Lion jump into the Virgin's lap, which will cause the other scale to kick the beam. Thereupon, let the signs of

the Zodiac enter into opposition to the Pleiads, and when all the colours of the world have shewn themselves, let there be a conjunction and union between the greatest and the smallest, and the smallest and the greatest.

If the whole world's nature  
Were seen in one figure,  
And nothing could be evolved by Art,  
Nothing wonderful would be found in the Universe,  
And Nature would have nothing to tell us.  
For which let us laud and praise God.

### TENTH KEY



In our Stone, as composed by me and by those who have long preceded me, are contained all elements, all mineral and metallic forms, and all the qualities and properties of the whole world. In it we find most powerful natural heat, by which the icy body of Saturn is gently transmuted into the best gold. It contains also a high degree of cold, which tempers the fervent heat of Venus, and coagulates the mercury, which is thereby also changed into the finest gold. All these properties slumber in the substance of our Stone, and are developed, perfected, and matured by the gentle coction of natural fire, until they have attained their highest perfection. If the fruit of a tree be plucked before it is ripe, it is unfit for use; and if the potter fail to harden his vessels in the fire, they cannot be employed for any good purpose.

In the same way you must exercise considerable patience in preparing our Elixir, if it is to become all that you wish it to become. No fruit can grow from a flower that has been plucked before the time. He who is in too great a hurry, can bring nothing to perfection, but is almost sure to spoil that which he has in hand. Remember, then, that if our Stone be not sufficiently matured, it will not be able to bring anything to maturity.

The substance is dissolved in a bath, and its parts reunited by putrefaction. In ashes it blossoms. In the form of sand all its excessive moisture is dried up. Maturity and fixity are obtained by living fire. The work does not actually take place in the Bath of St. Mary, in horse-dung, in ashes, or in sand, but the grades and regimen of the fire proceed after the degrees which are represented by these. The Stone is prepared in an empty furnace, with a threefold line of circumvallation, in a tightly closed chamber. It is subjected to continued coction, till all moisture and clouds are driven off, and the King attains to indestructible fixedness, and is no longer liable to any danger or injury, because he has become unconquerable. Let me express my meaning in a somewhat different manner. When you have dissolved your earth with your water, dry up the water with its own inward fire. Then the air will breathe new life into the body, and you will have that which can only be regarded as that Great Stone which in a spiritual manner pervades human and metallic bodies, and is the universal and immaculate Medicine, since it drives out that which is bad, and preserves that which is good, and is the unfailing corrective of all imperfect or diseased substances. This Tincture is of a colour intermediate between red and purple, with something of a granite hue, and its specific weight is very considerable.

Whoever gains possession of this Stone, should let his whole life be an expression of his gratitude towards God in practical kindness towards his suffering brethren, that after obtaining God's greatest earthly gift, he may hereafter inherit eternal life. Praise be unto God everlastingly for this His inestimable gift.

## ELEVENTH KEY



The eleventh Key to the Knowledge of the augmentation of our Stone, I will put before you in the form of a parable. There lived in the East a gilded knight, named Orpheus, who was possessed of immense wealth, and had everything that heart can wish. He had taken to wife his own sister, Euridice, who did not, however, bear him any children. This he regarded as the punishment of his sin in having wedded his own sister, and was instant in prayer to God both by day and by night, that the curse might be taken from him.

One night, when he was buried in a deep sleep, there came to him a certain winged messenger, named Phoebus, who touched his feet, which were very hot, and said: "Thou noble knight, since thou hast wandered through many cities and kingdoms, and suffered many things at sea, in battle, and in the lists, the heavenly Father has bidden me make known to thee the following means of obtaining thy prayer: Take blood from thy right side, and from the left side of thy spouse. For this blood is the heart's blood of your parents, and though it may seem to be of two kinds, yet, in reality, it is only one. Mix the two kinds of blood, and keep the mixture tightly enclosed in the globe of the seven wise Masters There that which is generated will be nourished with its own flesh and blood, and will complete its course of development when the Moon has changed for the eighth time. If thou repeat this process again and again, thou shalt see children's children, and the offspring of thy body shall fill the world."

When Phoebus had thus spoken, he winged his flight heavenward. In the morning the knight arose and did the bidding of the celestial messenger, and God gave to him and to his wife many children, who inherited their father's glory, wealth, and knightly honours from generation to generation.

If you are wise, my son, you will find the interpretation of my parable. If you do not understand it, ascribe the blame not to me, but to your own ignorance. I may not express myself more explicitly; indeed, I have revealed the matter in a more plain and straightforward manner than any of my predecessors. I have concealed nothing; and if you will but remove the veil of ignorance from your eyes, you will behold that which many have sought and few found.



## TWELFTH KEY



If an athlete know not the use of his sword, he might as well be without it; and if another warrior that is skilled in the use of that weapon come against him, the first is like to fare badly. For he that has knowledge and experience on his side, must carry off the victory.

In the same way, he that possesses this tincture, by the grace of Almighty God, and is unacquainted with its uses, might as well not have it at all. Therefore this twelfth and last Key must serve to open up to you the uses of this Stone. In dealing with this part of the Subject I will drop my parabolic and figurative style, and plainly set forth all that is to be known. When the Medicine and Stone of all the Sages has been perfectly prepared out of the true virgin's milk, take one part of it to three parts of the best gold purged and refined with antimony, the gold being previously beaten into plates of the greatest possible thinness. Put the whole into a smelting pot and subject it to the action of a gentle fire for twelve hours, then let it be melted for three days and three nights more.

For without the ferment of gold no one can compose the Stone or develop the tinging virtue. For the same is very subtle and penetrating if it be fermented and joined with a ferment like unto itself: then the prepared tincture has the power of entering into other bodies, and operating therein. Take then one part of the prepared ferment for the tinging of a thousand parts of molten metal, and then you will learn in all faith and truth that it shall be changed into the only good and fixed gold. For one body takes possession of the other; even if it be unlike to it, nevertheless, through the strength and potency added to it, it is compelled to be assimilated to the same, since like derives origin from like. Whoever uses this as a medium shall find whither the vestibules of the palace lead, and there is nothing comparable to the subtlety thereof. He shall possess all in all, performing all things whatsoever which are possible under the sun. O principle of the prime principle, consider the end! O end of the final end, consider the beginning! And be this medium commended unto your faithful care, wherein also God the Father, Son, and Holy Ghost, shall give unto you whatsoever you need both in soul and body.

### Concerning the First Matter of the Philosophical Stone

Seek for that Stone which has no fleshly nature, but out of which a volatile fire is extracted, whence also this stone is made, being composed of white and red. It is a stone, and no stone; therein Nature alone operates. A fountain flows from it. The fixed part submerges its father, absorbing it, body and life, until the soul is returned to it. And the volatile mother like to him, is produced in her own kingdom; and he by his virtue and power receives greater strength. The volatile mother when prepared surpasses the sun in summer. Thus the father by means of Vulcan was produced from the spirit. Body, soul, and spirit exist in both, whence the whole matter proceeds. It proceeds from one, and is one matter. Bind together the fixed and the volatile; they are two, and three, and yet one only. If you do not understand you will attain nothing. Adam was in a bath -- wherein Venus found her like, which bath the aged Dragon had prepared when his strength was deserting him. There is nothing, says the Philosopher, save a double mercury; I say that no other matter has been named; blessed is he who understands it. Seek therein, and be not weary; the result justifies the labour.

## **A short Appendix and clear Resumption of the foregoing Tract concerning the Great Stone of the Ancient Sages**

I, Basil Valentine, brother of the Benedictine Order, do testify that I have written this little book, wherein, after the manner of the Ancients, I have philosophically indicated how this most rare treasure may be acquired, whereby the true Sages did prolong life unto its furthest limit.

But, notwithstanding that my conscience doth bear me witness in the sight of the Most High, before whom all concealed matters are laid bare, that I have written no falsehood, but have so exposed the truth that understanding men can require no further light (that which is laid down in the theoretical part being borne out and confirmed by the practice of the Twelve Keys), yet have I been impelled by various considerations to demonstrate by a shorter way what I have written in the said treatise, and thus cast further light thereon, whereby also the lover of the desired wisdom may obtain an increased illumination for the fulfilment of his desire. There are many who will consider that I am speaking too openly, and will hold me answerable for the wickedness that they think will follow, but let them rest assured that it will be sufficiently difficult, notwithstanding, for any thick-headed persons to find what they seek herein. At the same time the matter shall be made clear to the elect. Harken then, thou follower of truth, to these my words, and so shalt thou find the true way !

Behold, I write nothing more than I am willing to hold by after my death and resurrection! Do thou faithfully and simply lay to heart this shorter way, as hereinafter exhibited, for my words are grounded in simplicity, and my teaching is not confused by a labyrinth of language.

I have already indicated that all things are constituted of three essences - namely, mercury, sulphur, and salt - and herein I have taught what is true. But know that the Stone is composed out of one, two, three, four, and five. Out of five - that is, the quintessence of its own substance. Out of four, by which we must understand the four elements. Out of three, and these are the three principles of all things. Out of two, for the mercurial substance is twofold. Out of one, and this is the first essence of everything which emanated from the primal fiat of creation.

But many may by all these discourses be rendered doubtful in mind as to what they must start with, and as to the consequent theory. So I will, in the first place, speak very briefly concerning Mercury, secondly concerning Sulphur, thirdly concerning Salt; for these are the essence of the Matter of our Stone.

In the first place, you must know that no ordinary quicksilver is useful, but our quicksilver is produced from the best metal by the spagyric art, pure, subtle, clear, and glistening, like a spring, pellucid even as crystal, free from all dross. Hence make water or combustible oil. For Mercury was in the beginning water, and herein all the Sages agree with my dictum and teaching. In this oil of Mercury dissolve its own Mercury, from which the water in question was made, and precipitate the Mercury with its own oil. Then we have a twofold mercurial substance; but you must know that gold must first be dissolved in a certain water, as explained in my second Key, after the purification described in the first Key, and must be reduced into a subtle calx, as is mentioned in the fourth Key. Next, this calx must be sublimated by the spirit of salt, again precipitated, and by reverberation reduced into a subtle powder. Then its own sulphur can more easily enter into its substance, and have great friendship with the same, for they have a wondrous love towards each other. Thus you have two substances in one, and it is called Mercury of the Sages, but is yet a single substance, which is the first ferment.

### **Now follows concerning Sulphur**

Seek your Mercury in a similar metal. Then when you know how to extract the metal from its body by purification, the destruction of the first Mars, and reverberation, without the use of any corrosive (the method of doing which I have indicated in my third Key) -- you must dissolve that Mercury in its own blood out of which it was made before it became fixed (as indicated in the sixth Key); and you have then nourished and dissolved the true lion with the blood of the green lion. For the fixed blood of the Red Lion has been made out of the volatile blood of the Green Lion; hence, they are of one nature, and the unfixed blood again renders that which is volatile fixed, and the fixed blood in its turn fixes that which is volatile, as it was before its solution. Then foster it in gentle heat, until the whole of the mercury is dissolved, and you obtain the second ferment (by nourishing the fixed sulphur with that which is not fixed), as all Sages unite with me in testifying. Afterwards this becomes, by sublimation with spirit of wine, of a blood-red colour, and is called potable gold.

### **Now I will also give my Opinion respecting the Salt of the Sages**

The effect of "salt" is to fix or volatilize, according as it is prepared and used. For the spirit of the salt of tartar, if extracted by itself without any addition, has power to render all metals volatile by dissolution and putrefaction, and to dissolve quick or liquid silver into the true mercury, as my practical directions shew.

Salt of tartar by itself is a powerful fixative, particularly if the heat of quicklime be incorporated with it. For these two substances are singularly efficacious in producing fixation.

In the same way, the vegetable salt of wine fixes and volatilizes according to the manner of its preparation. Its use is one of the arcana of Nature, and a miracle of the philosopher's art. When a man drinks wine, there may be gained from his urine a clear salt, which is volatile, and renders other fixed substances volatile, causing them to rise with it in the alembic. But the same does not fix. If a man drank nothing but wine, yet for all that the salt obtained from his urine would have a different property from that gained out of the lees of wine. For it has undergone a chemical change in the human body, having become transmuted from a vegetable into an animal salt -- just as horses that feed on oats, straw, etc., change those vegetable substances into flesh and fat, while the bee prepares honey out of the precious juices of flowers and herbs.

The great change which takes place in these and other substances is due to putrefaction, which separates and transmutes the constituent elements.

The common spirit of salt, which is extracted according to the direction given in my last declaration, if there be added to it a small quantity of the "spirit of the dragon," dissolves, volatilizes, and raises together with itself in the alembic, gold and silver; just as the "eagle," together with the spirit of the dragon (which is found in stony places), before the spirit is separated from its body, is much more powerful in producing fixation than volatility.

This I also say, that if the spirit of common salt be joined to the spirit of wine, and distilled together with it, it becomes sweet, and loses its acidity. This prepared spirit does not dissolve gold bodily, but if it be poured on prepared calx of gold, it extracts the essence of its colour and redness. If this be rightly done, it reduces the white and pure moon to the colour of that body from which it was itself extracted. The old body may also receive back its former colour through the love of alluring Venus, from whose blood it, in the first instance, derived its origin.

But observe, likewise, that the spirit of salt also destroys the moon, and reduces it to a spiritual essence, according to my teaching, out of which the "potable moon" may be prepared. This spirit of the moon belongs to the spirit of the sun, as the female answers to the male, by the copulation or conjunction of the spirit of mercury or its oil.

The spirit lies hid in mercury, the colour you must seek in sulphur, and their coagulation in salt; then you have three things which together are capable of once more generating a perfect thing. The spirit is fermented in the gold with its own proper oil; the sulphur is found in abundance in the property of precious Venus. This kindles the fixed blood which is sprung from it, the spirit of the salt of the Sages imparts strength and firmness, though the spirit of tartar and the spirit of urine together with true vinegar, have great virtue. For the spirit of vinegar is cold, and the spirit of lime is intensely hot, and thus the two spirits are found to be of opposite natures. I do not here speak according to the customary manner of the Sages. But I must not say too openly how the inner gates are to be unlocked.

In bidding farewell, let me impart to you a faithful word. Seek your material in a metallic substance. Thence prepare mercury. This ferment with the mercury of its own proper sulphur, and coagulate them with salt. Distil them together; mix all according to weight. Then you will obtain one thing, consisting of elements sprung from one thing. Coagulate and fix it by means of continuous warmth. Thereupon augment and ferment it a third time, according to the teaching of my two last Keys, and you will find the object and goal of your desire. The uses of the Tincture are set forth plainly in my twelfth Key.

## **Thanks be to God.**

As a parting kindness to you, I am constrained to add that the spirit may also be extracted from black Saturn and benevolent Jupiter. When it has been reduced to a sweet oil, we have a means of robbing the common liquid quicksilver of its vivacity, or rendering it firm and solid, as is also set forth in my book.

## **Postscript**

When you have thus obtained the material, the regimen of the fire is the only thing on which you need bestow much attention. This is the sum and the goal of our search. For our fire is a common fire, and our furnace a common furnace. And though some of my predecessors have left it in writing that our fire is not common fire, I may tell you that it was only one of their devices for hiding the mysteries of our Art. For the material is common, and its treatment consists chiefly in the proper adjustment of the heat to which it is exposed.

The fire of a spirit lamp is useless for our purpose. Nor is there any profit in "horse-dung," nor in the other kinds of heat in the providing of which so much expense is incurred.

Neither do we want many kinds of furnaces. Only our threefold furnace affords facilities for properly regulating the heat of the fire. Therefore do not let any babbling sophist induce you to set up a great variety of expensive furnaces. Our furnace is cheap, our fire is cheap, and our material is cheap - and he who has the material will also find a furnace in which to prepare it, just as he who has flour will not be at a loss for an oven in which it may be baked. It

is unnecessary to write a special book concerning this part of the subject. You cannot go wrong, so long as you observe the proper degree of heat, which holds a middle place between hot and cold. If you discover this, you are in possession of the secret, and can practise the Art, for which the CREATOR of all nature be praised world without end. AMEN.

# Michael Maier - A Subtle Allegory

This allegory was included in Book 12 of Maier's *Symbola aureæ mensæ duodecim nationum...* Frankfurt, 1617. It was later included in the *Musaeum hermeticum*.

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## **A Subtle Allegory concerning the Secrets of Alchemy very useful to possess and pleasant to read.**

**By Michael Maier  
The Secrets of Alchemy**

After spending the best part of my life in the study of the liberal arts and sciences, and in the company of wise men and judicious scholars, I was compelled, as the result of my observation of mankind, to arrive at the melancholy conclusion that the hearts of most persons are set either on ambitious and vainglorious projects, on sensual pleasures, or on the accumulation of wealth by all and any means; and that few care either for God or for virtue. At first I did not quite know whether to become a disciple of the laughing or of the weeping philosopher, or whether to join in the exclamation of the wise Prince of Israel: "All things are vanity." But at length the Bible and experience taught me to take refuge in the study of the hidden secrets of Nature, whether pursued at home, by means of books or abroad, in the Great Volume of the World. Now, the more I drank of the mighty fount of knowledge, the more painfully my thirst, like that of Tantalus, seemed to increase. I had heard that there was a bird called Phoenix, the only one of its kind in the whole world, whose feathers and flesh constitute the great and glorious medicine for all passion, pain, and sorrow; which also Helena, after her return from Troy, had presented in the form of a draught to Telemachus, who thereupon had forgotten all his sorrows and troubles. This bird I could not indeed hope to obtain entire, but I was seized with an irresistible longing to become possessed of at least one of its smallest feathers; and for this unspeakable privilege I was prepared to spend all my substance, to travel far and wide, and to endure every hardship. There was, of course, much to discourage me. Some people denied the very existence of this bird; others laughed at my faith in its wonder-working properties. I was thus brought for a time to regard all that Tacitus, Pliny, and all other writers have said as fabulous, and to doubt whether, after all, the different narcotics and opiates were not a better remedy for anger and sorrow than the supposed virtues of the Phoenix. Moreover, I had heard of the simple method of curing these mental ailments suggested by a certain wise man to Augustus, whom he bade run through the twenty-four letters before saying anything whenever he was angry; and this suggestion appeared to supersede all other remedies. I had also read the books of those moral philosophers who undertake to prescribe an effective remedy for every disease of the mind. But after giving all these boasted specifics a fair trial, I found, to my dismay, that they were of little practical use. In many cases, the causes of mental maladies appeared to be material, and to consist in an excess or defect of the bile, or of some other bodily substance; in all these cases a medical treatment seemed to be indicated; whence Galen, that prince among physicians, was led to believe that character depends on temperaments of the body. As a soldier may lose all his bravery and strength by being starved and confined in a close prison, so even a good person may yield to anger, simply through some vicious habit of body. This opinion is most reasonable in itself, and is borne out, amongst other things, by the testimony which is given by Arnold of Villanova, in that book of his where he sets forth the virtues of all medicines by means of tables of the four qualities: "The medicines that conduce to intellectual excellence are those which strengthen the digestion, and nourish the brain and the principal vitals, purging out all superfluities, purifying the blood, and preventing the ascent of vapours to the brain; hence you will find that many medical writers speak of their medicines as productive of a direct effect upon the mind, when it is only through the medium of the stomach, the brain, the blood, the liver, etc., that they tend to brighten the intellectual faculties, by improving the general health of the brain, and quickening all

processes of the body, that you may say they are productive of joy, because they tend to strengthen the chief limbs, purify the blood, and produce good animal spirits. Other medicines "lead to Paradise," as they dispose the heart to charity and to every good work. by their action upon the blood. Some medicinal herbs have the power of exciting love, by increasing and clarifying the blood, and thus quickening the sexual instinct; while others make men chaste and religious, by inducing poverty and frigidity of blood, and taking away the edge of all sensual appetite. In the same way, it is possible, by means of certain drugs, to make men stupid and insane, as men are rendered dull and stolid by drinking, too much wine. You may also notice, sometimes, that after eating a certain kind of food, men become light-hearted, joyous, and inclined to dance and sing- though they are ordinarily staid and grave persons -- while other kinds of food have a contrary effect upon them. Thus, a physician has power to make a miser liberal, a chaste person lascivious, a timid person bold, simply by changing the complexion of his vital juices. Such are the wonderful secrets of the medical Art, though of course, they are hidden from the foolish and the ignorant. There are a great many infatuated persons who will not believe that medicine can do anything but cure a headache; but such people know little of the resources of this science. Hippocrates forbade the physicians whom he taught to reveal these secrets; and it was a wise prohibition." A little further on the same writer says: " What medicine can produce greater heat than anger? or chill the body more than fear? or invigorate the nerves more thoroughly than joy? or nourish and comfort more gently than hope? And what more certain cause of death is there than despair?" These are the words of the philosopher, and they shew that medicine may, through the body, cure the mind, and thus supply a remedy for anger as well as other mental disturbances. It is true that if there is a remedy for anger, it would, in the present state of the world, hardly be very highly esteemed. Still it would calm the passions of individuals, although other persons might not recognise its value. But that which men do. not care to have just now, may one day be in great demand.

Such is the vicissitude of all things human. Galen once said that the savages of England and Germany were as hostile to the science of Medicine as they were ignorant of it. But now the descendants of Galen's countrymen are sunk in barbarism, while the English and Germans are the most skilful physicians in the world. Thus it seems very likely that this Remedy may be one day in great request, especially when we consider its vast utility, and the innumerable evils which anger brings upon men.

What has been said about anger applies with equal force to grief; for while the symptoms of anger are more or less mental, those of grief produce a more perceptible and lasting effect on the body. This great Remedy for anger and grief, then, it would be most desirable to have, if we could only find the Phoenix which affords it, Where shall I look for it? Where shall I enquire after it? Whom shall I ask? I determined to go abroad, and to search for it till I should have found it. Fortune assists the brave: to the indolent and idle knowledge never comes. I would leave my native country-dearly as I love it, and sadly as I should miss my friends -- and wander from land to land until I should be able to return with the eagerly coveted Medicine. All beginnings are difficult: he who has never been sad, cannot rejoice; he who has never erred, cannot be brought back to the right way; and as the Chemists say: "There is in Alchemy a certain noble body, which is moved from master to master. whose beginning is misery and sourness, whose end is sweetness and joy." So I expected to endure hardships, and go through bitter experiences, but I also expected them to be crowned with the delights of success. Of the existence of the Phoenix I had no doubt. or I could not have looked for it. It is enough for me to see the Sun and its rays, even though I cannot touch it; and perhaps it is as well for us that we cannot get so very close to the Sun. But as to this Medicine which I seek; how can I have a perfect knowledge of it before I see and touch it? How can I become a Master before I have been a scholar? The products of all countries are not the same; and perhaps I may learn in one part of the world what I cannot get to know in another. Moreover, I asked myself the question: Can a pilgrim's life hurt any one? Are we not all pilgrims here below to that land whither our Saviour Christ has gone before? And is not the example of peregrination set us by the swallow, the herald of spring by the crane, the stork, and other birds of passage? Does not the whole world lie open before man as the air is everywhere accessible to birds? Great Phoebus himself, the god of the Sun, journeys day by day over the wide expanse of the sky. The heart of man beats and pulsates in his bosom from the first to the last hour of his life; and being surrounded by all these models and examples, it is natural for man to lead the life of a pilgrim, particularly if that pilgrimage be directed towards a certain goal. The merchant travels over land and sea to buy the produce of distant climes; but a nobler merchandise by far are science and knowledge, which are the wares of the mind. He who stays at home will there bury his talents, and get to know little about the secrets of the universe. Moreover, it is both pleasant to travel and honourable to be always several hours' journey in advance of the Sun. That which is most spiritual is most swift in its movements, while the lifeless earth alone is immovable. The other three elements are in perpetual motion: the air sweeps over the earth in the shape of winds, hurricanes and gales; fire devours everything before it as it rushes onward in the conflagration of a great city; water runs along in rivers and mighty streams, and hastes to reach the sea. Let us also look up and behold the heavens as they move in their glory. The stars, the sun, and the moon know the times and seasons of their rising and setting. A cannon ball, if projected from one of our most powerful guns, would be more than eight days in making the compass of the world (which is

more than 25,000 miles); but the Sun, notwithstanding its vast size, accomplishes the same distance in 24 hours. It would make our thoughts reel if we strove to realise the velocity with which Saturn moves round the Sun, and with which the heavens revolve round their own axis. But greater still, and far more wonderful, is the speed of human thought, which, in a moment of time, travels from one end of the heavens to the other. We may believe that the angels, as spiritual beings, move with the quickness of that which is spiritual in man, viz. thought. God alone does not move; for He is everywhere. For all these reasons, I conceived that it would be both interesting, pleasant, honourable, and eminently profitable for me to follow the example of the whole world, and to undertake a pilgrimage for the purpose of discovering this wonderful bird Phoenix. I therefore braced myself for a long journey, determining to travel first, through all the countries of Europe, then, if necessary, to America, thence to Asia, and at last to pass on to Africa. If, after carefully searching for the Phoenix in all these parts of the world, I did not succeed in finding it or hearing of it, I might reasonably give up all hopes of ever setting eyes thereon. The plan of my journey was determined by the relative quality of the elements which the different parts of the world represent, i.e., Europe stands for earth, America for water, Asia for air, and Africa for fire; and earth cannot become air except through the medium of water; nor can water become fire except through the medium of air. I determined, then, to go first to Europe, which represents the grossest, and last to Africa, which represents the most subtle element. But my reasons will be set forth more clearly as I come to speak of the different parts of the world.

### **EUROPE: EARTH**

I left my native town on the day of the vernal equinox, when the Moon and Sun were both in the sign of Aries, with the intention of first travelling through Europe, and to enquire everywhere after the Phoenix. I took Europe to represent the element Earth, because earth forms the foundation of all the ether elements, and stands out above the water, so Europe is the mother of the whole world, and though smaller than other continents, is vastly superior to them through the courage, energy, and mental strength of its inhabitants. Some say that one handful of earth gives ten handfuls of water, a hundred handfuls of air, and a thousand handfuls of fire; and this is the relative importance of the different continents, if Europe answers to earth. Europe has produced the bravest warriors, and the most distinguished conquerors; and though she has subdued other continents, she has herself never been subjugated by them. Of the four great world empires, only one was founded by an Asiatic prince; the Macedonian, the Roman, and the Teutonic Empires, have all had their centres in Europe. Alexander the Great and Julius Caesar were among her sons. If we look at a map of Europe we may easily perceive that in shape this part of the world resembles a virgin; but her heart is that of a lion. For these reasons, I determined to travel first through this Virgin Lion, because it clearly corresponds to the fundamental element: earth.

Europe is a Virgin because of her beauty and spotless purity; a Lion because she has conquered others, but has never herself been conquered. Among the heavenly bodies the Sun answers to Europe, and among the metals, gold. For though she produces little gold, and the sun shines upon her with less fierceness than on Africa, yet she is worthy of being compared to the Sun and gold because of the excellence of her people, though a few years ago even some real lions were born in Germany, yet we call her a Lioness only on account of her stoutness of heart. Europe is the Mother of the World, and Germany is her heart.

Nor is Europe without her marvels. In Pannonia, it is reported, men live in compact stone houses under water. The hot springs of Carlsbad, it is said, are hardened into stones. On the coasts of Prussia, a transparent and pellucid stone (amber), formed out of subterraneous vegetable juices, is cast ashore in large quantities. I do not mention the coral of the Sicilian sea, which, originally a plant, hardens outside water into a white or red tree of stone, or the sealed earth of Germany and Silesia... Europe then, is the *Lion Earth*. This expression is for those who hear not with their ears only but also with their brains, it is earth which resists the fire, like gold, and is not resolved into air. Like the boundary pillar of the gods of old, it "yields to none." Hence Europe (the gold of the universe) seemed the very place in which I should be most likely to hear of the Phoenix and its Medicines. But most of those whom I met laughed at my quest, and said that, like Narcissus, I had fallen in love with the shadow of my own mind, the echo of my vain and ambitious thoughts, which had no substantial existence apart from my own folly. "The words of the Alchemists," said they, "are like clouds: they may mean and represent anything, according to the fancy of him who hears them. And even if there were such a medicine, human life is too brief for the search, all that makes life worth living will have to be neglected and thrust aside while you are engaged in hunting after it. If we can pick up a knowledge of this secret casually, and whilst devoting ourselves to other pursuits, well; but if not, we can very ill spare the time for a closer search." These objections (at least the latter half of them) I met as follows: "The quest of this Medicine demands the whole powers of a man's body and mind. He who engages in it only casually, cannot hope to penetrate even the outward rind of knowledge. The object of our search is a profound secret, and a man who is not prepared to give himself wholly to this enquiry had much better abstain from it altogether. I readily acknowledge that the powers of my mind are not such as to justify me in anticipating success. But the spirit within me impels me to undertake this search; and I am confident that God will at the last reward my patience, and my

humble waiting upon Him. As every King loves his Queen, as every bridegroom is devoted to his bride, so I regard this science as more beautiful and lovely than anything else in the world besides Now, beautiful things are hard to win, and hard toil is the way to all that is great and glorious." This was the gist of my answer. Now I had already travelled through a great part of Europe, when it occurred to me that Italy and Spain are constantly mentioned by the Ancients as the great seats of secret knowledge, and I therefore directed my steps thitherward. In Spain I heard that some Arabs (Geber, Avicenna, and others) had lived there a long time ago, and these had possessed the wonderful Medicine; I was also told a great deal about Hercules and his achievement in securing the golden apples of the Hesperides, and also the golden cup, wherein he received the medicine for anger and sorrow. Now all prudent men have decided that it contained a small portion of the feathers of the Phoenix. I saw that Geryon with the three bodies was the theme of the philosopher's writings, that Hercules was a laborious artist, seeker of the Medicine. But nobody was able to give me any definite information. I did not, however, wish to leave Europe without visiting the Canary Islands, which are seven in number and are named: Lancerotta, Bonaventura, Great Canaria, Teneriffe, Gomera, Ferro, and Palma. Three of them, Lancerotta, Gomera, and Ferro, are governed each by its own King. Ferro is naturally destitute of good drinking water, but the inhabitants get a supply of it out of certain broadleaved trees, which distil sweet water in such quantities as to suffice for the whole island. Strangers and pirates who land in the island, being ignorant of this fact, are prevented by want of water from staying in Ferro very long. Now, it happened about this time that the King of Gomera had died without leaving a male heir, and his subjects refused to acknowledge the authority of his beautiful daughter Blanche, unless she accepted the hand of some royal wooer, because they said that it was unworthy of men to be ruled by a woman, and calculated to injure the manliness of the national character-as was shewn by the experience of those peoples over whom women have borne sway for any length of time. For there women had assumed the place of men, while men were degraded to the position of women; and, as a consequence, there followed the wildest excesses of profligacy and lewdness. So the royal maiden prevailed upon to think of bestowing her hand in marriage. Now, there was in the island a royal youth, named Brumazar (with beautiful dark locks and a splendid golden robe), who was passionately enamoured of the royal maiden Blanche, and was loved by her in return. He wooed and won her, and the wedding was celebrated on condition that she should bring to him as her dower a diamond of great value and magnitude, while he should present to her a splendid ruby of incalculable worth (i.e., worth a million ducats); he, as her King and Lord, should protect her from all dangers and from the robbers with whom that country swarms, while she, on the other hand, promised humbly to obey him without either subterfuge or tergiversation. After these preliminaries, they were linked together in close and indissoluble marriage, in which they lived long and happily; and it was predicted that a son should be born to them, who would be a mighty conqueror, and would carry his victorious arms as far as the Pillars of Dionysus in India... So you see that I was unable to get any information whatsoever about the Phoenix in the course of my wanderings through Europe; I therefore determined to set sail for America, in the hope that I might be more fortunate among the savages of that Continent For I remembered the words of the poet:

"Accident is a mighty helper; let your hook always be baited; in the least likely river you may catch your fish."

#### **AMERICA: WATER**

In these days, when commerce has opened up, as it were, a highroad across the seas to America (or India in the West), there is no very great difficulty in reaching that continent; but far different were the circumstances under which it was first discovered. After leaving the "Islands of the Blessed," I became a passenger on board of a ship which had an eagle for its figurehead; and, after weathering many severe gales and hurricanes, we at length landed in Brazil, a great province of America, entirely covered with forests. The surface of the country is only dotted here and there with the homestead of a settler; there are few towns, and the inhabitants are sunk in ignorance, and unskilled in the arts of civilisation. How, then, could I hope to hear anything about the Phoenix among people who could hardly read or write? Yet there are in this country many rare and beautiful birds which are not found elsewhere, though, of course, the Phoenix, being a miraculous bird, must not be sought among common fowls. The trees of the land are of a rich colour and sweet fragrance; and one day when I was enjoying the wild beauty of the forest, and listening to the natural music of the birds, I happened to find an apple of unusual and exquisite beauty, which on a closer view exhibited the following inscription:

Within is that which, if you deliver it to its  
grandmother, there will thence arise a son who  
may cling to his mother in loving embrace.  
From this union will arise in a- short time a  
noble tree which will render to the husbandman  
a golden harvest.

After much thinking, it occurred to me that the seed which was in the fruit must be placed in the earth (its grandmother, since the parent tree was its mother). So I took it as a gift of God, sowed the seed, and when there had

sprung up a little tree, I grafted it into the parent tree (first having sawn off that tree close to the ground) and when the two had grown together, they became a much more glorious tree than either of them had been before, and the fruit was that of the scion which had been inserted into the parent tree.... It is said that before the Spaniards reached Brazil, there were no horses in that country, so that the natives regarded a horse soldier as a monster half man and half beast; but when both horses and asses had been introduced by the strangers, it was thought most desirable to obtain also some mules which are the common offspring of these two animals. Now, there was a certain chief who possessed a large number both of asses and horses, and he took particular interest in this matter. He knew very well how to breed horses from horses, and asses from asses, but he was not acquainted with the proper method of breeding mules from both; while he was au are that all experiments which are made in the dark, i.e., without the light of previous experience, are both dangerous and uncertain. The consequence was that all his efforts to produce a mule out of a stallion and a she ass were doomed to failure, no doubt because their seeds were not mixed in the right proportion. At last a Sage who was passing that way, and whose insight into the secret working of Nature was infinitely keener and more complete than that of those ignorant people, gave our chief the following advice:

If you would obtain a mule resembling the paternal ass in length of ear and slowness of gait, you should feed each of the parents with just as large a quantity of food as their nature requires. Would you know what this proportion is? Give to the male twice as much as to the female, then a mare will conceive a mule from an ass.

This advice was taken by the chief and, after several failures, his perseverance Was crowned with complete success. Nor does it appear contrary to Nature's general plan that two different parents should produce offspring which differs from them both. Look at the leopard, which is said to be the offspring of the pard and the lioness; in the same way the wolf and bitch beget the lynx; a scion inserted into a good tree produces fruit different from those of the parent stock- new varieties of flowers are obtained by a judicious mingling of the pollen; and the red powder called "our Tincture," being mixed with quicksilver over the fire, produces gold which is utterly unlike either the one or the other. Now, these Americans are able to perform a most singular experiment with metals, and particularly with gold. They have a kind of water in which gold becomes soft like wax and capable of being moulded with the hand into any shape they please. This water is not a corrosive, since it does not burn the fingers of those who take up the gold. But we need not doubt that it is some chemical discovery, and that it is obtained by a distilling process... As I could gain no further information in America, I began to think of taking the first opportunity of crossing to Asia: I took with me a very heavy and valuable piece of a certain kind of wood, the most precious I saw here in Brazil, and which is remarkable for its brilliant ebony colour, for this black colour seems proper to America by reason of the blackish poplars and the soil dyed with various hues. The colour of this wood seems to arise from the heat of the sun, and the wonderful peculiarity of the American soil, of which Monandez, that learned physician of Seville, writes as follows: "The variety of colour exhibited by the soil of Peru is most remarkable. If you look at it from a distance, it has the appearance of a patchwork quilt spread out to air in the sun: one part of it is green, another blue, others again are yellow, white, black, and red. Now all these are different kinds of mineral earth: the black earth, if mixed with water or wine, makes an excellent ink, the red soil is said to be the ore of quicksilver, and the Indians paint themselves with it." -- Well, I took my wood, went aboard a ship, with a white unicorn for its figure head, and setting sail for Asia, soon arrived in the Persian Gulf.

#### **ASIA: AIR**

Asia is the third continent of the world, the continent which answers to the element of Air, and its climate is more temperate than that of the other continents, as it is equally remote from the intense cold of Europe, and the intense heat of Africa. Being both warm and moist, it most admirably corresponds to the element of air; its heat is almost everywhere tempered by the vapours which ascend from the sea. Moist, warm air has fire for its father, and water for its mother, and retains the most active qualities of both its parents. Thus air is a mediator between the two hostile elements, and in its own composition reconciles their strife. In the same way Asia binds Europe (earth) and Africa (fire) together, the grossest and the most subtle of the elements; but without Asia (air) there would be no union between them. By means of air, fire clings gladly to earth, and fosters it; but without air, the fire soon goes out. It is the prerogative and distinctive mark of Asia to be the centre of the world, and to bring forth such fruits as require a warm soft air, as, for instance, dates, balsam, spices of all kinds, and gold itself. Asia is the cradle of our race, the seat of the first Monarchy, the birthplace of our Redeemer. From the Persian gulf I travelled straight through the continent, till I reached those parts of Asia Minor where Jason is said to have obtained the golden fleece. So, being greatly interested in these old world occurrences, I walked out one day to a place said to be the field of Mars, and the



site of the Palace of Aetes, the descendant of the Sun; there I met an old man of venerable aspect and authoritative port, who saluted me graciously, and to whom, after returning his salutation, I addressed the following words:

"Master, if I am not troubling you too much, kindly enlighten my ignorance, as I can doubt neither your ability nor your willingness to help a stranger." He having signified his willingness to do for me all that lay in his power, I asked him whether those things which were related in history and poetry concerning Jason and his golden fleece, were real facts or mere poetical fictions. He smiled, and made the following reply to my question: "I myself am Jason, and better able than any one else to give you information concerning those things which have happened to myself. You need not be afraid, for during my lifetime I was no man's enemy, but succoured all, like a good physician; and now that I no longer belong to this world, I am still as kindly disposed towards my mortal brethren.

On this spot stood the royal seat of my father-in-law, Aetes, whose father was the Sun-not, indeed, that heavenly luminary (which would be incredible), but one likest to him in name, and face, and dignity. The golden fleece of the ram, which Mercury had transmuted, and which Aetes had hung in the grove of Mars, I obtained in the following manner: Medea was my chief adviser, and she enabled me by her wise counsel to contend successfully against the fierce and venomous monsters. The watchful Dragon I stupefied with a narcotic, which I cast into his maw; and while he was in that helpless state, I hastened to extract his teeth. These had to be buried in earth first prepared and ploughed up by means of bulls vomiting fire, which fire was extinguished by water poured into their mouths. Then Medea gave me the images of the Sun and Moon, without which, she said, nothing could be done." I asked where I should find all these things. His answer was that he obtained them Medea, but he could not tell me where she was be found. "When she left me in her madness," he said, " she was to wedded to old Aegeus, to whom she bore Medus;

Medus afterwards went to Asia, and became the founder of the Median race." I wished to ask Jason many more questions, but he excused himself from answering them, and vanished before my eyes. Then I saw that he had been speaking of the Medicine of which I was in search, which also he had shadowed out under the figure of the golden fleece. For the crest of the Phoenix and its feathers are described by the learned as exhibiting a golden splendour. I did not indeed meet with many learned men in Asia; but I was well satisfied to have explored that blessed "aerial earth," especially as Syria and the Holy Land (with their rivers of Adonis and Jordan, in which the leper Naaman was cleansed) form part of it. In Syria, it is related that Adonis was killed by a boar, hounded on by Mars, and that from his wounds there flowed forth that balm by means of which human bodies are preserved from decomposition. On this continent stood the Holy of Holies, into which our Most High Priest entered when He had made atonement for the sins of the whole race on the Cross of Calvary; to Him let us now utter forth the most ardent desires of our hearts in the following prayer:

O great and merciful Saviour of the world, Jesus Christ, who being God from all eternity, next madest man in time, in order that, as our Mediator, Thou mightest unite God and man, by satisfying the eternal and infinite power of God which human sin had provoked to wrath, that is to say, Thyself, the Father, and the Holy Spirit. For this purpose Thou wast born into this world and didst go about doing good among men and didst sanctify this earth by Thy miracles, Passion, Resurrection, and Ascension. To Thee I pray from the very bottom of my heart that as Thou hast given this Medicine for the use of men by ordinary means, and meanwhile hast Thyself cured incurable diseases by Thy Divine power, Who art the Great Physician: so Thou wouldst bestow the gift of this most precious Medicine upon me, the very humblest of thy servants, who for the sake of this most blessed knowledge have taken upon myself so weary a pilgrimage, and so many toils and hardships, as Thou well knowest -- in order that I may use it to the glory of Thy Name, and for the relief of my suffering brethren. Thou who art a searcher of hearts, knowest that I despise all worldly pomp, and desire to consecrate my life to Thee, if Thou wilt but work in me both the will and the power of performance: Grant to me the power of exercising boundless charity, of relieving all sufferings, both bodily and mental: Bless me with the gracious gift of Thy Medicine, which comes next in value after the peace of mind and eternal happiness which Thou hast gained for us, in order that its virtue may be effectual in the cure of human sorrow, disease, and pain; to the everlasting praise of the everblessed Trinity, world without end, Amen.

When I had poured forth this prayer to the Giver of all good things, I remembered that besides the land which once flowed with milk and honey, but now, under Turkish rule, has become utterly barren and sterile, there was also in Asia, Paradise, which was created for man while he was still perfect. Knowing that this blessed garden was situated near Babylon, I journeyed to the spot, but found nothing except a confluence of certain rivers. Thence I travelled to the maritime parts of India, and found a city, called Ormuz, of which there ran a proverb, that if the world was a ring, Ormuz would be its gem. In this city there was a great concourse of eager visitors from the whole neighbourhood; and when I asked one of them whither he was hastening, he said: To the terrestrial paradise. "What," said I, "was I unable to find the ancient garden of Eden, and do these people speak of a new Paradise!" But the man left me standing there, and pursued his journey as fast as he could. While I was considering whether I should follow him, it occurred to me that I should do well to adopt the plan of Columbus, the discoverer of America. So I went to the different gates of the city, and determined to leave it by that one where the sweetest and most fragrant odours

were borne towards me on the air. This I did, and I soon found myself on a road where the air was such as might well come from an earthly Paradise, yet was frequented by very few travellers. Ormuz being situated on an island, we soon had to cross a sea, where I saw men fishing, up pearls of the purest whiteness. Having obtained some of these for love and money, I had no doubt that I had come into possession of one of the most important substances of the Medicine, for the whiteness of these pearls was such as to defy exaggeration. After pursuing my journey on the mainland, along a very narrow by-path, for some time, I reached a point where two roads met, and there was a statue of Mercury, of which the body was silver while the head was overlaid with gold. The right hand of this statue pointed towards the Earthly Paradise, and when I had followed for some time the road which it indicated, I came to a very broad and deep river, which it was impossible to cross without a boat, though far and wide there was no boat to be seen; but the beauty of the other shore convinced me that it must be the Earthly Paradise. The trees which grew there were covered with golden, orange, citron coloured, purple, and intensely red flowers. There were evergreen laurels, junipers box-trees, and great store of blossoms of all colours and of the sweetest fragrance: sunflowers, amaranths, lilies, roses, hyacinths, &c. The ear was charmed with the songs and cries of nightingales, cuckoos, parrots, larks, thrushes, and hundreds of other known and unknown birds; nor was there wanting the sweet music of instruments and sweet-toned organs; the taste was gratified, as it seemed, with all manner of delicious fruits, and the fragrance which streamed out on the breeze was such as charmed while it rendered insensible the olfactory nerves of all the people who lived round about, just as the noise of the Nile cataracts becomes inaudible to those who are used to it. But what did the sight of all these glories profit me, who, for want of one little boat, was unable to get at them? So I turned away, with the firm resolution of coming back, as soon as I could do so with a better chance of success; in the meantime, I should be most likely to find the Phoenix that I was in search of, if I crossed over to Africa without further delay. So I directed my course towards the Red Sea, and there landed in Africa.

#### AFRICA: FIRE

When I reached Africa, more than a year had elapsed from my first setting out; the Sun had once more entered the sign of the Lion, the Moon was at her height in the house of Cancer. All these were circumstances which inspired me with hope. The intense heat of the African climate renders the whole continent torrid, sterile, and dry. It has few rivers, but many wild beasts, which meet together at the riverside, and bring forth among themselves many new and strange shapes, for which Africa is so well known. Satyrs, cynocephali, and semi-human beings are said to live there. There are the Mountains of the Moon, and Atlas that bears up the heavens on its shoulders: all these abound in minerals and in serpents. There also is collected the blood of the Dragon which the Dragon has sucked from the Elephant; but when the Elephant falls dead, the Dragon is crushed, and the blood which it has drunk is pressed out of it. Again, in the neighbourhood of the Red Sea, an animal named *Ortus* has been observed, the colour of whose head is red, with gold lines up to the neck, while its eyes are deep black and its feet white, to wit, the fore feet, but the hind feet are black, the face up to the eyes white--a description which tallies exactly with that which Avicenna gives of our Medicine. Now I heard that not far from the Red Sea there lived a prophetess, named the Erytheraean

Sibyl, in a rocky cave; and I thought well first of all to enquire of her concerning this Phoenix. It is she that prophesied and predicted the coming of the Son of God in the flesh. This assertion has indeed been questioned by many writers, but it is borne out by Eusebius, the great historian of the Early Church, and by Cicero, the great orator, who, as is well known, translated this prophecy into the Latin tongue. Abundant evidence to the same effect may also be collected from the works of Virgil, the prince of Roman poets. The passage of Cicero which is referred to by Eusebius, will be found in the second book of his treatise, *De Divinatione* (On Divination). . . . When I came to her,

I found her sitting in her cave, which was beautifully overgrown with the spreading boughs of a green tree, and covered with green sod. I saluted her with the lowliest and most deferential humility. At first she seemed somewhat startled at my sudden appearance, and hastily retreated to the interior of the cave. But she was soon won over by my earnest entreaties, and prevailed upon to shew herself at the entrance of her habitation. "Who art thou, stranger?" she enquired, "and what wouldest thou of me? Dost thou not know that a man may not approach a virgin that dwells in solitude?" "It is not forward boldness that has brought me hither," I replied; "but I have come after mature deliberation, because I feel that it is you, and you alone, that can resolve certain doubts which lie heavy on my mind.

If you will shew me this great kindness, I, on my part, promise to do you suit and service, and to fulfil all your commands, as far as lies in my power" When she heard these words, her countenance cleared, and she asked me in a more kindly tone what my business was. "I cannot," she continued, "deny anything to men like you who are anxious to learn." "There are two things," I returned, concerning which I would crave plain and straightforward instruction from you, namely, whether there was and is in these countries of Arabia and Egypt a wonderful bird named Phoenix; whether its flesh and feathers are really an effectual medicine for anger and grief; and, if so, where the bird is to be found? "The object of your search," she rejoined, "is a great and glorious one; doubt is the first stage of knowledge, and you have also come to the right place and the right person. For the country in which you now find yourself is Araby the Blest, and nowhere else has the Phoenix ever been found; moreover, I am the only person who could

possibly give you any definite information about it. I will teach you, and this land will exhibit to you, the glad sight of which I speak. Therefore, listen to my words Arabs the Blest and Egypt have from of old rejoiced in the sole possession of the Phoenix, whose neck is of a golden hue, while the rest of its body is purple, and its head is crowned with a beautiful crest. It is sacred to the Sun, lives 660 years, and when the last hour of its life approaches, it builds a nest of cassia and frankincense, fills it with fragrant spices, kindles it by flapping its wings towards the Sun, and is burnt to ashes with it. From these ashes there is generated a worm, and out of the worm a young bird which takes the nest, with the remains of its parent, and carries it to Heliopolis (or Thebes), the sacred city of the Sun in Egypt. Now, this whole tale which you find in the books of the Ancients is addressed to the mind rather than to the ear; it is a mystical narrative, and like the hieroglyphics of the Egyptians, should be mystically (not historically) understood. An ancient Egyptian writer tells us that the Phoenix rejoices in the Sun, and that this predilection is its chief reason for coming to Egypt. He also relates that his countrymen were in the habit of embalming the Phoenix if it died before its time. If you therefore regard this tale as an allegory, you will not be far wrong; and you know that the flesh and feathers of this bird were of old used in Heliopolis as a remedy for anger and grief." When I heard her say this, I was full of joy, and asked her whether she could tell me how to become possessed of this Blessed Bird and Medicine. She promised not to forsake me, and to do all in her power to help me out of my difficulty. "Nevertheless," she continued, "the most important part of the enterprise must be performed by the toil of your own hands. I cannot describe to you in exact and unmistakable terms the place where the Phoenix lives, yet I will endeavour to make it as plain to you as I may. Egypt, you know, owes all her fertility to the Nile, whose sources are unknown and undiscoverable; but the mouths by which it is discharged into the sea, are sufficiently patent to all. The fourth Son of the Nile is Mercury, and to him his father has given authority to shew you this bird, and its Medicine. This Mercury you may expect to find somewhere near the seven mouths of the Nile; for he has no fixed habitation, but is to be found now in one of these mouths, and now in another." I thanked the Virgin Prophetess most cordially for her gracious information, and at once set my face towards the mouths of the Nile, which are seven:-the Canopic, the Bolbitic, the Sebennitic, the Pelusian, the Tenitic, the Phoenetic and the Mendestic. The way to the Canopic mouth led me through an ancient Christian burial ground, where a most miraculous occurrence is witnessed every year on a certain day in May. From dawn to noon on that day the dead bodies gradually rise from their graves until they are completely visible to the passers by; and from noon to sunset they gradually sink back again into their tombs. If this be true, as eye-witnesses testify, it is a most certain proof of the resurrection of the human body, and exhibits a close analogy to the resuscitation of the dead Phoenix...When I reached the island of Canopus, I enquired where Mercury was to be found. But the people were only hopelessly puzzled by my questions. Some said that, according to Hermes, Egypt exhibits an image of the heavens, and the seven mouths of the Nile (of which the Canopic is the most considerable) correspond to the seven planets, the Canopic mouth they called the habitation of Saturn, the grandfather of Mercury; Mercury was to be found domiciled in some other mouth of the river. At the Bolbitic mouth none of those persons of whom I enquired knew anything about Mercury. Near the third or Sebennitic mouth stood the city of Sebennis, of which the inhabitants were so savage and cruel towards strangers, and so utterly destitute of all the arts and graces of civilization, that I could not conceive of Mercury, the god of culture and science, living in their midst. Moreover, a certain peasant whom I asked whether Mercury's house was there, told me that he had a house in the town but that he never lived there. So I at once went on to the fourth or Pelusian mouth of the Nile. The famous city of Pelusium is said to have been founded by Peleus, the father of Achilles. It separates Asia and Arabia from Egypt, and was at one time a most wealthy town. When I heard of its greatness in commerce and industry, and of the large quantities of Arabian gold which are imported in this city, one of the wealthiest marts of Egypt, I felt assured that I should find the dwelling of Mercury here; but I was told by the inhabitants that he did not come there very often, though he was received as a most welcome guest whenever he did visit it. This answer filled me with dismay, which was in proportion to the hopes which I had conceived, but I determined not to abandon my search till I should have visited the three remaining mouths of the river.

At the Tenitic mouth of the Nile, I learned quite as much as I had learned everywhere else, namely-nothing. When the people who lived there told me that Mercury never came to them at all, I began to bewail my hapless fate, and the many fruitless journeys I had undertaken; and I now saw that perhaps it would have been wiser to have begun at the other end. There, however, I was; only two mouths of the river were left; and in one of these Mercury would be found, if indeed the Prophetess had spoken true. At the Phoenetic mouth another disappointment awaited me. Mercury had once lived there, but had long since migrated somewhere else. At the seventh, or Mendesian mouth, nothing whatever was known about him. It may easily be imagined that, after this long series of disappointments, I began to suspect the Sibyl very strongly of having sent me on a fool's errand, for I had now visited every one of the mouths of the Nile, and yet had not found even a trace of Mercury in any of them. Or if the words of the prophetess had been true, it seemed as if the various people of whom I had enquired must have deceived me with false

information. But after more mature consideration of the answers which had been returned to my questions in the different places I arrived at the conclusion that I had merely misapprehended their meaning. So I retraced my steps, and at length succeeded in finding Mercury in one of the mouths, where the people had at first appeared to know nothing about him. He shewed me at great length, where I must look for the Phoenix and where I could obtain possession of it. When I reached the place to which he directed me, I found that the Phoenix had temporarily deserted it, having chanced to be chosen umpire between the owl and other birds which pursue it, of which battle we have treated otherwise. It was expected back in a few weeks; but, as I could not afford to wait so long just then, I thought I might be content with the information I had gained, and determined to consummate my search at some future time. So, having returned to my native land, I composed the following epigrams in honour of the Sibyl, Mercury, the Phoenix, and the Medicine.

#### EPIGRAM

##### **In Honour of the Erythraean Sibyl, named Herophyle**

I thank thee, great prophetess, Whose inspiration is not of the fiend, but of the Spirit of God, that thou didst direct me on my way to the Son of Nilus, who should shew unto me the bird Phoenix. Full of sacred knowledge, thou didst utter forth thy oracles when thou didst sing of God who should come in the fashion of a man. Thou dost love Him who, bearing the sentences of highest justice, will be the omnipotent judge of the whole world, though thou wert called a Gentile Maiden, and though men said that thou couldst know nothing of Him. The cave near the Red Sea cannot hold thy greatness, when Christ shall claim thee for His own in Heaven.

#### EPIGRAM

##### **Dedicated to Mercury of the Sages.**

The Latins call thee Mercury, the Messenger of the Gods; among the Greeks thy name is that of great Hermes. Thou art called Tenthius on the soil of Egypt; thy father is Nilus, who enriches that soil, and has bequeathed unto thee untold wealth. Thou hast duly conveyed to the peoples of Egypt the laws which Vulcan, being in the secret with thee, has given. All nations of the world behold thee with delight, yet thou desirest to be known to very few. Of how many secrets of Nature have the keys been entrusted to thy keeping! Thy face is red, thy neck is yellow, thy bosom is whiter than purest snow. Thy feet are shod with black sandals, a wand with a double snake in no wise hurts thy hand. This is thine apparel whereby thou art known to all, O Hermes ! Thy complexion is fittingly of four hues. Thou didst shew to me the glorious bird Phoenix by the mouth of an interpreter, and I thank thee for thy love with all my heart; though the words be light, they are weighty with gratitude.

#### AN EPIGRAM

##### **In Praise of the Phoenix**

O Marvel of the World, prodigy without a blot, unique Phoenix who givest thyself to the great Sages! Thy feathers are red, and golden the hues of thy neck; thy nest is built of cassia and Saboean frankincense. When thy life is drawing to a close, thou knowest the secret way of Nature by which thou art restored to a new existence. Hence thou gladly placest thyself on the altar of Thebes, in order that Vulcan may give thee a new body. The golden glory of thy feathers is called the Medicine of health, and the cure of human woe. Thou has power to cast out disease and to make the old young again. Thee. Blessed Bird, I would rather have than all the wealth of the world, and the knowledge of thee was a delight which I sought for many years. Thou art hidden in the retreat of thine own nest, and if Pliny writes that he saw thee in Rome, he does greatly err. Thou art safe in thy home, unless some foolish boy disturb thee: if thou dost give thy feathers to anyone, I pray thee let him be a Sage.

##### **On the Hermetic Medicine of the Phoenix**

If all the mountains were of silver and gold, what would they profit a man who lives in constant fear of death ?

Hence there cannot be in the whole world anything better than our Medicine, which has power to heal all the diseases of the flesh. Wealth, and riches, and gold, all yield the prize to this glorious possession: and whoever does not think so, is not a man, but a beast.

If anyone will not acknowledge the force of reason, he must needs have recourse to authority.

## Philalethes - Three Treatises

Eirenaeus Philalethes, *Tres tractatus de metallorum transmutatione...* Amsterdam, 1668. It was later included in the *Musaeum hermeticum* of 1678. An English translation was printed at London in 1694.

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[Metamorphosis of Metals](#)

[A Brief Guide to the Celestial Ruby](#)

# Philalethes - Metamorphosis of Metals

[Back to Three Treatises.](#)

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## CHAPTER I

### Of the Claims of our Art, its Students, and its Method

All men who devote their lives to the study of any art, or to any kind of occupation, have before their eyes, as the aim of their efforts, perfection in the thing which they pursue. But only few attain to the goal of their wishes: there are many architects, but few masters of the art of architecture; many students of medicine, but few men like Hippocrates or Galen; many mathematicians, but few proficient like Archimedes; many poets, but few worthy to rank with Homer. Yet, even men who have nothing more than a respectable knowledge of their calling, are capable of being useful to society.

Among those who devote themselves to the transmutation of metals, however, there can be no such thing as mediocrity of attainment. A man who studies this Art, must have either everything or nothing. An Alchemist who knows only half his craft, reaps nothing but disappointment and waste of time and money; moreover, he lays himself open to the mockery of those who despise our Art. Those, indeed, who succeed in reaching the goal of the Magistry, have not only infinite riches, but the means of continued life and health. Hence it is the most popular of all human pursuits. Anyone who has read a few "Receipts" claims the title of a Sage, and conceives the most extravagant hopes; and, in order to give themselves the appearance of very wise men indeed, such persons immediately set themselves to construct furnaces, fill their laboratories with stills and alembics, and approach the work with a wonderful appearance of profundity. They adopt an obscure jargon, speak of the first matter of the metals, and discuss with a learned air the rotation of the elements, and the marriage of Gabritius with Beya. In the meantime, however, they do not succeed in bringing about any metamorphosis of the metals, except that of their gold and silver into copper and bronze.

When captious despisers of our Art see this, they draw from such constant failures the conclusion that our Art is a combination of fiction and imposture; whilst those who have ruined themselves by their folly confirm this suspicion by preying on the credulity of others, pretending to have gained some skill by the loss of their money. In this way the path of the beginner is beset with difficulties and pestilent delusions of every kind; and, through the fault of these swindlers, who give themselves such wonderful airs of profundity and learning, our Art itself has fallen into utter disrepute, though these persons, of course, know nothing whatever about it. The beginner finds it extremely difficult to distinguish between the false and the true in this vast Labyrinth of Alchemy. Bernard of Trevisa warns him to eschew like the plague these persons who hold out so many vain and empty promises; while I have written this Treatise for the guidance of the blind, and the instruction of the erring. I wish, in the first place, to clear our Art from the slanders which have been cast upon it, then to describe the qualifications of its students and its methods of procedure. After these prefatory explanations, I will gird myself to a description of the Art itself.

Before I say anything else, I would record my most earnest protest against that method of reasoning by which the deceptions of certain wretched sophists are laid to the charge of this science. The wickedness of some of its lying professors can prove nothing either for or against its genuineness. Such a position could be made good only by arguments based on natural relations; but such arguments it is impossible to find. The light of Nature is too bright to be darkened by these obscurists. I hope my Book will shew that the Transmutation of Metals, from an imperfect to a perfect state, is a real and true achievement, and that by the co-operation of Nature and Art. The only thing that distinguishes one metal from another, is its degree of maturity, which is, of course, greatest in the most precious metals; the difference between gold and lead is not one of substance, but of digestion; in the baser metal the coction has not been such as to purge out its metallic impurities. If by any means this superfluous impure matter could be organically removed from the baser metals, they would become gold and silver. So miners tell us that lead has in many cases developed into silver in the bowels of the earth; and we contend that the same effect is produced in a much shorter time by means of our Art. It is a fact that the Mercury which is generated in the bowels of the earth, is the common substance of all metals -- since this Mercury will enter into combination with every kind of metal -- which could not be the case if it were not naturally akin to them all. Mercury is a water that will mix with nothing that is not of the same nature. By Art, the handmaid of Nature, Mercury can be so successively concocted with all metals, that one and the same under the same colour and flux, may subalternately shew and express the true temperature and properties of them all. Moreover, all metals are capable of being resolved into running Mercury -- and surely this could not be if it were not their common substance. Again, the Mercury of lead may become that of

iron, the Mercury of iron that of copper; while the Mercury of tin may even be transmuted into that of silver and gold -- a fact which triumphantly demonstrates the substantial affinity of all the metals. From antimony, too, a good Mercury is obtained, which some of our Artists are able to change into metallic mercury. It is also a well-established fact that the Mercury gained from any metallic or mineral body possesses the properties of assimilating common Mercury to its own nature; thus common Mercury may become that of all metals in turn. Do not these arguments clearly shew that there is one Mercury, and that in the various metals it is only differentiated according to their different degrees of digestion or purity? I do not see how these arguments can be answered. It is possible indeed that some dull person may allege in refutation of our reasoning his inability to accomplish those chemical transformations on which it is based; but such operators would be vindicating too great an honour for their ignorance if they claimed to advance it as an argument against the truth of our Art. They must not make their own little understandings the standard or measure of the possibilities of Nature. At any rate, my word is as good as theirs (and better, since they can never prove a negative), and I do most positively and solemnly assert that I have with my own hands performed every one of the experiments which I have described; and I know many others whose experience has shewn these things to be true. How can our opponents hope to prevail against eye-witnesses by bare negation? My testimony is borne out by the experience of such men as Albertus, Raymund, Riplaeus, Flamellus, Morienus, and a host of others. I confess that the transformations of which I have spoken are not easy to accomplish, but whoever has the Key of our Art can unlock all gates, and has power over all the secrets of Nature. But this Key is possessed only by those who have both a theoretical and a practical knowledge of natural processes. 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 Lune, which operations, indeed, many vulgar chemists (far enough from the top of the art) know how to perform. I might also add what is known only to a few philosophers, that there is a secret substance intermediate between metals and minerals the mixed heavenly virtues of which produce a certain metal without a name, which is, strictly speaking, not a metal at all, but a Chaos, or Spirit, for it is all volatile: from this all metals can be educed without transmutatory Elixir, even gold, silver, and mercury. It is called Chalybs by the author of the "New Light," and it is the true key and first principle of our Art. What though the Sages have hidden all these things, and set them forth parabolically for the true sons of knowledge? Are they any the less true for that reason?... All that is wanted for the perfect development of an imperfect substance, is the gentle, digestive action of a homogeneous agent. This agent is gold, as highly matured as natural and artificial digestion can make it, and a thousand times more perfect than the common metal of that name. Gold, thus exalted, radically penetrates, tinges, and fixes metals. This scientific fact we may illustrate in the following manner. If you take six pounds of silver, and gild it with a single ounce of gold, you may afterwards draw out the silver into threads of the greatest fineness, and still distinctly perceive in each thread the brilliancy of gold. If then this dead, bodily, and earthy metal (which, as a body, of course, has no power to enter another body) can produce so wonderful an effect, does it seem incredible that the spirit of this gold, which can enter and animate the bodies of other metals, should transform them into its own nature? If we had this spiritual tincture, is it not clear that it would do inwardly what the body of the gold is seen to do outwardly? Remember that our Tincture is the Quintessence of gold, and infinitely more perfect than the mere body of gold can ever be; and that it has, therefore, an infinitely greater power of diffusing its essential quality. If gold thus spiritually enters another metal, it will clearly assimilate it to its own nature. The method of this spiritual ingestion we shall describe further on. Let us only add in this place, where we are discussing the rationale of metallic transmutation, that seed is the perfection of any seed-bearing substance; that which has no seed is altogether imperfect. It is, then, as the poet sings: "Gold contains the seeds of gold, though they be deeply hidden." Gold is not only perfect, but the most perfect thing of its kind (ie., of metals). If gold has seed, it must be contained in water, which is the habitation of all spirits, seed being a certain spiritual means of conserving any species. If gold is to be dissolved for the purpose of educing its seed, the dissolution will have to take place by means of this same metallic water. When this dissolution takes place, the gold puts off its earthly form, and assumes a watery form. Now, gold being both the starting point and the goal in the whole of this generative process, it is clear that all intermediate operations must be of a homogeneous character, ie., they must consist in gradual modifications of this seed of gold. The processes of our Art must begin with the dissolution of gold; they must terminate in a restoration of the essential quality of gold. But as the negative can never become the positive, the final form of our gold must be essentially different from its initial one. The final form is so much more noble than the initial one as fire is more subtle and spiritual than earth. What I have written is enough for the faithful student of our Art; and to its hostile and carping critics this book is not addressed. Therefore, I will now go on to add a word or two about the qualifications of those who should study this noble science. Our Art has fallen into disrepute, as I have said, through the stupidity and dishonesty of many of its professors. They are ignorant mechanics who, not having skill and brains enough for an honest trade, must needs meddle with our Art, and, of course, soon lose all they possess. Others, again are only just less ignorant than these persons; they are in too great a hurry to make gold before they have mastered even the

rudiments of natural science; of course they fail, spend all they have, borrow money from their friends, amuse themselves and others with hopes of infinite wealth, learn to talk a barbarous semiphilosophical jargon, and afford a capital handle to those who have an interest in abusing our Art. Again, there are others who really have a true knowledge of the secret, but who grudge others the light which has irradiated their own path; and who therefore write about it in hopelessly puzzling language, which the perplexed beginner cannot possibly understand. To this class belong Geber, Arnold, and Lullius, who would have done much better service to the student, if they had never dipped pen in ink. The consequence is that every one who takes up this study at once finds himself lost in a most perplexing labyrinth of falsehood and uncertainty, in which he has no clue. I will therefore try to give him some sound advice as to the best way of accomplishing his object.

In the first place, let him carry on his operations with great secrecy in order that no scornful or scurrilous person may know of them; for nothing discourages the beginner so much as the mockery, taunts, and well-meant advice of foolish outsiders. Moreover, if he does not succeed, secrecy will save him from derision; if he does succeed, it will safeguard him against the persecution of greedy and cruel tyrants. In the second place, he who would succeed in the study of this Art, should be persevering, industrious, learned, gentle, good-tempered, a close student, and neither easily discouraged nor slothful; he may work in co-operation with one friend, not more, but should be able to keep his own counsel; it is also necessary that he should have a little capital to procure the necessary implements etc., and to provide himself with food and clothing while he follows this study, so that his mind may be undistracted by care and anxiety. Above all, let him be honest, God-fearing, prayerful, and holy. Being thus equipped, he should study Nature, read the books of genuine Sages, who are neither impostors nor jealous churls, and study them day and night; let him not be too eager to carry out every idea practically before he has thoroughly tested it, and found it to be in harmony not only with the teaching of all the Sages, but - also of Nature herself. Not until then let him gird himself for the practical part of the work, and let him constantly modify his operations until he sees the signs which are described by the Sages. Nor let him despair though he take many false steps; for the greatest philosophers have learned most by their mistakes. For his guidance in these operations he will find all the light he requires in the following treatises.

## CHAPTER II

### **Of the Origin of this Art and its Writers; its Fundamental Metallic Principles, and the Gradual Production of Metals and Minerals**

Hermes, surnamed Trismegistus, is generally regarded as the father of this Art; but there are different opinions with regard to his identity. Some say he was Moses; all agree that he was a very clear-sighted philosopher, the first extant author on the subject, and was also of Egyptian extraction. Others say that Enoch invented the Art, and, before the coming of the Flood described it on the so-called emerald tables, which were afterwards found by Hermes in the valley of Hebron. Many assert that it was known to Adam, who revealed it to Seth; that Noah carried the secret with him into the Ark, and that God revealed it to Solomon. But I do not agree with those who claim for our Art a mystical origin, and thus only make it ridiculous in the eyes of a scornful world. If it is founded on the eternal verities of Nature, why need I trouble my head with the problem whether this or that antediluvian personage had a knowledge of it? Enough for me to know that it is now true and possible, that it has been exercised by the initiated for many centuries, and under the most distant latitudes; it may also be observed that though most of these write in an obscure, figurative, allegorical, and altogether perplexing style, and though some of them have actually mixed falsehood with truth, in order to confound the ignorant, yet they, though existing in many series of ages, differing in tongue and nation, have not diversely handled one operation, but do all exhibit a most marvellous and striking agreement in regard to the main features of their teaching -- an agreement which is absolutely inexplicable, except on the supposition that our Art is something more than a mere labyrinth of perplexing words. Our Art is most plainly and straightforwardly expounded by Bernard of Trevisa, Ripley the English man, Flamellus the Frenchman, Sendivogius, the author of the "New Light," the anonymous author of the "Arcanum of Hermes," who also wrote *Enchiridion Physicae Restitutae*, and "The Ladder of Philosophers," the great "Rosary," the "Child's Play," the Tract of Dionysius Zachary, the works of Morienus, the works of Egidius de Vadis, Augurellus' poem entitled "Goldmaking," the works of Peter Bonus of Ferrara, and the "Abridged Rosary." Let the student procure one or more of these, and similar genuine works on Alchemy, and let him study the secrets of Nature by the light which they throw upon it. He will find a knowledge of natural science, and more particularly of mineralogy, indispensable for his purpose.

All philosophers tell us that there are four elements, which compose all things, and, by means of their diverse combination, produce various forms. But the truth is that there are only three elements, i.e., those which of their own nature are cold -- air, water, and earth. The defect of heat which we perceive in them is in proportion to their distance from the sun. Fire I do not acknowledge as an element. There is no fire, except the common fire which burns on the hearth; and its heat is essentially destructive. The heat there is in things is the product either of light, or

motion, or life, or alterative processes. Fire is not an element, but a robber that preys on the products of the four elements; it is a violent corruptive motion caused by the clashing of two active principles. Thus, we see that it is an operation of two other substances, not a substance in itself -- a result of the active co-operation of a comburent and a combustible. The nature and characteristic quality of the three elements is cold, and they possess heat only as an accident... Nor is it true that objects are formed by a mixture of these three elements; for dissimilar things can never really unite, seeing that union is a complete mixture and concretion of the smallest atoms or molecules of two substances. But such a mixture is impossible in the case of two dissimilar matters, as, for instance, between water and earth (or water and wine); they admit of being separated at any time on account of the disproportion of their smallest particles. It may be said that for the sake of union the grosser element becomes as subtle as the other; but if this were the case, if for the purpose of union water became as subtle as air, that would simply mean that water became air, an assumption which would thus fail to prove the possibility of an amalgamation of water and air. Is it not a simpler and more credible supposition that only water or air, as the case may be, enters into the composition of any given object? But if any one still persists in maintaining this permutation of the elements (which, after all, would only mean that all things consist of air) -- let me ask the humble question -- by the activity of what agent they are so transmuted? Moreover, one would also be glad to enquire what is the use of this permutation of earth into water, and of water into air? What can earth converted into water, or water converted into air, perform, that could not be just as well accomplished by simple unchanged water or air? Surely, Nature does nothing in vain: I but here would be a difficult and wasteful process of transmutation constantly going on, which is not calculated to serve any useful purpose whatsoever. If it be said that earth rarefied into water is like water, yet not exactly water, my answer is that this is a mere quibble about words, and that if the rarefied earth is only like water, and not really water, it cannot possibly combine with it in its smallest particles; so nothing is gained by this hypothesis. Hence we may conclude that all things derive their origin from one element, which can be neither earth nor air. This I could prove at great length if I were not cramped for space. It follows, then, that water must be the first principle of all things, i.e., of all concrete bodies in this world; earth is the fundamental element in which all bodies grow and are preserved; air is the medium into which they grow, and by means of which the celestial virtues are communicated to them. The seed of all things has been placed by God in water. This seed some exhibit openly, like vegetables, some keep in their kidneys, like animals; some conceal in the depths of their essential being, like metals. The seed is stirred into action by its form (i.e., a certain appropriate celestial influence) coagulates the material water, and passes through a series of fermentative processes (fermentation being the principle of all transmutation), until it has produced that for the production of which it was specially suited. If the seed is metallic, there; generated from it first a dry liquid, which does not wet the hand viz., Mercury, the mother of all metals. Mercury may be described as the true first matter of metals; for not until the elemental water has become Mercury can it be affirmed with any degree of certainty that a metal or mineral must result from it. Water is, in itself, potentially the seed of either an animal vegetable, or mineral; but Mercury is metallically differentiated water, i.e., it is water passed into that stage of development, in which it can no longer produce anything but mineral substances. Mercury, then, is the common seed of gold, silver, copper, tin iron, lead, etc.; their difference is only to be sought in the degree of their digestion. The digestive is not any fat sulphur which is brought to bear on them from without; but Mercury contains within itself the active principle of its development, viz., the inward heat due to celestial influences, causing vitality, and dependent on the fitness of the womb. These heavenly influences are at work throughout the world; but their exact mode of action is determined by the potential nature of the seed; if the inward life be metallic, the course of its development by means of outward agents will also be metallic. Still Mercury develops only where these outward influences (celestial and terrestrial) can be brought to bear. In every other place it will appear a cold, dead, and lifeless substance. But in the centre of its nativity it is quickened by the action of celestial influences, conveyed to it through the medium of air, whence results heat, wherewith life is necessarily associated. Now, the womb in which this Mercury is placed, is either more, less, or not at all suited to it; and according to the different degrees of this fitness, the substance either remains altogether stationary, or is more or less perfectly developed; imperfection of development yields the imperfect metals, while by means of perfect development are produced silver and gold; but all metals, though differentiated by the degree of their digestion or maturity, have the same first substance, viz., Mercury. The dross and impurities which are largely found in the base metals, form no part of the original Mercury but are added afterwards through some flaw in the process of coagulation, or through the impurity of the place or womb in which their metallic generation (fermentation) takes place. But I will now go on to deal with the special subject of this Treatise, viz., the renovation or multiplication of gold and silver.

### CHAPTER III

#### **Of the Generation of Gold and Silver from the Mercurial Substance, and the Possibility of bringing Imperfect Metals to the same State of Perfection**



To the aforesaid source (Mercury) we trace the birth of gold, and of its sister, silver; they represent this substance brought to perfection by means of digestion. Perfection is of two kinds, inchoative or complete, partial or entire. Complete perfection (the complete digestion of all crudities and elimination of all impurities) is the ultimate aim of Nature; and she has reached it in our gold, which with its brilliancy lights up the whole earth. Inchoative perfection may be so named, not absolutely but relatively, when compared with essentially imperfect bodies. Those bodies are formally or essentially imperfect in the composition of which the impure predominates over the pure, so that they could never of themselves (by natural development attain perfection; this is the case with all metals except gold and silver. But whenever the pure is freed from the corruptive tyranny of the impure, and obtains the mastery over it, we have inchoative perfection, though the development of the body may be still incomplete. These crudities and impurities do not originally belong to the metallic substance, and are very well capable of being separated from it; if they are so purged off before coagulation, we get a perfect metal. But even if they are coagulated together with the Mercury, it is still possible to separate them from it, and thus to perfect the Mercury. It is on this possibility that our Art is based; and its business is to perform this separation. The base metals contain the same mercury as gold; if we can free this Mercury from the impurities which hinder its development, it must also go on to perfection, i.e., become gold. If we could find some separating agent which would perform this office for the impure minerals, it would also be a digestive, i.e., it would quicken the inward metallic digestion of the long-entombed Mercury. Such a separant is our divine Arcanum, which is the heavenly spirit of water with fiery penetrative power. Compared with common gold, it is what the soul is in comparison of the body; and having attained the highest degree of corporeal fixity, it takes up the Mercury of the base metals into its own nature, and protects it from the fire while the impurities are being burnt up. The Mercury of the base metals (unlike the Mercury of gold), if exposed to the fire without such protection, would not be able to encounter the searching ordeal, but (having no cohesion with its impure body and possessing no fixity in itself) would simply evaporate, and leave the impurities to be burned. But our Arcanum, being both a spiritual and a homogeneous substance, is capable of entering into a perfect atomic union with the imperfect metals, of taking up into its own nature that which is like to it, and of imparting to this Mercury its own fixity, and protecting it from the fire, so when the fire has burnt up all the impurities, that which is left is, of course, pure gold or silver, according to the quality of the Medicine -- which from that time forward is (like all other gold and silver) capable of resisting the most searching ordeal. So you see we do not, as is sometimes said, profess to create gold and silver, but only to find an agent which -- on account of its homogeneity and spirituality -- is capable of entering into an intimate (atomic) and maturing union with the Mercury of the base metals. And we contend that our Elixir is calculated, by the intense degree of its fixity and colour, to impart these qualities to any homogeneous substance which does not possess them.

#### CHAPTER IV

##### **Of the Seed of Gold; and whether other Metals have Seed**

Seed is the means of generic propagation given to all perfect things here below; it is the perfection of each body; and anybody that has no seed must be regarded as imperfect. Hence there can be no doubt that there is such a thing as metallic seed. If metals have seed, they certainly do not lose it in coagulation, which is the effect of perfection (or rather of perfect conditions). Now, in all seed-bearing things maturity means the perfect development of the seeds, and it stands to reason that metallic seed is therefore most certainly not destroyed by coagulation (the maturing process). If it be asked whether all metals have seed, my answer is, that the seed of all metals is the same; but that in some it is found nearer to, and in some further from the surface. All metallic seed is the seed of gold; for gold is the intention of Nature in regard to all metals. If the base metals are not gold, it is only through some accidental hindrance; they are all potentially gold. But, of course, this seed of gold is most easily obtainable from well-matured gold itself. Hence it would be lost labour to endeavour to obtain it from tin or lead by some laborious process, when it may be more readily obtained from gold itself. Remember that I am now speaking of metallic seed, and not of Mercury. Lead is to be multiplied, not in lead, but only in gold; for only when it attains its maturity as gold can its seed become fruitful. It may be admitted that silver has its own seed, as there is a white (as well as a red) multiplicative Tincture. Still, the White Tincture is really contained in the Red; and the seed of silver is nothing but a modification of that of gold. The whiteness of silver is the first degree of perfection, the yellowness of gold is the second, or highest degree. For the mother of our Stone (the silver of the Sages) is white, and imparts its whiteness to our gold, whence the offspring of these two parents first becomes white, like its mother, and then red with the royal blood of its father.

#### CHAPTER V

##### **Of the Virtue of Golden Seed, and where it is most readily found**

In order that we may obtain this means of perfecting imperfect metals, we must remember that our Arcanum is gold exalted to the highest degree of perfection to which the combined action of Nature and Art can develop it. In gold, Nature has reached the term of her efforts; but the seed of gold is something more perfect still, and in cultivating it

we must, therefore, call in the aid of Art. The seed of metals is hidden out of sight still more completely than that of animals; nevertheless, it is within the compass of our Art to extract it. The seed of animals and vegetables is something separate, and may be cut out, or otherwise separately exhibited; but metallic seed is diffused throughout the metal, and contained in all its smallest parts, neither can it be discerned from its body: its extraction is therefore a task which may well tax the ingenuity of the most experienced philosopher; the virtues of the whole metal have to be intensified, so as to convert it into the sperm of our seed, which, by circulation, receives the virtues of superiors and inferiors, then next becomes wholly form, or heavenly virtue, which can communicate this to others related to it by homogeneity of matter. In respect of the Stone, the whole of gold is its substance. The place in which the seed resides is -- approximately speaking -- water; for, to speak properly and exactly, the seed is the smallest part of the metal, and is invisible; but as this invisible presence is diffused throughout the water of its kind, and exerts its virtue therein, nothing being visible to the eye but water, we are left to conclude from rational induction that this inward agent (which is, properly speaking, the seed) is really there. Hence we call the whole of the water seed, just as we call the whole of the grain seed, though the germ of life is only a smallest particle of the grain. But the seminal life is not distinct from the remaining substance of metals; rather, it is inseparably mingled with the smallest parts of the body. Roughly speaking, however, we describe the whole of our golden water as the seed of gold, because this seminal virtue pervades it in a most subtle manner. This seminal virtue the ancient Sages called the hidden ferment, the poison, or the invisible fire; again, they said that it was fire, or that fire resided in the water; they distinguished between soul and spirit, of which the former is the medium, the latter the active virtue. If anyone wonders that we describe water as the seat of the seed, or the seminal spirit, let him remember that in the beginning the Spirit of God moved on the face of the waters, i.e., penetrated them with His heavenly quickening power. Thus, from the very first day of Creation, water has been the source and element of all things. For water alone contains the seeds of all things; yet in vegetables they are put forth in crude air; in animals they are preserved in the kidneys; while in minerals they are diffused throughout the whole substance; nevertheless, seed can never leave its original seat (i.e., water). Things are preserved by that from which they derive their origin; for the cause of their origin being removed, the things which are the effect must also cease to exist; hence the multiplication and nutrition of all things is in water and through water. Vegetables are generated and nourished by the aqueous Teffas of the earth; animals by the liquid chyle; metals by the mercurial liquid. Animals preserve their seed in their kidneys, and in due time project it into the proper womb, where it is first moulded into a tender and very compacted foetus; this fetus is nourished by the liquid female menstruum, and thus grows until the time comes for it to be born. Then it is nourished with milk until it can bear stronger food; but this solid food does not become real nutriment until the stomach has converted it into a liquid chyle (as, for instance, bones in the stomach of the dog). In the same way the metals keep their perfect seed where it cannot be seen; but even there it is preserved in water. Thence the Artist extracts it, puts it into its own proper womb, where it is cherished and grows, until (by means of corruption) it attains to its glorification. This is a most difficult operation, because the Metals, in which the seed is hidden, are so firmly and tightly compacted, and will not yield to violence, but only to a gentle and exquisitely subtle chemical process. Then I say to you, that there is a womb into which the gold (if placed therein) will, of its own accord, emit its seed, until it is debilitated and dies, and by its death is renewed into a most glorious King, who thenceforward receives power to deliver all his brethren from the fear of death.

## CHAPTER VI

### Of the Mode and Means of Extracting this Seed

That the most beautiful things are the most difficult to produce is the experience of all mankind; and it is not to be wondered at, therefore, that the most glorious of sublunary operations is attended with a very great amount of difficulty. If any student of this Art is afraid of hard work, let him stop with his foot upon the threshold. When, indeed, the Father of Lights has entrusted the Key of the Art to any man, that which remains to be done is mere child's play; his eyes are ravished with the sight of the most glorious signs, until the time of harvest arrives. Without this, error and vexation will be the result. Therefore the wise man, before commencing the work, will be chiefly solicitous of knowing it by its marks. Let the sons of knowledge learn that the great object of our Art is the manifestation of the hidden seed of gold, which can be effected only by full and perfect volatilisation of that which is fixed, and the subsequent corruption of its particular form. To break up gold in this way is the most profound secret in the world. It is not brought about by corrosive depravation of the metal, nor by the usual method of dissolution, but by our philosophical solution of the metal into mercurial water, by means of a previous mercurial calcination (made by means of the agent), which is produced through the subtle rotation and conversion of the elements; this calcination, again, is a mortification of our homogeneous liquid with the dry element belonging to it; afterwards the dry is so far revived by means of this same liquid, that the perfectly matured virtue, extracted from the substance by the solvent, is the cause of this calcination and solution. Here, then, there is no room for the action of a corrosive. Gold, which is the most solid, strong, fire-proof, and fixed of all substances, is to be volatilised, and

no mere corrosive will accomplish such a perfect change of nature. The mighty agent required for this purpose must be homogeneous, amicable, and spiritual, i.e., it must be akin to the body (of gold), and yet strong enough to overcome it; and penetrate to its very core, still leaving each smallest part of the gold true gold. Gold does not easily give up its nature, and will fight for its life, but our agent is strong enough to overcome and kill it, and then it also has power to restore it to life, and to change the lifeless remains into a new pure body.

#### CHAPTER VII

##### **Of the First Agent or Womb, into which our Seed should be emitted and where it is matured**

There remains to be found an Agent, by means of which the aforesaid operation may be performed. For this purpose we require a homogeneous water. For we have seen that the seed Of gold is concealed, and can remain effectual only in water, and this water must be homogeneous with the body, or else it could not penetrate all the thick integuments by means of which this seed is secured. For like generates like, that is to say, every agent that exercises a generative action upon anything, transmutes it (as far as possible) into its own nature. The Agent then must be akin to the body which is to be dissolved, and, moreover, perfectly pure from all dross or alloy. Again, whereas gold is fixed and solid, the Agent must be highly volatile and spiritual; gold is thick and gross, our Agent is subtle gold is dead our Agent is living and life-giving: in short, our Agent should have all those qualities which gold has not, and which it is to impart to the gold. Hence we conclude that Mercury alone is the true Key of our Art; for it is in truth the dry water described by the Sages, which, though liquid, does not wet the hands, nor anything else that does not belong to the unity of its substance. Mercury is our doorkeeper, our balm, our honey, oil, urine, may-dew, mother, egg, secret furnace, oven, true fire, venomous Dragon, Theriac, ardent wine, Green Lion, Bird of Hermes, Goose of Hermogenes, two-edged sword in the hand of the (Cherub that guards the Tree of Life, &c., &c.; it is our true, secret vessel, and the Garden of the Sages, in which our Sun rises and sets. It is our Royal Mineral, our triumphant vegetable Saturnia, and the magic rod of Hermes, by means of which he assumes any shape he likes. It is of this water that the Sage uses the words: "Let Alchemists boast as much as they like, but without this water the transmutation of metals is impossible. In Nature it is not such as we use it in our Art; it is a most common thing, and yet the most precious treasure of all the world... Therefore, Son of Knowledge, pay diligent heed to my words: Take that which in itself is most impure, the strumpet woman, purge it radically of all its uncleanness, and extract from it that which is most pure, namely, our menstruum (solvent), the Royal Diadem." Behold, I have told you in a few words that which ennobles the Sage, delivers him from error, and leads him to the most beautiful meadow of delights... The Arcanum which we seek is nothing but gold exalted to its highest degree of perfection, through the operation of Nature assisted by our Art. When the sperm hidden in the body of gold is brought out by means of our Art, it appears under the form of Mercury, whence it is exalted into the quintessence which is first white, and then, by means of continuous coction becomes red. All this is the work of our homogeneous Agent our Mercurial Ponticum, which is pure crystalline without transparency, liquid without humectation, and, in short, the true Divine water, which is not found above-ground, but is prepared by the hand of the Sage, with the co-operation of Nature, which we know, have seen, have made, and still possess which also we desire to make known to the true students of our Art, while it is our wish to hide it only from the unworthy.

#### CHAPTER VIII

##### **Concerning the Genealogy of the Mercury of the Sages, its Origin, Birth, and the Signs which precede and accompany it**

Some boastful and arrogant sophists, who have read in books that our Mercury is not common Mercury, and who know that it is called by different names, do not blush to come forward as pretenders to a knowledge of this Art, and take upon themselves to describe this solvent as diaphanous and limpid, or as a metallic gum which is permiscible with metals, though they do not in reality know anything whatsoever about it. The same may be said of those who would extract our Mercury from herbs or other still more fantastic substances. These gentry know not why the Sages do not use Mercury such as is sold by apothecaries as their substance. They are aware of the fact, but are unacquainted with its causes; and the consequence is the idea which they have that anything which changes the nature of common Mercury, will convert it into that of the Sages. But in regard to these foolish persons, I have already expressed our opinion... All metals, as I demonstrated in the second chapter, have the same substantial principle, viz., Mercury. From this proposition it follows that the substance of common Mercury is homogeneous with that of all the other metals, and if the Mercury of the Sages be the homogeneous metallic water, it can differ from common Mercury only in respect of its purity and heat. The first substance of common Mercury is that of all other metals, viz., our Mercury. So long as it remains in the veins of the earth, in a place perfectly adapted to its generation, and is sheltered from crude air, it retains its inward movement and heat, which are the cause of all metallic development. But if it be marred by any accident, or if the place become unfit for it, the inward movement is stopped, and the germinal life chilled like that of an egg which a hen has left after sitting on it for some time. This is the reason why those who have attempted to digest common Mercury by means of artificial heat have failed as

ludicrously as any one who should endeavour to incubate artificially an addled egg. The difference between the egg and the metal is that our Art is capable of making good the damage, but not by artificial means. We have a crude, undigested, frigid, unmaturing metallic mass, which wants the form of our Mercury, for which it must exchange its own, if it is to become that which we seek. With this end in view, its deficiencies are twofold; its nature is clogged with superfluous foreign matter, and it does not possess the requisite spiritual virtue. Its superfluities consist of earthy leprosy, and aqueous dropsy. Its deficiency is one of true sulphureous heat, by means of which it would be enabled to purge off these superfluities. Water, indeed, is the womb, but no womb can receive a vital germ without warmth. Supplement your (common) Mercury, therefore, with the inward fire which it needs, and it will soon get rid of all superfluous dross. If you can do this, you have accomplished the great feat of the Sages. Jupiter has recovered his empire; the black clouds of Saturn are dispersed, and the sparkling fountain wells forth clear and pure. This substance will dissolve gold by means of a true philosophical solution, which is as different as can be from that foolish use of corrosives which only destroy the metallic nature. This Mercury (with) gold and silver naturally produces the Arcanum, or potable gold, as all adepts know and can testify.

Here I conclude this Tract, as all that remains to be said is set forth in a special (the next) Treatise.

# Philalethes - Brief Guide to the Celestial Ruby

[Back to Three Treatises.](#)

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## Concerning the Philosopher's Stone and its Grand Arcanum

The Philosopher's Stone is a certain heavenly, spiritual, penetrative, and fixed substance, which brings all metals to the perfection of gold or silver (according to the quality of the Medicine), and that by natural methods, which yet in their effects transcend Nature.

It is prepared from one substance, with which the art of chemistry is conversant, to which nothing is added, from which nothing is taken away, except that its superfluities are removed. No one will question the utility of our Art, if he believes that it enables us to transmute base metals into gold. That base metals are capable of such transmutation is clear; Nature has destined them all to become gold, but they have not been perfectly matured. If, then, that which hinders their perfect digestion be removed, they will all become gold; for crude, cold, and moist Mercury is the common first substance of gold as well as of the other metals. Hence all other metals may be perfected into gold, by the aid of our Divine Magistery, which, being projected upon imperfect metals, has power to quicken the maturing process by as much as itself exceeds the standard maturity of gold. How patent, then, must the spiritual nature of our Stone be, which can effect more in one hour by a bare projection than Nature in the course of ages. If that substance which Nature supplies be taken in hand by Art, dissolved, coagulated, and digested, its perfection is increased from a monadic to a denary virtue; by repeating the same process, it is increased a hundred-fold, and then a thousand-fold, etc. This wonderful Medicine penetrates each smallest part of the base metals (in the proportion of 1::1,000) and tinges them through and through with its own noble nature: your arithmetic will fail sooner than its all-prevailing power. Each smallest part that is pervaded with the vitalizing power of the Elixir in its turn tinges that part which is nearest to it until the whole mass is leavened with its marvellous influence, and brought to the perfection of gold. This is done in a very short time, on account of the spiritual nature of the agent; it is the true metallic fire, and as a common fire warms even those parts of any object which are not in immediate contact with the fire, so this Elixir penetrates dissolved and melted metals in a moment of time—just in the same way as the virtue of leaven or yeast is brought to bear even upon those parts of the meal which it never reaches. A reproach is sometimes levelled at our Art, as though it claimed the power of creating gold; every attentive reader; of our former tract will know that it only arrogates to itself the power of developing, through the removal of all defects and superfluities, the golden nature, which the baser metals possess in common with that highly-digested metallic substance.

Listen, then, while I make known to you the Grand Arcanum of this wonder-working Stone, which at the same time is not a stone, which exists in every man, and may be found in its own place at all times. The knowledge which I declare is not intended for the unworthy, and will not be understood by them. But to you who are earnest students of Nature God will, at His own time, reveal this glorious secret.

I have shewn that the transmutation of metals is not a chimerical dream, but a sober possibility of Nature, who is perfectly capable of accomplishing it without the aid of magic and that this possibility of metallic transmutation is

founded upon the fact that all metals derive their origin from the same source as gold, and have only been hindered from attaining the same degree of maturity by certain impurities, which our Magistry is able to remove. Let me tell you, then, what is the nature of this grand arcanum, which the Sages have called the Philosopher's Stone, but which is in every man, in every thing, at every season of the year, if it be sought in the right place.

It must consist of the elements, for they are the universal substance of all things, and as it is of a nature homogeneous with that of gold, it must be that which contains the qualities of all elements in such a combination as to render it incapable of being destroyed by fire. It follows, then, that you must look for the substance of our Stone in the precious metals, since the required combination of elements is not found anywhere else. Those foolish sophists who seek it outside the domain of metals will never arrive at any satisfactory conclusion. For there is only one true principle, and nothing heterogeneous must be introduced into our Magistry.

For as a lion is always born of a lion, and a man of a man, so all things owe their birth to that which they are like; that which is combustible is derived from that which is combustible, that which is indestructible from that which is indestructible. Nor must we expect to find the principle which imparts the qualities of gold anywhere but in gold itself. If, indeed, we were able to create the sperm of things, we might hope to evolve this metallic principle from plants or animals which do not contain it; but that is the privilege of God alone. We must be content to dispose and develop the sperm which is made ready to our hands—new things we are unable to produce, and even if we could, our artificial seed would be no better than that which Nature has provided. If any one calling himself a Sage cannot use the things which are already created, it does not seem likely that he will be able to create new things out of heterogeneous substances—the seeds of metals out of herbs or animals.

Thus, you see that the Stone which is to be the transformer of metals into gold must be sought in the precious metals, in which it is enclosed and contained.

But why is it called a Stone, though it is not a stone; and how is it to be found? The Sages describe it as being a stone and not a stone; and the vulgar, who cannot imagine how so wonderful a thing should be produced except by art-magics decry our science as impious, wicked, and diabolical. Some silly persons clamour for an Act making the profession or practice of this Art punishable by statute law. Now, one can hardly be angry with the illiterate and ignorant persons who raise this cry; but when it is taken up by men of exalted station and profound learning, one hardly knows what to say. These men I also reckon among the rude multitude, because they are deplorably ignorant of everything pertaining to our Art, and yet, forgetful of their dignity, they join in the hue and cry against it, like so many cowardly village curs. It is neither religious nor wise to judge that of which you know nothing; and yet that is exactly what these people do, who claim to be both Christians and scholars.

But let us return to the point from which we strayed. Some Alchemists who are in search of our Arcanum seek to prepare something of a solid nature, because they have heard the object of their search described as a Stone. Know, then, that it is called a stone, not because it is like a stone, but only because, by virtue of its fixed nature, it resists the action of fire as successfully as any stone. In species it is gold, more pure than the purest; it is fixed and incombustible like a stone, but its appearance is that of very fine powder, impalpable to the touch, sweet to the taste, fragrant to the smell, in potency a most penetrative spirit, apparently dry and yet unctuous, and easily capable of tinging a plate of metal. It is justly called the Father of all miracles, containing as it does all the elements in such a way that none predominates, but all form a certain fifth essence; it is thus well called our gentle metallic fire. It has no name of its own; yet there is nothing in the whole world whose name it might not with perfect propriety bear. If we say that its nature is spiritual, it would be no more than the truth; if we described it as corporeal, the expression would be equally correct; for it is subtle, penetrative, glorified, spiritual gold. It is the noblest of all created things after the rational soul, and has virtue to repair all defects both in animal and metallic bodies, by restoring them to the most exact and perfect temper; wherefore is it a spirit or quintessence.

But I must proceed to answer the second and more important part of my question. How is this Stone to be obtained? It does not exist in Nature, but has to be prepared by Art, in obedience to Nature's law. Its substance is in metals; but in form it differs widely from them, and in this sense the metals are not our Stone. For if we would elicit our Medicine from the precious metals, we must destroy the particular metallic form, without impairing its specific properties. The specific properties of the metal have their abode in its spiritual part, which resides in homogeneous water. Thus we must destroy the particular form of gold, and change it into its generic homogeneous water, in which the spirit of gold is preserved; this spirit afterwards restores the consistency of its water, and brings forth a new form (after the necessary putrefaction), a thousand times more perfect than the form of gold which it lost by being reincruded.

It is necessary, then, to reduce metallic bodies to their homogeneous water which does not wet the hands, that from this water there may be generated a new metallic species which is nobler by far than any existing metal, viz., our Celestial Ruby.

The whole process which we employ closely resembles that followed by Nature in the bowels of the earth, except that it is much shorter. Nature produces the metals out of cold and humid Mercury by assiduous digestion; our Art takes the same crude, cold, and humid Mercury, and conjoins with it mature gold, by a secret artifice; the mixture represents a new and far more potent Mercury, which, by digestion, becomes not common gold, but one far more noble, which can transmute imperfect metals into true gold.

Thus, you see that though our Stone is made of gold alone, yet it is not common gold. In order to elicit our gold from common gold, the latter must be dissolved in our mineral water which does not wet the hands; this water is Mercury extracted from the red servant, and it is capable of accomplishing our work without any further trouble to the Artist. It is that one true, natural, first-substance, to which nothing is added, from which nothing is subtracted, except certain superfluities, which, however, it will cast off without any aid by its own inherent vital action. The chief object of your perseverant efforts should be the discovery of this Mercury, or the albefaction of our red Laton; all the rest is mere child's play, as the Artist has only to look on while Nature gradually matures his substance.

But remember that our albification is by no means an easy task. Gold which has been thus whitened can never resume its old form, for, instead of being corporeal and fixed, it is now spiritual and volatile. Concentrate your whole mind, therefore, on the whitening of the Laton. It is easier to make gold than thus to destroy its form; he who so dissolves it may be said rather to coagulate it-for dissolution of the body and coagulation of the spirit are coincident in it.

Consider these signs, ye sons of knowledge. That which dissolves is spirit; that which coagulates is body. A body cannot enter a body so as to cause dissolution; but a spirit can enter it, attenuate and rarefy it; and as you seek water, you need water to bring it to light; for every Agent has a tendency to assimilate to itself that which it acts upon, and every natural effect is conformed to the nature of the efficient; hence water is necessary if you would extract water from earth.

When I speak of water, I do not mean aquafortis, royal water, or any other corrosive whatsoever, for these waters, instead of dissolving metals, only corrode, mar, and corrupt them, without destroying their old form, to which task they are insufficient, as they are not of a metallic nature. No, our water is the water Mercury, which dissolves homogeneous metallic bodies, and mingles with them in indissoluble union, abides with them, is digested with them, and together with them becomes that spiritual whole which we seek. For everything that dissolves a substance naturally (still preserving the specific properties of the thing dissolved) becomes one with it both materially and formally, coalesces with it, and is thickened by it, thus nourishing it; as we see in the case of a grain of wheat, which, when dissolved by the humid earthy vapour, thereby takes up that vapour as its radical moisture, and grows together with it into a plant. We may also observe that, every natural dissolution being a quickening of that which was dead, this quickening can take place only through some vital agent which is of the same essence with the dead thing; if we wish to quicken the (dead) grain of wheat, we can do this only by means of an earthy vapour, which, like the grain itself, is a product of the earth. For this reason common Mercury can have no quickening effect on gold, because it is not of the same essence with it. A grain of wheat sown in marshy soil, so far from being quickened into life, is, on the contrary, destroyed, because the aqueous humour of the soil is not of the same nature. In like manner, gold, if mixed with common Mercury, or with anything except its own essential humour, is not dissolved, because such waters are too cold, crude, and impure; for which reason, being utterly unlike gold, they cannot amalgamate with it, or attain with it to a far nobler degree of development. Our Mercury, indeed, is cold and unmaturing in comparison with gold; but it is pure, hot, and well-digested in respect of common Mercury, which resembles it only in whiteness and fluxibility. Our Mercury is, in fact, a pure water, clean, clear, bright, and resplendent, worthy of all admiration.

If you wish for a more particular description of our water I am impelled by motives of charity to tell you that it is living, fluxible, clear, nitid, as white as snow, hot, humid, airy, vaporous, and digestive, and that gold melts in it like ice in warm water; moreover, that in it is contained the whole regimen of fire, and the sulphur which exists but does not predominate in it. This water is the true Keeper of our Gates, the Bath of the King and of his Queen, which warms them incessantly, but is not taken of their substance, and is distinct from the whitening substance of the water, though the two are united and appear under the same flowing form and colour. It is our vessel, our fire, the abode of our furnace, by whose continuous and gentle warmth the whole substance is digested. If you know this water, it will be seen to contain all our fires, all our proportions of weight, all our regimens. It is Bernard of Trevisa's clear pellucid Fountain, in which our King is cleansed and strengthened to overcome all his foes. All you have to do is to find this water and to put into it the purified body; out of the two Nature will then produce our Stone.

This mineral water can be extracted only from those things which contain it; and that thing from which it is most easily obtained is difficult to discover, as is also the mode of its extraction. It dissolves gold without violence, is friendly to it washes away its impurities, and is white, warm, and clear Without our Mercury, Alchemy could not be a science, but only a vain and empty pretence. If you can obtain it, you have the key of the whole work, with which

you can open the most secret chambers of knowledge. Its nature is the same as that of gold, but its substance is different, and the preparation of it causes a great stench. Weigh well the possibilities of Nature; refrain from introducing any heterogeneous element into our Magistry, and do not blame me if you fail to understand my words. Our Stone is produced from one thing, and four mercurial substances, of which one is mature; the others pure, but crude, two of them being extracted in a wonderful manner from their ore by means of the third. The four are amalgamated by the intervention of a gentle fire, and there subjected to coction day by day, until they all become one by natural (not manual) conjunction.

Afterwards, the fire being changed, these volatile substances should be fixed and digested by means of heat which becomes a little more powerful every day (i.e., by means of fixed and incombustible Sulphur of the same genus) until the whole compound attains the same essence, fixity, and colour.

There are twelve degrees or phases of this our process, which I may briefly enumerate and describe as follows. The first is Calcination.

Calcination is the first purgation of the Stone, the drying up of its humours, through its natural heat, which is stirred into vital action by the external heat of water-whereby the compound is converted into a black powder, which is yet unctuous, and retains its radical humour.

This calcination is performed for the purpose of rendering the substance viscous, spongy, and more easily penetrable; for gold in itself is highly fixed, and difficult of solution even in our water; but through this calcination it becomes soft and white, and we observe in it two natures, the fixed and the volatile, which we liken to two serpents. In order that a full dissolution may be made, there is need of contrition, that calcination may afterwards produce a viscous state, when it will be fit for dissolution.

When the substances are first mixed, they are at enmity with each other, by reason of their contrary qualities, for there is the heat and dryness of the Sulphur fiercely contending with the cold and moisture of the Mercury. They can only be reconciled in a medium which partakes of both natures, and the medium in which heat and cold are reconciled is dryness which can co-exist with both. Thus cold and heat are brought to dwell peaceably together in the dryness of the earth, and dryness and moisture in the coldness of the water. This reconciliation of contrary qualities is the second great object of our calcination.

Its sufficient cause is the action of the inward heat upon the moisture, whereby everything that resists it is converted into a very fine powder; the moving and instrumental cause is the fire contrary to Nature, which, being hidden in our solvent water, battles with its moisture and digests it into a viscous or unctuous powder.

This operation takes place before our dissolution, because whenever bodies are dissolved, the spirits in their turn are congealed. Again, the woman must reign, before she is overcome by the man. The dominion of the woman is in the water, and if the man overcome her in the element in which both her qualities of coldness and moisture inhere, he will easily conquer her where she has only one quality.

Calcination, then, is the beginning of the work, and without it there can be neither peaceable commixtion nor proper union. The first dealbation reduces the substance to its two principles, sulphur and quicksilver, the first of which is fixed, while the other is volatile. They are compared to two serpents, the fixed substance to a serpent without, and the volatile substance to a serpent with, wings. One serpent holds in his mouth the tail of the other, to shew that they are indissolubly conjoined by community of birth and destiny, and that our Art is accomplished through the joint working of this Mercurial Sulphur, and sulphureous Mercury. Hence the whole compound is at this stage called Rebis, because there are two substances but only one essence. They are not really two, but one and the same thing the Sulphur is matured and well digested Mercury, the Mercury is crude and undigested Sulphur. It has already been said that in our Art we imitate Nature's method of producing metals in the bowels of the earth, except that our method is shorter and more subtle. In metallic veins only crude and frigid Mercury is found, in which the inward heat or dryness (i.e., Sulphur) can scarce make its influence felt. No digestive heat is found there, but in the course of ages an imperceptible motion changes this metallic principle. In the course of centuries, however, this imperceptible digestive heat changes the Mercury into what is then called fixed Sulphur, though before it was denominated Mercury.

But in our Art, we have something besides crude and frigid Mercury, viz., mature gold, with its manifold active qualities. These are united to the passive qualities of our Mercury; and so one aids and perfects the other, and as we have two fires, instead of the one slow inward fire of Mercury, the operation is more expeditious, and something far nobler than common gold is produced.

Thus you see that in our Art we have two Sulphurs and two Mercuries (i.e., Sulphur, and Mercury of Mercury, and Sulphur and Mercury of gold), but their only difference consists in degrees of perfection and maturity. Now, the perfect body of gold is reduced to its (two) first principles by means of our Divine water which does not wet the hands (viz., Mercury and Sulphur). This operation for a time gives the ascendancy to the female agent; but this being unnatural, the male agent soon reasserts itself, and by means of its heat dries up the moisture of the female agent,

and-through calcination-converts it all into a most subtle and viscous powder, which powder is then changed by dissolution into a water, in which the spirits of the solvent and the thing dissolved, the male and the female principles, are mingled. But the inward heat, which has once been roused into action, still continues to work, separating the subtle (which floats on the surface) from the gross (which sinks to the bottom), until the man has gained the upper hand, the inseparable union takes place, and the male impregnates the female; the female brings forth a nebulous vapour, in which they are putrefied and decay, and from which both arise with a glorious body, no longer two, but only one by inseparable conjunction. This new birth is then coagulated, sublimed, nourished, and exalted to the highest degree of perfection, and may afterwards be indefinitely multiplied by fermentation, and used both for projection and as an Universal Medicine. We see, then, that these black and fetid ashes are not to be despised, since they contain the Diadem of our King; your substance will never be white, if it has not first been black. It is by means of putrefaction and decay that it attains the glorified body of its resurrection. Therefore, you should honour the tomb of our King, for unless you do so, you will never behold him coming in his glory.

A great many students make a mistake at the very outset by performing this calcination on a wrong substance-borax, or alum, or ink, or vitriol, or arsenic, or seeds, or plants, or wine, vinegar, urine, hair, blood, gum, resin, etc; or they choose a false method, and corrode instead of calcining the metallic bodies on which they operate. Calcination can take place only by means of the inward heat of the body, assisted by friendly outward warmth; but calcination by means of a heterogeneous agent can only destroy the metallic nature, in so far as it has any effect at all. Every calcination of gold, which is not succeeded by a spontaneous dissolution, without laying on of hands, is also fallacious.

The true calcination is by means of Mercury, which (being added to gold in due proportions) softens and dissolves the gold, and, by its inward heat, united to outward heat, stirs into action the native heat of the gold, and thus causes it to dry up its humidity into that fine, viscous, black powder. 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-and all this philosophically, not vulgarly.

The outward signs of the calcination are as follows:-When the gold has become saturated with water, and the fire of the Mercury has called into play the heat of the bath, the water which was so brilliant begins to grow dim, then visibly swells and bubbles, until the whole becomes a fatty and viscous powder, which, however, still retains its radical humour. For when the heat first begins to operate, the cold and the moist seek refuge by rising to the top; thence they descend in liquid form and assimilate as much of the substance as they can to themselves; thus the powder is converted into a glutinous water. For between the different processes of our Art, there exists such a concatenation that not one can be produced or understood without the rest. In order to hide our meaning from the unworthy, we speak of several operations; but all these-the whole progress of the substance from black to white and red-should be philosophically understood as one operation, one thing, one successive disposition to black, white, and red.

The following rules should be observed if you wish to bring about true calcination:- In the first place, you must procure our Mercury; common Mercury will produce no effect if you operate on it till doomsday.

Secondly, the external fire of the furnace should be neither too violent (in order that the equilibrium of chemical forces in the substance may not be disturbed), nor yet too gentle, so that the action of the inward fire may not languish for want of outward heat. It should be just such as to keep up an equable vital warmth.

In the third place, the Laton should receive neither too much nor too little to drink. If it receive too much, it will not be able to give it out, and a nebulous tempest will arise; if too little, it will be burnt to cinders. The activity of the Sulphur must dry up the superfluous humour of the Mercury; therefore, the active (sulphur) must not be swamped with too much sperm; nor must the moisture be choked with too much earth. The proportions should be between two or three parts of water to one of gold; but the larger the quantities of both substances, the more perfect will the calcination and dissolution be. The chief mistake against which you must guard is the swamping of your earth with water. For the earth contains the fire, which is the principal digestive in our Art.

In the fourth place, you should take care to seal up your vessel properly, to prevent the spirit from evaporating. Consider how carefully Nature has closed up the female womb to prevent anything from escaping or entering that might prove hurtful to the young life; and quite as much (if not more) care is required in our Magistry. For when the embryo is being formed, great winds arise, which must not be allowed to escape-or else our labour will have been all in vain.

The fifth requisite in our work is patience. You must not yield to despondency, or attempt to hasten the chemical process of dissolution. For if you do so by means of violent heat, the substance will be prematurely parched up into a red powder, and the active vital principle in it will become passive, being knocked on the head, as it were, with a hammer. But our true calcination preserves the radical humour in the body dissolved, and converts it into an unctuous black powder. Patience is, therefore, the great cardinal virtue in Alchemy. It must not be supposed that the



signs and colours which I describe appear on the first day, or even within the first week: Bernard of Trevisa tells us that he waited in an anguish of expectation for forty days, and then returned and saw clouds and mists. You need the patience of the husbandman, who, after committing the seed to the earth, does not disturb the soil every day to see whether it is growing... As soon as you have prepared your substance i.e., mixed mature yellow sulphur with its crude white sulphur, put them in a vessel and let them stand undisturbed; at the end of twenty-four hours, the Mercury, which is attempting to rouse the latent fire of the sulphur, will begin to effervesce and send up bubbles. But little variation of colour shall appear until the object of the Mercury has been accomplished, and the Royal Bath prepared; at first it is the Mercury alone that is at work. When, however, the Bath has been made hot (i.e., the inward warmth of the gold roused) the greater part of our work is over, and we shall be easily able to distinguish the various operations. The first colour which appears after the silver colour of the amalgamated body, is not perfect blackness, but only a darkish white; the blackness becomes more pronounced day by day, until the substance assumes a brilliant black colour. This black is a sign that the dissolution is accomplished, which does not come about in one hour, but gradually, by a continuous process; for the Tincture which comes out of the Sun and Moon appears black to the eyes, but is insensibly and imperceptibly extracted. When the whole of the Tincture has been extracted from the body that is to be dissolved, the blackness is complete. The more you digest the substance at first, the more you subtilize the gross, and blacken the compound. There are four principal colours, the first of which is blackness; and it is of all colours the most tardy in making its appearance. But as soon as the highest degree of intense blackness has been reached (there being no idle intervals in our work), that colour begins little by little to yield to another. The time during which this blackness is developed is very long, and so is the time during which it disappears; but it is only for one moment that the blackness neither increases nor decreases: for things find rest only in that which is the end of their being, but blackness is not the end of our substance.

The advent of the blackness is like the coming of the night, which is preceded by a long twilight-when the last ray of light has faded away, the blackness of night has come; only our work is more tedious, and the change is, therefore, still less perceptible.

It may be objected that the black tincture begins to be extracted as soon as the inward heat is roused, and that, therefore, the colour which appears must be, from the very first, an intense black. My answer is that the Tincture which is extracted is, as a matter of fact, not black, but of a dazzling white; and that the blackness is produced gradually, through the action of the water on the body, out of which it draws the soul (the tincture), thus giving the body up to decomposition. It is this putrefaction (the result of the mutual action of the Sulphur and Mercury) which imparts to the Tincture its black colour; in itself the Tincture is brilliantly white. How long, then, will you have to wait till perfect blackness appears? Flamellus tells us that this intense blackness comes at the end of about forty days. Ripley advises us to let the mingled substances remain together for six weeks, until the conception has taken place, during which time the fire must be very gentle. And Bernard (of Trevisa) suggests the same thing, when he says in his parable: "The King doffs his glorious robes, and gives them to Saturn, who clothes him in a garment of black silk, which he retains for forty days." Of course, the blackness which is here spoken of is not equally intense all the time, as you will understand from what has been said above.

In the course of this change from white to black, the substance naturally passes through a variety of intermediate colours; but these colours (being more or less accidental) are not invariably the same, and depend very much on the original proportion in which the two substances are combined. In the second stage, during which the substance changes from black to white, it is already far purer, the colours are more lucid, and more to be depended upon. In the two phases there are intermediate colours; but in the first they are more dingy and obscure than in the second, and very much less numerous. In the progress of the substance from blackness to whiteness (i.e., the second phase of our Magistery), the most beautiful colours are seen in a variety such as eclipses the glory of the rainbow; before the perfection of blackness is reached, there are also some transition colours, such as black, azure, and yellow-and the meaning of these colours is that your substance is not yet completely decayed; while the body is dying, the colours are seen, until black night shrouds the whole horizon in pitchy gloom. But when the process of resurrection begins (in the second phase) the hues are more numerous and splendid, because the body is now beginning to be glorified, and has become pure and spiritual.

But in what order do the colours of which we speak appear? To this question no definite answer can be given, because in this first phase there are so much uncertainty and variation. But the colours will be the clearer and more distinct, the purer your water of life is. The four principal colours (white, black, white red), always follow in the same order; but the order of the intermediate colours cannot be so certainly determined, and you ought to be content if within the first 40 days you get the black colour. There is only one caution you should bear in mind, in regard to this point: if a reddish colour appears before the black (especially if the substance begins to look dry and powdery at the same time), you may be almost sure that you have marred your substance by too violent a fire. You should be

very careful, then, about the regulation of your fire; if the fire be just hot enough, but not too hot, the inward chemical action of our water will do the rest.

Our Solution, then, is the reducing of our Stone to its first matter, the manifestation of its essential liquid, and the extraction of natures from their profundity, which is finished by bringing them into a mineral water; nor is this operation easy: those who have tried can bear out the truth of my words.

## Philalethes - Fount of Chemical Truth

[Back to Three Treatises.](#)

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Our Magistry consists of three parts: the first deals with the essential and substantial composition of our Stone; the second describes their manner of combination; the third the mode of chemical procedure. Our substances are "red ore," or matured Sulphur, and water, undigested Mercury, or "white ore." To these a vessel is added, a furnace, and a triple fire. In discussing their manner of combination, we have to consider their weight and the regimen. The weight is twofold, and so is the regimen: between them they produce the following processes -- Calcination, Dissolution, Separation, Conjunction, Putrefaction, Distillation, Coagulation, Sublimation, Fixation, and Exaltation. The first two produce the black, viscous powder, by means of the "unnatural fire," a temperate, incomburent, and altering ignition. There is then a further change into a mineral water. The three operations which follow are the result of the first and third fires, namely, natural and contra-natural, and "circulate" the substance, until the gross is separated from the subtle, and the whole is evenly tempered, the separated elements being then recombined, impregnated, and putrefied.

The five last operations are the result of natural fire which increases and gets stronger from day to day, purifying the putrefied substance of its dross, by continual ascensions and descents. This process is therefore called distillation, volatilization, ablution, imbibition, humectation of the earth, and is continued until the dryness gradually thickens the substances, and, finally, under the influence of coction or continued sublimation, induces fixation, the terminal point of which is exaltation, an exaltation which is not local, from the bottom to the surface, but qualitative, from vileness to the highest excellence.

These operations are sometimes called regimens; but there are only two kinds of fire, the natural and the non-natural, the latter being employed to call out the activity of the former. Putrefaction precedes regeneration, and is caused by the strife of the two fires. That part of the work which is subsequent to putrefaction and conjunction, when the Sulphur and the water have become one, and also receive congelation, is effected by the natural fire alone. The substances are our body (commonly styled Lemnian earth) and our water (our true rain water). Our water is the life of all things, and if you can by much toil obtain it, you will have both silver and gold. It is the water of Saltpetre, and outwardly resembles Mercury, while inwardly at its heart there burns purest infernal fire. Do not be deceived with common quicksilver, but gather that Mercury which the returning Sun, in the month of March, diffuses everywhere, till the month of October, when it is ripe.

Know that our Mercury is before the eyes of all men, though it is known to few. When it is prepared, its splendour is most admirable; but the sight is vouchsafed to none, save the sons of knowledge. Do not despise it, therefore, when you see it in sordid guise; for if you do, you will never accomplish our Magistry -- and if you can change its countenance, the transformation will be glorious. For our water is a most pure virgin, and is loved of many, but meets all her wooers in foul garments, in order that she may be able to distinguish the worthy from the unworthy. Our beautiful maiden abounds in inward hidden graces; unlike the immodest woman who meets her lovers in splendid garments. To those who do not despise her foul exterior, she then appears in all her beauty, and brings them an infinite dower of riches and health. Our Queen is pure above measure, and her splendour like that of a celestial being -- and so indeed she is called by the Sages, who also style her their quintessence. Her brilliancy is such as baffles imagination, and, if you would have any idea of it, you must see it with your own eyes. Our water is serene, crystalline, pure, and beautiful- though it can assume its true form only through the aid of our Art. In that form it is our sea, our hidden fountain, from which gold derives its birth by natural descent; yet it is also stronger than gold, and overcomes it, wherefore gold is united to it, and is washed in it, and the two together grow up into a strong hero, whom neither Pope nor Emperor can buy for a price. Hence you should, above all things, seek this water, by means of which (with the solitary addition of a clean and perfect body) the Stone may be prepared.

But it requires profound study to become acquainted with all the secrets of our sea, and with its ebb and flow. It took me 18 months, after I had discovered the spring of our water, to find the method of making it well forth, because I did not know the meaning of the fiery furnace of the Sages. When I discovered it, indeed, the sight which I beheld richly rewarded me for all my pains. I was then suddenly, as by a flash of inspiration, enabled to understand all the

secret words and enigmas of the Sages. Our water is the fire which causes both death, and, through death, a more glorious life. Whoever discovers it has reached the autumn of his Magistry, as Nature will then (when the pure body has been put into it) perform all the other processes, and carry the substance onward to perfection through all the different regimens. This water, though one, is not simple, but compounded of two things: the vessel and the fire of the Sages. and the bond which holds the two together. So when we speak of our vessel, and our fire, we mean by both expressions, our water; nor is our furnace anything diverse or distinct from our water. There is then one vessel, one furnace, one fire, and all these make up one water. The fire digests, the vessel whitens and penetrates, the furnace is the: bond which comprises and encloses all, and all these three are our Mercury. There are many kinds of fire (and of water) in our Magistry, but all these only represent different aspects of our Mercury.

There is only one thing in the whole world from which our Mercury can be obtained. It is like gold in essence, but different in substance, and if you change its elements you will have what you seek. Join heaven to earth in the fire of love, and you will see in the middle of the firmament the bird of Hermes. Do not confound the natures, but separate and re-combine them, and you will reign in honour all your life.

In the South-west there is a high mountain (very near the Sun), one of seven, and the second in height This mountain is of a very hot temperature (because it is not far from the Sun), and in this mountain is enclosed a vapour or spirit, whose services are indispensable for our work. But it does not ascend, unless it is quickened, nor is it quickened unless you dig knee-deep on the summit of the mountain. If you do this, a subtle exhalation (or spirit) ascends, and is congealed by the air into drops of beautifully limpid water -- which is our water, our fire, our vessel, and our furnace; not common Mercury, but the hot and moist liquid of most pure Salt, which we call Mercury, because in comparison with the Sun, it is immature and cold. If the Almighty had not created this Mercury, the transmutation of metals would be impossible, because gold does not tinge unless it be first tinged itself. Our Mercury is the beloved spouse of gold, and changes its body into a purely spiritual substance; gold loves it so, that for very love he dies, and is revived by his spouse, and she is impregnated by him, and conceives, and bears a most beautiful royal son. The whole knowledge of our Art consists in the discovery of this our sea; any Alchemist who is ignorant of it, is simply wasting his money. Our sea is derived from the mountain of which I told you above. The exhalation or white smoke which ascends there, will accomplish our whole Magistry. There is another secret which you should know if you wish to see your hope fulfilled, viz., how you are to dig a hole in the mountain, as its surface is impenetrable to ordinary tools, its dryness being such that it has become harder than a flint. But in the places of Saturn a small herb is found, called Saturnia, whose twigs appear dry, but in whose roots there is abundance of juice. This herb you should carefully take up with the roots, and carry with you to the foot of the mountain, and, with the help of fire, bury it beneath the mountain; its virtue will at once penetrate the whole mountain, and soften its earth. Then you may ascend to the summit, easily dig a hole knee deep, and pour in so much dry and viscous water, that it penetrates to where the herb lies buried, and makes it ascend as a fume, which carries upward with it the spirit of the mountain. This spirit is the strength of fire mingling with water, and dwelling in it. The spirit of Saturnia is the whitening fume, the vapour of the mountain is fire, and all these things are fire. Thus you obtain Saturnia, the royal plant and mineral herb, which together with fat flesh makes such a soup as to eclipse the richest banquets in the world. Here is an enigmatic description of our water, which should in course of time and study, become plain to the diligent enquirer. There is the King (gold), and the water which is the King's Bath; our water is the vessel, inasmuch as our King is enclosed in it, and the furnace, inasmuch as our fire is enclosed in it, and our fire, inasmuch as the virtue or spirit of the mountain dwells in it, and the woman, inasmuch as it receives the vapour of the plant Saturnia; and as the dear friend of the Sun penetrates, whitens, and softens it, and causes it to emit its sperm. Then the fiery virtue which is in the water, begins to act on our body, wasting and mortifying it, until at length the innate heat of the Sun is roused into activity. Our Stone is called a little world, because it contains within itself the active and the passive, the motor and the thing moved, the fixed and the volatile, the mature and the crude -- which, being homogeneous, help and perfect each other. We have already shewn that our object in adding matured Sulphur to crude Mercury (the same thing in different stages of development), is to shorten and accelerate the natural process. Gold is a hot and dry body, silver a frigid and humid one, Mercury the means of conveying tinctures. The body of the Sun is most highly digested, that of the Moon imperfect and immature, while Mercury is the bond by which these two contraries are united. Join the Moon to Mercury by means of proper heat, so that the two become one Mercury which retains its inward fire; then the Mercury will be freed from all dross and superfluities, and it will become transparent like the tears we shed, though not exactly perspicuous. If you then unite this purified Mercury to gold, in which is the Moon and fire, the hot and dry will love the-cold and humid, and they will unite on the bed of the fire of friendship; the man will dissolve over the woman, and the woman be coagulated over the man, till the spirit and the body become one by commixion. Continue the same operation (let the heaven descend to the earth) till the spirit puts on the body, and both are fixed together. Then our Stone will have obtained its royal virtue. For Mercury is the water of all metals, and they are digested in it. When vegetables are boiled in ordinary water, which is naturally frigid and

humid, it partakes of their qualities, and is yet separable from them; so the pure Mercury, which is in all metals and minerals, is perfectly separable from the dross and foreign matter which has become mixed up with them; yet the different minerals and metals qualify the Mercury in the same way as the water is qualified by the vegetables cooked in it. There are these two differences between the Mercury and the water, that the water is not coagulated and fixed with the vegetables as our water is with the metals; and that, while the colour of common water is changed by anything boiled in it, Mercury retains its own colour and fluxibility, though its essence is qualified. Therefore the Mercury is effectual in the dissolution of the metal, and the metal in the coagulation of the Mercury; and as, in the dissolution, the form and colour of the metal is latent in the form and colour of the Mercury, so, in coagulation, the form and colour of the Mercury is hidden in the form and colour of the metal; neither do the qualities of the metal in dissolution prevent the fluxibility of the Mercury, nor the qualities of Mercury in coagulation the fixity of the metal. Do you not here observe a wonderful harmony between Mercury and the metals? For their love is like that of mother and son, sister and brother, male and female. Hence they are calculated mutually to perfect each other, the water imparting to the body a spiritual and volatile nature, while the body gives to the water a corporeal substance. The reason that the colour of Mercury is not changed in coction by the dissolved body, is this: the earth and water in the Mercury are homogeneous, and so well tempered that neither can be separated from the other, and they are so well mixed that the whole substance exhibits (together with great fluxibility) so great a consistency as entirely to conceal the colours -- and only if a part of the Mercury is destroyed or marred by some deleterious chemical corrosive, are the colours seen. The relations of Mercury in respect of earth and water are these: in respect of water it is fluxible and liquid, in respect of earth it moistens nothing but what is of the same essence with it. These hints will enable you to detect any errors in your treatment of Mercury. Some obstruct or divide its homogeneity by unduly drying up its water; others corrupt the earth and render it diaphanous by disproportionate mixing. Mercury is the sperm of the metals; it contains in itself the Sulphur by which alone it is digested (through which Nature would in course of time have matured it into gold); nor would it be possible to convert Mercury into gold without it. This mature Sulphur, then, is radically mixed with the Mercury, and rapidly digests it, while itself is putrefied by the Mercury, and is revived again, not as common, but as spiritual, penetrative, and tinging gold, which has power to purify imperfect metals of all their dross, and to change them into its own nature. Thus you see that none of the Mercury should be destroyed, or violently dealt with; all you have to do is to add to it a mature body sprung from the same root, and mix the two in their smallest parts, by means of our cunning conjunction (which is performed, not by a manual, but by a purely natural process, of which the Artist does not even understand the cause). We must distinguish, however, between our transmutative conjunction, and a sort of conjunction practised by sophists which is merely a fusing together of the two substances, and leaves each exactly what it was before. In our operation the spirit of gold infuses itself into the spirit of Mercury, and their union becomes as inseparable as that of water mixed with water. The conjunction can take place only by means of the Moon or an imperfect body and fire; and this Moon is the sap of the water of life, which is hidden in Mercury, and is stirred up by fire; it is a spirit which enters the body, and compels it to retain its soul. We speak not of common Mercury (which lacks the spirit and fire), but of our Mercurial water -- though common Mercury may be made like it by the addition of that which it lacks. Our conjunction is the grand secret of our Art for earth is not inseparably united to water, but the union of water with water is indissoluble; hence our conjunction can take place only after dissolution, which dissolution takes place through the Moon and fire that are in the Mercury. For the Moon penetrates and whitens, and the fire mortifies and frets, while water combines both these properties, according to the philosophical dictum: "The fire which I shew you, is water," and, "Unless the bodies are subtilized by fire and water, nothing can be done in our Magistry." Thus everything, from beginning to end, is accomplished, not by sophistical operations, but by our Mercury, which, unless it be violently impeded, is kept to the right road by the necessity of arriving at a certain goal.

Some Alchemists fail because they put (common) gold with Mercury in a phial over the fire, and thus sow good seed in barren earth. But gold is not the substance of our Stone in its whole essence, nor yet Mercury. What we want for our work of generation is the seed of gold which is profoundly hidden in our metal. This seed must be received into its own proper womb, and there mingle with the female seed, in order that, being kindly fostered with heat, and fed with its proper aliment, it may become that part of gold which is of abundant use in our work. It is not the whole of a man that generates the infant, but only his seed, which is rightly disposed in the proper womb; and so only the seed of gold (and not the whole metal) is useful for our metallic generation. Gold is the Father of our Stone, the substance of our Stone is in gold, but gold is not the substance of our Stone; yet there is that in gold (the sperm) which, by right manipulation, may become our Stone. We extract from gold, by a cunning process, that which is its most highly matured virtue, and this is called, not common, dead, but our living gold. The difference between common gold and our gold, is that which exists between a Father and his seed; common gold is dead and useless, as far as our work is concerned, until it emits its living seed. Take the body of gold, then, and gently extract from it its seed, and you will have the living male seed of our Stone, which we now no longer call gold, but ore, magnesia, lead, etc. --

because it is no longer a body, like gold, but a chaos, or spirit, which cannot revert to its corporeal form. Aristotle says: "The first thing you should do is to sublime the Mercury, then you should put a pure body into the pure Mercury." The sublimation of the Mercury which is here referred to, is not an artificial, but a true and natural one. It is the "first preparation of the thin substance," by which the eclipse caused by the interposition of Earth is removed from the Moon, enabling her to receive the light of the Sun -- which happens when the murky sphere of Saturn (that overshadowed the whole horizon) is removed, and Jupiter ascends the throne; then there rises upward a mist of dazzling whiteness, whence there is distilled upon the earth a pure, sweet, and fragrant dew, that softens it and stirs up great winds at its centre; these winds bear our Stone upward, where it is endowed with heavenly virtue, and thence descending once more to its nurse, the earth, is clothed upon with a corporeal nature, and thus receives the strength both of things above and of things below. This living gold is "that which is, but does not appear till it pleases the Artist, and in the knowledge of which is the secret of all perfection." Mercury is our field, in which the Sun rises and sets; let the two be inseparably united on the bed of love, till from this (regenerate) Mercury there comes forth a quickening virtue, which is able to raise the dead. Then there will appear the royal child, whose father is the Sun, whose mother is the Moon... Besides these things, we need, of course, a furnace of clay, a vessel of glass, and a triple fire; but we do not call these three our vessel, our fire, or our furnace, because ordinary sophists employ these things as well as the Sages; when we speak of our vessel, our furnace, and our fire, the terms are to be interpreted in accordance with the explanation which we gave above. Of this fire a Sage might well say: "Behold, the fire, which I will shew you, is water"; - and again, "The vessel of the Sages is their water." Another Sage says, that all our operations take place in our humid fire, in our secret furnace, and our hidden vessel, and thereby clearly shews that there must be a fire, vessel, and furnace, other than those which ignorant Alchemists possess in greater perfection and abundance than we. Our appliances are part of our substance, and are described by Sendivogius, for instance, as the "vessel of Nature," and the "fire of Nature." This practice is followed by Flamellus, Artephius, Lullius, and all other Sages; and I tell you that these three appliances are, after all, only one; for the nature of our substance is one. Our fire is that which dissolves and heats bodies more effectually than ordinary fire; hence it is called ardent wine and a most strong fire, and the Sages bid us burn our ore with our most strong fire -- words which are falsely interpreted of an ordinary coal fire. Of this fire John Mehungus writes: "No artificial fire can infuse so high a degree of heat as that which comes from heaven."

## Book of Alze

The German text was first printed in Johann Grasshof [Hermannus Condesyanus] *Dyas chymica tripartita*, Frankfurt, 1625 and a Latin translation included in the *Musaeum Hermeticum*, issued by the same publisher, Lukas Jennis, in the same year.

[Transcribed by Jerry Bujas.]

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### A Very Brief Tract Concerning the Philosophical Stone.

Written by an unknown German Sage,  
About 200 years ago,  
And called the Book of Alze.  
But now published for the first time.

#### The Book of Alze.

Do not, gentle Reader, find fault with me for speaking first about the Moon, then about the Sun, and the other planets, and only in the third place about our most excellent Medicine, ALZE. In this case that which is last is better and more honourable than that which is first. The substance must first become white, and then red; it cannot become red unless it have first become white. Hence Simon the Sage says: "Know that unless you first make the Stone white, you cannot make it red." For by the red are the rest of the planets united, and the Medicine appears unawares

unless this order is observed in the matter of the white and red. So is the Moon first taken and makes, with the white, Elixir, that is, the white of the Moon to the white of Mercury out of bodies comes to the red. Whence our Sages say that the red is hidden in the white, which they do not dare to extract, until the whole substance has become red.

When the substance has been subjected to the influence of the Moon, it may then, in the second place, be brought under the influence of the Sun, which will bring the Medicine to perfection without any aid from the other planets.

By which you may understand why the Medicine comes last, even as from the Father proceeds the Son, and the Holy Spirit from both of these. He that hath ears to hear let him hear, and comprehend the brief statement of our Art, which is given in "The Crowd": "Know that the true Tincture can be prepared only out of our ore." Concerning this ore I therefore propose to give you the only explanation that is required, and I shall be careful to supplement and confirm my own opinion by quotations from other Sages. I shall speak not only about our ore, but also about our union or conjunction of water and mercury. For Eximenus says: "Nothing profitable can arise out of the elements without conjunction and gentle coction." Our ore Lucas calls the white ore, and it goes by many other names on account of the many colours which it exhibits in the various stages of the chemical process. But though the jealousy of the Sages has described it under various names, it is, and remains only one substance. Pythagoras says: "Many names are given to it; nevertheless, it is nothing else but the one and true Matter, and this is by reason of the development of its nature. The envious have described it by the names of all bodies, as, for instance, a coin, lead, copper, etc., according to the variety of its colours." So Lucas tells us that we have no need of many things but only of one thing. Diamedes and Basan say: "Do not add to it any foreign substance; for the common substance of metals is one thing, and more excellent than all other things." Hence our whole Art is concerned with water, and a twin substance that ameliorates the water. Synon tells us that sulphur and our ore are derived from one thing, and changed into four. Lucas says: "The white ore is subjected to coction till it generates itself. Thus it becomes united in all its four elements, and receives a living soul. It is never more than one thing, but as a man consists of body, soul, and spirit, and yet is no more than one person, so our substance consists of body, soul, and spirit. The ore receives its strength, spirit, and growth from the water." The Sages say: "If the ore be often deadened in its coction, it becomes all the more excellent, and if the body have a soul after the manner of man." "The body does not penetrate the soul, but the soul penetrates the body, because it is volatile. The soul which is hidden in the four parts of the body, is called sulphur. These bodies are male and female, and by their mutual operation our substance becomes water. Aristeus says: "Observe the indestructible water which issues from it." Take the humidity which it gives off. Hence other Sages say: "Take water with its twin substances, and let it be dried up by means of the vapour which is like it, and coagulated in its own water." That water is also called poison; it is the principle of life, because it is a soul, and extracted from many things. All bodies that this Tincture enters are quickened; all bodies from which it is extracted are destroyed. Its potency is spiritual blood, which, if well mixed with bodies, transmutes them. into spirits, and combines with them into one substance. The body attracts the spirit, and the spirit tinges the body with a spiritual substance like blood. For the Sages say that whatever has a spirit has blood. If the venom penetrate the body, it imparts to it an indestructible colour, and then the soul cannot be separated from the body any more. If in flying it faces round and meets its pursuer, then is the flight at an end. The two belong together, and Nature always tends to assimilate kindred substances. The final colour is indestructible, because the soul pervades every part of the body, and is inseparably bound up with it. Though the water is naturally cold, yet we must beware of too fierce a degree of heat; for if the moisture of the substance be dried up, our work must come to nought.

That which is called the spirit, is the active, or male principle, and can only be obtained by the dissolution of the body. Accordingly, we must understand this of the humidity which results, namely, that which is produced, as long as two spouses are conjoined after a lawful manner, even unto the white. Would you know when the body has been rendered liquid by coction? Hear what Bonellus answers: "When you see a black substance floating in the water, you may know that the body has been dissolved."

These two, body and spirit, have a third thing which represents their common substance, and is, in its turn, called their body. It is also called a round cloud, death, blackness, darkness, shadow, ashy lead, or a metallic and subtle ore; or it is described, after that which is obtained from it, as gold that was hidden in the body of Magnesia. Hence it is said: "Extract the shadow thereof from the splendour." This also is the substance of which so many have spoken. Three things constitute the true ore, viz., body, soul, and spirit. Hence it is compared to an egg, because in an egg, too, the chicken is developed out of three things. Thus also Alchemy is produced out of the above-mentioned three things, as many philosophers do testify in "The Crowd." The male principle, or the water, is also called the "nature"; for water is a natural agent which dissolves the elements of bodies, and then again unites them. Concerning this water, it is said by Ficinus, that its nature has the wonderful power of transmuting the body into spirit. Where it is found alone it overcomes all other things, and is an excellent, harsh, and bitter acid, which transmutes gold into pure spirit. Without this acid we cannot attain either the red, or the black, or the white. When it is combined with bodies, then the body changes into spirit, by a heavenly fire, and immutable, indestructible tincture. Know also that the

union must be brought about by a gentle fire, since the elements cannot stand a fierce fire, until the union has taken place. When the gentle heat is applied, the elements devour and consume each other, and yet again, on the other hand, comfort and strengthen each other, and teach each other to stand the test of fire. Hence the Sages say: "Invert the elements, and you will find what you seek." To invert the elements is to make that which is moist, dry, and that which is volatile, fixed. The husband also enforces conjunction that he may reproduce his own likeness. Many strive to accomplish this separation and conjunction; but few succeed in bringing about an union which can stand the test of fire. The composition which is prepared out of our precious substance is not even in the slightest degree diminished in volume by fire. Rather, it is nourished by fire, as a mother nourishes her child. These are the only things that have the power of making red and white, both inwardly and outwardly. Remember that at first they can only bear a gentle fire. When you see that a whiteness begins to appear it must be your next care to extract it from the black substance; then you should develop the redness which is hidden in it. But the latter object you must attain, not by extraction, but by gentle coction. Do not marvel that the Sages describe our ore under many names, and as consisting of body, soul, and spirit. They are also referred to as brothers, or as husband and wife. But Geber says that sometimes the whole substance is only called body, or spirit; and unless there be a dissolution into water, our work cannot be brought to a successful issue. Of course, we do not mean the water of the clouds, as the foolish say, but a permanent water, which, however, cannot be permanent without its body. Thus Hermogenes says that we are to take the hidden spirit, and not to despise it, because it shares its great power with its brother. For only the union of the two can give us the right Tincture. The water is also called a most sharp acid with which the body must be washed; this is what Socrates calls is woman's work, and child's play."The secret of our Art is the union of man and woman: the husband receives the tinging spirit from his wife. The union of husband and wife coagulates the female principle; and if the whole be transmuted into red, we have the treasure of the world, of which Synon says: "If the water be changed into the body, the body is changed, first into earth, then into dust and ashes, and you have what you want."

Then the work is over, and the Stone contains within itself the Tincture in the body of Magnesia. Therefore, the Sages say, in conclusion: "My son, extract from the splendour its shadow." Accordingly, we need exertion, and exercise is beneficial to us, seeing that milk is for infants, but that strong men require stronger food. So also is it in this operation of the Stone.

Now, it is laid down by Geber that our Art must do more for the substance than Nature has done for it; otherwise we should never obtain the Medicine which has the power of correcting and perfecting the essences of the seven planets, or metals. For this purpose the Art of Alchemy has been delivered to us by the Sages; but the beginner must be on his guard against being misled by their manner of speaking, and the multiplicity of names which they give to our substance, which has been suggested to them by its great variety of (successive) colouring, and by the fact that it is composed of the four elements. The Stone must be saturated with its water, that it may imbibe it all, and then subjected to the action of fire, until it turns to a kind of dust, like burnt blood, and becomes indestructible by fire. This Stone is sought by Kings, but is found only by those to whom it is given of God. It is publicly sold for money. But if men knew its precious nature, they would cease to think lightly of it. God, however, has hidden it from the world and he who would accomplish our work should first lay the right foundation, or his building must come to nought. Let me tell you, then, that our Stone requires a gentle fire; and if, after not many days, it die, and lie in the tomb, yet God restores to it its spirit, and removes its disease and its impurity. When it is burnt to ashes, it must be well sprinkled and saturated with its blood, until it becomes like burnt blood. Hermes remarks that both substances rejoice in being united to each other. To the spiritual substance God gives that which Nature could not give it. For Nature has nothing so precious as the true Tincture; and if with its bodies it become liquid, it produces a marvellous effect. For the Tincture changes everything it is mixed with into its own nature, and makes it white both within and without. By one operation and way, by one substance, and by one mixing, the whole work is accomplished, while its purity is also one, and it is perfected in two stages, each consisting of a dissolution and a coction, with the repetition of these.

It must be your first object to elicit the whiteness of the substance by means of gentle and continued coction or heat. I know that the Sages describe this simple process under a great number of misleading names. But this puzzling variety of nomenclature is only intended to veil the fact that nothing is required but simple coction. This process of coction, however, you must patiently keep up, and that with the Divine permission, until the King is crowned, and you receive your great reward. If you ask whether the substance of our Stone be dear, I tell you that the poor possess it as well as the rich.

Many have been reduced to beggary because they foolishly despised that which is highly esteemed by the Sages. If kings and princes knew it, none of us would ever be able to obtain it. Only one vessel is required for the whole process, which should be of stone, and should be capable of resisting fire.

A pound of the body of our ore should be taken, and rendered as pure, refined, and highly rectified, like the virtue of heaven, as the philosophers have it. Then the vessel should be placed in a reverberatory alembic. This should be set over a gentle fire, the vessel being kept tightly closed, in order that it may be able to retain its companion, and permit the same to enkindle the whiteness thereof, as Lucas says. The vessel containing the ore must be placed over the fire, since there can be no perfection without heat and intermixture of elements, seeing that it is produced from blood. When the male and the female principle have been together for a space of forty nights, there is an emission of moist warm seed; and to the same God has liberally given much blood to heat it. This seed develops into an embryo which is supported with a little milk over a moderate fire, and grows stronger day by day. Its growth must be aided by warmth; but the heat of the fire should be temperate, like that of the Sun. This may be effected by placing our vessel over an empty vessel, and that again upon some glowing coals. The process of coction should be continued until the alembic is well dried and the substance begins to assume a liquid aspect; for water alone is sufficient for the coagulation and fixing of the whole, as we are told by Democritus. This water is described under various names, such as sulphur, quicksilver, spirit, and also vapour, for it can scarcely retain its companion. There are in our Art only two substances, and if I speak of two, then I think of four, all which things require one thing, by which Nature, conquering all Nature, is extracted. For Nature, on account of its nature, rejoices in itself, Nature conquers nature, and in itself contains nature. At the same time one is not opposed to the other, but one comprehends the other, whereby it excels the other, and the philosophers call this water the purifying water.

This dissolution first imparts a black appearance to the body. The substance should then turn white, and finally red. The blackness exhibits an intermediate stage between fixedness and volatility. So long as there is blackness, the female principle prevails, till the substance enters into the white stage. This whiteness is called the first power of our Stone, and the water is referred to as that most excellent acid. You must be very careful not to destroy the potency of this water. Avicenna says that natural heat operating in humid bodies, first causes blackness; then removes the blackness; and finally causes whiteness, as may be seen in calx. Hence our substance must become first black, and then white, and be reduced to a kind of powder. Then the soul must be restored to the powder by a powerful fire; and both [be] subjected to coction until they become first black, then white, afterwards red, and finally good venom, the whole being accomplished by the separation of waters. And now, the waters being divided, cook the matter and the vapour till coagulation takes place, and there is made a white stone. Then are the waters divided. Another mortification, or exsiccation, follows, and is called clouds, or smoke. The smoke well coagulated with its feces becomes quick white; roast then the white ore that it may bring forth itself. When the blackness vanishes, the spirit is restored; for the spirit does not die, but rather quickens body and soul. The more perfectly our ore is purged, and subjected to coction, the better it becomes, till it is at length condensed into a Stone. But it must be dissolved again and subjected to a powerful fire, until it looks like burnt blood. If this Stone be added to any substance, it tinges it into gold. The Sages speak of it as a kind of root. Take, they say, the whole virtue of the Tincture, and concentrate it in the Root. If a body which has no earthy elements receive this Tincture, it receives more benefit than less excellent bodies. The Stone overcomes everything to which it is applied, and tinges foreign bodies with its own colour. The dry fire tinges bodies, the air strengthens them, the white water washes away their blackness, and their earth receives the Tincture. Concerning the coction needed for the development of our substance, the Sages have expressed themselves in a great variety of ways. Observe Hermes, who says that it must be repeated again and again, until the red colour at length is obtained. Herein is the stability of the whole work. Afterwards it assumes many, many colours, not including the red, which appears at the end. For the white must precede it. Set to work by the regimen of fire, and triturate. The above mentioned water volatilizes all bodies; even such as are gross it penetrates until it has assimilated them to its own nature. Know that unless you operate upon bodies until they are destroyed and their soul is extracted, with such you will never tinge any body, for nothing tinges which has not first itself been tinged. If the body be made fluid and burnt, then it bends itself towards its begetter, becoming a subtle Magnesia, and it turns towards the earth, which makes it spiritual and vivifies it. Before the final whiteness of the first stage is attained, the substance turns first of a black, then of an orange, and then of a reddish colour (which, however, is quite different from the final redness of the last stage). These colours, however, need not trouble you, since they are evanescent and merely transitional.

From what I have said you may gather that our substance is found in the gold which is hidden in Magnesia, and that it is one thing composed of sulphur from sulphur and mercury from mercury. And as the substance of our Stone is one, so is the method of its preparation. Therefore, do not listen to those ignorant and fraudulent alchemists who speak of many different kinds of sublimation and distillation. Turn a deaf ear to those who say that the substance of our Stone is the powder of the Basilisk. As to the (length of) time required for the preparation, you must begin it in the winter, which is moist, and extract the moisture until the spring, when all things become green, and when our substance, too, should exhibit a variety of colours. In the summer the substance should be reduced to powder by means of a powerful fire. The autumn, the season of ripeness, should witness its maturity, or final redness. About the



motions of the stars or planets you need not trouble yourself. Our substance is a body containing the spirit which makes glass malleable, and turns crystals into carbuncles. One drop of our Elixir, as large as a drop of rain, will suffice to tinge and transmute a body a thousand times as large as itself.

This most noble Remedy was appointed, like all other things, for the use of man, because he is the most glorious of God's creatures, and the lord of the whole earth. It was given to him for the purpose of preserving his youth, expelling disease, preventing suffering, and providing him with all he requires. Our Elixir is better than all the medicinal preparations of Hippocrates, Avicenna, and others. From it may be prepared a potable antidote which has power to cure leprosy. As fire purges and refines metals, so this Remedy restores to the human body its natural heat, expels from it all health-destroying matter, and fortifies it against every conceivable form of disease. Its virtue is infinitely greater than that of the potable gold dust, which is taken as a preventative among the Gentiles.

Great and wonderful is the potency of the gold that slumbers in Magnesia, both for the purifying of the human system, and for the transmuting of metals. What more shall I say? All the things that I have here faithfully described I have seen with my own eyes, and performed with my own hands.

When I was preparing the substance, after discovering the true method, I was so seriously interfered with by the persons with whom I lived that I was almost on the point of giving up the whole thing in despair. At length I communicated my discovery to a friend, who faithfully executed my instructions, and brought the work to a successful issue. For which Blessed Gift may God be praised, world without end. Amen.

## **An Open Entrance - Philalethes**

This key work of Eirenaeus Philalethes was first published as *Introitus apertus ad oclusum regis palatium*, Amsterdam, 1667 and a few years later issued in an English edition *Secrets reveal'd: or, an open entrance to the shut-palace of the king*, London 1669. It was included in Cardilucius, *Magnalia medico-chymica*, Nurnberg, 1676, in the *Musaeum hermeticum reformatum et amplificatum*, Frankfurt, 1678, and in Manget's compendium *Bibliotheca chemica curiosa*, 1702.

[Transcribed by Jerry Bujas.]

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### **An Open Entrance to the Closed Palace of the King**

**by  
An Anonymous Sage and  
Lover of Truth**

#### **Table of Contents**

The Author's Preface  
Of the need of Sulphur for producing this Elixir.  
Of the Component Principles of the Mercury of the Sages.  
Of the Chalybs of the Sages.  
Of the Magnet of the Sages.  
Of the Chaos of the Sages.  
Of the Air of the Sages.  
Of the first Operation-Preparation of Mercury by means of the Flying Eagles.

Of the Difficulty and Length of the First Operation.  
 Of the Superiority of our Mercury over all Metals.  
 Of the Sulphur which is in the Mercury of the Sages.  
 Concerning the Discovery of the Perfect Magistry.  
 The Generic Method of Making the Perfect Magistry.  
 Of the Use of Mature Sulphur in the Work of the Elixir.  
 Of the Circumstantial and Accidental Requisites of our Art.  
 Of the Incidental Purgation of Mercury and Gold.  
 Of the Amalgam of Mercury and Gold, and of their respective Proportions.  
 Concerning the Size, Form, Material, and Mode of Securing the Vessel.  
 Of the Furnace, or Athanor of the Sages.  
 Of the Progress of the Work during the First 40 Days.  
 Of the Appearance of Blackness in the Work of the Sun and Moon.  
 Of the Caution required to avoid Burning the Flowers.  
 Of the Regimen of Saturn.  
 Of the Different Regimens of this Work.  
 Of the First Regimen, which is that of Mercury.  
 Of the Regimen of the Second Part, which is that of Saturn.  
 Of the Regimen of Jupiter.  
 Of the Regimen of the Moon.  
 Of the Regimen of Venus Of the Regimen of Mars.  
 Of the Regimen of the Sun.  
 Of the Fermentation of the Stone.  
 The Imbibition of the Stone.  
 The Multiplication of the Stone.  
 Of Projection.  
 Of the manifold Uses of this Art.

### THE AUTHOR'S PREFACE

I, being an anonymous adept, a lover of learning, and a philosopher, have decreed 'to write this little treatise of medicinal, chemical, and physical arcana, in the year 1645, after the Birth of Christ, and in the 23rd year of my age, to assist in conducting my straying brethren out of the labyrinth of error, and with the further object of making myself known to other Sages, holding aloft a torch which may be visible far and wide to those who are groping in the darkness of ignorance. The contents of this Book are not fables, but real experiments which I have seen, touched, and handled, as an adept will easily conclude from these lines. I have written more plainly about this Art than any of my predecessors; sometimes I have found myself on the very verge of breaking my vow, and once or twice had to lay down my pen for a season; but I could not resist the inward prompting of God, which impelled me to persevere in the most loving course, who alone knows the heart, and to whom only be glory for ever. Hence, I undoubtedly gather that in this last age of the world, many will become blessed by this arcanum, through what I have thus faithfully written, for I have not willingly left any-thing doubtful to the young beginner. I know many who with me do enjoy this secret, and am persuaded that many more will also rejoice in its possession. Let the holy Will of God perform what it pleases, though I confess myself an unworthy instrument through whom such great things should be effected.

### CHAPTER I

Of the need of Sulphur for producing the Elixir

Whoever wishes to possess this secret Golden Fleece, which has virtue to transmute metals into gold, should know that our Stone is nothing but gold digested to the highest degree of purity and subtle fixation to which it can be brought by Nature and the highest effort of Art; and this gold thus perfected is called "our gold," no longer vulgar, and is the ultimate goal of Nature. These words, though they may be surprising to some of my readers, are true, as I, an adept, bear witness; and though otherwise persons entertain chimerical dreams, Nature herself is most wonderfully simple. Gold, then, is the one true principle of purification. But our gold is twofold; one kind is mature and fixed, the yellow Latten, and its heart or centre is pure fire, whereby it is kept from destruction, and only purged in the fire. This gold is our male, and it is sexually joined to a more crude white gold -- the female seed: the two together being indissolubly united, constitute our fruitful Hermaphrodite. We are told by the Sages that corporal gold is dead, until

it be conjoined with its bride, with whom the coagulating sulphur, which in gold is outwards, must be turned inwards. Hence it follows that the substance which we require is Mercury. Concerning this substance, Geber uses the following words: "Blessed be the Most High God who created Mercury, and made it an all-prevailing substance." And it is true that unless we had Mercury, Alchemists might still boast themselves, but all their boasting would be vain. Hence it is clear that our Mercury is not common mercury; for all common mercury is a male that is corporal, specific, and dead, while our Mercury is spiritual, female, living, and life-giving. Attend closely to what I say about our Mercury, which is the salt of the wise men. The Alchemist who works without it is like a man who draws a bow without a string. Yet it is found nowhere in a pure state above ground, but has to be extracted by a cunning process out of the substance in which it exists.

## **CHAPTER II**

### **Of the Component Principles of the Mercury of the Sages**

Let those who aim to purify Mercury by means of salts, faeces and other foreign bodies, and by strange chemical processes, understand that though our water is variously composed, it is yet only one thing, formed by the concretion of divers substances of the same essence. The components of our water are fire, the vegetable "Saturnian liquid," and the bond of Mercury. The fire is that of mineral Sulphur, which yet can be called neither mineral nor metallic, but partakes of both characters: it is a chaos or spirit, because our fiery Dragon, that overcomes all things, is yet penetrated by the odour of the Saturnian liquid, its blood growing together with the Saturnian sap into one body which is yet neither a body (since it is all volatile) nor a spirit (since in fire it resembles melted metal). It may thus be very properly described as chaos, or the mother of all metals. From this chaos I can extract everything -- even the Sun and Moon -- without the transmutatory Elixir. It is called our Arsenic, our Air, our Moon, our Magnet, and our Chalybs: these names representing the different stages of its development, even unto the manifestation of the kingly diadem, which is cast out of the menstruum of our harlot. Learn then, who are the friends of Cadmus; who is the serpent that devoured them; what the hollow oak to which Cadmus spitted the serpent. Learn who are the doves of Diana, that overcome the green lion by gentleness: even the Babylonian dragon, which kills everything with its venom. Learn, also, what are the winged shoes of Mercury, and who are those nymphs whom he charms by means of his incantations.

## **CHAPTER III**

### **Concerning the Chalybs of the Sages**

Our Chalybs is the true key of our Art, without which the Torch could in no wise be kindled, and as the true magi have delivered many things concerning it, so among vulgar alchemists there is great contention as to its nature. It is the ore of gold, the purest of all spirits; a secret, infernal, and yet most volatile fire, the wonder of the world, the result of heavenly virtues in the lower world -- for which reason the Almighty has assigned to it a most glorious and rare heavenly conjunction, even that notable sign whose nativity is declared in the East. This star was seen by the wise men of old, and straightway they knew that a Great King was born in the world. When you see its constellation, follow it to the cradle, and there you will behold a beautiful Infant. Remove the impurities, look upon the face of the King's Son; open your treasury, give to him gold, and after his death he will bestow on you his flesh and blood, the highest Medicine in the three monarchies of the earth.

## **CHAPTER IV**

### **Of the Magnet of the Sages**

As steel is attracted towards the magnet, and the magnet turns towards the steel, so also our Magnet attracts our Chalybs. Thus, as Chalybs is the ore of gold, so our Magnet is the true ore of our Chalybs. The hidden centre of our Magnet abounds in Salt, which Salt is the menstruum in the Sphere of the Moon, and can calcine gold. This centre turns towards the Pole with an archetic appetite, in which the virtue of the Chalybs is exalted into degrees. In the Pole is the heart of Mercury, the true fire (in which is the rest of its Master), sailing through this great sea that it may arrive at both the Indies, and direct its course by the aspect of the North Star, which our Magnet will manifest.

## **CHAPTER V**

### **Of the Chaos of the Sages**

Let the student incline his ear to the united verdict of the Sages, who describe this work as analogous to the Creation of the World. In the Beginning God created Heaven and Earth; and the Earth was without form and void, and the Spirit of God moved upon the face of the waters. And God said, "Let there be light," and there was light. These words are sufficient for the student of our Art. The Heaven must be united to the Earth on the couch of friendship, so shall he reign in glory for ever. The Earth is the heavy body, the womb of the minerals, which it cherishes in itself,

although it brings to light trees and animals. The Heaven is the place where the great Lights revolve, and through the air transmit their influences to the lower world. But in the beginning all was one confused chaos. Our Chaos is, as it were, a mineral earth (by virtue of its coagulation), and yet also volatile air -- in the centre of which is the Heaven of the Sages, the Astral Centre. which with its light irradiates the earth to its surface. What man is wise enough to evolve out of this world a new King, who shall redeem his brothers from their natural weaknesses, by dying, being lifted on high, and giving his flesh and blood for the life of the world ? I thank Thee, O God, that Thou hast concealed these things from the wise and prudent, and hast revealed them unto babes!

## CHAPTER VI

### Of the Air of the Sages

Our air, like the air of the firmament, divides the waters; and as the waters under the firmament are visible to us mortals, while we are unable to see the waters above the firmament, so in "our work" we see the extracentral mineral waters, but are unable to see those which, though hidden within, nevertheless have a real existence. They exist but do not appear until it please the Artist, as the author of the *New Light* has testified. Our air keeps the extracentral waters from mingling with those at the centre. If through the removal of this impediment, they were enabled to mingle, their union would be indissoluble. Therefore the external vapours and burning sulphur do stiffly adhere to our chaos, and unable to resist its tyranny, the pure flies away from the fire in the form of a dry powder. This then should be your great object. The arid earth must be irrigated, and its pores softened with water of its own kind, then this thief with all the workers of iniquity will be cast out, the water will be purged of its leprous stain by the addition of true Sulphur, and you will have the Spring whose waters are sacred to the maiden Queen Diana. This thief is armed with all the malignity of arsenic, and is feared and eschewed by the winged youth. Though the Central Water be his Spouse, yet the youth cannot come to her, until Diana with the wings of her doves purges the poisonous air, and opens a passage to the bridal chamber. Then the youth enters easily through the pores, presently shaking the waters above, and stirring up a rude and ruddy cloud. Do thou, O Diana, bring in the water over him, even unto the brightness of the Moon ! So the darkness on the face of the abyss will be dispersed by the spirit moving in the waters. Thus, at the bidding of God, light will appear on the Seventh Day, and then this sophic creating of Mercury shall be completed, from which time, until the revolution of the year, you may wait for the birth of the marvellous Child of the Sun, who will come to deliver his brethren from every stain.

## CHAPTER VII

### Of the First Operation -- Preparation of Mercury by means of the Flying Eagles

Know, my brother, that the exact preparation of the Eagles of the Sages, is the highest effort of our Art. In this first section of our work, nothing is to be done without hard and persevering toil; though it is quite true that afterwards the substance develops under the influence of gentle heat without any imposition of hands. The Sages tell us that their Eagles must be taken to devour the Lion, and that they gain the victory all the sooner if they are very numerous; also that the number of the work varies between 7 and 9. The Mercury of the Sages is the Bird of Hermes (now called a goose, now a pheasant). But the Eagles are always mentioned in the plural, and number from 3 to 10. Yet this is not to be understood as if there should be so many weights or parts of the water to one of the earth, but the water must be taken so oftentimes acuated or sharpened as there are Eagles numbered. This acuation is made by sublimation. There is, then, one sublimation of the Mercury of the Sages, when one Eagle is mentioned, and the seventh sublimation will so strengthen your Mercury, that the Bath of your King will be ready... Let me tell you now how this part of the work is performed. Take 4 parts of our fiery Dragon, in whose belly is hidden the magic Chalybs, and 9 parts of our Magnet; mingle them by means of a fierce fire, in the form of a mineral water, the foam of which must be taken away. Remove the shell, and take the kernel. Purge what remains once more by means of fire and the Sun, which may be done easily if Saturn shall have seen himself in the mirror of Mars. Then you will obtain our Chameleon, or Chaos, in which all the virtues of our Art are potentially present. This is the infant Hermaphrodite, who, through the bite of a mad dog, has been rendered so fearful of water, that though of a kindred nature, it always eschews and avoids it. But in the grove of Diana are two doves that soothe its rabid madness if applied by the art of the nymph Mercury. Take it and plunge it under water till it perish therein; then the rabid and black dog will appear panting and half suffocated -- drive him down with vigorous blows, and the darkness will be dispelled. Give it wings when the Moon is full, and it will fly away as an Eagle, leaving the doves of Diana dead (though, when first taken they should be living). Repeat this seven times, and your work is done, the gentle coction which follows is child's play and a woman's work.

## CHAPTER VIII

### Of the Difficulty and Length of the First Operation

Some Alchemists fancy that the work from beginning to end is a mere idle entertainment; but those who make it so will reap what they have sown -- viz., nothing. We know that next to the Divine Blessing, and the discovery of the proper foundation, nothing is so important as unwearied industry and perseverance in this First Operation. It is no wonder, then, that so many students of this Art are reduced to beggary; they are afraid of work, and look upon our Art as mere sport for their leisure moments. For no labour is more tedious than that which the preparatory part of our enterprise demands. Morienus earnestly entreats the King to consider this fact, and says that many Sages have complained of the tedium of our work. "To render a chaotic mass orderly" says the Poet, "is matter of much time and labour" -- and the noble author of the Hermetical Arcanum describes it as an Herculean task. There are so many impurities clinging to our first substance, and a most powerful intermediate agent is required for the purpose of eliciting from our polluted menstruum the Royal Diadem. But when you have once prepared your Mercury, the most formidable part of your task is accomplished, and you may indulge in that rest which is sweeter than any work, as the Sage says.

#### CHAPTER IX

##### On the Superiority of our Mercury over All Metals

Our Mercury is that Serpent which devoured the companions of Cadmus, after having first swallowed Cadmus himself, though he was far stronger than they. Yet Cadmus will one day transfix this Serpent, when he has coagulated it with his Sulphur. Know that this, our Mercury, is a King among metals, and dissolves them by changing their Sulphur into a kindred mercurial substance. The Mercury of one, two, or three eagles bears rule over Saturn, Jupiter, and Venus. The Mercury of from three to seven eagles sways the Moon; that of ten eagles has power over the Sun; our Mercury is nearer than any other unto the first *ens* of metals; it has power to enter metallic bodies, and to manifest their hidden depths.

#### CHAPTER X

##### On the sulphur which is in the Mercury of the Sages

It is a marvellous fact that our Mercury contains active sulphur and yet preserves the form and all the properties of Mercury. Hence it is necessary that a form be introduced therein by our preparation, which form is a metallic sulphur. This Sulphur is the inward fire which causes the putrefaction of the composite Sun. This sulphureous fire is the spiritual seed which our Virgin (still remaining immaculate) has conceived. For an uncorrupted virginity admits of a spiritual love, as experience and authority affirm. The two (the passive and the active principle) combined we call our Hermaphrodite. When joined to the Sun, it softens, liquefies, and dissolves it with gentle heat. By means of the same fire it coagulates itself; and by its coagulation produces the Sun. Our pure and homogeneous Mercury, having conceived inward Sulphur (through our Art), coagulates itself under the influence of gentle outward heat, like the cream of milk -- a subtle earth floating on the water. When it is united to the Sun, it is not only not coagulated, but the composite substance becomes softer day by day; the bodies are almost dissolved; and the spirits begin to be coagulated, with a black colour and a most fetid smell. Hence it appears that this spiritual metallic Sulphur is in truth the *moving principle in our Art*; it is really volatile or unmaturing gold, and by proper digestion is changed into that metal. If joined to perfect gold, it is not coagulated, but dissolves the corporal gold, and remains with it, being dissolved, under one form, although before the perfect union death must precede, that so they may be united after death, not simply in a perfect unity, but in a thousand times more than perfect perfection.

#### CHAPTER XI

##### Concerning the Discovery of the Perfect Magistry

There are those who think that this Art was first discovered by Solomon, or rather imparted to him by Divine Revelation. But though there is no reason for doubting that so wise and profoundly learned a sovereign was acquainted with our Art, yet we happen to know that he was not the first to acquire the knowledge. It was possessed by Hermes, the Egyptian, and some other Sages before him; and we may suppose that they first sought a simple exaltation of imperfect metals into regal perfection, and that it was at first their endeavour to develop Mercury, which is most like to gold in its weight and properties, into perfect gold. This, however, no degree of ingenuity could effect by any fire, and the truth gradually broke on their minds that an internal heat was required as well as an external one. So they rejected aqua fortis and all corrosive solvents, after long experiments with the same -- also all salts, except that kind which is the first substance of all salts, which dissolves all metals and coagulates Mercury, but not without violence, whence that kind of agent is again separated entire, both in weight and virtue, from the things it is applied to. They saw that the digestion of Mercury was prevented by certain aqueous crudities and earthy dross; and that the *radical* nature of these impurities rendered their elimination impossible, except by the complete inversion of the whole compound. They knew that Mercury would become fixed if it could be freed from their

defiling presence -- as it contains fermenting sulphur, which is only hindered by these impurities from coagulating the whole mercurial body. At length they discovered that Mercury, in the bowels of the earth, was intended to become a metal, and that the process of development was only stopped by the impurities with which it had become tainted. They found that that which should be active in the Mercury was passive; and that its infirmity could not be remedied by any means, except the introduction of some kindred principle from without. Such a principle they discovered in metallic sulphur, which stirred up the passive sulphur in the Mercury, and by allying itself with it, expelled the aforesaid impurities. But in seeking to accomplish this practically, they were met by another great difficulty. In order that this sulphur might be effectual in purifying the Mercury, it was indispensable that it should itself be pure. All their efforts to purify it, however, were doomed to failure. At length they bethought them that it might possibly be found somewhere in Nature in a purified condition -- and their search was crowned with success. They sought active sulphur in a pure state, and found it cunningly concealed in the House of the Ram. This sulphur mingled most eagerly with the offspring of Saturn, and the desired effect was speedily produced -- after the malignant venom of the "air" of Mercury had been tempered (as already set forth at some length) by the Doves of Venus. Then life was joined to life by means of the liquid; the dry was moistened; the passive was stirred into action by the active; the dead was revived by the living. The heavens were indeed temporarily clouded over, but after a copious downpour of rain, serenity was restored. Mercury emerged in a hermaphroditic state. Then they placed it in the fire; in no long time they succeeded in coagulating it, and in its coagulation they found the Sun and the Moon in a most pure state. Then they considered that, before its coagulation, this Mercury was not a metal, since, on being volatilised, it left no residue at the bottom of the distilling vessel; hence they called it unmatured gold and their living (or quick) silver. It also occurred to them that if gold were sown, as it were, in the soil of its own first substance, its excellence would probably be enhanced; and when they placed gold therein, the fixed was volatilised, the hard softened, the coagulated dissolved, to the amazement of Nature herself. For this reason they wedded these two to each other, put them in a still over the fire, and for many days regulated the heat in accordance with the requirements of Nature. Thus the dead was revived, the body decayed, and a glorified spirit rose from the grave; the soul was exalted into the Quintessence -- the Universal Medicine for animals, vegetables, and minerals.

## CHAPTER XII

### The Generic Method of Making the Perfect Magistry

The greatest secret of our operation is no other than a cohobation of the nature of one thing above the other, until the most digested virtue be extracted out of the digested body of the crude one. But there are hereto requisite: Firstly, an exact measurement and preparation of the ingredients required; secondly, an exact fulfilment of all external conditions; thirdly a proper regulation of the fire; fourthly, a good knowledge of the natural properties of the substances; and fifthly, patience, in order that the work may not be marred by overgreat haste. Of all these points we will now speak in their proper order.

## CHAPTER XIII

### Of the Use of Mature Sulphur in the Work of the Elixir

We have spoken of the need of Mercury, and have described its properties more plainly and straightforwardly than has ever been done before. God knows that we do not grudge the knowledge of this Art to our brother men; and we are not afraid that it can ever become the property of any unworthy person. So long as the secret is possessed by a comparatively small number of philosophers, their lot is anything but a bright and happy one; surrounded as we are on every side by the cruel greed and -- the prying suspicion of the multitude, we are doomed, like Cain, to wander over the earth homeless and friendless. Not for us are X the soothing influences of domestic happiness; not for us the delightful confidences of friendship. Men who covet our golden secret pursue us from place to place, and fear closes our lips, when love tempts us to open ourselves freely to a brother. Thus we feel prompted at times to burst forth into the desolate exclamation of Cain: "Whoever finds me will slay me." Yet we are not the murderers of our brethren; we are anxious only to do good to our fellow-men. But even our kindness and charitable compassion are rewarded with black ingratitude- ingratitude that cries to heaven for vengeance. It was only a short time ago that, after visiting the plague-stricken haunts of a certain city, and restoring the sick to perfect health by means of my miraculous medicine, I found myself surrounded by a yelling mob, who demanded that I should give to them my Elixir of the Sages; and it was only by changing my dress and my name, by shaving off my beard and putting on a wig, that I was enabled to save my life, and escape from the hands of those wicked men. And even when our lives are not threatened, it is not pleasant to find-ourselves, wherever we go, the central objects of human greed... I know of several persons who were found strangled in their beds, simply because they were suspected of possessing this secret, though, in reality, they knew no more about it than their murderers; it was enough for some desperate ruffians, that a mere whisper of suspicion had been breathed against their victims. Men are so eager to have this

Medicine that your very caution will arouse their suspicions, and endanger your safety. Again, if you desire to sell any large quantity of your gold and silver, you will be unable to do so without imminent risk of discovery. The very fact that anyone has a great mass of bullion for sale would in most places excite suspicion. This feeling will be strengthened when people test the quality of our gold; for it is much finer and purer than any of the gold which is brought from Barbary, or from the Guinea Coast; and our silver is better even than that which is conveyed home by the Spanish silver fleet. If, in order to baffle discovery, you mix these precious metals with alloy, you render yourself liable, in England and- Holland at least, to capital punishment; for in those countries no one is permitted to tamper with the precious metals except the officers of the mint, and the licensed goldsmiths. I remember once going, in the disguise of a foreign merchant to a goldsmith's shop, and offering him 600 pounds worth of our pure silver for sale. He subjected it to the usual tests, and then said: "This silver is artificially prepared." When I asked him why he thought so, his answer was: "I am not a novice in my profession, and know very well the exact quality of the silver which is brought from the different mines." When I heard these words I took myself away with great secrecy and dispatch, leaving the silver in the hands of the goldsmith. On this account, and by reason of the many and great difficulties which beset us, the possessors of this Stone, on every side, we do elect to remain hidden, and will communicate the Art to those who are worthily covetous of our secrets, and then mark what public good will befall. Without Sulphur, our Mercury would never be properly coagulated for our supernatural work; it is the male substance, while Mercury may be called the female; and all Sages say that no tincture can be made without its latten, which latten is gold, without any double speaking. Wise men, notwithstanding, can find this substance even on the dunghill; but the ignorant are unable to discern it even in gold. The tincture of gold is concealed in the gold of the Sages, which is the most highly matured of bodies; but as a raw material it exists only in our Mercury; and it (gold) receives from Mercury the multiplication of its seed, but in virtue rather than in weight. The Sages say that common gold is dead, while their's is living; and common gold is dead in the same sense in which a grain of wheat is dead, while it is surrounded by dry air; and comes to life, swells, softens, and germinates only when it is put into moist earth. In this sense gold, too, is dead, so long as it is surrounded by the corporeal husk, always allowing, of course, for the great difference between a vegetable grain and metallic gold. *Our* grain is quickened in *water* only; and as wheat, while it remains in the barn is called grain, and is not destined to be quickened, because it is to be used for bread making -- but changes its name, when it is sown in the field, and is then called seedcorn; *so* our gold, while it is in the form of rings, plate, and coins, is called common gold, because in that state it is likely to remain unchanged to the end of the world; but *potentially* it is even then the gold of the Sages, because if sown in its own proper element, it would in a few days become the Chaos of the Sages. Hence the Sages bid you revive the dead (i.e., the gold which already appeared doomed to a living death) and mortify the living, i.e., the Mercury which, imparting life to the gold, is itself deprived of the vital principle. Their gold is taken in a dead, their water in a living, state, and by their composition and brief coction, the dead gold revives and the living Mercury dies, i.e., the spirit is coagulated, the body is dissolved, and thus both putrefy together, until all the members of the compound are torn into atoms. The mystery of our Art, which we conceal with so great care, is the preparation of the Mercury, which above ground is not to be found made ready to our hand. But when it is prepared, it is "our water" in which gold is dissolved, whereby the latent life of the gold is set free, and receives the life of the dissolving Mercury, which is to gold what good earth is to the grain of wheat. When the gold has putrefied in the Mercury, there arises out of the decomposition of death a new body, of the same essence, but of a glorified substance. Here you have the whole of our Philosophy in a nutshell. There is no secret about it, except the preparation of Mercury, its mingling with the gold in the right proportions, and the regulation of the fire in accordance with its requirements. Gold by itself does not fear the fire; hence the great point is, to temper the heat to the capacity of the Mercury. If the Mercury is not properly prepared, the gold remains common gold, being joined with an improper agent; it continues unchanged, and no degree of heat will help it to put off its corporeal nature. Without our Mercury the seed (i.e., gold) cannot be sown; and if gold is not sown in its proper element, it cannot be quickened any more than the corn which the West Indians keep underground, in air-tight stone jars, can germinate. I know that some self-constituted "Sages" will take exception to this teaching, and say that common gold and running Mercury are not the substance of our Stone. But one question will suffice to silence their objections: Have they ever actually prepared our Tincture? I have prepared it more than once, and daily have it in my power; hence I may perhaps be permitted to speak as one having authority. Go on babbling about your rain water collected in May, your Salts, your sperm which is more potent than the foul fiend himself, ye self-styled philosophers; rail at me, if you like; all you say is conclusively refuted by this one fact -- you cannot make the Stone. When I say that gold and Mercury are the only substances of our Stone I know what I am writing about; and the Searcher of all hearts knows also that I say true. The time has arrived when we may speak more freely about this Art. For Elias the artist is at hand, and glorious things are already spoken of the City of God. I possess wealth sufficient to buy the whole world -- but as yet I may not use it on account of the craft and cruelty of wicked men. It is not from jealousy that I conceal as much as I do: God knows that I am weary of this

lonely, wandering life, shut out from the bonds of friendship, and almost from the face of God. I do not worship the golden calf, before which our Israelites bow low to the ground; let it be ground to powder like the brazen serpent. I hope that in a few years gold (not as given by God, but as abused by man) will be so common that those who are now so mad after it, shall contemptuously spurn aside this bulwark of Antichrist. Then will tie day of our deliverance be at hand when the streets of the new Jerusalem are paved with gold, and its gates are made of great diamonds. The day is at hand when, by means of this my Book, gold will have become as common as dirt; when we Sages shall find rest for the soles of our feet, and render fervent thanks to God. My heart conceives unspeakable things, and is enlarged for the good of the Israel of God. These words I utter forth with a herald's clarion tones. My Book is the precursor of Elias, designed to prepare the Royal way of the Master; and would to God that by its means all men might become adepts in our Art -- for then gold, the great idol of mankind, would lose its value, and we should prize it only for its scientific teaching. Virtue would be loved for its own sake. I am familiar with many possessors of this Art who regard silence as the great point of honour. But I have been enabled by God to take a different view of the matter; and I firmly believe that I can best serve the Israel of God, and put my talent out at usury, by making this secret knowledge the common property of the whole world. Hence I have not conferred with flesh and blood, nor attempted to obtain the consent of my Brother Sages. If the matter succeeds according to my desire and prayer, they will all rejoice that I have published this Book.

#### **CHAPTER XIV**

##### **Of the Circumstantial and Accidental Requisites of our Art**

We have weeded out all vulgar errors concerning our Art, and have shewn that gold and Mercury are the only substances required. We have shewn that this gold is to be understood, not metaphorically, but in a truly philosophical sense. We have also declared our Mercury to be true quicksilver, without any ambiguity of acceptation. The latter, we have told you, must be made by art, and be a key to the former. We have made everything as clear as noonday; and our teaching is based, not on hearsay, or on the writings of others, but on our own personal and oft repeated experience. The things we faithfully declare are what we have both seen and known. We have made and do possess the Stone -- the great Elixir. Moreover, we do not grudge you this knowledge, but wish you to attain it out of this Book. We have spoken out more plainly than any of our predecessors; and our Receipt, apart from the fact that we have not called things by their proper names, is perfectly trustworthy. It remains for us to give you some practical tests by which the goodness or unsuitableness of your Mercury may be known. and some directions for amending its defects. When you have living Mercury and gold, there remains to be accomplished, first, the purging of the Mercury and the gold, then their espousal, and finally the regulation of the fire.

#### **CHAPTER XV**

##### **Of the Incidental Purging of Mercury and Gold**

Perfect gold is found in the bowels of the earth in little pieces, or in sand. If you can meet with this unmixed gold, it is pure enough; if not, purge it with antimony or royal cement, or boil it with aqua fortis, the gold being first granulated. Then smelt it, remove the impure sediment, and it is ready. But Mercury needs inward and essential purging. which radical cleansing is brought about by the addition of true Sulphur, little by little, according to the number of the Eagles. Then it also needs an incidental purgation for the purpose of removing from its surface the impurities which have, by the essential purgation, been ejected from the centre. This process is not absolutely necessary, but it is useful, as it accelerates the work. Therefore, take your Mercury, which you have purified with a suitable number of Eagles, sublime it three times with common salt and iron filings, and wash it with vinegar and a moderate quantity of salts of ammonia, then dry and distil in a glass retort, over a gradually increasing fire, until the whole of the Mercury has ascended. Repeat this four times, then boil the Mercury in spirits of vinegar for an hour, stirring it constantly. Then pour off the vinegar, and wash off its acidity by a plentiful effusion of spring water. Dry the Mercury, and its splendour will be wonderful. You may wash it with wine, or vinegar and salt, and so spare the sublimation; but then distil it at least four times without addition, after you have perfected all the eagles, or washings, washing the chalybeat retort every time with ashes and water; then boil it in distilled vinegar for half a day, stirring it strongly at times. Pour off the blackish vinegar, add new, then wash with warm water. This process is designed to purge away the internal impurities from the surface. These impurities you may perceive if, on mixing Mercury with purest gold, you place the amalgam on a white sheet of paper. The sooty blackness which is then seen on the paper is purged away by this process.

#### **CHAPTER XVI**

##### **Of the Amalgam of Mercury and Gold, and of their respective Proportions**



When you have done all this, take one part of pure and laminated gold, or fine gold filings, and two parts of Mercury; put them in a heated (marble) jar, i.e., heaved with boiling water, being taken out of which it dries quickly, and holds the heat a long time. Grind with an ivory, or glass, or stone, or iron, or boxwood pestle (the iron pestle is not so good; I use a pestle of crystal): pound them, I say, as small as the painters grind their colours; then add water so as to make the mass as consistent as half melted butter. The mixture should be fixable and soft, and permit itself to be moulded into little globules -- like moderately soft butter; it should be of such a consistency as to yield to the gentlest touch. Moreover, it should be of the same temperature throughout, and one part should not be more liquid than another. The mixture will be more or less soft, according to the proportion of Mercury which it contains; but it must be capable of forming into those little globules, and the Mercury should not be more lively at the bottom than at the top. If the amalgam be left undisturbed, it will at once harden; you must therefore judge of the merits of the mixture, while you are stirring it; if it fulfils the above conditions, it is good. Then take spirit of vinegar, and dissolve in it a third part of salt of ammonia, put the amalgam into this liquid, let the whole boil for a quarter-of-an-hour in a long necked glass vessel; then take the mixture out of the glass vessel, pour off the liquid, heat the mortar, and pound the amalgam (as above) vigorously, and wash away all blackness with hot water. Put it again into the liquid, let it boil up once more in the glass vessel, pound it as before, and wash it. Repeat this process until the blackness is entirely purged out. The amalgam will then be as brilliant and white as the purest silver. Once more regulate the temperature of the amalgam according to the rules given above; your labour will be richly rewarded. If the amalgam be not quite soft enough, add a little Mercury. Then boil it in pure water, and free it from all saltiness and acidity. Pour off the water, and dry the amalgam. Make quite sure that it is thoroughly dried, by waving it to and fro on the point of a knife over a sheet of white paper.

#### CHAPTER XVII

##### Concerning the Size, Form, Material, and Mode of Securing the Vessel

Let your glass distilling vessel be round or oval; large enough to hold neither more nor much less than an ounce of distilled water in the body thereof. Let the height of the vessel's neck be about one palm, hand-breath, or span, and let the glass be clear and thick (the thicker the better, so long as it is clear and clean, and permits you to distinguish what is going on within) -- but the thickness should be uniform. The substance which will go into this vessel consists of 1/2 oz. of gold, and one oz. of mercury; and if you have to add 1/3 oz. of mercury, the whole compound will still be less than 2 oz. The glass should be strong in order to prevent the vapours which arise from our embryo bursting the vessel. Let the mouth of the vessel be very carefully and effectually secured by means of a thick layer of sealing-wax. The utensils and the materials required are not then very expensive -- and if you use my thick distilling-vessel you will avoid loss by breakage. The other instruments that are requisite are not dear. I know that many will take exception to this statement; they will say that the pursuit of our Art is a matter of all but ruinous expense. But my answer consists in a simple question: What is the object of our Art? Is it not to make the Philosopher's Stone -- to find the liquid in which gold melts like ice in tepid water? And do those good people who are so eager in their search after "Mercury of the Sun," and "Mercury of the Moon," and who pay so high a price for their materials, ever succeed in this object? They cannot answer this question in the affirmative. One florin will buy enough of the substance of our water to quicken two pounds of mercury, and make it the true Mercury of the Sages. But, of course, glass vessels, coals, earthen vessels, a furnace, iron vessels, and other instruments, cannot be bought for nothing. Without a perfect body, our ore, viz., gold, there can be no Tincture, and our Stone is at first vile, immature, and volatile, but when complete it is perfect, precious, and fixed. These two aspects of our Stone are the body, gold, and the spirit, or quicksilver.

#### CHAPTER XVIII

##### Of the Furnace or Athanor of the Sages

I have spoken about Mercury, Sulphur, the vessel, their treatment, etc. etc.; and, of course, all these things are to be understood with a grain of salt. You must understand that in the preceding chapters I have spoken metaphorically; if you take my words in a literal sense, you will reap no harvest except your outlay. For instance, when I name the principal substances Mercury and gold -- I do not mean common gold in the state in which it is sold at the goldsmiths -- but it must be prepared by means of our Art. You *may* find our gold in common gold and silver, but it is easier to make the Stone than to get its first substance out of common gold. "Our gold" is the Chaos whose soul has not been taken away by fire. The soul of common gold has retired before the fiery tyranny of Vulcan into the inmost citadel. If you seek our gold in a substance intermediate between perfection and imperfection, you will find it: but otherwise, you must unbar the gates of common gold by the first preparatory process (ch. xv.), by which the charm of its body is broken, and the husband enabled to do his work. If you choose the former course, you shall use only gentle heat; in the latter case, you will require a fierce fire. But here you will be hopelessly lost in a labyrinth, if

you do not know your way out of it. But whether you choose our gold, or common gold, you will in either case need an even and continual fire. If you take our gold, you will finish the work a few months sooner, and the Elixir will be ten times more precious than that prepared from common gold. If you work with "our gold," you will be assisted in its calcination, putrefaction, and dealbation by its gentle inward (natural) heat. But in the case of common gold, this heat has to be applied externally by foreign substances, so as to render it fit for union with the Virgin's Milk. In neither case, however, can anything be effected without the aid of fire. It was not, then, in vain that Hermes counts fire next to the Sun and Moon as the governor of the work. But this is to be understood of the truly secret furnace, which a vulgar eye never saw. There is also another furnace, which is called our common furnace, made of potter's earth, or of iron and brass plates, well compacted with clay. This furnace we call Athanor, and the shape which I like best is that of a tower with a "nest" at the top. The "tower" should be about three feet high, and nine fingers wide within the plates. A little above the ground, let there be a little opening of about three or four fingers wide, for removing the cinders; over that, there should be a fire-place built with stones. Above this, we place the furnace itself, which should be such as to exclude all draughts and currents of air. The coals are put in from above, and the aperture should then be carefully closed. But it is not necessary that your furnace should exactly correspond to the description which I have given so long as it fulfils the following conditions: firstly, it must be free from draughts; secondly, it must enable you to vary the temperature, without removing your vessel; thirdly, you must be able to keep up in it a fire for ten or twelve hours, without looking to it. Then the door of our Art will be opened to you; and when you have prepared the Stone, you may procure a small portable stove, for the purpose of multiplying it.

## CHAPTER XIX

### Of the Progress of the Work during the First Forty Days

When you have prepared our gold and Mercury in the manner described, put it into our vessel, and subject it to the action of our fire; within 40 days you will see the whole substance converted into atoms, without any visible motion, or perceptible heat (except that it is just warm). If you do not yet rightly know the meaning of "our gold," take one part of common gold (well purified), and three parts of *our* Mercury (thoroughly purged), put them together as directed (cap. xvi), place them over the fire, and there keep them at the boiling point, till they sweat, and their sweat circulates. At the end of 90 days you will find that the Mercury has separated and reunited all the elements of the common gold. Boil the mixture 50 days longer, and you will discover that our Mercury has changed the common gold into "our gold," which is the Medicine of the first order. It is already our Sulphur, but it has not yet the power of tinging. This method has been followed by many Sages, but it is exceedingly slow and tedious, and is only for the rich of the earth. Moreover, when you have got this Sulphur do not think that you possess the Stone, but only its true Matter, which you may seek in an imperfect thing, and find it within a week, by our easy yet rare way, reserved of God for His poor, contemned, and abject saints. Hereof I have now determined to write much, although in the beginning of this Book I decreed to bury it in silence. This is the one great sophism of all adepts; some speak of this common gold and silver, and say the truth, and others say that we cannot use it, and they too, say the truth. But in the presence of God I will call all our adepts to account, and charge them with jealous surliness. I, too, had determined to tread the same path, but God's hand confounded my scheme. I say then, that both ways are true, and come to the same thing in the end -- but there is a vast difference at the beginning. Our whole Art consists in the right preparation of our Mercury and our gold. Our Mercury is our way, and without it nothing is effected. Our gold is not common gold, but it may be found in it; and if you operate on our Mercury with common gold (regulating the fire in the right way), you will after 150 days have our gold, since our gold is obtained from our Mercury. Hence if common gold have all its atoms thoroughly severed by means of our Mercury, and then reunited by the same agency, the whole mixture will, under the influence of fire, become our gold. But, if, without this preparatory purging, you were to use common gold with our Mercury for the purpose of preparing the Stone, you would be sadly mistaken; and this is the great Labyrinth in which most beginners go astray, because the Sages in writing of these ways as two ways, purposely obscure the fact that they are only one way (though of course the one is more direct than the other). The gold of the Sages may then be prepared out of our common gold and our Mercury, from which there may afterwards be obtained by repeated liquefactions, Sulphur and Quicksilver which is incombustible, and tinges all things else. In this sense, our Stone is to be found in all metals and minerals, since our gold may be got from them all -- but most easily, of course, from gold and silver. Some have found it in tin, some in lead, but most of those who have pursued the more tedious method, have found it in gold. Of course, if our gold be prepared in the way I have described, out of common gold (in the course of 150 days), instead of being found ready made, it will not be so effectual, and the preparation of the Stone will take 1 1/2 years instead of 7 months. I know both ways, and prefer the shorter one; but I have described the longer one as well in order that I may not draw down upon myself the scathing wrath of the "Sages." The great difficulty which discourages all beginners is not of Nature's making: the Sages have created it by speaking of the longer operation when they mean the shorter one, and *vice versa*. If you

choose common gold, you should espouse it to Venus (copper), lay them together on the bridal bed, and, on bringing a fierce fire to bear on them, you will see an emblem of the Great Work in the following succession of colours: black, the peacock's tail, white, orange, and red. Then repeat the same operation with Mercury (called Virgin's Milk), using the "fire of the Bath of Dew," and (towards the end) sand mixed with ashes. The substance will first turn a much deeper black, and then a completer white and red. Hence if you know our Art, extract our gold from our Mercury (this is the shorter way), and thus perform the whole operation with one substance (viz., Mercury); if you can do this, you will have attained to the perfection of philosophy. In this method, there is no superfluous trouble: the whole work, from beginning to end, is based upon one broad foundation -- whereas if you take common gold, you must operate on two substances, and *both* will have to be purified by an elaborate process. If you diligently consider what I have said, you have in your hand a means of unravelling all the apparent contradictions of the Sages. They speak of three operations: the first, by which the inward natural heat expels all cold through the aid of external fire, the second, wherein gold is purged with our Mercury, through the mediation of Venus, and under the influence of a fierce fire; the third, in which common gold is mixed with our Mercury, and the ferment of Sulphur added. But if you will receive my advice, you will not be put out by any wilful obscurity on the part of the Sages. Our sulphur you should indeed strive to discover; and if God enlightens you, you will find it in our Mercury. Before the living God I swear that my teaching is true. If you operate on Mercury and pure common gold, you may find "our gold" in 7 to 9 months, and "our silver" in 5 months. But when you have these, you have not yet prepared our Stone: *that* glorious sight will not gladden your eyes until you have been at work for a year-and-a-half. By that time you may obtain the elixir by subjecting the substance to very gentle continuous heat.

## CHAPTER XX

### Of the Appearance of Blackness in the Work of the Sun and Moon

If you operate on gold and silver, for the purpose of finding our Sulphur, let your substance first become like a thin paste, or boiling water, or liquid pitch; for the operation of our gold and Mercury is prefigured by that which happens in the preparation of common gold with our Mercury. Take your substance and place it in the furnace, regulate the fire properly for the space of twenty days, in which time you will observe various colours, and about the end of the fourth week, if the fire be continuous, you will see a most amiable greenness, which will last for about ten days. Then rejoice, for in a short time it will be as a black coal, and your whole compound shall be reduced to atoms. The operation is a resolution of the fixed into the not fixed that both afterwards, being conjoined, may make one matter, partly spiritual and partly corporal. Once more, I assure you, the regulation of the fire is the only thing that I have hidden from you. Given the proper-regimen, take the Stone, govern it as you know how, and then these wonderful phenomena will follow: The fire will at once dissolve the Mercury and the Sulphur like wax; the Sulphur will be burnt, and change its colours from day to day; the Mercury will prove incombustible, and only be gradually tinged (and purified, without being infected) with the colours of the Sulphur. Let the heaven stoop to the earth, till the latter has conceived heavenly seed. When you see the substances mingle in your distilling vessel, and assume the appearance of clotted and burnt blood, be sure that the female has received the seed of the male. About seventeen days afterwards your substance will begin to wear a yellow, thick, misty, or foamy appearance. At this time, you must take care not to let the embryo escape from your vessel; for it will give out a greenish, yellow, black, and bluish vapour and strive to burst the vessel. If you allow these vapours (which are continuous when the Embryo is formed) to escape, your work will be hopelessly marred. Nor should you allow any of the odour to make its way through any little hole or outlet; for the evaporation would considerably weaken the strength of the Stone. Hence the true Sage seals up the mouth of his vessel most carefully. Let me advise you, moreover, not to neglect your fire, or move or open the vessel, or slacken the process of decoction, until you find that the quantity of the liquid begins to diminish; if this happens after thirty days, rejoice, and know that you are on the right road. Then be doubly careful, and you will, at the end of another fortnight, find that the earth has become quite dry and of a deep black. This is the death of the compound; the winds have ceased, and there is a great calm. This is that great simultaneous eclipse of the Sun and Moon, when the Sea also has disappeared. Our Chaos is then ready, from which, at the bidding of God, all the wonders of the world may successively emerge.

## CHAPTER XXI

### Of the Caution required to avoid Burning the Flowers

The burning of the flowers is fatal, yet soon committed: it is chiefly to be guarded against after the lapse of the third week. In the beginning there is so much moisture that if the fire be too fierce it will dry up the liquid too quickly, and you will prematurely obtain a dry red powder, from which the principle of life has flown; if the fire be not strong enough the substance will not be properly matured. Too powerful a fire prevents the true union of the substances. True union only takes place in water. Bodies collide, but do not unite; only liquids (and spirits) can truly

mingle their substance. Hence our homogeneous metallic water must be allowed to do its work properly, and should not be dried up, until this perfect mutual absorption has taken place in a natural manner. Premature drying only destroys the germ of life, strikes the active principle on the head as with a hammer, and renders it passive. A red powder is indeed produced, but long before the time: for redness should be preceded by blackness. It is true that, in the beginning of our work, when heaven is wedded to earth, and earth conceives the fire of nature, a red colour does appear. But the substance is then sufficiently moist; and the redness soon gives way to a green colour, which in its turn gradually yields to blackness. Do not be in a hurry; let your fire be just powerful enough, but not too powerful; steer a straight course between Scylla and Charybdis: you will behold in your vessel a variety of colours and grotesque transformations -- until the substance settles down into a powder of intense blackness. This should happen within the first fifty days. If it does not, either your Mercury, or the regulation of your fire, or the composition of your substance is at fault -- if, indeed, you have not moved or shaken your glass vessel.

## CHAPTER XXII

### Of the Regimen of Saturn

All the Sages who have written on our Art, have spoken of the work and regimen of Saturn; and their remarks have led many to choose common lead as the substance of the Stone. But you should know that our Saturn, or lead, is a much nobler substance than gold. It is the living earth in which the soul of gold is joined to Mercury, that they may bring forth Adam and his wife Eve. Wherefore, since the highest has so lowered itself as to become the lowest, we may expect that its blood may be the means of redeeming all its brethren. The Tomb in which our King is buried, is that which we call Saturn, and it is the key of the work of transmutation; happy is he who can salute this planet, and call it by its right name. It is a boon which is obtained by the blessing of God alone; it is not of him that willeth, or of him that runneth; but God bestoweth it on whom He will.

## CHAPTER XXIII

### Of the different Regimens of this Work

Let me assure you that in our whole work there is nothing hidden but the regimen, of which it was truly said by the Sage that whoever knows it perfectly will be honoured by princes and potentates. I tell you plainly that if this one point were clearly set forth, our Art would become mere women's work and child's play: there would be nothing in it but a simple process of "cooking." Hence it has always been most carefully concealed by the Sages. But I have determined to write in a more sympathetic and kindly spirit: know then that our regimen throughout consists in coction and digestion, but that it implies a good many other processes, which those jealous Sages have made to appear different by describing them under different names. But we intend to speak more openly in regard to this subject.

## CHAPTER XXIV

### Of the First Regimen, which is that of Mercury

This first regimen has been studiously kept secret by all the Sages. They have spoken of the second regimen, or that of Saturn, as if it were the first, and have thus left the student without guidance in those operations which precede the appearance of that intense blackness. Count Bernard, of Trevisa, says, in his Parable, that When the King has come to the Fountain, he takes off the golden garment, gives it to Saturn, and enters the bath alone, afterwards receiving from Saturn a robe of black silk. But he does not tell us how long it takes to put off that golden robe; and thus, like all his brethren, leaves the poor beginner to grope in the dark during 40 or 50 days. From the point where the stage of blackness is reached to the end of the work their directions are more full and intelligible. It is in regard to these first 40 days that the student requires additional light. This period represents the regimen of Mercury (of the Sages), which is alone active during the whole time, the *other* substance being temporarily dead. You should not suffer yourself to be deluded into the belief that when your matters are joined, namely, our Sun and Mercury, the "setting of the Sun" can be brought about in a few days. We ourselves waited a tedious time before a reconciliation was made between the fire and the water. As a matter of fact, the Sages have called the substance, throughout this first period, Rebis, or Two-thing: to shew that the union is not effected till the operation is complete. You should know, then, that though our Mercury consumes the Sun, yet a year after you shall separate them, unless they are connected together by a suitable degree of fire. It is not able to do anything at all without *fire*. We must not suppose that when our gold is placed in our Mercury it is swallowed up by it in the twinkling of an eye. This conception rests on a misunderstanding of Count Bernard's teaching about the King's plunge in the fountain. But the solution of gold is a more difficult matter than these gentry appear to have any idea of. It requires the highest skill so to regulate the fire in the first stage of the work as to solve the bodies without injuring the tincture. Attend to my teaching therefore. Take the body which I have shewed you, put it into the water of our sea, and bring to bear on the compound the

proper degree of heat, till dews and mists begin to ascend, and the moisture is diminished night and day without intermission. Know that at first the two do not affect each other at all, and that only in course of time the body absorbs some of the water, and thus causes each to partake of the other's nature. Only part of the water is sublimed; the rest gradually penetrates the pores of the body, which are thereby more and more softened, till the soul of the gold is enabled gently to pass out. Through the mediation of the soul the body is reconciled and united to the spirit, and their union is signalized by the appearance of the black colour. The whole operation lasts about 40-50 days, and is called the Regimen of Mercury, because the body is passive throughout, and the spirit, or Mercury, brings about all the changes of colour, which begin to appear about the 20th day, and gradually intensify till all be at last completed in black of the deepest dye, which the both day will manifest.

#### **CHAPTER XXV**

The Regimen of the Second Part, which is that of Saturn

The Regimen of Mercury, the operation whereof despoils the King of his golden garments, is followed by the Regimen of Saturn. When the Lion dies the Crow is born. The substance has now become of a uniform colour, namely, as black as pitch, and neither vapours, or winds, or any other signs of life are seen; the whole is dry as dust, with the exception of some pitch-like substance, which now and then bubbles up; all presents an image of eternal death. Nevertheless, it is a sight which gladdens the heart of the Sage. For the black colour which is seen is bright and brilliant; and if you behold something like a thin paste bubbling up here and there, you may rejoice. For it is the work of the quickening spirit, which will soon restore the dead bodies to life. The regulation of the fire is a matter of great importance at this juncture; if you make it too fierce, and thus cause sublimation at this stage, everything will be irrecoverably spoilt. Be content, therefore, to remain, as it were, in prison for forty days and nights, even as was the good Trevisan, and employ only gentle heat. Let your delicate substance remain at the bottom, which is the womb of conception, in the sure hope that after the time appointed by the Creator for this Operation, the spirit will arise in a glorified state, and glorify its body -- that it will ascend and be gently circulated from the centre to the heavens, then descend to the centre from the heavens, and take to itself the power of things above and things below.

#### **CHAPTER XXVI**

Of the Regimen of Jupiter

Black Saturn is succeeded by Jupiter, who exhibits divers colours. For after the putrefaction and conception, which has taken place at the bottom of the vessel, there is once more a change of colours and a circulating sublimation. This *Reign* or Regimen, lasts only three weeks. During this period you see all conceivable colours concerning which no definite account can be given. The "showers" that fall will become more numerous as the close of this reign approaches, and its termination is signalized by the appearance of a snowy white streaky deposit on the sides of the vessel. Rejoice, then, for you have successfully accomplished the regimen of Jupiter. What you must be particularly careful about in this operation, is to prevent the young ones of the Crow from going back to the nest when they have once left it; secondly, to let your earth get neither too dry by an immoderate sublimation of the moisture, nor yet to swamp and smother it with the moisture. These ends will be attained by the proper regulation of the outward heat.

#### **CHAPTER XXVII**

Of the Regimen of the Moon

When the Reign of Jupiter comes to an end (towards the close of the fourth month) you will see the sign of the waxing moon (Crescent), and know that the whole Reign of Jupiter was devoted to the purification of the Laton. The mundifying spirit is very pure and brilliant, but the body that has to be cleansed is intensely black. While it passes from blackness to whiteness, a great variety of colours are observed; nor is it at once perfectly white; at first it is simply white -- afterwards it is of a dazzling, snowy splendour. Under this Reign the whole mass presents the appearance of liquid quicksilver. This is called the sealing of the mother in the belly of the infant whom she bears; and its intermediate colours are more white than black, just as in the Reign of Jupiter they were more black than white. The Reign of the Moon lasts just three weeks; but before its close, the substance exhibits a great variety of forms; it will become liquid, and again coagulate a hundred times a day; sometimes it will present the appearance of fishes' eyes, and then again of tiny silver trees, with twigs and leaves. Whenever you look at it you will have cause for astonishment, particularly when you see it all divided into beautiful but very minute grains of silver, like the rays of the Sun. This is the White Tincture, glorious to behold, but nothing in respect of what it may become.

#### **CHAPTER XXVIII**

Of the Regimen of Venus

The substance, if left in the same vessel, will once more become volatile and (though already perfect in its way) will undergo another change. But if you take it out of the vessel, and after allowing it to cool, put it into another, you will not be able to make anything of it. In this Reign you should also give careful attention to your fire. For the perfect Stone is fusible and if the fire be too powerful the substance will become glazed, and unsusceptible of any further change. This "vitrification" of the substance may happen at any time from the middle of the Reign of the Moon to the tenth day of the Reign of Venus, and should be carefully guarded against. The heat should be gentle so as to melt the compound very slowly and gradually; it will then raise bubbles, and receive a spirit that will rise upward, carrying the Stone with it, and imparting to it new colours, especially a copper-green colour, which endures for some time, and does not quite disappear till the twentieth day; the next change is to blue and livid, and at the close of this Reign the colour is a pale purple. DO not irritate the spirit too much -- it is more corporeal than before, and if you sublime it to the top of the vessel, it will hardly return. The same caution should be observed in the Reign of the Moon, when the substance begins to thicken. The law is one of mildness, and not of violence, lest everything should rise to the top of the vessel, and be consumed or vitrified to the ruin of the whole work. When you see the green colour, know that the substance now contains the germ of its highest life. DO not turn the greenness into blackness by immoderate heat. This Reign is maintained for forty days.

### **CHAPTER XXIX**

#### **Of the Regimen of Mars**

When the Regimen of Venus is over, and therein has appeared the philosophical tree, with all its branches and leaves, the Reign of Mars begins with a light yellow, or dirty brown colour, but at last exhibits the transitory hues of the Rainbow, and the Peacock's Tail. At this stage the compound is drier, and often shews like a hyacinth with a tinge of gold. The mother being now sealed in her infant's belly, swells and is purified, but because of the present great purity of the compound, no putridness can have place in this regimen, but Some obscure colours are chief actors, while some middle colours come and go, and they are pleasant to look on. Our Virgin Earth is now undergoing the last degree of its cultivation, and is getting ready to receive and mature the fruit of the Sun. Hence you should Weep up a moderate temperature; then there will be seen, about the thirtieth day of this Reign, an orange colour, which, within two weeks from its first appearance, will tinge the whole substance with its own hue.

### **CHAPTER XXX**

#### **Of the Regimen of the Sun**

As you are now approaching the end of the work, the substance receives a golden tinge, and the Virgin's Milk which you give your substance to drink has assumed a deep orange colour. Pray to God to keep you from haste and impatience at this stage of the work; consider that you have now waited for seven months, and that it would be foolish to let one hour rob you of the fruits of all your labour. Therefore be more and more careful the nearer you approach perfection. Then you will first observe an orange-coloured sweat breaking out on the body; next there will be vapour of an orange hue. Soon the body below becomes tinged with violet and a darkish purple. At the end of fourteen or fifteen days, the substance will be, for the most part, humid and ponderous, and yet the wind still bears it in its womb. Towards the 26th day of the Reign it will begin to get dry, and to become liquid and solid in turn (about a hundred times a day); then it becomes granulated; then again it is welded together into one mass, and so it goes on changing for about a fortnight At length, however, an unexpectedly glorious light will burst from your substance, and the end will arrive three days afterwards. The substance will be granulated, like atoms of gold (or motes in the Sun), and turn a deep red -a red the intensity of which makes it seem black like very pure blood in a clotted state. This is the Great Wonder of Wonders, which has not its like on earth.

### **CHAPTER XXXI**

#### **Of the Fermentation of the Stone**

I forgot to warn you in the last chapter to be on your guard against the danger of vitrification; too fierce a fire would render your substance insoluble and prevent its granulation. You now possess the incombustible red Sulphur which can no longer be affected in any way by fire. In order to obtain the Elixir from this Sulphur by reiterate solution and coagulation, take three parts of purest gold, and one part of this fiery Sulphur. Melt the gold in a clean crucible, and then cast your Sulphur into it (protecting it well from the smoke of the coals) Make them liquid together, when you will obtain a beautiful mass of a deep red, though hardly transparent. This you should permit to cool, and pound into a small powder. Of this powder take one part, and two parts of our Mercury; mix them well, and put them in a glass vessel, well sealed. They should be exposed to gentle heat for two months. This is the true fermentation, which may be repeated if needful.

## CHAPTER XXXII

### The Imbibition of the Stone

Many authors take fermentation in this work for the invisible external agent, which they call ferment; by its virtue the fugitive and subtle spirits, without laying on of hands, are of their own accord thickened, and our before-mentioned fermentation they call cibation with bread and milk. But I follow my own judgment There is another operation, called Imbibition of the Stone, by which its quantity rather than its quality is increased. It is this: Add to three parts of your perfect Sulphur (either white or red) one part of water, and after six or seven days' coction the water will become thick like the Sulphur Add again as much water as you did before; and when this is dried up, with a convenient fire, add three distinct times so much water as shall be equal to one-third of the original quantity of Sulphur. Then add (for the 7th imbibition) five parts of water (the parts being equal to the original parts of the Sulphur). Seal up the vessel; subject it to gentle coction, and let the compound pass through all the different Reigns of the original Substance, which will be accomplished in a month. Then you have the true Stone of the third order, one part of which will perfectly tinge 1,000 parts of any other metal.

## CHAPTER XXXIII

### The Multiplication of the Stone

Take the perfect Stone; add one part of it to three or four parts of purified Mercury of our first work, subject it to gentle coction for seven days (the vessel being carefully sealed up), and let it pass through all the Reigns, which it will do very quickly and smoothly. The tinging power of the substance will thus be exalted a thousandfold; and if you go through the whole process a second time (which you can do with ease in three days) the Medicine will be much more precious still. This you may repeat as often as you like; the third time the substance will run through all the Reigns in a day, the fourth time in a single hour, and so on -- and the improvement in its quality will be most marvellous. Then kneel down and render thanks to God for this precious treasure.

## CHAPTER XXXIV

### Of Projection

Take four parts of your perfect Stone, either red or white (of both for the Medicine): melt them in a clean crucible. Take one part of this pulverisable mixture to ten parts of purified Mercury; heat the Mercury till it begins to crackle, then throw in your mixture, which will pierce it in the twinkling of an eye; increase your fire till it be melted, and you will have a Medicine of an inferior order. Take one part of this, and add it to a large quantity of well purged and melted metal, which will thereby be transmuted into the purest silver or gold (according as you have taken white or red Sulphur). Note that it is better to use a gradual projection, for otherwise there may be a notable loss of the Medicine. The better the metals are purged and refined, the quicker and more complete will the transmutation be.

## CHAPTER XXXV

### Of the Manifold uses of this Art

He that has once found this Art, can have nothing else in all the world to wish for, than that he may be allowed to serve his God in peace and safety. He will not care for pomp or dazzling outward show. But if he lived a thousand years, and daily entertained a million people, he could never come to want, since he has at hand the means of indefinitely multiplying the Stone both in weight and virtue, and thus of changing all imperfect metals in the world into gold. In the second place, he has it in his power to make stones and diamonds far more precious than any that are naturally procured. In the third place, he has an Universal Medicine, with which he can cure every conceivable disease, and, indeed, as to the quantity of his Medicine, he might heal all sick people in the world. Now to the King Eternal, Immortal, and sole Almighty, be everlasting praise for these His unspeakable gifts and invaluable treasures. I exhort all that possess this Treasure, to use it to the praise of God, and the good of their neighbours, in order that they may not at the last day be eternally doomed for their ingratitude to their Creator.

To God Alone be the Glory

# A Tract of Great Price

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**A Tract Of Great Price  
Concerning The Philosophical Stone.  
Published By A German Sage In The Year 1423,  
Under The Following Title:  
The True Teaching Of Philosophy  
Concerning The Generation Of Metals  
And Their True Origin.**

**A Tract Of Great Price  
Concerning The Philosophical Stone.**

**Chapter I**

All temporal things derive their origin, their existence, and their essence from the earth, according to the succession of time. Their specific properties are determined by the outward and inward influences of the stars and planets, (such as the Sun, the Moon, Etc.) and of the four qualities of the elements. From these combined circumstances arise the peculiar forms, and proper substances, of all growing, fixed, and generating things, according to the natural order appointed by the Most High at the beginning of the world. The metals, then, derive their origin from the earth, and are specifically compounded of the four qualities, or the properties of the four elements, their peculiar metallic character is stamped upon them by the influences of the stars and planets. So we are informed by Aristotle in the fourth book of his Meteor., where he says that quicksilver is the common substance of all metals. The first thing in Nature, as we said before, is the substance which represents a particular conglomeration of the four elements which the Sages call Mercury or quicksilver But this quicksilver is as yet imperfect, on account of its gross and earthy sulphureous nature, which renders it too easily combustible, and on account of its superfluous watery elements, which have all been collected together out of the four elements by the action of the heavenly planets. This substance is composed of a hot sulphureous earth, and a watery essence, in such a way that the sages have called it imperfect sulphur.

Now, since Nature is always striving to attain perfection and to reach the goal set before her by the Creator of all things, she is continually at work upon the qualities of the four elements of each substance; and so stirs up and rouses the inward action of the elements by the accidental heat of the Sun, and by natural warmth that there arises a kind of vapour or steam in the veins of the earth. This vapour cannot make its way out, but is closed in; in penetrating through fat, earthy, oily, and impure sulphureous substances it attracts to itself more or less of these foreign and external impurities. This is the reason that there are seen in it so great a variety of colours before it attains to purity and its own proper colour.

Those mineral and metallic substances which contain the largest proportion of efficacious sulphureous and mercurial vapour are the best; and each quality of the four elements has its own peculiar operation and transmuting influence in such a conglomeration of various substances -- their action being roused by the sulphur of the earth and the outward heat of the Sun. Through these agencies the Matter is often dissolved and coagulated, till that which is pure, or impure, is borne upward; and this is the work not of a few years, but of a great length of time. Nature has to purge away the peculiar characteristics of all other metals before she can make gold; as you may see by the fact that different kinds of metal are found in the same metallic vein. This fact may be explained in the following manner.

When the sulphureous and mercurial vapours ascend they are mixed, and united by coction, with the aforesaid substance. If those sulphureous vapours are earthy thick, and impure, and the heat of the Sun, or their own natural heat, have too sudden and violent an effect, the substance hardens, with all its sulphureous impurities before it can be purged of its grossness, and it becomes more like metallic sulphur. If the quicksilver is hardened, the whole mass takes the form of some metal, according to the influence of the particular planet with which it is penetrated. For Nature first combines the four elements into some substance or body, which then receives its specific properties through the influence of some planet. Such is the origin of copper, tin, lead, iron, and quicksilver. But it is not essential that I should here describe at length the specific composition and distinctive properties of each of the imperfect metals; they are all mingled in various proportions of impure sulphur and inefficacious quicksilver. Nature, as I said, is ceaselessly at work upon these imperfect metals purging and separating the pure quicksilver from the impure, and the pure sulphur from the impure, until all their grossness is removed and they become what God designed that they should be, viz., gold. But if these vapours float upward in their original pure condition, with



their inward pure and subtle earth, without becoming mixed with gross, earthy, and sulphureous alloy, and if they succeed in breaking forth into the open air before they become hardened into a sulphureous mass, they remain quicksilver and are not changed into any metal.

If, however, this pure quicksilver floats upward in a pure mineral earth, without any gross alloy, it is hardened into the pure and white sulphur of Nature by being subjected to a very moderate degree of gentle heat, and at length assumes the specific form of silver. Like all the other metals it may still be developed into gold if it remain under the influence of its natural heat. But if the same pure, unalloyed quicksilver be subjected to a higher degree of natural heat, it is transmuted into the pure *red* sulphur of Nature and becomes gold without first passing through the stage of silver. In this form it remains, because gold is the highest possible stage of metallic development.

Quicksilver is the mother of all metals, on account of its coldness and moistness; and if it be once purified and cleansed of all foreign matter it cannot be mixed any more with grossness of any kind neither can it be changed back into an imperfect metal. For Nature does not undo her work, and that which has once become perfectly pure can never become impure again. Sulphur on the other hand is the father of all metals, on account of its heat and dryness. In the following chapter we shall refer to this difference, and speak more in detail about quicksilver.

### Chapter II

There is, then, in *all* metals true mercury and good sulphur in the imperfect as well as in the perfect metals. But in the imperfect metals it is defiled with impure matter and stands in need of maturing. Hence you see that all metals may be changed into gold and silver, if the golden and silver properties that are in them be freed from all alloy and reduced by gentle heat to the form of silver or gold. Those metals, indeed, which have been torn up by the roots, that is to say, that have been dug up from their own proper soil in the veins of the earth, can no longer proceed in that course of development which they pursued in their native abode; yet, as much as in them lies, they strive to be perfected. Now the Spirit of Truth, who imparts all true knowledge, has taught the Sages a Medicine or Form, by which all the impurities of the imperfect metals may be removed, and the perfect nature, or true mercury, which is in them, transmuted into gold and silver.

### Chapter III

But we must now proceed to say a few words about the method of preparing this Medicine, by which the imperfection is removed from imperfect metals through the mediation of perfect mercury, and the mode of gold and silver is developed in them.

I find that the writings of the Sages are all about gold, silver and quicksilver, which it is said must be reduced to the form which they wore before they became metals; that is to say, the form which they wore perhaps some thousands of years ago. But the operation of Nature is progressive, not retrogressive. Hence it is a great mistake to suppose that the work of Nature can be reversed by dissolution in aqua fortis or by the amalgamation of gold or silver and quicksilver. For if the metal be plunged in a solvent, if water be distilled from it, or if quicksilver be sublimed from it, it still remains the same metal that it was before. The specific properties of a metal cannot be destroyed so as to obtain the first substance. Yet Aristotle says that metals cannot be changed unless they are reduced to their original substance.

### Chapter IV

What we have said in the last chapter shows that Alchemical Art cannot be concerned with the subjecting of gold, silver or quicksilver to chemical processes. Nevertheless, that which you read in the books of the Sages is most true and we shall see in the following pages in what sense it is to be understood, that our Art is in gold, silver and quicksilver. But it is clear that our art can make no use of quicksilver such as may be obtained from the metals by means of any kind of artificial process, such as dissolution in aqua fortis, or amalgamation or any other method of chemical purification.

If then, this is not the right substance or original mercury, it is clear that it is not to be found in the metals. For even if you melt two, three, or four metals together, yet not one of them can give the others any aid towards attaining perfection, seeing that itself stands in need of external aid. And even though you mix some imperfect metal with gold, the gold will not give up its own perfection for the purpose of succouring the other for it has nothing to spare which it might impart to the imperfect metal. And even if the imperfect metal could assume the virtue and efficacy of the gold, it could only do so at the expense of the gold itself. In vain, then, shall we seek in metals the Medicine which has power to liberate the perfect mercury contained in imperfect metals.

### Chapter V

Again, we read in the books of the Sages that quicksilver and mercury are the original substance of all metals. These words are true in a certain sense. But by many beginners they are supposed to mean ordinary quicksilver. Such an interpretation, however, makes nonsense of the dictum of the Sages. For ordinary quicksilver is an imperfect metal and itself derived from the original substance of all metals. The Sages, indeed, say little about the *origin* of their mercury but that is exactly because they use the name of mercury or sulphur, for the first substance of their perfect

metals. If common mercury were not a metal, there would be no metal corresponding to the celestial influence of the planet Mercury as gold and silver receive their specific properties from the influence of the Sun and Moon. Now, as it is one of the metals the other metals cannot be derived from it, much less can their properties be derived from it or from themselves, although the real perfect mercury is quite as abundant in mercury as in any other metal. Nor can common sulphur be the first substance of the metals, for no metal contains so much impurity as common sulphur; and if it be mixed with any metal, that metal becomes even more impure than it was before, and is even partially, or wholly, corroded.

#### **Chapter VI**

Again, the Sages affirm that quicksilver, or mercury, is the spirit of the specific nature of metals, collected out of the four elements by the influence of the Planets, and the operation of Nature in the earth -- and that from it is developed either gold, silver, or some other of seven metals, according to the peculiar effects of the predominant planetary influence.

Hence ignorant alchemists have supposed that all this is true of the common quicksilver, because it amalgamates with all metals, and is soft and volatile. But why should its volatile properties prove it to be no metal? According to this definition, we might deny the metallic character of tin, lead, and other metals, because they do not remain fixed in a fierce fire -- though one can stand a greater degree of heat than another. If, again, any substance is to be called the first substance of metals because of the facility with which it amalgamates with them, copper would have a better claim to be so regarded, since it enters into a closer union with gold and silver than mercury, and shares both their fusible and malleable nature. But that is no final union, for it admits of separation; and quicksilver may, with the greatest ease, be separated from the metals with which it has amalgamated. A true union of metals can only take place in the original substance which is common to all. We do find amalgams of three or even more metals; but then this union was consummated in the first substance, which is *one*, and the whole amalgam would have been developed into gold, if its natural growth had not been retarded by gross, sulphureous, arsenical, and earthy impurity, which is found among metals when purified. The metals which we dig up out of the earth are, as it were, torn up by the roots, and, their growth having come to a standstill, they can undergo no further development into gold, but must always retain their present form, unless something is done for them by our Art. Hence we must begin at the point where Nature had to leave off: we must purge away all impurity, and the sulphureous alloy, as Nature herself would have done if her operation had not been accidentally or violently, disturbed. She would have matured the original substance, and brought it to perfection by gentle heat, and, in a longer or shorter period of time, she would have transmuted it into gold. In this work Nature is ceaselessly occupied while the metals are still in the earth; but she takes away from them nothing save their superfluous water and the impurity which prevents them from attaining to the nature of gold, as we briefly showed in the second chapter.

#### **Chapter VII**

It is clear, then, that the final union of metals, or their perfection, cannot be attained by the mingling of any specific metals; that the metallic substance becomes useless for our purpose, as soon as it assumes a specific form; but that, at the same time, all metals have a common origin, or Matter, which is one thing, flowing out by the operation of nature, who ever desires the most perfect form which her own essence and her condition will admit. And this is the form of gold, highest and best of all that belong to the metallic mode. If, then the purest form of this substance which it is possible for Art to prepare with the help of Nature, be added to the imperfect metals then it overcomes what is impure in these, for it is not the impure, but the pure matter which is like unto it. But you must not suppose that this power belongs to common gold; common gold has its own specific form, which it is unable to impart to other metals. The power of gold is sufficient only for preserving its own excellence; but our prepared substance is much better and more honourable than gold, and has power to do that which gold cannot do, viz, to change the common matter of all metals into gold.

#### **Chapter VIII**

From what I have hitherto said, one ignorant of alchemy might suppose that the teaching of the Sages is altogether false and untrustworthy. Therefore I must now proceed to tell you how it may truly be affirmed that our Art is concerned with quicksilver silver, and gold, or with quicksilver and sulphur, and in what sense mercury is the spirit of the metals. I will first speak about quicksilver, and at once premise that this word is not here taken to mean that common quicksilver which is one of the metals, but the first substance of all the metals, and itself no specific metal at all. For a metal must have derived its distinctive properties through planetary influences; nor can any one metal be the first substance of all metals. This quicksilver is neither too hot, nor too cold, nor too moist, nor too dry; but it is a well-tempered mingling of all four. When perfectly matured quicksilver is subjected to external heat, operating thereon, it is not burned but escapes in a volatile essence. Hence it may well be called by the philosophers a spirit, or a swift, and winged, and indestructible soul.

So long as it is palpable and visible it is also called body; when subjected to external cold it is congealed into a fixed body, and then these three, body, soul, and spirit, are one thing, and contain the properties of all the four elements. That outward part which is moist and cold is called *water*, or quicksilver on account of its inward heat it is called air; if without it appear hot and dry it is fire, or sulphur; and on account of its internal coldness it is also styled *earth*. In this way quicksilver and sulphur are the original substance of all metals; but, of course, I do not mean that the substance is prepared by mixing common sulphur and quicksilver. The sulphur and quicksilver of the Sages are one and the same thing, which is first of the nature of quicksilver, or moist and watery and is then by constant coction transmuted into the nature of sulphur, which may Most justly be described as dry and igneous.

#### Chapter IX

But I wish to confine my discourse to the quicksilver and sulphur of the philosophers, from which all metals derive their origin; and it is according to the Sages a heavy earthy water mixed with very subtle white earth, and subjected to natural coction until the moist and the dry elements have become united and coagulated into one body -- through the perfect mutual adjustment of all the elementary properties, and by the accidental operation of cold. This is the substance which is used for the purposes of our Art, after it has been perfected and purified by gentle coction, and freed from its earthy and sulphureous grossness, and the combustible wateriness of the quicksilver. It is then one clear, pure and indestructible substance, proceeding from a duplex substance, exhibiting in their greatest purity and efficacy the united properties of quicksilver and of sulphur. In art the operation is similar to Nature. Hence the Sages have justly affirmed that our Art is concerned with quicksilver, gold, and silver. For in its first stage the substance resembles quicksilver which is sublimed by gentle natural heat, and purified in the veins of the rocks in the form of a pure vapour, as we explained above. To it we know add silver and gold, and that for the following reason, because we cannot find anywhere else in any one thing the metallic power needed for rousing the sulphur of the quicksilver, and coagulating it, except in gold and silver. For the Sage cannot prepare our quicksilver unless it be first removed from the earth, and separated from the potency of its natural surroundings; and all these natural influences can be artificially supplied only by the addition of gold and silver. Our Art then has to find a substitute for those natural forces in the precious metals. By them alone it is able to fix the volatile properties of our quicksilver, for in them alone do we find the powers and influences which are indispensable to our chemical process. You should also bear in mind that the silver should be applied to our quicksilver before the gold, because the quicksilver is volatile, and cannot with safety be subjected all at once to great heat. Silver has the power of stirring up the inherent sulphur of the quicksilver, whereby it is coagulated into the form of the Remedy for transmuting metals into silver, and this coagulation is brought about by the gentle heat of the silver. Gold requires a much higher degree of heat and if gold were added to the quicksilver before the silver, the greater degree of heat would at once change the quicksilver into a red sulphur, which, however, would be of no use for the purpose of making gold, because it would have lost its essential moisture; and our Art requires that the quicksilver should be first coagulated by means of silver into white sulphur, before the greater degree of heat is applied which, through gold changes it into red sulphur. There must be whiteness before there is redness. Redness before Whiteness spoils our whole substance.

#### Chapter X

The quicksilver of the Sages has no power to transmute imperfect metals, until it has absorbed the essential qualities of gold and silver; for in itself it is no metal at all, and if it is to impart the spirit, the colour, and the hardness of gold and silver, it must first receive them itself. It is with the first substance of metals as it is with water. If saffron is dissolved in water, the water is coloured with it, and if mixed with other water, imparts to that water, too, the colour of saffron. Unless the first substance, or quicksilver, is tinged with silver and gold, and coagulated by their efficacy, it cannot impart any colour, or coagulate the 'water or) first substance which is latent in the imperfect metals. For it is essentially a spirit, and volatile, and if it be added to imperfect metals, it cannot act upon their water, or undeveloped first-substance, because that is partly fixed by their coagulated sulphur. But if the first-substance has been fixed by means of gold and silver it has become a fixed and indestructible water: and, if added to imperfect metals, takes up into its own nature their first substance, or water, and mingles with it. By this means all that is combustible and impure in them is driven off by the fire. And herein is the saying true which was uttered by the Sage Haly: The spirit (i.e. quicksilver is not coagulated, unless the body 'i.e., gold and silver' be first dissolved." For then gold and silver become spiritual, flowing, capable of being assimilated by the common substance of all metals, and of imparting to it their own metallic strength and potency. And even though this new substance be fusible in the fire, yet, when it cools again, it still remains what it was, nor is it ever again converted into a permanent spiritual substance. It is the quicksilver, then that constitutes the chief strength and efficacy of our Art; and he that has no quicksilver is without the very seed of gold and silver from which they grow in the earth.

#### Epilogue

We have sufficiently explained that quicksilver is the first substance of the metals, without which no metal can become perfect, either in Nature or in our Art. But we do not yet know where to look for it, and where to find it.

This is the great secret of the Sages, which they are always so careful to veil under dark words that scarcely one in many thousands is thought worthy to find the philosophical Mercury. Many things have been written about it; but I will quote the words of *one* philosopher which I consider as the most helpful: In the beginning, he says, God created the earth plain, simple, rich and very fertile, without stones, sand, rocks, hills, or valleys, it is the influences of the planets which have now covered it with stones, rocks, and mountains, and filled it with rare things of various colours, i.e., the ores of the seven metals, and by these means the earth has entirely lost its original form, and that through the following causes:

First, the earth which was created rich, great, deep, wide and broad, was, through the daily operation of the Sun's rays penetrated to her very centre with a fervent, bubbling, vaporous heat. For the earth in herself is cold and saturated with the moisture of water. At length the vapours which were formed in this way in the heart of the earth became so strong and powerful as to seek to force a way out into the open air, and thus, instead of effecting their object, threw up hills and hillocks or, as it were, bubbles on the face of the earth. And since in those places where mountains were formed the heat of the Sun must have been most powerful, and the earthy moisture rich and most plentiful, it is there that we find the most precious metals. Where the earth remained plain, this steam did not succeed in raising up mountains; it escaped, and the earth, being deprived of its moisture, was hardened into rocks. Where the earth was poor, soft, and thin, it is now covered with sand and little stones, because it never had much moisture, and, having been deprived of the little it possessed, has now become sandy and dry, and incapable of retaining moisture. No earth was changed into rocks that was not rich, viscous, and well saturated with moisture. For when the heat of the Sun has sucked up its moisture, the richness of the earth still makes it cohere, although now it has become hard and dry; and earth that is not yet perfectly hard is even at the present time undergoing a change into hard stones, through the diligent working of Nature. But the steam and the vapours that do not succeed in escaping, remain enclosed in the mountains, and are day by day subjected to the maturing and transmuting influences of the Sun and the planets. Now, if this vaporous moisture become mixed with a pure, subtle, and earthy substance, it is the quicksilver of the Sages; if it be reduced to a fiery and earthy hardness, it becomes the sulphur of the Sages. This enquiry opens up the way of finding our quicksilver, or first substance of the metals, but though it be found in great quantities in all mines, it is known only to very few. It is not silver, or gold, or common quicksilver, or any metal, or sulphur. The Sage says: It is a vaporous substance out of four elements, watery and pure, and though it is found with all metals, it is not matured in those which are imperfect. Hence it must be sought in the ore, in which we find gold and silver." And when again he says, "If this quicksilver be hardened, it is the sulphur of the Sages." he means that this can only be done by means of gold and silver, which it takes into itself, and by which it is sublimed and coagulated through its own natural gentle coction, under the influence of the Sun's heat, and in its own proper ore. O heavenly Father, shew this quicksilver to all whom Thou biddest walk in Thy paths!

## The Only True Way

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**The Only True Way;  
Or,  
An Useful, Good, And Helpful Tract,  
Pointing Out The Path Of Truth.  
1677.**

### The Only True Way

Beloved friend and brother, under the name of this glorious Art there is to be found much false teaching which is put forward by pseudo-chemists, whose writings are nothing but imposture and deceit, and are yet highly esteemed by people of the simpler sort. These charlatans induce their dupes to waste much money and time on that which can profit them nothing; for unless a thing be well begun, it can never be brought to a good end. Yet most men, who, nowadays, have devoted themselves to this exalted art of chemistry, are pursuing a wrong course, and are deceivers or deceived. The deceivers are conscious of their own ignorance, and try to veil it under an obscure and allegorical style. The less they really know, the more pompous and the more unintelligible do their speculations become. But the reader, who is puzzled by their perplexing style, may at least comfort himself with the assurance that he knows as much about the matter as the authors. That assurance must serve for a kind of clue to the endless labyrinth of their

false sublimations, calcinations, distillations, solutions, coagulations, putrefactions, and corruptions. Nevertheless, we may almost every (lay see foolish persons spend their whole substance on those absurd experiments, being induced to do so by the aforesaid pseudo-chemists, who impose on them with a false process, and fanciful perversions of Nature.

With these useless and unnecessary experiments the true Alchemists will have nothing to do. They follow the method pursued by Nature in the veins of the earth, which is very simple, and includes no solutions, putrefactions, coagulations, or anything of the kind Can Nature, in the heart of the earth, where the metals do grow and receive increase, have anything corresponding to all those pseudo-chemical instruments alembics, retorts, circulatory and sublimatory phials, fires, and other materials, such as cobbler's wax, salt, arsenic mercury, sulphur, and so forth? Can all these things really be necessary for the growth and increase of the metals? It is surprising that any one not entirely bereft of his senses can spend many years in the study of alchemy, and yet never get beyond those foolish and frivolous solutions, coagulations, putrefactions, distillations, while Nature is so simple and unsophisticated in her methods. Surely every true Artist must look upon this elaborate tissue of baseless operations as the merest folly, and can only wonder that the eyes of those silly dupes are not at last opened, that they may see something besides such absurd sophisms, and read something besides those stupid and deceitful books. It seems that they are so entangled in their sophisms that they can never attain to the freedom of true philosophy.

But let me tell you that so long as you love lies, and turn away from rational philosophy, you will never find the right way. I can speak from bitter experience. For I, too, toiled for many years in accordance with those sophistic methods, and endeavoured to reach the coveted goal by sublimation, distillation, calcination, circulation, and so forth, and to fashion the Stone out of substances such as urine, salt, atrament, alum, etc. I have tried hard to evolve it out of hairs, wine, eggs, bones, and all manner of herbs; out of arsenic, mercury, and sulphur, and all the minerals and metals. I have striven to elicit it by means of aqua fortis and alkali. I have spent nights and days in dissolving, coagulating, amalgamating, and precipitating. Yet from all these things I derived neither profit nor joy. I had hoped much from the quintessence, but it disappointed me like the rest.

Therefore, beloved brother, let me warn you to have nothing to do with sublimations of sulphur and mercury, or the solution of bodies, or the coagulation of spirits, or with all the innumerable alembics, which bear little profit unto veritable art. So long as you do not seek the true essence of Nature, your labours will be doomed to failure - therefore, if you desire success, you must once for all renounce your allegiance to all those old methods, and enlist under the standards of that method which proceeds in strict obedience to the teaching of Nature - in short, the method which Nature herself pursues in the bowels of the earth. For you see that Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process. The substance, which is *one*, they have described under a similar variety of appellations, to prevent men from finding that which, by the grace of God, can provide for them so many precious blessings. In the first place they call it "our mercury," by which they mean nothing but moisture, which begins to unite itself with the fire, and therefore may be compared to mercury. Again, they use the expression, "our sulphur," whereby they mean nothing but the fire itself, which lies hid beneath the water, or humidity, and is heated by the water to its highest degree. Then, again, they call it Hyle, or the First Substance, because all things are first generated out of water and fire. Other names, such as Arsenic, Orpiment, Bismuth, are not used by the Sages at all, but only by certain ignorant

charlatans, of whom we need not take any further notice. Let us follow the guidance of Nature: she will not lead us astray.

If you let this be your motto, you will surely be able to call to mind the first substance, out of which all metallic substances are generated. But before we consider this question, it will much behove you to understand why the Sun, Moon, Venus, Mars, Jupiter, and Saturn, are metals, and what is their origin. Besides finding an answer to this question, you must also bear in mind that all created things are divided into three kingdoms, viz., the animal, the vegetable, and the mineral. To the first belong all living things that have flesh and blood; to the second all herbs, plants, and trees; to the third all metals, stones, and everything that cannot be burned.

But, though divided into three classes, yet all things, O my brother, may be traced back to one common Principle, from which they derive their generation, or birth. By different varieties of heat this first substance is transmuted in various ways, and assumes different specific forms. Since, then, Nature is so simple, I advise you once more to have done with all those foolish sublimate, coagulations, and putrefactions, and the ridiculous old wives' fables which are even now believed by many, and simply to follow Nature, and her unsophisticated methods: then she will take you by the hand, and guide you to the true substance. For the only method of correcting or ameliorating Nature, consists in the natural heating of essences. Now, this Essence, my friend, is the principal thing, on which depends the whole matter. This simple truth, the vulgar herd of alchemists seem quite unable to understand, and thus go on toiling day by day with substances which have nothing to do with the matter. They might as well sow horn, or wood, or stones, and expect a golden harvest of corn. The *sun* and *moon* cannot be made out of all substances, but only out of the natural Essence out of which all things are formed, being afterwards differentiated into divers substances by different varieties of heat. Thus the special quality of every individual thing is to be referred to the degree of its coction. If, therefore, we wish to exercise the true Art of Alchemy, we must imitate the method by which Nature does her work in the bowels of the earth.

The ancients have named many colours in connexion with this process, such as black, white, citrine, red, green, and so forth. All this is simply intended to lead you astray from the right road, and to keep you in ignorance. Those ancient writers were constantly at the greatest pains to obscure their style with such a perplexing variety of allegorical expressions as to render it impossible for the ordinary reader to understand their meaning.

Therefore, I would again and again exhort you not to believe them when they tell you that you must have or take a black substance, or that the substance turns black, white, and red in the course of the chemical process. The black colour was suggested to them by the fact that the substance or essence at first mingles with a brilliant material fire, by which a liquid is separated from the essence in the form of a certain black fume. This black fume the ancients called the Black Raven, and the essence they denominated the Raven's Head. This separation you should carefully observe. From it the ancients learned that the separation of natural substances is nothing but a natural defect of the heating process. This, again, suggested to them the consideration that those essences that had been imperfectly heated by Nature, might be aided in a natural manner by ordinary fire, and that thus the essences which are still combustible, and their liquids (which the ancients invidiously called mercury) being black when they are separated from the essence, might be perfected by art, and the essences guarded against combustion by their liquid, and the liquid rendered incapable of being separated from the essence. This the ancients called "our sulphur." For after this preparation the essence is no longer vegetable or animal, but by the perfection of its heating it has become a mineral essence, and is therefore called sulphur; the essence is nothing but an *elementary* fire, and its liquid, which is guarded against combustion, is true *elementary* air, and, because air is naturally warm and moist, it is called mercury by those jealous ancients. Air contains in itself the nature of fire, and elementary fire, again, contains within itself the nature of air: thus, by the union of their common elements, a true amalgamation of the two can take place. Such are the material fire and water which we see. These material elements are nothing but an aid to the essences of the elements by which they can be naturally reduced to the highest degree (of perfection?). This gradation is the only true Alchemy, and there is none beside. The pseudo-alchemy of our modern charlatans is mere waste of money and time.

It would be a great mistake for you to suppose that you can derive any real knowledge from the writings of the Sages. They show you only the outside, and conceal the internal Essence. To you they offer the husks, but the finest of the wheat they keep for themselves. They show you a way which they do not dream of treading. I advise you, therefore, in future, to give them a wide berth; or you will only enrich the apothecaries while you plunge yourself and your family into the deepest poverty; nay, instead of gaining the universal panacea, you will contract the most dangerous diseases from constantly moving in an atmosphere black with sulphurous and mercurial smoke, and fetid with the stench of bismuth and all manner of salts.

It is truly amazing that none of the seekers after this great treasure, though willing to submit to any amount of labour and hardship for its sake, seem capable of perceiving the lesson which constant failure is striving to impress upon them. What, I pray you, have those thousands of persons, who have tried the solutions, coagulations, putrefactions,

amalgamations, and circulations, gained by their agonising toil? What good result have they produced with their waters, solutions of metals, blood, hair, eggs, milk, sugar, and all manner of herbs? Let me beseech you to profit by their heart-breaking experience, and to have done with everything but true Alchemy, which teaches that the substance is brought to perfection, and attains the exaltation of elementary fire, by its own light and liquid- by which also imperfect metals are ameliorated, because their elementary fire was not properly digested by its liquid. And for the same reason the elementary fire cannot remain, for the liquid is separated from that elementary fire by the heat of the ordinary fire, and evaporates in the form of white smoke. The elementary fire, on the other hand, does not evaporate, but abides with its earth, and must be burned with it, because its protecting liquid has vanished in white smoke. This is that whiteness of which the Ancients have said that it comes after the black colour. For this reason, they are in the habit of saying that you must make it black before you make it white. We begin our process with blackness, and transmute the black smoke, but do not take it for our substance, and make it white. The latter would be a foolish supposition and imposture. If you would avoid such misapprehensions, you must not attempt the study of this subject until you have a sound knowledge of the operations of Nature, and more especially of the essential properties of the metals.

I am afraid, my Brother, that my book will cause you heaviness of heart, instead of joy, because I sweep away at one fell stroke all those false sophistical notions which had become so dear to you. Nevertheless, you must once for all relinquish that idea of yours that you are profoundly versed in the mysteries of this Art, and leave these childish absurdities to those who derive wealth and profit from them. Among these persons, Adam de Bodenstein held a very distinguished place; for he wrote all manner of so-called theosophical books, and boasted of his attainments in the alchemistic Art, of which he was really quite ignorant. Yet to the present day many people believe that he (whose expressions are those of a mere charlatan) had a real knowledge of true alchemy. It is true that his nonsense cannot for a moment impose on the initiated; but among the blind (as the proverb says) it is easy to win golden opinions as a good fencer. On this account, and as Bodenstein is no more among the living, I will dismiss the subject, for nothing but what is favourable should be spoken of the dead and of the absent. This I will say, however, that he was a good Sophist and a good physician; but of Alchemy he knew little or nothing. I should not have said this much if I were not really anxious to warn the unwary against being dazzled by the splendour of his name, and to prevent them from being lured on by it to their own ruin.

If, then, you are a lover of the truth, you will bid farewell to these specious absurdities, and henceforth entrust yourself to the guidance of Nature alone; be sure that she will lead you onward without faltering to the desired goal, even that method by which she works towards the essence. Moreover, she will demand of you neither much labour nor any considerable outlay. The whole thing is done by a simple process of heating, which includes the solution and coagulation of the bodies, and also the sublimation and putrefaction. But some writers have substituted for the simple and true essence a certain other essence, with which they have deceived the whole world, and involved many persons in considerable losses. Whether their conduct was upright and loving will one day be decided by the Great Judge. It would be better not to publish such writings, since the false statements and groundless assertions with which they swarm, plunge so many credulous persons into grievous losses. For if there were not so many books put forward by ignorant writers, many thousands of persons who at the present moment are hopelessly floundering about in a sea of specious book-learning would have been led by the light of their own unaided intellects to the knowledge of this precious secret; they are prevented, these many years, from seeing the plain truth by a vast mass of printed nonsense which commands their reverence, because they do not understand it. The Ancients did indeed know something about the Art; but at the present day we can very well dispense with the cumbrous phraseology under which they (most successfully) attempted to veil their meaning. It can only tend to the bewilderment of honest enquirers, who are thereby thrown off the true scent, unless indeed they should come to be instructed by living Masters.

I myself may not speak out as plainly as I would, for I am silenced by the vow which binds all the masters of the Art, the curse that lights on those who violate the sacred seal of Nature's secrets, and the malediction of all the philosophers. Therefore, I must exhort you again and again to trust your own observations rather than the writings of others, and to let the Book of Nature be the most favoured volume of your library. Observe her methods, not only in the production of metals, but in the procreation of the fruits of the earth, and their constant growth and development, in the winter and summer, in the spring and autumn, by rain and sunshine. If you had a sound knowledge of Nature's methods in producing the bud and the flower, and in ripening the green fruit, you would be able to set your hand to the germs which Nature provides in the bowels of the earth, and to educe from them (or their substance) that which you so much desire. Forgive me then, my Brother, for so unceremoniously overthrowing all your old settled and dearly cherished convictions. My excuse must be that I have done it for your own good, as you would otherwise never learn the true secret of transmuting metals. You may believe and trust me, for I can have no conceivable motive for filling the world with fresh lies of which, God knows, it is already full enough, through the agency of the

aforesaid deceivers and their willing dupes, who after being lured on by those false books to the loss of all their worldly goods, have not suffered their eyes to be opened by their losses, and seem unable to find their way out of that gigantic labyrinth of falsehood. Nay, they have even taken upon themselves to write books, and to speak as if they were perfect masters of the Art, and had derived great advantage from it, though in reality they have been brought so low as to be able to afford nothing but miserable decoctions. They dissolved until their whole fortune had undergone a process of dissolution; they sublimed until all their gold and silver had evaporated; they putrefied until their clothes decayed upon their bodies; and they calcined until all their wood and coal were consumed to ashes, and they themselves were reduced to wallet and staff.

This is the prize which they have won with all their trouble. Let their ruin be a warning to you, my Brother. For their alchemy instead of imparting health, is followed by penury and disease; instead of transmuting copper into gold, it changes gold into copper and brass. Consider also how many ignorant persons, such as cobblers, tailors, bankrupt merchants, and tavern keepers, pretend to a knowledge of this Art, and, after a few years' unsuccessful experimenting in the laboratory, call themselves great doctors, announce in boastful and sesquipedalian language their power to cure many diseases, and promise mountains of gold. Those promises are empty wind, and their medicines rank poison, with which they fill the churchyards, and for the impudent abuse of which God will one day visit them with heavy punishment. But I will leave the magistrates and the jailers to deal with these swindling charlatans. I speak of them only to put you on your guard. If so many persons write on the subject of Alchemy, who know nothing whatever about the nature and generation of metals, it becomes all the more necessary for you to be careful what books you read, and how much you believe.

For I tell you truly that so long as you have no real and fundamental knowledge of the nature of the metals, you cannot make much progress in the true Art of Alchemy, or understand the natural transmutation of metals. You must grasp the meaning of every direction before you can put it into effect. Always mistrust that which you do not understand (i.e., in studying this art). There are many false ways, but there can be only one that is true, and indicates a process which does not require many hands, or much labour. For this reason, beloved friend and Brother, you must work hard by day and by night to obtain a thorough knowledge of the metals, and of their essential nature. Then you will be able to understand the requirements of the art. You will know without being told what is the true substance and the true method. You will see the utter uselessness of your former labour, and you will be amazed at your former blindness. Study the nature of metals and the causes of their generation, for they derive their birth from the same source as all other created things.

For as by a heating process the infant is developed in the mother's womb out of the father's seed, and as the chicken is brought forth out of the egg by the natural incubation of the hen, so the metals, too, are developed in a certain way out of a certain substance. Yet I do not say, my Brother, that mercury and sulphur are the first substance of metals. Those juggling deceivers have told you so; but in the veins of the earth, where the metals grow, are found neither mercury nor sulphur. Therefore, when they speak of sulphur, you must understand them to allude to elementary fire, and by mercury you must understand the liquid. In a similar lying spirit they have called fire (elementary) "our Sun," and the liquid "our Moon," or the elementary fire soul, and the elementary liquid spirit, because elementary substances are invisible. The soul is invisible fire, and the spirit invisible moisture: the outward essential fire and water they have called 'bodies,' because they are visible and palpable. Nay, they try to make you believe that these are metallic bodies, and that you must dissolve them. But do not let them deceive you. Be on your guard against their dishonest tricks, and cunning devices, by which they set you to experiment with metallic bodies, when they really mean the metallic essence.

They point out to you various materials and substances, notwithstanding that there is only one true substance, and one true method. Be sure that their solutions, coagulations, sublimations, calcinations, and putrefactions, do not represent the method of Nature in the heart of the earth, where the metals grow. For pious Nature only heats the elementary fire which is thereby ameliorated and fixed through its liquid; which latter she also changes, by various degrees of heat, into all the various objects which compose the three natural kingdoms-and although now it is differentiated into bodies so different as vegetables, animals, and minerals, yet they have all originally sprung from one common substance, all have one root, which the Ancients denominated the first Matter or Hyle. But it is really nothing but hidden elementary fire, with its liquid, which the Ancients called the root liquid, radical moisture, or humid radical, because it is the root of all created things.

This liquid, with its fire, is differentiated into the various kinds of natural bodies, by the various degrees of heat, or 'coction,' which take place in them. One thing is more perfectly heated in its elementary fire through its liquid, than another. The vegetable nature is that in which the coction is least perfect. Therefore its essence is easily burned, and its liquid easily separated from its elementary fire, by common fire.

The coction of the *animal* is almost as imperfect as that of the vegetable substance: for its essence is easily burned. The coction of the *mineral* substances is the most perfect of all, because in them the metallic liquid is more closely



united (by coction) to its elementary fire. Hence metals are better able to resist common fire than the vegetable and animal substances. When a metal is placed in the fire, it does not burn with a bright flame like wood; for the liquid of wood is not so completely joined (by coction) to its essence, as the liquid of metals is to its essence. The union of the liquid with the essence is not metallic, but vegetable, for which reason the latter is consumed with a black smoke, when, by a higher degree of coction, the vegetable has been transmuted into a metallic essence, it no longer gives out a black smoke in common fire, but a white smoke, as you may see when imperfect metals are melted in the fire. That is why the Ancients said that you must first make the substance black before you make it white, i.e., it must first give out a black smoke before it gives out a white. Again they say: You must first make it white before you make it red. To make red is to make perfect, because gold and silver have been rendered perfect by coction, their essence being fully united to their liquid, and changed into pure fire.

Do not then suffer yourself to be thrown off your guard by the obscure phraseology of the Ancients. If you thoroughly study the simple fundamental nature of the metals, you will know what their enigmatic expressions mean, and will not, like some moderns, conclude from their writings that you must take a certain substance and dissolve it until it turns black., then again purify and calcine it till the blackness disappears and it begins to turn white; and after that, once more increase the fire and calcine and toil until the substance turns red. Such an interpretation of the language of the Ancients can only suggest itself to persons entirely ignorant of the nature of metallic substances; indeed, the Ancients wrote as they did solely in order to hide their real meaning from all but the close students of Nature. To this end they were in the constant habit of employing the terms "mercury " and "sulphur." And although the metallic essence is the true substance which, by natural coction, must be raised from the lowest to the highest stage of development, and although the meaning of the Ancients is intelligible enough to the initiated, yet the ignorant can gather from their language no more than the fact that the substance must be taken from the metals. But where are they to obtain it, and how are they to bring it to perfection?

The metallic essence can not be separated from the imperfect metals without being injured; for if it be separated with fire the liquid must evaporate, and the essence (with its earth) be consumed. Nor will you be able to separate the essence of the imperfect metals by means of aqua fortis, arsenic, aqua vita-, or alkali, without injuring the essence and its liquid by the foreign moisture: for the metallic nature can bear no foreign substance, and if any foreign moisture combines with the metallic liquid, it loses its proper quality and is entirely corrupted. The metallic essence of the perfect metals you cannot obtain in a separate form; for their liquid and elementary fire are welded together by so perfect a process of coction, and so closely united with their earth, that neither fire nor water can avail to separate them, seeing that the fire has no power over them, and no foreign moisture can combine with, or corrupt, the liquid of perfect metals. All your labour will be in vain: the coction has done its work so well that you will never be able to undo it.

Hence, the Ancients said that there was no sulphur in anything but in the metals, and hence also they called the metallic liquid quicksilver. But names do not alter facts: the fact is that the elementary fire must be so united to its elementary liquid by natural coction that they become indivisible. For the liquid protects the fire against combustion, so that both remain fixed and unchanged in common fire. This perfected substance the Ancients have well called Elixir, or fire which has undergone a process of perfect coction: for that which before was crude and raw is "cooked," or digested by the process of coction. That element which, by its imperfection, causes base metals to be broken up and disintegrated by fire, has been digested and perfected by natural heat.

For this reason you must not grudge the labour which the proper performance of this heating process demands, seeing that it includes purification, sublimation, dissolution, and all the other chemical processes enumerated by the ancient alchemists. All these you may safely dismiss from your mind, as they can cause you nothing but trouble, loss, and waste of time. My purpose in writing this faithful admonition is to caution you again and again to beware of those pitfalls with which the contemptuous obscurity of the Ancients has so plentifully beset the path of the ingenuous enquirer. I also desired to suggest to you the true *substance*, and the one true *method* and have throughout endeavoured to express myself in a style as free from allegorical obscurity as possible. I have recalled you from your wanderings in the pathless wilderness, and put you in the right way. Now you must beseech Almighty God to give you the real philosophical temper, and to open your eyes to the facts of nature. Thus alone you will be able to reach the coveted goal.

## The Testament of Cremer

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**The Testament Of Cremer,  
Abbot Of Westminster,  
And Brother Of The Benedictine Order**

A Tetrastich On This Work by M[ichael]. M[aier].

**Either the meaning of the Author or the letter of his writings is deceitful.  
Be on your guard, therefore. Everywhere a serpent lurks among the flowers.  
Yet scorn not a friend who spoke as plainly as he might.  
Beneath the shadowy foliage of words is concealed the golden fruit of Truth.**

**The Testament Of Cremer, The Englishman,  
Abbot Of Westminster,  
And Friar Of The Benedictine Order**

I have attempted to give a full and accurate account of Alchemy without using any of those obscure technical terms, which have proved so serious a stumbling-block in the way of many students of this Art. I am here describing my own experience during the thirty years which I spent and wasted in perusing the writings of authors whose whole ingenuity seemed to have been concentrated upon the Art of expressing thought in unintelligible language. The more I read the more hopelessly I went astray, until Divine Providence at length prompted me to undertake a journey to Italy, and caused me to be accepted as a disciple by that noble and marvellously learned Master Raymond, with whom I remained for a long time. In his eyes I found such favour that he not only unfolded to me a partial knowledge of this Great Mystery, but at my most earnest entreaty, accompanied me to this island of England, and lived with me here two years. During his stay he thoroughly instructed me in the whole secret of the work. Subsequently, I introduced my noble master to his most gracious Majesty King Edward, who received him kindly and honourably, and obtained from him a promise of inexhaustible wealth, on condition that he (the King) should in person conduct a Crusade against the Turks, the enemies of God, and that he should thenceforward refrain from making war on other Christian nations. But, alas, this promise was never fulfilled, because the King grossly violated his part of the contract, and compelled my dear master to fly beyond the seas, with sorrow and grief in his soul. My heart still burns within me when I think of the unjust treatment which he received, and I have no more earnest longing than once more to behold his bodily presence. For the model of his daily life, and the purity and integrity of his mind, would move the most inveterate sinner to repentance. In the meantime, rest assured, most blessed Raymond, that I and my brethren day by day pour out our prayers before God on your behalf. All wisdom is derived from God, and ever ends in Him. Any one who desires knowledge should ask it of Him, for he gives liberally, and without upbraiding. The height and the depth of all knowledge, and the whole treasure of wisdom are given unto men of God, because in Him, and to Him, and through Him are all things, and nothing can happen without His will. In beginning my discourse I invoke the help of Him Who is the source and origin of all good things. May the bright light of His Spirit shine in my heart, and guide me into all truth; also enabling me to point out to others the true path of Knowledge! May this prayer be granted by Him who is enthroned on High, and rules and governs all things, world without end! Amen.

"In the Beginning was the Word - full of grace and truth."

**Prayer**

Holy Lord, Almighty Father, Eternal God, deign to bless and sanctify the fire which we unworthy men, by invocation of Thy only-begotten Son our Lord Jesus Christ, presume to bless. Hallow it, most gracious God, with Thy benediction, and let it tend to the good of the human race, through our Lord Jesus Christ.  
Good Lord, Creator of the Red Light  
Who dividest the times by certain seasons,  
When the Sun vanishes, fearful Chaos comes again:  
Oh Christ, restore the light to Thy faithful people!  
Though Thou hast studded heaven's floor with stars,  
And inlaid it with the bright lamp of the Moon,

Yet Thou dost teach us also to strike light out of flints,  
And to fan it into life out of the stone-born spark.  
Thou art the true light of the eyes, and the light of the senses;  
A mirror Thou art of things without and of things within.  
Accept this light which I bear, ministering,  
Tinged with the unction issued from the peace-bearing virgin.  
To Thee we come, great Father, thro' Thine only Son,  
In whom Thy glory visibly shines forth,  
And through Him, the Blessed Comforter,  
Whom Thou didst send forth from Thy great heart.  
In whom Thy Brightness, Honour, Light, and Wisdom,  
Majesty, Goodness, and Mercy  
Dwell with us throughout the Ages,  
And draw us up to the Fountain of Light. Amen.

### CHAPTER I

#### How to prepare the living water which constitutes the life of our Art

Take three oz. of tartar of good claret, strong and pure. Add to it five oz. of Petroleum, two oz. of living sulphur, two oz. of orange coloured Arsenic, three oz. of Rabusenum, two oz. of willow charcoal. Mix and distil all these ingredients in the "bath of Neptune," in a well-stoppered glass jar. Let this jar be about one cubit high, and carefully closed to prevent any of the spirits or smoke from evaporating. When you see it turn of a pale colour, take it out of the furnace, and let it cool. You ought to be able to prepare it in about four days. Be careful not to inhale its smell, for it is deadly poison. This water should be kept in a stout well-stoppered glass jar, and used according to the directions given in the following chapters. The **other water** should be twice distilled out of the urine of an unpolluted youth of eighteen; if he be polluted, the water will have no vitality.

[**Rabusenum** is a certain red substance and earth coming forth with water, which flows out of minerals, and is brought to perfection in the month of July in a glass jar exposed to the heat of the sun for 26 days.]

### CHAPTER II

Take the water of an unpolluted youth after his first sleep for three or four nights, until you have three pints. Put it each night into a well-stoppered stone jar; remove the sediment. Strain out one pint of the thinnest and purest part of the liquid. Add two glasses of very strong vinegar, two oz. of quicklime, half-an-ounce of the "living water," of which the preparation has been described above. Put the mixture into an earthen pot, and place over it an alembic or distilling vessel, rendered airtight with clay. Let it stand one day and one night before you put it on the fire. Then expose it to gentle heat, and let it distil continually for five or six days and nights. Thus let it flow by drops; carefully lute your glass receptacle so that neither spirit nor smoke may escape, and when the liquor distilling assumes a blue or pallid colour, then abstract nothing further.

### CHAPTER III

Smelt eight oz. of clear, hard iron ore, having no blemishes, in three or four parts, over a fierce charcoal fire; extinguish it with so much of the Virgin water described in the second chapter as may be necessary for the purpose. Then take three oz. of tin, heat it for a short time in the fire, and steep it in the Virgin water. Pound the iron ore and the tin very small on a marble tablet, and when it begins to cool feed it with some of the water aforesaid. Pour the whole into a narrow-necked glass bottle, and seal it up with lead. Put it in a safe place, and in October you should fill a water-tight box (about one yard in height) with fresh horse dung, and thrust your glass vessel into it. Next to the bottle let there be a layer of unslaked quick-lime. Shut the lid of the box closely, and never look at the mixture but at the time of the full moon. Its colours will continue to change until it becomes fixed and hardened. Then it is precipitated towards the bottom of the vessel. When it has been in the box twelve weeks, it should be quite black. You may then take it out, and keep it till the twentieth day of March, when it should be once more pounded small, according to the directions given below.

### CHAPTER IV

About the fifteenth day of March take three oz. of quicksilver, and add to it half-an-oz. of "living water." Pass the quicksilver five times through a strainer purged with lye and well dried. Melt two pounds of lead, and pour it into a pot. When it becomes liquid, thrust into it a thin round skewer, and when the lead is still warm, but already fixed, remove the skewer, and pour in the quicksilver instead. When the whole mass has cooled turn it out on a slab of marble, pour some oil over it, pound it small, divide it into three parts, mix each with small pilules of soot. Leave them in a closely sealed vessel for eight days, stamp them to powder, and nourish this powder with a liquid compounded in equal proportions of vinegar and "Virgin water." Put the soft paste which must thus be formed into a

high glass distilling vessel. Close up the upper part of the vessel with clay, and tie it up with a piece of leather or parchment. Then plunge it into a wooden box, containing glowing coals of juniper wood and oak, and a twentieth part of iron filings. To test the degree of the fire before inserting the vessel put in it a piece of dry paper. If it catches alight the fire is not too hot but if the thin shreds which remain of the paper after burning are also consumed, then the heat is excessive, and the door must be opened till the temperature lowers; when it has become properly warm, carefully add to it a spoonful of "living water " (described in the first chapter). But take care that the still is only three-quarters covered with the coals, in order that you may, whenever the moon is full, be able quickly to remove the cover, and see how the work is progressing. Whenever you perform this, add a spoonful of "living water." At first the colour of the mixture should be black; afterwards it will become white, and will pass through various changes of colour. When the mixture turns solid or fixed, its colour should be red of a somewhat dark tinge and it should also be saline and heavy, no longer flowing or bubbling up towards the top of the vessel. It ought to be treated in the manner suggested for forty weeks, beginning on the twenty-fifth of March. By the end of this period the mixture will have become so hard as to burst the vessel. When this happy event takes place, the whole house will be filled with a most wonderfully sweet fragrance; then will be the day of the Nativity of this most blessed Preparation. Remember, that the iron box with the coals ought to be enclosed in another wooden box, of which the object is to preserve the compound from the noxious influences of the air.

#### **CHAPTER V**

Take two pounds of pure and soft lead, two pounds of pure tin, and melt them in the above-mentioned well-covered clay jar. Place the whole on a wood fire, and keep it in a moderate blaze for three hours. Remove the "foam" of the metallic ore till the whole mixture is pure and transparent, then add to it a fourth part of an ounce of the Red Stone powdered. Stir it gently with an iron spoon until the whole mass turns red. Leave the jar for seventy-two hours, and during the last three hours expose it once more to the gentle heat of a blazing wood fire. While it is still liquid you can mould it into any shape you please; when it hardens you have before your eyes the Consummation of the whole work. Mind you lift up your hands in grateful prayer to the Giver of all good gifts. So be it.

#### **CHAPTER VI**

##### **How to prepare a fire-proof clay in which to melt the metal**

Take well-tempered potter's clay, or the white earth which is called Taxonium; mix it with a tenth part of horse dung. When the jar has been formed, and is half dried, cover it with thin filings of red or caldarium copper and fine powder of red arsenic. When it is quite dry, smear all its lower part with saltpetre dissolved for twelve hours in the "living water" of our first chapter.

##### **How to prepare the Clay**

Make the "clay" which you are to use for stopping up your vessel and keeping it air-tight, of bitumen, or quicklime mastic, and the white of eggs, well mixed with a little white Armenian bolus. Let your petroleum be clear, pure, and yellow. Your Rabusenum should be clear, and of a bright vermilion.

It is my wish that Brother Alexander, and Richard, of this our Monastery, should copy this Testament in the name of the Most Blessed Trinity, and preserve it carefully.

In the first place, let them diligently keep the secret from all greedy and nefarious persons, and reveal it to none but the Abbot and Prior, for the time being, of our Monastery. Nor should it be made known to them until they have sworn on the four Gospels that they will not reveal it to any men in power, or to any of the inferior brethren of our Monastery.

Moreover, it is my wish that the Art be not actually exercised in this our Monastery, except to save it from penury and ruin-a contingency which is not likely to happen, seeing that I leave to it so great a treasure of precious metals. I also enjoin upon you who are in authority in this house, to wit, the Abbot and Prior, to have this my last will and testament copied once in every sixty years, in order that it may not become illegible, either through the ravages of time, or through a change in the form of those written characters which render man's thought permanent.

Furthermore, I command you not to betray the secret of the preparation of the Red Dragon's Blood, or the quantities of substances required, or the manner of their treatment, or the time when the work should be taken in hand, to any human soul, except to the persons named above; and I adjure you to keep and preserve intact, inviolate, and unbroken the trust committed to you, in the Name of the Father, the Son, and the Holy Spirit, as you will one day have to answer me before the judgment seat of Christ. Whoever does not observe this my mandate, let his name be blotted out from the Book of Life.

Magnesia is the smelted ore of iron. When the mixture is still black it is called the Black Raven. As it turns- white, it is named the Virgin's Milk, or the Bone of the Whale. In its red stage, it is the Red Lion. When it is blue, it is called the Blue Lion. When it is all colours, the Sages name it Rainbow. But the number of such names is legion: and I can only mention these few. Moreover, they were only invented for the purpose of confounding the vulgar, and hiding

this mystery from the simple. Whenever you meet with a book full of these strange and outlandish terms and names, throw it aside at once: it will not teach you anything.

# The Glory of the World - Part 1

This is included in the *Musaeum Hermeticum* of 1625, though it was first published in German as *Gloria Mundi* *sonsten Paradeiss Taffel*, Frankfurt, 1620.

[Go to part 2](#) . [Go to part 3](#) . [Go to part 4](#)

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## The Glory Of The World;

Or,

### Table Of Paradise;

**A True Account Of The Ancient Science Which Adam Learned  
From God Himself; Which Noah, Abraham, And Solomon  
Held As One Of The Greatest Gifts Of God; Which  
Also All Sages, At All Times, Preferred To The  
Wealth Of The Whole World, Regarded As  
The Chief Treasure Of The Whole  
World, And Bequeathed Only To  
Good Men;**

**Namely**

### **The Science Of The Philosopher's Stone.**

2 PET. iii., 5:

"For this they willingly, through their wickedness, are ignorant or, that through the Word of God the heavens were of old, and the earth standing out of the water, and in the water."

The Glory Of The World,

Or,

Table Of Paradise:

A most precious book, containing art, the like of which is not to be found upon earth; shewing the truth concerning the true Philosophy, and the most noble medicine, and priceless Tincture, together with divers other valuable Arts, and the instruments required for them.

Now, in the name of God, the Almighty Creator and Preserver of this World, I venture to shew forth the hidden mysteries of Nature, which God has planted there, and deigns to reveal to men, that they may see how marvellously things are created, and how wonderfully all classes of natural objects are brought forth: for a testimony to all believing Christian men, and for a comfort to all afflicted and troubled hearts -- seeing that all things created perish and are decomposed only to be renewed again, to be multiplied, animated, and perfected after their kind. For nothing that is created, or born, is at rests but daily undergoes increase or multiplication on the part of Nature, until it becomes that which is created and ordained to be the treasure of all mankind.

Therefore, beseech God to give you such wisdom and understanding as will enable you to understand this Art, and to bring it, by His blessing, to a good issue for His own glory, and the good of your neighbour.

If then you would obtain this knowledge at the hand of God, you must confess yourself a miserable sinner, and implore His blessing, which alone can enable you to receive His Gift worthily, and to bear in mind that He has bestowed it upon you out of pure mercy, and that any pride or presumptuous insolence on your part will most certainly entail its loss, in addition to His wrath, and eternal condemnation. You must resolve to begin this blessed and divine work in the name of God, for the service of all good Christians, and the building up of our faith; to be a good athlete in the war against unbelievers; to shun the company of wicked men; never to open your mouth against the righteous; but to bestow your bounty upon the needy in order that after this life you may receive the crown of eternal joy and beatitude. For this treasure, which is above all other earthly treasures, is granted to him alone who approves himself humble, honest, gentle, and faithful, as far as the weakness of human nature allows, and keeps the

laws of God through God's bounty and blessing, and who is not likely to mistake the true nature of the gift, or to abuse it against his own eternal welfare. It is the gift of the Holy Spirit, the loving bounty of the great God, which comes down from the Father of light. He who masters this Art, must have asked and obtained wisdom of God, since he has not only gold, silver, and all the riches of this world, but also perfect health, length of days, and, what is better still, the comfort to be derived from a reassuring type of the bitter passion and death of our Lord and Saviour Jesus Christ, His descent into hell, His glorious and most holy Resurrection on the third day, and His victory and triumph over sin, death, Devil, and hell -- a victory that must carry joy and comfort to all that have the breath of life. Let me now shew you how wonderfully the human and divine natures of Jesus Christ were united and joined together in one Person. The soul and body of Christ and His divine nature were so inseparably joined together that they cannot be severed throughout all eternity. Nevertheless Christ had to die, and His soul had to be separated from His body, and once more joined to it on the third day, that His body might be glorified, and rendered as subtle as His soul and spirit. For He had received His body of the substance of the most Blessed Virgin Mary, and therefore it had to be perfected by temporary separation from His soul and Spirit. Nevertheless, His divinity remained united in one essence with the body and soul of Christ -- it was with the body in the tomb, and with His soul in Paradise. The body of Christ had to be separated from its soul in order that it might receive the same power and glory. But now, Christ having been dead, and His soul having afterwards been reunited to His body, they are henceforth inseparably conjoined into one subtle essence. His divine omnipotence which He received from His Father, which governs all things in heaven and earth, and is equally perfect from all eternity, is now one Person with the Christ Jesus, who suffered, died, rose again, and ascended into heaven, in endless power, glory, majesty, might, and honour.

Therefore, O sinful man, render thanks to Almighty God for the grace and fatherly loving kindness shewn to you; and rest assured that you may obtain the glorification which was given to Christ. For Christ rose first that he might open up for you a way unto His heavenly Father. Like Him, you too must be crucified to this world by many hardships, tribulations, and anxieties. But that you may understand the glorification of the body, and its renewal to eternal life, you should diligently consider God's fatherly love and mercy towards fallen man. Bear in mind that all things that come down from Him are good and perfect gifts. Take care, therefore, lest you foully abuse the gifts bestowed upon you freely, without any merit of your own, to the destruction of your soul; rather let all your actions shew that you love and fear God, and then every labour to which you set your hand will prosper, and from beginning to end you will pursue the work successfully and joyously. Commit your care to God, trust His word, and keep His holy commandments: then God will be with you in all things, will bless your toil, and in His fatherly love forefend all loss and harm. Your art will then afford you true comfort, yield you all you need, refresh you amid all your hardships, supply you with the means of relieving the necessities of others, and constantly keep before your eyes a living type of your own glorious resurrection, and of that of all Christian believers -- whereby we must exchange this earthly and mortal life for endless joy and the glory of eternal and incorruptible beatitude.

Let me then tell you, who would be a true lover of this Art, that it was first delivered by God to Adam in Paradise. For it is a true revelation of many secrets and mysteries. It shews you the vanity of your body and of your life in this world; but it also solaces you with the hope of eternal salvation. It suggests to you the reflection that if God has infused such wonderful virtues into mere inanimate natural objects, surely we, who are so much better than they, must be reserved for some high and glorious destiny. I beseech you, therefore, to acquit yourself wisely in all that you do -- not to be in haste, -- but to reveal this mystery to no mortal man, unless he be a lover of this Art and of a godly, sincere, and merciful temper. Such was the practice of the ancient Sages to whom this wisdom was revealed by the inspiration of the Holy Spirit. You must also confess that this Art is real, for the sake of those who will not believe that Jesus Christ proceeded from His Almighty Heavenly Father, and was also born of a pure virgin. Moreover, you must ask God to enlighten you by the gift of His Holy Spirit, to sharpen your understanding, to open your eyes, and to grant you a profound insight into that unfathomable wisdom which lies hid in our Art, and which no Sage has ever been able to express in his writings. For there are many secrets in Nature which it is impossible for our unaided human reason to apprehend. If you follow my directions and suffer yourself to be guided by the grace of God, then the work which you undertake for the glory of God, and for the good of your neighbour, will have a joyful issue. Feed the hungry; give drink to the thirsty; clothe the naked; comfort the afflicted; visit the sick and the prisoners: and you shall have what you desire.

Robert Valens Rugl.

"A spirit is within, which by deliberate skill"

"you must separate from the body. Simply"

"disjoin the material part from the vapour. You "

"should then add the cold water of the spring."

"With this you should unweariedly sprinkle both."  
"You will then have the true Elixir of all this "  
"Art."

#### Exhortation and Information

to all the lovers of this Art, in which they can see, as in a mirror, all the fundamental and essential requirements thereof; whether it is possible or not to arrive at the true Art, and concerning the same. I would warn all and sundry, but especially you, my beloved disciples, in clear and impressive language, to be on your guard against all fantastical teaching, and to listen to the truthful information which I shall now proceed to give you.

In the first place, you must give a wide berth to the false Alchemy of the vulgar herd. I have experienced this so much that I am loath to recommend any to undertake the work, since this Art is so well hidden that no mortal on earth can discover it unless Sol and Luna meet. If you give diligent heed to my warning you may attain to a knowledge thereof, but if you do not, you will never approach any nearer to it. Know also that there is only one thing in the whole world that enters into the composition of the Stone, and that, therefore, all coagulation, and admixture, of different ingredients, would shew you to be on a wrong scent altogether. If you could perform all the different operations of our art, yet all your dissolving, coagulating, decomposing, distilling, augmenting, albefying, &c., would be useless, without a true knowledge of our Matter. For our Art is good and precious, nor can any one become a partaker of it, unless it be revealed to him by God, or unless he be taught by a skilled Master. It is a treasure such as the whole world cannot buy. Do not, therefore, my sons, spend your toil until you know what that is on which you are to operate. For even if you knew the right Matter, your information would be useless to you without a knowledge of the method of preparing it. The Stone in its final and effective form is not to be found anywhere in the whole world, either in the heavens above, or in the earth beneath; nor in any metal, nor in anything that grows, nor yet even in gold or silver. It must be prepared, i.e., developed, into its final form; yet for all that, it cannot, strictly speaking, be made better than God created it, nor can the Tincture be prepared out of it: the ' Tincture ' must be added to it, and therefore has nothing to do with our main object, since it is a different thing altogether. If it were in any metal, we should surely have to look for it in the Sun or Moon; yet the Moon cannot contain it, or it would long since have become the Sun. Neither is it in mercury, or in any sulphur, or salt, or in herbs, or anything of that nature, as you shall see hereafter. Now we will conclude our exhortation, and proceed to describe the Art itself.

There follow some Methods of Recognising our Stone.

#### I.

Know that our Stone is one, and that it is justly called a Stone. For it is a Stone, and could bear no name so characteristic, as that of the Stone of the Sages. Yet it is not any one of our existing stones, but only derives its appellation from its similarity to them. For our Stone is so prepared as to be composed of the four elements. On this account it has been called by different names, and assumes different forms, although it is one thing, and its like is not found upon earth. It is a Stony, and not a stone in the sense of having the nature of any one stone; it is fire, yet it has not the appearance, or properties, of fire; it is air, yet neither has it the appearance, or properties, of air; it is water, but has no resemblance, or affinity, to the nature of water. It is earth, though it has not the nature, or appearance, of earth, seeing that it is a thing by itself.

Another way of Knowing our Precious Stone.

#### II.

An ancient philosopher says: Our Stone is called the sacred rock, and is divided, or signified, in four ways. Firstly, into earth; secondly, into its accretion; thirdly, into fire; and fourthly, into the flame of fire. If any one knows the method of dissolving it, of extracting its salt, and of perfectly coagulating it, he is initiated in the mysteries of the Sages. Therefore if the salt turn white, and assume an oily appearance, then it tinges. There are three stages in our Art. Firstly, the transmutation of the whole thing into one salt; secondly, the rendering of three subtle bodies intangible; thirdly, the repetition of the whole solution of the whole thing. If you understand this, set your hand to the work. For the Matter is only one thing, and would remain one thing, though a hundred thousand books had been written about it, because this Art is so great a treasure that the whole world would not be a sufficient compensation for it. It is described in obscure terms, yet openly named by all, and known to all. But if all knew its secret, no one would work, and it would lose its value. On this account it would be impious to describe it in universally intelligible language. He to whom God will reveal it, may understand these dark expressions. But because most men do not understand them, they are inclined to regard our Art as impossible, and the Sages are branded as wicked men and swindlers. Learned doctors, who thus speak of us, have it before their eyes every day, but they do not understand it, because they never attend to it And then, forsooth, they deny the possibility of finding the Stone; nor will any one ever be able to convince them of the reality of our Art, so long as they blindly follow their own bent and inclination.

In short, they are too wise to discern it, since it transcends the range of the human intellect, and must be humbly received at the hand of God.

Yet another Way of Knowing our Blessed Stone.

The philosopher, Morienus, calls our Stone, water: and he had good reasons for the name. O water of bitter taste, that preservest the elements! O glorious nature, that overcomest Nature herself! O thou that resemblest Nature, which dissolvest her tractable nature, that exaltest Nature -- that art crowned with light, and preservest in thyself the four elements, out of which the quintessence is made! Thou art for the simple, seeing that thou art most simple in thy operation. Having conceived by a natural process, thou bringest forth vapour, and art a good mother. Thou needest no outward help; nature preserves nature, and is not separated from nature by the operation of nature. The thing is easy to find, the knowledge is easy, altogether familiar, yet it is as a miracle to many. Thy solution is great glory, and all thy lovers are named above. Thou art a great arcanum and to the many thou appearest impossible!

Explanation.

Know, my son, that our Stone is such that it cannot adequately be described in writing. For it is a stone, and becomes water through evaporation; yet it is no stone, and it by a chemical process it receives. a watery form it is at first like any other liquid water, being a thin fluid; yet its nature is not like that of any other water upon earth. There is only one spring in all the world from which this water may be obtained. That spring is in Judaea, and is called, the

Spring of the Saviour, or of beatitude. By the grace of God its situation was revealed to the Sages. It issues in a secret place, and its waters flow over all the world. It is familiar to all, yet none knows the principle, reason, or way to find the spring, or discover the way to Judaea. But whoever does not know the right spring will never attain to a knowledge of our Art. For this reason, that Sage might well exclaim, "O water of a harsh and bitter taste!" For, in truth, the spring is difficult to find; but he who knows it may reach it easily, without any expense, labour, or trouble.

The water is, of its own nature, harsh and bitter, so that no one can partake of it; and, because it is of little use to the majority of mankind the Sage doth also exclaim, "O water, that art lightly esteemed by the vulgar, who do not perceive thy great virtues, in thee lie, as it were, hid the four elements. Thou hast power to dissolve, and conserve, and join nature, such as is possessed by no other thing upon earth." If you would know the properties and

appearance of this Stone, know that its appearance is aqueous, and that the water is first changed into a stone, then the stone into water, and the water at length into the Medicine. If you know the Stone without the method of its preparation, your knowledge can be of no more use to you than if you knew the right method without being acquainted with the true Matter. Therefore our hearts are filled with gratitude to God for both kinds of knowledge.

Concerning the Treasure in the Tincture.

For let me tell you that when you have the red [tincture] you have something that all the treasures of the world will not buy. For it transmutes all metals into true gold, and is therefore much better than the preparation of the Sun. As a medicine it excels all other gold; all diseases may be cured by drinking one drop of the tincture in a glass of wine;

and it has power to work many other marvels which we cannot here mention at length. If you wish to prepare the tincture for the Moon, take five half-ounces of the red tincture, and mix it well with five hundred half-ounces of the Moon, which have been subjected to the action of fire, then melt it, and the whole will be changed into the Tincture and the Medicine. Of this take half an ounce, and inject it into five hundred half-ounces of Venus or any other metal, and it will be transmuted into pure silver. Of the red tincture, which you have diligently prepared, take one part to a thousand parts of gold, and the whole will be changed into the red tincture. Of this, again, you may take one part to a thousand parts of Venus, or any other metal, and it will be changed into pure gold. For this purpose you need not buy any gold or silver. The first injection you can make with about a drachm of both; and then you can transmute with the tincture more and, more.

You should also know that in our Art we distinguish two things -- the body and the spirit: the former being constant, or fixed, while the other is volatile. These two must be changed, the one into the other: the body must become water, and the water body. Then again the body becomes water by its own internal operation, and the two, i.e., the dry and the liquid, must once more be joined together in an inseparable union. This conjunction could not take place if the two had not been obtained from one thing; for an abiding union is possible only between things of the same nature. Of this kind is the union which takes place in our Art; for the constituent parts of the Matter are joined together by the operation of nature, and not by any human hand. The substance is divided into two parts, as we shall explain further on. For instance, the Eagle is a "water," which being extracted is then a body dead and lifeless: if it is to be restored to life, the spirit must once more be joined to it, and that in a unique fashion, as we see that it devours gradually again the one eagle after the other. Then the body loses all its grossness, and becomes new and pure; nor can this body and soul ever die, seeing that they have entered into an eternal union, such as the union of our bodies and souls shall be at the last day.

Another Description of our Stone.



The Enigma of the wise (the Stone) is the Salt and Root of the whole Art, and, as it were, its Key, without which no one is able either to lock or unlock its secret entrance. No man can understand this Art who does not know the Salt and its preparation, which takes place in a convenient spot that is both moist and warm; there the dissolution of its liquid must be accomplished, while its substance remains unimpaired. These are the words of Geber.

Explanation.

Know that the Salt of which Geber speaks has none of the specific properties of salt, and yet is called a Salt, and *is* a Salt. It is black and fetid, and when chemically prepared, assumes the appearance of blood, and is at length rendered white, pure, and clear. It is a good and precious Salt which, by its own operation, is first impure and then pure. It dissolves and coagulates itself, or, as the Sage says, it locks and unlocks itself. No Salt has this property but the Salt of the Sages. Its chemical development it may undergo in a moist and convenient place, where its moisture (as the Sage says) may be dissolved in the Bath of Mary. He means that it must be warm enough for its water to be distilled, yet not warmer than the excrement of horses, which is not fresh.

Another Description of our Stone.

Alexander the Great, King of Macedonia, in his "Philosophy" has the following words: Know that the Salt is fire and dryness. Fire coagulates, and its nature is hot, dry, and penetrating, even unto the inmost part. Its property is to become white even as the Sun and the Moon with the variations in the extremes of fire, to wit, of the natural fire, while the Sun restores redness and the Moon whiteness, and brings bodies to their spiritual condition at the same time that it removes their blackness and bad sulphur. With it bodies are calcined: it is the secret of the red and white tincture, the foundation and root of all things, and the best of all created things after the rational soul of man. For no Stone in the whole world has a greater efficacy, nor can any child of this earth find the Art without this Stone.

Blessed be God in heaven, who hath created this Art in Salt for the transmutation of all things, seeing that it is the quintessence which is above all things, and in all things. God Most High has not only from Heaven blessed creatures in this fashion, but praise, excellence, power, and wisdom are to be recognised as existing in this Salt. He who can dissolve and coagulate it, is well acquainted with the arcana of this Art. Our Salt is found in a certain precious Salt, and in all things. On this account the ancient Sages called it the "common moon," because all men need it. If you would become rich, prepare this Salt till it is rendered sweet. No other salt is so permanent, or has such power to fix the "soul," and to resist fire. The Salt of the earth is the soul; it coagulates all things, is in the midst of the earth when the earth is destroyed; nor is there anything on the earth like its tincture. It is called Rebis (Two-thing), is a Stone, Salt, one body, and, to the majority of mankind, a vile and a despised thing. Yet it purifies and restores bodies, represents the Key of our whole Art, and all things are summed up in it. Only its entering in is so subtle that few perceive it: yet if it enter a body, it tinges it and brings it to perfection. What then should you desire of God but this Salt and the ingression thereof?

If a man lived a hundred thousand years, he could never sufficiently marvel at the wonderful manner in which this noble treasure is obtained from ashes, and again reduced to ashes. In the ashes is Salt, and the more the ashes are burnt, the more ashes it affords; notice also, that that proceeds from fire, and returns to fire, which proceeds from [the] earth. All must confess that in the Salt there are two salts that kill mercury. This is a most profound saying. For sulphur, and the radical liquid, are generated in earth of a most subtle nature, and thus is prepared the Philosopher's Stone, which causes all things, even as the philosophers set forth, to arise out of one thing, and one nature, without the addition of any foreign substance. Our Matter is one of the commonest things upon earth, and contains within itself the four elements. It is, indeed, nothing short of marvellous that so many seek so ordinary a thing, and yet are unable to find it. We might put down many other characteristics of this Salt, but I prefer to leave the further elaboration of this subject to the reader, and to confine myself to a more detailed account of its fruits, entrance, and life, of the mode of opening the garden, and catching a glimpse of the glorious roses, of the way in which they multiply, and bear fruit a thousand-fold; also how you may cause the dead body to reappear, and to be raised again to immortal life, by the power of which it may be able to enter imperfect bodies, purify them, and bring them to perfection, and to a state of immutable permanence.

I now propose to speak of the Stone under three aspects, viz., as the vegetable, the animal, and the mineral Stone; and among these again, of the one which contains those four elements that impart life to all. Place this one substance in an airtight alembic, and treat it according to the precepts of our Art, which we shall set forth further on. Then the sowing in the field can take place, and you obtain the Mineral Stone, and the Green Lion that imbibes so much of its own spirit. Then life returns to its spirit through the alembic, and the dead body lies at the bottom of the vessel. In the latter there are still two elements which the fire cannot sever -- for sooner [than that] the ashes are burned in the fire itself, and the Salt thereby becomes stronger. The earth must be calcined until it turns white; then the earth is severed of its own accord, and is united to its own earth. For every thing strives to be joined to its like. Give it the cold and humid element to drink, and leave it standing eight days, that the two may be well mixed. You must see yourself what is best to be done after this: for I cannot give you any further information at present. Sun and Moon

must have intercourse, like that of a man and woman: otherwise the object of our Art cannot be attained. All other teaching is false and erroneous. Think upon this Salt as the true foundation of our Art; for its worth outweighs all the treasures of this world. Itself is not developed into the tincture, but the tincture must be added to it. Nor is the substance of our Art found in any metal.

#### Another Description of the Matter and the Method

By Senior.

Natural things, according to this Sage, are those which have been generated and produced out of a natural substance by a natural method. Now in its first, or lunar, stage, our Stone is produced from a coagulated white earth, as the Sage says: Behold our Sun in our white earth, and that by which the union in our Art is effected; which is twice transmuted into water, and whose volatile exhalation, representing that which is most precious in our Substance, is the highest consolation of the human body. With this water the inward mercury of the metals must be extracted. Hence it follows that our Stone is obtained from the elements of two luminaries (gold and silver), being called our quicksilver and incombustible oil, the soul and light of bodies -- which alone can afford to dead and imperfect bodies eternal light and life. Therefore I pray and beseech you, my son, to crush quicksilver from our Substance with intelligence and great activity.

#### The Purging the "Earth" of Its Superfluous Earth.

The aforesaid earth, or Matter, you must purify, or calcine, so as to extract its water and spirit. The latter you must enclose in a phial, and pour common aqua vita upon it till the substance is covered to the height of three or four fingers; then subject it to the action of fire for an hour, and diligently distil it by the bath. What remains you must again calcine, and extract with its water till you find nothing more in the "earth." The earth keep for the second stage of the process. The water you have extracted distil over a gentle fire. Then you will find at the bottom of the distilling vessel a certain beautiful substance resembling a crystal stone, which is purged of all earthly grossness, and is called "our earth." This substance you must place in a glass (pumpkin-shaped) distilling vessel, and calcine until it becomes dry and white, and yet liquid withal. Then you have obtained the treasure of this world, which has virtue to purify and perfect all earthly things: it enters into all, it nourishes the fixed salt in all things by means of Mercury or the body.

#### Another Description of our Stone.

Know, my sons, that the Stone out of which our Art is elaborated, never touches the earth after its generation. If it touch the earth, it is of no use for our purpose, although at its first birth it is generated by the Sun and Moon, and embodies certain earthy elements. It is generated in the earth, then broken, destroyed, and mortified. Out of it arises a vapour which is carried with the wind into the sea, and thence brought back again to the land, where it almost immediately disappears. It must be caught in the air, before it touches the ground; otherwise it evaporates. As soon as it is borne from the sea to the land, you must promptly seize it, and enclose it in your phial, then manipulate it in the manner described. You may know its coming by the wind, rain, and thunder, which accompany it; therefore it should not escape you. Though it is born anew every day, yet it existed from the beginning of the world. But as soon as it falls to the ground, it becomes useless for the purposes of our Art.

"From our earth wells forth a fertilizing fountain,"

"whence flow two precious stones. The first"

"straightway hastens to the rising of the Sun;"

"the other makes its way to the setting thereof."

"From them fly forth two Eagles, plunge into the"

"flames, and fall once more to the earth. Both"

"are furnished with feathers, and Sun and Moon,"

"being placed under their wings, are perfected."

Know also that two waters flow forth from this fountain; the one (which is the *spirit*) towards the rising Sun, and the other, *the body*, towards the setting Sun. The two are really only one very limpid water, which is so bitter as to be quite undrinkable. The quantity of this water is so great that it flows over the whole earth, yet leads to nothing but the knowledge of this Art. The same also is misused too often by those who desire it. Take also the "fire," and in it you will find the Stone, and nowhere else in the whole world. It is familiar to all men, both young and old, is found in the country, in the village, in the town, in all things created by God; yet it is despised by all. Rich and poor handle it every day. It is cast into the street by servant maids. Children play with it. Yet no one prizes it, though, next to the human soul, it is the most beautiful and the most precious thing upon earth, and has power to pull down kings and princes. Nevertheless, it is esteemed the vilest and meanest of earthly things. It is cast away and rejected by all. Indeed it is the Stone which the builders of Solomon disallowed. but if it be prepared in the right way, it is a pearl without price, and, indeed, the earthly antitype of Christ, the heavenly Corner Stone. As Christ was despised and rejected in this world by the people of the Jews, and nevertheless was more precious than. heaven and earth; so it is

with our Stone among earthly things: for the spring where it is found is called the fount of nature. For even as through Nature all growing things are generated by the heat of the Sun, so also through Nature is our Stone born after that it has been generated.

When you have found the water which contains our Stone, you must take nothing away from it, nor add anything to it: for it must be entirely prepared by means of that which it contains within itself. Then extract the water in an alembic, and separate the liquid from the dry. The body will then remain alone on the glass, while the water runs down into the lower part. Thereupon unite the water once more to the body in the manner described above, and your task will be accomplished. Know also that the water in which is our Stone, is composed in well balanced proportions of the four elements. In the chemical process you will learn to distinguish earth, oil, and water, or body, spirit, and soul: the earth is at the bottom of the glass vessel, the oil, or soul, is with the earth, and the water is the spirit which is distilled from it. In the same way you will come upon two colours, namely, white and red, representing the Moon and the Sun. The oil is the fire, or the Sun, the water is air, or the Moon; and Sun and Moon are silver and gold which must enter into union. But enough, what I have said in this Epistle ought to enable you to find the Stone, and if herein you fail to discover it, rest assured that it will never become known to you. Be thou, therefore, a lover of the Art, and commended unto God the Almighty even unto all eternity. Written in the year 1526 after the birth of our Lord.

Thus do the Sages write concerning the two waters which yet are only one water -- and in this alone the Stone is to be found. Know also that by so much as the earthly part is wanting, by also so much does the heavenly part abound more fully. Now this Stone renders all dry and arid bodies humid, all cold bodies warm, all impure bodies clear and pure. It contains within itself all healing and transmuting virtue, breathed into it by the art of the Master and the quickening spirit of fire. Thanks be unto God therefore in all time.

The Sun is its Father, the Moon its Mother.

If you have those two spirits, they bring forth the Stone, which is prepared out of one part of Sulphur, or Sun, and four parts of Mercury, or Moon. The Sulphur is warm and dry, the Mercury cold and moist. That must again be dissolved into water, which before was water, and the body, which before was mercury, must again become mercury.

Concerning the First Matter, or Seed of the Metals, including that of the Husband, and that of the Spouse.

Metals have their own seed, like all other created things. Generation and parturition take place in them as in everything else that grows. If this were not the case, we should never have had any metals. Now, the seed is a metallic Matter which is liquefied from earth. The seed must be cast into its earth, and there grow, like that of every other created thing. Therefore, we must prepare the earth, or our first Matter, and cast into it the seed, whereupon it will bring forth fruit after its kind. This motion is required for the generation out of one thing, viz., that first Matter; the body must become [a] spirit, and the spirit body: thence arises the medicine which is transmuted from one colour to another. Now, that which is sought in the white produces white, and the red, in like manner, gives red. The first Matter is one thing, and fashioned into its present shape by the hand of God, and not of man -- joined together, and transmuted into its [being] essence by Nature alone. This we take, dissolve, and again conjoin, and wash with its own water, until it becomes white, and then again red. Thus our earth, in which we now may easily see our Sun and

Moon, is purified. For the Sun is the Father of metals, and the Moon is their Mother: and if generation is to take place, they must be brought together as husband and wife. By itself neither can produce anything, and therefore the red and the white must be brought together. And though a thousand books have been written about it, yet for all that, the first substance is not more than one. It is the earth into which we cast our grain, that is to say, our Sun and Moon, which then bear fruit after their kind. If itself be cast into metals, it is changed into that which is best, viz., Sun and

Moon. This is most true. Thanks be unto God.

A Simple Account of the True Art

According to the Sages, no body is dissolved without the coagulation of the spirit. For as soon as the spirit is transmuted into the body, [the Stone] receives its power. So long as the spirit is volatile, and liable to evaporate, it cannot produce any effect: when it is fixed, it immediately begins to operate. You must therefore prepare it as the baker prepares the bread. Take a little of the spirit, and add it to the body, as the baker adds leaven to the meal, till the whole substance is leavened. It is the same with our spirit, or leaven. The Substance must be continuously penetrated with the leaven, until it is wholly leavened. Thus the spirit purges and spiritualizes the body, till they are both transmuted into one. Then they transmute all things, into which they are injected, into their own nature. The two must be united by a gentle and continuous fire, affording the same degree of warmth as that with which a hen hatches her eggs. It must then be placed in a St. Mary's Bath, which is neither too warm nor too cold. The humid must be separated from the dry, and again joined to it. When united, they change mercury into pure gold and silver. Thenceforward you will be safe from the pangs of poverty. But take heed that you render thanks unto God for His gracious gift which is hidden from many. He has revealed the secret to you that you may praise His holy name, and

succour your needy neighbour. Therefore, take diligent heed, lest you hide the talent committed to your care. Rather put it out at interest for the glory of God, and the good of your neighbour. For every man is bound to help his fellowman, and to be an instrument in the hand of God for relieving his necessities. Of this rule Holy Scripture affords an illustration in the example of Joseph, Habakkuk, Susanna, and others.

Here follows my Testament which I have drawn up in your favour, my beloved Sons, with all my Heart For your sakes, beloved students of this Art, and dear Sons, I have committed to writing this my testament, for the purpose of instructing, admonishing, warning, and informing you as to the substance, the method, the pitfalls to be avoided, and the only way of understanding the writings of the Sages. For as Almighty God has created all things out of the dry and the humid elements, our Art, by divine grace, may be said to pursue a precisely similar course. If therefore any man know the principle and method of creative nature, he should have a good understanding of our Art. If anyone be unacquainted with Nature's methods, he will find our Art difficult, although in reality it is as easy as to crush malt, and brew beer. In the beginning when, according to the testimony of Scripture, God made heaven and earth, there was only one Matter, neither wet nor dry, neither earth, nor air, nor fire, nor light, nor darkness, but one single substance, resembling vapour or mist, invisible and impalpable. It was called Hyle, or the first Matter. If a thing is once more to be made out of nothing, that "nothing" must be united, and become one thing; out of this *one* thing must arise a palpable substance, out of the palpable substance one body, to which a living soul must be given - - whence through the grace of God, it obtains its specific form. When God made the substance, it was dry, but held together by moisture. If anything was to grow from that moisture, it had to be separated from that which was dry, so as to get the fire by itself, and the earth by itself. Then the earth had to be sprinkled with water, if anything moist was to grow out of it, for without moisture nothing can grow. In the same way, nothing grows in water, except it have earth wherein to strike root. It then the water is to bedew the earth, there must be something to bring the water into contact with the earth; for example, the wind prevents all ordinary water from flowing to the sea, and remaining there. Thus one element without the aid of another can bear no fruit; if there was nothing to set the wind in motion it would never blow -- therefore the fire has received the office of impelling and obliging it to do its work. This you may see when you boil water over the fire; for then there arises a steam which is really *air*, *water* being nothing but coagulated air, and air being generated from water by the heat of the Sun. For the Sun shines upon the water, and heats it until steam is seen to issue forth. This vapour becomes wind, and, on account of the large quantity of they air, we get moisture and rain: so air is once more changed or coagulated into water, or rain, and causes all things upon earth to grow, and fills the rivers and the seas.

It is the same with our Stone, which is daily generated from [the] air by the Sun and Moon, in the form of a certain vapour, yea, even through the Red Sea; it flows in Judea in the channel of Nature whither it behoves us to bring it. If we catch it, we lop off its hands and feet, tear off its head, and try to bring it to the red [colour]. If we find anything black in it, we throw it away with the entrails and the filth. When it has been purified, we take its limbs, join them together again, whereupon our King revives, never to die again, and Is so pure and subtle as to pervade all hard bodies, and render them even more subtle than itself. Know also that when God, the Almighty, had set Adam in Paradise, He shewed him these two things in the following words: ' Behold, Adam, here are two things, one fixed and permanent, the other volatile: their secret virtue thou must not make known to *all* thy sons."

Earth, my brother, is constant, and water volatile, as you may see when anything is burnt. For then that which is constant remains, while that which is volatile evaporates. That which remains resembles ashes, and if you pour water on it, it becomes an alkali, the efficacy of the ashes passing into the water. If you clarify the lye, put it into an iron vessel, and let the moisture evaporate over a fire, you will find at the bottom the substance which before was in the lye, that is to say, the salt of the matter from which the ashes were obtained. This salt might very well be called the Philosopher's Stone, from being obtained by a process exactly similar to that which is employed in preparing the reel Stone, though at the same time it profits nothing in our work. For the substance which contains our Stone is a lye, not indeed prepared by the hand of man from ashes and water, but joined together by Nature, according to the creation and ordination of God, commingled of the four elements, possessed of all that is required for its perfect chemical development. If you take the substance, which contains our Stone, subject it to a S. Mary's Bath in an alembic, and distil it, the water will run down into the antisternium, and the salt, or earth, remain at the bottom, and is so dry as to be without any water, seeing that you have separated the moist from the dry. Pound the body small, put it into the S. Mary's Bath, and expose it to heat till it is quite decomposed. Then give it its water to drink, slowly, and at long intervals, till it is clarified. For it coagulates, dissolves, and purifies itself. The distilled water is the spirit which imparts life to its body, and is the alone soul thereof. Water is wind (air), and wind is life, and the life is [in the] soul. In the chemical process, you find water and oil -- but the oil always remains with the body, and is, as it were, burnt blood. Then it is purified with the body by long, continued gentle heat. But you should be careful not to set about this Art before you understand my instructions, which at the end of this first part are bequeathed to you in the form of a Testament. For the Stone is prepared out of nothing in the whole world, except this substance, which is

essentially one. He who is unacquainted therewith can never attain the Art. It is that one thing which is not dug up from mines or from the caverns of the earth, like gold, silver, sulphur, salt, &c., but is found in the form which God originally imparted to it. It is formed and manifested by an excessive thickening of air; as soon as it leaves its body, it is clearly seen, but it vanishes without a trace as soon as it touches the earth, and, as it is never seen again, it must therefore be caught while it is still in the air -- as I told you once before. I have called it by various names, but the simplest is perhaps that of "Hyle," or first principle of all things. It is also denominated the One Stone of the Philosophers, composed of hostile elements, the Stone of the Sun, the Stone of the Metals, the runaway slave, the aeriform Stone, the Thirnian Stone, Magnesia, the corporeal Stone, the Stone of the jewel, the Stone of the free, the golden Stone, the fountain of earthly things, Xelis, or Silex (flint), Xidar, or Radix (root), Atrop, or Porta (gate). By these and many other names it is called, yet it is only *one*. If you would be a true Alchemist, give a wide berth to all other substances, turn a deaf ear to all other advisers, and strive to obtain a good knowledge of our Stone, its preparation, and its virtue.

My Son, esteem this my Testament very highly: for in it I have, out of love and compassion towards you, given the reins to the warm-hearted impulse which constrains me to reveal more than I ought to reveal. But I beseech you, by the Passion of our Lord and Saviour Jesus Christ, not to communicate my Testament to ignorant, unworthy, or wicked men, lest God's righteous vengeance light upon you, and hurl you into the yawning gulf of everlasting punishment, from which also may the same merciful God most mercifully preserve us.

It is by no means a light thing to shew the nature of the aforesaid Hyle. Hyle is the first Matter, the Salt of the Sages, Azoth, the seed of all metals, which is extracted from the body of "Magnesia" and the Moon.

Hyle is the first principle of all things -- the Matter that was from the beginning. It was neither moist, nor dry, nor earth, nor water, nor light, nor darkness, but a mixture of all these things, and this mixture is HYLE.

## The Glory of the World - Part 2

[Go to part 1](#) . [Go to part 3](#) . [Go to part 4](#)

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### Here Follows The Second Part Of This Book.

In the beginning, when God Almighty had created our first parent Adam, together with all other earthly and heavenly bodies, He set him in Paradise, and forbade him, under penalty of eternal death, to eat of the fruit of the tree of the knowledge of good and evil. So long as Adam obeyed the Divine precept he had immortality, and possessed all that he needed for perfect happiness. But when he had partaken of the forbidden fruit, he was, by the command of God, driven forth into this world, where he and his descendants have since that time suffered nothing but poverty, disease, anxiety, bitter sorrow, and death. If he had been obedient to the Divine injunction, he would have lived a thousand years in Paradise in perfect happiness, and would then have been translated to heaven; and a like happy destiny would have awaited all his descendants. For his disobedience God visited him with all manner of sufferings and diseases; but in His mercy also shewed him a medicine whereby the different defects brought in by sin might be remedied, and the pangs of hunger and disease resisted, as we are, for instance, preserved and strengthened by bodily meat and drink.

It was on account of this original sin that Adam, in spite of his great wisdom and the many arts that God had taught him, could not accomplish his full thousand years. But if he had not known the virtues of herbs, and the Medicine, he would certainly not have lived as long as he did. When, however, at length his Medicine would no longer avail to sustain life, he sent his son Seth to Paradise to fetch the tree of life. This he obtained after a spiritual manner. But Seth did seek also and was given some olives of the Tree of the Oil of Mercy, which he planted on the grave of his father. From them sprang up the blessed Tree of the Holy Cross, which through the atoning death of our Redeemer became to us wretched, sinful men, a most potent tree of life, in gracious fulfilment of the request of our first parent Adam. On the other hand, the suffering, disease, and imperfection brought not only upon men, but also upon plants and animals, by the fall of Adam, found a remedy in that precious gift of Almighty God, which is called the Elixir, and Tincture, and has power to purge away the imperfections not only of human, but even of metallic bodies; which excels all other medicines, as the brightness of the sun shames the moon and the stars. By means of this most noble Medicine many men, from the death of Adam to the fourth monarchy, procured for themselves perfect health and great length of days. Hence those who had a good knowledge of the Medicine, attained to three hundred years, others to four hundred, some to five hundred, like Adam; others again to nine hundred, like Methusalem and Noah; and some of their children to a longer period still, like Bacham, Ilrehur, Kalix, Hermes, Geber, Albanus, Ortulanus,

Morienus, Alexander of Macedonia, Anaxagoras, Pythagoras, and many others who possessed the Medicine of the Blessed Stone in silence, and neither used it for evil purposes, nor made it known to the wicked; just as God Himself has in all times hidden this knowledge from the proud, the impure, and the froward. But cease to wonder that God has put such excellent virtue into the Stone, and has imparted to it the power of restoring animal bodies, and of perfecting metals: for I hope to explain to you the whole matter in the three parts of my Book, which I have entitled GLORY of the WORLD. If you will accept my teaching, and follow my directions, you will be able to prove the truth of my assertions by your own happy experience. Now when you have attained this great result, take care that you do not hide your talent. Use it for the solace of the suffering, the building of Christian schools and churches, and the glory of the Holy Trinity. Otherwise God will call you to an eternal account for your criminal neglect of His gift. May God deign to keep us from such a sin, and to establish us in His Holy Word!

To the Reader.

If it should seem unto you a tedious matter, my friendly reader, to read through and digest my book, I advise you to cheer yourself on by bearing in mind the great object you have in view. If you do so you will find the book very pleasant reading, and a joy indeed. Since God -- praised in all times be his Holy and Venerable Name! -- in His unspeakable mercy has made known to me the magistry of this most true and noble Art, I am moved and constrained by brotherly love to shew you the manner of producing this treasure, in order that you may be able to avoid the ruinous trouble and expense to which I was put in the course of a long and fruitless search. I will endeavour to be as clear and outspoken as possible, in order to vindicate myself from the possible charge of imposture, malice, and avarice. I am most anxious that the gift which God has committed to my trust shall not rust, or rot, or be useless in my hands. For this most precious Medicine is so full of glorious potency as to be most justly styled the Oil of Mercy, for reasons which your own understanding will suggest to you. It is therefore unnecessary for me to go into this preliminary question at any great length. I may at once proceed to give you an account of the Art itself, and to put you on your guard against all seducing deceivers, -- in short, to open up to you a true, unerring, and joyful road to the knowledge and possession of the Stone, and to the operations of this Art.

Therefore, I -- who possess the Stone, and communicate to you this Book -- would faithfully admonish and beseech you to keep this my TABLE of PARADISE and GLORY of the WORLD, from all proud and unjust oppressors of the poor; from all presumptuous, shallow, scornful, calumnious, and wicked persons, so as not to put it into their hands, on pain of God's everlasting punishment. I beseech you to take this warning to heart; but, on the other hand, to communicate and impart this my Table to all true, poor, pious, honest, and benevolent persons, who will gratefully reverence and rightly use the merciful gift of God, and conceal it from the unworthy. Nevertheless, even if my book should find its way into the hands of wicked men, God will so smite them with blindness as to prevent them from apprehending too much of my meaning, and frustrate all their attempts to carry out my directions. For God knows how to confound the wicked, and bring their presumption to nought; as we are also told by David in his psalms: "Thine enemies shalt thou hold in thine hand, and shalt restrain them in the snares of their mind." I beseech you, therefore, my sons, to give diligent heed to my teaching; then you will spend this life in health and happiness, and at length inherit everlasting joy. I pray that God the Father, the Son, and the Holy Ghost, may grant this my petition.

An Account of the True Art

I make known to all ingenuous students of this Art that the Sages are in the habit of using words which may convey either a true or a false impression; the former to their own disciples and children, the latter to the ignorant, the foolish, and the unworthy. Bear in mind that the philosophers themselves never make a false assertion. The mistake (if any) lies not with them, but with those whose dulness makes them slow to apprehend the meaning. Hence it comes that, instead of the waters of the Sages, these inexperienced persons take pyrites salts, metals, and divers other substances which, though very expensive, are of no use whatever for our purpose. For no one would dream of buying the true Matter at the apothecary's; nay, that tradesman daily casts it into the street as worthless refutes. Yet the matter of our Stone is found in all those things which are used by ignorant charlatans: for it is our Stone, our Salt, our Mercury, our verdigris, halonitre, salmiac, Mars, sulphur, &c. It is not dug out with pick-axes from ordinary mountains, seeing that our Stone is found in our mountains and springs; our Salt is found in our salt-spring, our metal in our earth, and from the same place we dig up our mercury and sulphur. But what we mean by our mines and springs these charlatans cannot understand. For God has blinded their minds and made gross their senses, and left them to carry on their experiments with all manner of false substances. Nor do they seem able to perceive their error, or to be roused from their idle imaginations by persistent failure. Where they should have distilled with gentle heat they sublime over a fierce fire, and reduce their substance to ashes, instead of developing its inherent principles by vitalizing warmth. Again, when they should have dissolved, they coagulated instead, and so on. By these false methods they could, of course, obtain no good result; but instead of blaming their own ignorance they lay the fault on their teacher, and even deny the genuineness of our Art. As a matter of fact, all their mistakes arise from their

misinterpreting the meaning of words which should have put them on the right scent. For instance, when the Sages speak of calcining, these persons understand that word to mean "burning," and consequently render their substance useless by burning it to ashes. When the Sages "dissolve," or transmute into "water," these shallow persons corrode with aqua fortis. They do not understand that the dissolution must be effected with something that is contained within our substance, and not by means of any foreign appliance. These foolish devices bear the same relation to our Art that a dark hole bears to a transparent crystal. It is their own ignorance that prevents them from attaining to a true knowledge; but *they* put the blame on our writings, and call us charlatans and impostors. They argue that if the Stone could be found at all, they must have discovered it long ago, their eyes being as keen and their minds as acute as they are. "Behold," say they, "how we have toiled day and night, how many books we have read, how many years we have spent in our laboratories: surely if there were anything in this Art, it could not have escaped us." By speaking thus, they only exhibit their own presumption and folly. They themselves have no eyes, and they make that an argument for blaspheming our high and holy Art. Therefore, you should first strive to make yourself acquainted with the secrets of Nature's working, and with the elementary principles of the world, before you set your hand to this task. After acquiring this knowledge, carefully peruse this book from beginning to end; you will then be in a position to judge whether our Art is true or false. You will also know what substance you must take, how you must prepare it, and how your eager search may be brought to a successful issue. Let me enjoin you, therefore, to preserve strict silence, to let nobody know what you are doing, and to keep a good heart: then God will grant you the fulfilment of all your wishes.

Here follows my own Opinion and Philosophical Dictum.

I now propose to put down a brief statement of the view which I take of this matter. He who understands my meaning may at once pass on to the opinions of the various Sages, which I have placed at the end of my book. He who does not apprehend my meaning, will find it explained in the following treatise. Since I know the blessed and true Art, with the nature and the matter of the Stone, I have thought it my duty freely to communicate it to you -- Not in a lawyer's style, nor in pompous language, but in few and simple words. Whoever peruses this book carefully, and with an elementary knowledge of natural relations, cannot miss the secret which I intend to convey. I am afraid that I shall be overwhelmed with reproaches for speaking out with so much plainness, seeing that this Art has never, from the beginning of the world, been so clearly explained as I mean to explain it in this Book. Nevertheless, I am well aware that I am now declaring a secret which must for ever remain hidden from the wise of this world, and from those who are established in their own conceits. But I must now proceed to give you the result of my experience. My beloved sons and disciples, and all ye that are students of this Art; I herewith, in the fulness of Christian faith and charity, do make known to you that the Philosopher's Stone grows not only on "our" tree, but is found, as far as its effect and operation are concerned, in the fruit of all other trees, in all created things, in animals, and vegetables, in things that grow, and in things that do not grow. For when it rises, being stirred and distilled by the Sun and the Moon, it imparts their own peculiar form and properties to all living creatures by a divine grace; it gives to flowers their special form and colour, whether it be black, red, yellow, green, or white; in the same way all metals and minerals derive their peculiar qualities from the operation of this Stone. All things, I say, are endowed with their characteristic qualities by the operation of this Stone, i.e., the conjunction of the Sun and Moon. For the Sun is the Father, and the Moon the Mother of this Stone, and the Stone unites in itself the virtues of both its parents. Such are the peculiar properties of our Stone, by which it may be known. If you understand the operation, the form, and the qualities, of this Stone, you will be able to prepare it; but if you do not, I faithfully counsel you to give up all thought of ever accomplishing this task. Observe, furthermore, how the seeds of all things that grow, as, for instance, grains of wheat or barley, spring forth from the ground, by the operation of the Stone, and the developing influences of Sun and Moon; how they grow up into the air, are gradually matured, and bring forth fruit, which again must be sown in its own proper soil. The field is prepared for the grain, being well ploughed up, and manured with well rotted dung; for the earth consumes and assimilates the manure, as the body assimilates its food, and separates the subtle from the gross. Therewith it calls forth the life of the seed, and nourishes it with its own proper milk, as a mother nourishes her infant, and causes it to increase in size, and to grow upward. The earth separates, I say, the good from the bad, and imparts it as nutriment to all growing things; for the destruction of one thing is the generation of another. It is the same in our Art, where the liquid receives its proper nutriment from the earth. Hence the earth is the Mother of all things that grow; and it must be manured, ploughed, harrowed, and well prepared, in order that the corn may grow, and triumph over the tares, and not be choked by them. A grain of wheat is raised from the ground through the distillation of the moisture of the Sun and Moon, if it has been sown in its own proper earth. The Sun and Moon must also impel it to bring forth fruit, if it is to bring forth fruit at all. For the Sun is the Father, and the Moon the Mother, of all things that grow.

In the same way, in *our* soil, and out of *our* seed, our Stone grows through the distilling of the Sun and Moon; and as it grows it rises upwards, as it were, into the air, while its root remains in the ground. That which is above is even as that which is below; the same law prevails; there is no error or mistake. Again, as herbs grow upward, put forth glorious flowers and blossoms, and bear fruit, so our grain blossoms, matures its fruit, is threshed, sifted, purged of its chaff, and again put in the earth, which, however, must previously have been well manured, harrowed, and otherwise prepared. When it has been placed in its natural soil, and watered with rain and dew, the moisture of heaven, and roused into life by the warmth of the Sun and Moon, it produces fruit after its own kind. These two sowings are peculiar characteristics of our Art. For the Sun and Moon are our grain, which we put into our soil, as soul and spirit -- and such as are the father and the mother will be the children that they generate. Thus, my sons, you know our Stone, our earth, our grain, our meal, our ferment, our manure, our verdigris, our Sun and Moon. You understand our whole magistry, and may joyfully congratulate yourselves that you have at length risen above the level of those blind charlatans of whom I spoke. For this, His unspeakable mercy, let us render thanks and praise to the Creator of all things, through Jesus Christ our Lord. Amen.

#### Concerning the Origin of Metals.

My son, I will now proceed to explain to you more in detail the generation of the metals, and the way in which they receive their growth and development, with their special form and quality. You will thereby be enabled to understand, even from the very foundation, with marvellous accuracy and clearness, the principle that underlies our whole Art. Permit me, therefore, to inform you that all animals, trees, herbs, stones, metals, and minerals, grow and attain to perfection, without being necessarily touched by any human hand: for the seed is raised up from the ground, puts forth flowers, and bears fruit, simply through the agency of natural influences. As it is with plants, so it is with metals. While they lie in the heart of the earth, in their natural ore, they grow, and are developed, day by day, through the influence of the four elements: their fire is the splendour of the Sun and Moon; the earth conceives in her womb the splendour of the Sun, and by it the seeds of the metals are well and equally warmed, just like the grain in the fields. Through this warmth there is produced in the earth a vapour or spirit, which rises upward and carries with it the most subtle elements. It might well be called a fifth element: for it is a quintessence, and contains the most volatile parts of all the elements. This vapour strives to float upward through the summit of the mountains, but, being covered with great rocks, they prevent it from doing so: for when it strikes against them, it is compelled to descend again. It is drawn up by the Sun, it is forced down again by the rocks, and as it falls the vapour is transmuted into a liquid, i.e., sulphur and mercury. Of each of these a part is left behind -- but that which is volatile rises and descends again, more and more of it remaining behind, and becoming fixed after each descent. This "fixed" substance is the metals, which cleave so firmly to the earth and the stones that they must be smelted out in a red-hot furnace. The grosser the stones and the earth of the mountains are, the less pure will the metal be; the more subtle the soil and the stones are, the more subtle will be the vapour, and the sulphur and mercury formed by its condensation -- and the purer these latter are, the purer, of course, will the metals themselves be. When the earth and the stones of the mountain are gross, the sulphur and mercury must partake of this grossness, and cannot attain to their proper development. Hence arise the different metals, each after its own kind. For as each tree of the field has its own peculiar shape, appearance, and fruit, so each mountain bears its own particular ore, those stones and that earth being the soil in which the metals grow. The quality of this soil is to a great extent dependent upon planetary influences. The nearer the mountains lie to the planets, the more do metals grow in them; for the qualities of metals are determined by planetary influences. Mountains that are turned towards the sun have subtle stones and earth, and produce nothing but gold. If they are more conveniently situated for being influenced by the moon, their metallic substance is turned into silver. For all metals, when perfectly developed, must ultimately become Moon and Sun, though some need to be operated on by the Sun and Moon longer than others: for the Sun is the Father, and the Moon the Mother, of all things that grow. Thus you see that gold glitters like the Sun, and silver like the Moon. Now, children always resemble their parents; and all metallic bodies contain within themselves the properties of the Sun: to change the baser metals into gold and silver, there is positively nothing wanting but gentle solar warmth. In this respect there exists a close analogy between animal and vegetable growth. When the Sun retires in the winter, the flowers droop and die, the trees shed their leaves, and all vegetable development is temporarily suspended. In the summer again, when the heat of the Sun is too great, not being sufficiently tempered by the cooling influences of the Moon, all vegetation is withered and burnt up. If there is to be perfect growth, the Sun and Moon must work together, the one heating and the other cooling. If the influence of the Moon prevails unduly, it must be corrected by the warmth of the Sun, the excessive heat of the Sun must be tempered by the coldness of the Moon. All development is sustained by solar fire. Imperfect metals are what they are, simply because they have not yet been duly developed by solar influences.

Now, by the special grace of God, it is possible to bring this natural fire to bear on imperfect metals by means of our Art, and to supply the conditions of metallic growth without any of the hindrances which in a natural state prevent



perfection. Thus by applying our natural fire, we can do more towards "fixing" imperfect bodies and metals in a moment, than the Sun in a thousand years. For this reason our Stone has also power to cure all things that grow, acting on each one according to its kind. For our Matter represents a perfect and inseparable union of the four elements, which indeed is the sum of our Art, and is consequently able to reconcile and heal all discord in all manner of metals and in all things that grow, and to put to flight all diseases. For disease is discord of the elements, (one unduly lording it over the rest) in animal as well as in metallic bodies. Now as soon as our blessed Medicine is applied, the elements are straightway purified, and joined together in amity; thus metallic bodies are fixed, animal bodies are made whole of all their diseases, gems and precious stones attain to their own proper perfection. You should also know that all stones are generated by the Sun and Moon out of the sulphur and volatile mercury; if they do not become metals, that is entirely due to their own grossness. In the same way, all plants are generated from sulphur and mercury, and that by the heat of the Sun and Moon. For the Sun and Moon are the mercury in our Matter. The Sun is warm and dry, the Moon warm and moist; for in [the] earth is hid a warm and dry fire, and in that fire dwells warm and moist air -- and from these is generated mercury which is both warm and moist. Hence there may be distinguished two chief constituent principles, to wit, moist and dry, that is, earth, wind, and water, unto which mercury is conjoined, and the same is warm and moist. Mercury and sulphur, in our substance, and in all things, spring from the moist and dry, the moist and dry being stirred by the warmth of the Sun, and distilled and sublimed, -- in each thing according to its specific nature. Thus our Stone is that mercury which is mixed of the dry and the moist. But the common mercury is useless for our purpose -- for it is volatile, while our mercury is fixed and constant. Therefore have nothing to do with the common mercury, but take our mercury which is the principle of growth in all bodies, whether human, vegetable, or metallic; which imparts to all flowers their fragrance and colour. This mercury represents an harmonious mixture of the four elements, hot and dry, Sun and Moon. It is generated in the form of a vapour in the fields and on the mountains, by the warmth of the Sun: that vapour is condensed into a moisture, from which arise sulphur and mercury, and from them again metals. The same process takes place in our Art, which represents the union of the warm and moist, by means of warmth. For our substance is generated in the form of a vapour out of warmth and moisture, and changed into sulphur. In this fire and water, and nowhere else, is our Stone to be found. For the vapour carries upward with it most subtle earth, most subtle fire, most subtle water, and most subtle air, and thus presents a close union of the most subtle elements. This is the first Matter, and may be divided into water and earth, which two are again joined together by gentle heat, even as in the woods and mountains mercury is joined with a quick earth and rare water by means of a temperate warmth, and in the long process of time is converted into metal. So is it ordained in our Art, and not otherwise does the process take place. When you, therefore, see that our substance, having been first generated in the form of a vapour, permits itself to be separated into water and earth, you may know that the Stone is composed of the four elements. Know also that the vapour in the mountains is true mercury (which cannot be said of the ordinary mercury); for wherever there is vapour in the mountains, there is true mercury, which by ascending and descending, in the manner described above, becomes fixed, and inseparable from its earth, so that where the one is, there the other must abide. Thus I have told you plainly enough how the metals are generated, what mercury is, and how it is transmuted into metals. I will therefore conclude this part of my treatise, and tell you in the following section how you may actually perform the chemical process. You see that it is not so incredible, after all, that all metals should be transmuted into gold and silver, and all animal bodies delivered from every kind of disease; and I hope and trust that God will permit you practically to experience the truth of this assertion.

Now I will tell you how you must produce the Fire and Water, in which is prepared the Mercury required for the red and white Tincture.

Take fire, or the quicklime of the Sages, which is the vital fire of all trees, and therein doth God Himself burn by divine love. In it purify Mercury, and mortify it for the purposes of our Art; understand, with vulgar Mercury, which you wish to fix in water or fire. But the Mercury which lies hidden in this water, or fire, is therein fixed of itself. The Mercury which is in the fire must be decomposed, clarified, coagulated, and fixed with indelible, living, or Divine fire, of that kind which God has placed in the Sun; and wherein God Himself burns as with Divine love for the consolation of all mankind. Without this fire our Art can not be brought to a successful issue. This is the fire of the Sages which they describe in such obscure terms, as to have been the indirect cause of beguiling many innocent persons to their ruin; so even that they have perished in poverty because they knew not this fire of the Philosophers. It is the most precious fire that God has created in the earth, and has a thousand virtues -- nay, it is so precious that men have averred that the Divine Power itself works effectually in it. It has the purifying virtue of Purgatory, and everything is rendered better by it. It is not wonderful, therefore, that a fire should be able to fix and clarify Mercury, and to cleanse it from all grossness and impurity. The Sages call it the living fire, because God has endowed it with His own Divine, and vitalising power.

In the writings of the Sages, this fire goes by different names. Some call it "burnt" wine, others assign to it three names from the analogy of the Three Persons of the Holy Trinity, God the Father, God the Son, and God the Holy Ghost; Body, Soul, and Fire, or Spirit.

The Sages further say: The fire is fire, and also water, containing within itself both cold and heat, moisture, and dryness, nor can anything extinguish it but itself. Hence others say that it is an inextinguishable fire, which is continually burning, purifying, and tinging all metals, consuming all their impurities, and combining Mercury with the Sun in so close an union that they become one and inseparable.

Therefore our great Teachers say that as God the Father, the Son, and the Holy Ghost, are three Persons, and yet but one God; so this fire unites these three things, namely, the Body, Spirit, and Soul, or Sun, Mercury, and Soul. The fire nourishes the Soul which binds together the Body and the Spirit, and thus all three become one, and remain united for ever. Again, as an ordinary fire, on being supplied with fuel, may spread and fill the whole world, so this Tincture may be multiplied, and so this fire may enter into all metals; and one part of it has power to change two, three, or five hundred parts of other metals into gold.

Again, the Sages call this fire the fire of the Holy Spirit, because as the Divinity of Christ took upon itself true flesh and blood without forfeiting anything of its Divine Nature, so the Sun, the Moon, and Mercury, are transmuted into the true Tincture, which remains unaffected by all outward influences, and endures, and will endure, for ever. Once more, as God feeds many wicked sinners with his blood, so this Tincture tinges all gross and impure metals, without being injured by contact with them. So also, therefore, may it be compared with the sacro-saintly Sacrament of the Most Holy Eucharist, from which no sinner is excluded, how impure soever he may have been. You have thus been made acquainted with the all but miraculous virtue of this fire: remember that no student of this Art can possibly do without it. For another Sage says: "In this invisible fire you have the whole mystery of this Art, as the three Persons of the Holy Trinity are truly concluded in one substance." In this fire the true Art is summed up in three palpable things, which yet are invisible and incomprehensible, like the Holy Spirit. Without those three things our Art can never be brought to perfection. One of them is fire; the second, water; the third, earth; and all those three are invisibly present in *one* essence, and are the instrumental cause of all perfection in Nature.

Now will I also describe the operation of those Three Things in our art, and will at once begin with all Three.

Our wise Teacher Plato says: "Every husbandman who sows good seed, first chooses a fertile field, ploughs and manures it well, and weeds it of all tares; he also takes care that his own grain is free from every foreign admixture. When he has committed the seed to the ground, he needs moisture, or rain, to decompose the grain, and to raise it to new life. He also requires fire, that is, the warmth of the Sun, to bring it to maturity." The needs of our Art are of an analogous nature. First, you must prepare your seed, i.e., cleanse your Matter from all impurity, by a method which you will find set forth at length in the Dicta of the Sages which I subjoin to this Treatise. Then you must have good soil in which to sow your Mercury and Sun; this earth must first be weeded of all foreign elements if it is to yield a good crop. Hence the Sage enjoins us to "sow the seed in a fruitful field, which has been prepared with living fire, and it will produce much fruit". What is the Urine of Children?

I will now truly inform you concerning the Urine of Children, and of the Sages. The spirit which is extracted from the metals is the urine of children: for it is the seed and the first principle of metals. Without this seed there is no consummation of our Art, and no Tincture, either red or white. For the sulphur and mercury of gold are the red, the sulphur and mercury of silver are the white Tincture: the Mercury of the Sun and Moon fixes all Mercury in imperfect metals, and imparts excellence and durability even to common Mercury. Dioscorides has written an elegant treatise concerning this Urine of Children, which he calls the first Matter of metals.

What is the Mercury of the Sages?

Mercury is nothing but water and salt, which have been subjected for a long space of time to natural heat so as to be united into one. This is Mercury, or dry water, which is not moist, and does not moisten anything; of course, I do not speak of crude common mercury, but of the Mercury of the Sages. The Sages call it the fifth element. It is the vital principle which brings all plants to maturity and perfection. The other quintessence, which is in the earth, and partly material, contains within itself its own seed which grows out of its soil. The heavenly quintessence comes to the aid of the earthly, removes the grossness of its earth, and brings the aforesaid seed to maturity. For Mercury, and the Celestial Quintessence, drain off all harmful moisture from the quintessence of the earth. This Mercury is also called sulphur of the air, sulphur being a hardening of mercury; or we may describe them as husband and wife, from whom issue many children in the earth. You must not think that I desire to hide from you my true meaning: nay, I will further endeavour to illustrate it in the following way. Common sulphur, as you know, coagulates common mercury; for sulphur is poisonous, and mercury deadly. How then can you obtain from either of them anything suitable for perfecting the other, seeing that both require to be assisted by some external agent? On the other hand, I tell you that if, after the conjunction of our fixed sulphur with our sublimed mercury, you sprinkle a mere particle of it upon crude mercury, the latter is at once brought to perfection. Again, you may clearly perceive that the quintessence of

the earth has its operation in the winter when the earth is closed up with frost; while the Quintessence of the Stars operates in the summer times when it removes all that is injurious in the inferior quintessence, and thus quickens everything into vigorous growth. The two quintessences' may also be driven off into water, and there conserved. An earthly manifestation you may behold in the colours of the rainbow, when the rays of the Sun shine through the rain.

But, indeed, there is not a stone, an animal, or a plant, that does not contain both quintessences. In short, they embody the secret of our whole Magistry, and out of them our Stone is prepared. Hermes, in his Emerald Table, expresses himself as follows: "Our Blessed Stone, which is of good substance, and has a soul, ascends from earth to heaven, and again descends from heaven to earth. Its effectual working is in the air; it is joined to Mercury; hence the Sun is its Father, the Moon its Mother; the wind has borne it in her womb, the earth is its nursing mother, and at length that which is above is also that which is below. The whole represents a natural mixture: for it is a Stone and not a Stone, fixed and volatile, body and soul, husband and wife, King and Queen." Let what I have said suffice, instead of many other words and parables.

#### Composition.

Albertus expresses himself thus concerning the conjunction of the Stone: "The elements are so subtle that no ordinary method of mingling will avail. They must first be dissolved into water, then mixed, and placed in a warm spot, where they are united after a time by natural warmth. For the Elixir and the two solutions must be conjoined in the proportion of three parts of the Elixir and one part of the crushed body. This must again be coagulated and dissolved, and so also again until the whole has become one, without any transmutation. All this is accomplished by the virtue of our mercurial water; for with it the body is dissolved. It is that which purifies, conjoins, dissolves, and makes red and white." Aristotle says of it as follows: This water is the earth in which Hermes bids us sow the seed; the Sun or Moon, as Senior hath it, for extraction of the Divine water of sulphur and mercury, which is fire, warming and fructifying by the igneous virtue thereof. This is the Mercury and that is the water which wets not the hand. It is the Mercury which all Sages have loved and used, and of which they have acknowledged the virtue so long as they lived.

## The Glory of the World - Part 3

[Go to part 1](#) . [Go to part 2](#) . [Go to part 4](#)

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### The Third Part Of This Treatise, Containing The Dicta Of The Sages.

- i. I will now proceed to quote the very words of the various Sages in regard to this point, in order that you may the more easily understand our meaning. Know then that Almighty God first delivered this Art to our Father, Adam, in Paradise. For as soon as He had created him, and set him in the Garden of Eden, He imparted it to him in the following words: "Adam, here are two things: that which is above is volatile, that which is below is fixed. These two things contain the whole mystery. Observe it well, and make not the virtue that slumbers therein known to thy children; for these two things shall serve thee, together with all other created things under heaven, and I will lay at thy feet all the excellence and power of this world, seeing that thou thyself art a small world."
- ii. ABEL, the son of Adam, wrote thus in his Principles: After God had created our Father, Adam, and set him in Paradise, He subjected to his rule all animals, plants, minerals, and metals. For man is the mountain of mountains, the Stone of all stones, the tree of trees, the root of roots, the earth of earths. All these things he includes within himself, and God has given to him to be the preserver of all things.
- iii. SETH, the son of Adam, describes it thus: Know, my children, that in proportion as the acid is subjected to coction, by means of our Art, and is reduced into ashes, the more of the substance is extracted, and becomes a white body. If you cook this well, and free it from all blackness, it is changed into a stone, which is called a white stone until it is crushed. Dissolve it in water of the mouth, which has been well tempered, and its whiteness will soon change to redness. The whole process is performed by means of this sharp acid and the power of God.
- iv. ISINDRUS: Our great and precious Matter is air, for air ameliorates the Matter, whether the air be gross or tenuous, warm or moist. For the grossness of the air arises from the setting, the approach, and the rising of the Sun. Thus the air may be hot or cold, or dry and rarefied, and the degrees of this distinguish summer and winter.
- v. ANAXAGORAS says: God and His goodness are the first principle of all things. Therefore, the mildness of God reigns even beneath the earth, being the substance of all things, and thus also the substance beneath the earth. For the mildness of God mirrors itself in creating, and His integrity in the solidity that is beneath the earth. Now we cannot see His goodness, except in bodily form. -vi. SENIOR, or PANDOLPHUS, says: I make known to posterity that the

thinness, or softness, of air is in water, and is not severed from the other elements. If the earth had not its vital juice, no moisture would remain in it.

vii. ARISTEUS delivers himself thus briefly: Know that the earth is round, and not flat. For if it were perfectly flat, the Sun would shine everywhere at the same moment

viii. PYTHAGORAS: That which is touched and not seen, also that which is known but not looked upon, these are only heaven and earth; again, that which is not known is in the world and is perceived by sight, hearing, smell, taste, or touch. Sight shews the difference between black and white; hearing, between good and evil; taste, between sweet and bitter; touch, between subtle and gross; smell, between fragrant and fetid.

ix. ARISTEUS, in his Second Table, says: Beat the body which I have made known to you into thin plates; pour thereon our salt water, i.e., water of life, and heat it with a gentle fire until its blackness disappears, and it becomes first white, and then red.

x. PARMENIDES: The Sages have written about many waters, stones, and metals, for the purpose of deceiving you. You that desire a knowledge of our Art, relinquish Sun, Moon, Saturn, and Venus, for our ore, and our earth, and why so? Every thing is of the nature of no thing.

xi. LUCAS: Take the living water of the Moon, and coagulate it, according to our custom. By those last words I mean that it is already coagulated. Take the living water of the Moon, and put it on our earth, till it becomes white: here, then, is our magnesia, and the natures of natures rejoice.

xii. ETHEL: Subject our Stone to coction till it becomes as bright as white marble. Then it is made a great and effectual Stone, sulphur having been added to sulphur, and preserving its property.

xiii. PYTHAGORAS: We exhibit unto you the regimen concerning these things. The substance must drink its water, like the fire of the Moon, which you have prepared. It must continue drinking its own water and moisture till it turns white. .

xiv. PHILETUS Know, ye sons of philosophy, that the substance, the search after which reduces so many to beggary, is not more than one thing of most effectual properties. It is looked down upon by the ignorant, but held in great esteem by the Sages. Oh, how great is the folly, and how great also is the presumptuous ignorance of the vulgar herd! If you knew the virtue of this substance, kings, princes, and nobles would envy you. We Sages call it the most sharp acid, and without this acid nothing can be obtained, neither blackness, whiteness, nor the Tincture.

xv. METHUSALEM: With air, vapour, and spirit we shall have vulgar mercury changed into as good a silver as the nature of minerals will allow in the absence of heat.

xvi. SIXION: Ye sons of philosophy, if you would make our substance red, you must first make it white. Its three natures are summed up in whiteness and redness. Take e, therefore, our Saturn, subject it to coction in aqua vita -- until it turns white, becomes thick, and is coagulated, and then again till it becomes red. Then it is red lead, and without this lead of the Sages nothing can be effected.

xvii. MUNDINUS: Learn, O imitators of this Art, that the philosophers have written variously of many gums in their books, but the substance they refer to is nothing but fixed and living water, out of which alone our noble Stone can be prepared. Many seek what they call the essential " gum." and cannot find it. I reveal unto you the knowledge of this gum and the mystery which abides therein. Know that our gum is better than Sun and Moon. Therefore it is highly esteemed by the Sages, though it is very cheap; and they say: Take care that you do not waste any of our "gum." But in their books they do not call it by its common name, and that is the reason why it is hidden from the many, according to the command which God gave to Adam.

xviii. DARDANIUS: Know, my sons, that the Sages take a living and indestructible water. Do not, then, set your hands to this task until you know the power and efficacy of this water. For nothing can be done in our Art without this indestructible water. For the Sages have described its power and efficacy as being that of spiritual blood. Transmute this water into body and spirit, and then, by the grace of God, you will have the spirit firmly fixed in the body.

xix. PYTHAGORAS, in his Second Book, delivers himself as follows: The Sages have used different names for the substance, and have told us to make the indestructible water white and red. They have also apparently indicated various methods, but they really agree with each other in regard to all essentials, and it is only their mystic language that causes a semblance of disagreement. Our Stone is a stone, and not a stone. It has neither the appearance nor the properties of stone, and yet it is a stone. Many have called it after the place where it is found; others after its colour.

xx. NEOPHIDES: I bid you take that mystic substance, white magnesia And have a care that the Stone be pure and bright. Then place it in its aqueous vessel, and subject it to gentle heat, until it first becomes black, then again white, and then red. The whole process should be accomplished in forty days. When you have done this, God shows you the first substance of the Stone, which is an eagle -- stone, and known to all men.

xxi. THEOPHILUS: Take white Magnesia, i.e., quicksilver, mingled with the Moon. Pound it till it becomes thin water; subject it to coction for forty days; then the flower of the Sun will open with great splendour. Close well the

mouth of the phial, and subject it to coction during forty days, when you will obtain a beautiful water, which you must treat in the same way for another forty days, until it is thoroughly purged of its blackness, and becomes white and fragrant.

xxii. BAELUS says: I bid you take Mercury, which is the Magnesia of the Moon, and subject it and its body to coction till it becomes soft, thin, and like flowing water. Heat it again till all its moisture is coagulated, and it becomes a Stone.

xxiii. BASAN says: Put the yellow Matter into the bath, together with its spouse, and let not the bath be too hot, lest both be deprived of consciousness. Let a gentle temperature be kept up till the husband and the wife become one; sprinkle it with its sweat, and set it in a quiet place. Take care you do not drive off its virtue by too great heat. Honour then the King and his Queen, and do not burn them. If you subject them to gentle heat, they will become, first black, then white, and then red. If you understand this, blessed are ye. But if you do not, blame not Philosophy, but your own gross ignorance.

xxiv. ARISTOTLE: Know, my disciples, the Sages call our Stone sometimes earth, and sometimes water. Be directed in the regulation of your fire by the guidance of Nature. In the liquid there is first water, then a stone, then the earth of philosophers in which they sow their grain, which springs up, and bears fruit after its kind.

xxv. AGODIAS: Subject our earth to coction, till it becomes the first substance. Pound it to an impalpable dust, and again enclose it in its vessel. Sprinkle it with its own moisture till an union is effected. Then look at it carefully, and if the water presents the appearance of ) (, continue to pound and heat For, if you cannot reduce it to water, the water cannot be found. In order to reduce it to water, you must stir up the body with fire. The water I speak of is not rain water, but indestructible water which cannot exist without its body, which, in its turn, cannot exist, or operate, without its own indestructible water.

xxvi. SIRETUS: What is required in our Art is our water and our earth, which must become black, white, and red, with many intermediate colours which shew themselves successively. Everything is generated through our living and indestructible water. True Sages use nothing but this living water which supersedes all other substances and processes. Coction, calcination, distillation, sublimation, desiccation, humectation, albefaction, and rubrefaction, are all included in the natural development of this one substance.

xxvii. MOSINUS: The Sages have described our substance, and the method of its preparation, under many names, and thus have led many astray who did not understand our writing. It *is* composed of red and white sulphur, and of fixed or indestructible water, called permanent water.

xxviii. PLATO: Let it suffice you to dissolve bodies with this water, lest they be burned. Let the substance be washed with living water till all its blackness disappears, and it becomes a white Tincture.

xxix. ORFULUS: First, subject the Matter to gentle coction, of a temperature such as that with which a hen hatches her eggs, lest the moisture be burnt up, and the spirit of our earth destroyed. Let the phial be tightly closed that the earth may crush our substance, and enable its spirit to be extracted. The Sages say that quicksilver is extracted from the flower of our earth, and the water of our fire extracted from two things, and transmuted into our acid. But though they speak of many things, they mean only one thing, namely, that indestructible water which is our substance, and our acid.

xxx. BATHON: If you know the Matter of our Stone, and the mode of regulating its coction, and the chromatic changes which it undergoes -- as though it wished to warn you that its names are as numerous as the colours which it displays -- then you may perform the putrefaction, or first coction, which turns our Stone quite black. BY this sign you may know that you have the key to our Art, and you will be able to transmute it into the mystic white and red. The Sages say that the Stone dissolves itself, coagulates itself, mortifies itself, and is quickened by its own inherent power, and that it changes itself to black, white, and red, in Christian charity and fundamental truth.

xxxi. BLODIUS. Take the Stone which is found everywhere, and is called Rebis (Two-thing), and grows in two mountains Take it while it is still fresh, with its own proper blood. Its growth is in its skin, also in its flesh, and its food is in its blood, its habitation in the air. Take of it as much as you like, and plunge it into the Bath.

xxxii. LEAH, the prophetess, writes briefly thus: Know, Nathan, that the flower of gold is the Stone; therefore subject it to heat during a certain number of days, till it assumes the dazzling appearance of white marble.

xxxiii. ALKIUS: You daily behold the mountains which contain the husband and wife. Hie you therefore to their caves, and dig up their earth, before it perishes.

xxxiv. BONELLUS: All ye lovers of this Art, I say unto you, in faith and love: Relinquish the multiplicity of your methods and substances, for our substance is one thing, and is called living and indestructible water. He that is led astray by many words, will know the persons against whom he should be on his guard.

xxxv. HIERONYMUS: Malignant men have darkened our Art, perverting it with many words; they have called our earth, and our Sun, or gold, by many misleading names. Their salting, dissolving, subliming, growing, pounding, reducing to an acid, and white sulphur, their coction of the fiery vapour, its coagulation, and transmutation into red

sulphur, are nothing but different aspects of one and the same thing, which, in its first stage, we may describe as incombustible and indestructible sulphur.

xxxvi. HERMES: Except ye convert the earth of our Matter into fire, our acid will not ascend.

xxxvii. PYTHAGORAS, in his Fourth Table, says: How wonderful is the agreement of Sages in the midst of difference! They all say that they have prepared the Stone out of a substance which by the vulgar is looked upon as the vilest thing on earth. Indeed, if we were to tell the vulgar herd the ordinary name of our substance, they would look upon our assertion as a daring falsehood. But if they were acquainted with its virtue and efficacy, they would not despise that which is, in reality, the most precious thing in the world. God has concealed this mystery from the foolish, the ignorant, the wicked, and the scornful, in order that they may not use it for evil purposes.

xxxviii. HAGIENUS: Our Stone is found in all mountains, all trees, all herbs, and animals, and with all men. It wears many different colours, contains the four elements, and has been designated a microcosm. Can you not see, you ignorant seekers after the Stone, who try, and vainly try, such a multiplicity of substances and methods, that our Stone is one earth, and one sulphur, and that it grows in abundance before your very eyes? I will tell you where you may find it. The first spot is on the summit of two mountains; the second, in all mountains; the third, among the refuse in the street; the fourth, in the trees and metals, the liquid of which is the Sun and Moon, Mercury, Saturn, and Jupiter. There is but one vessel, one method, and one consummation.

xxxix. MORIENUS: Know that our Matter is not in greater agreement with human nature than with anything else, for it is developed by putrefaction and transmutation. If it were not decomposed, nothing could be generated out of it. The goal of our Art is not reached until Sun and Moon are conjoined, and become, as it were, one body.

xl. THE EMERALD TABLE: It is true, without any error, and it is the sum of truth; that which is above is also that which is below, for the performance of the wonders of a certain one thing, and as all things arise from one Stone, so also they were generated from one common Substance, which includes the four elements created by God. And among other miracles the said Stone is born of the First Matter. The Sun is its Father, the Moon its Mother, the wind bears it in its womb, and it is nursed by the earth. Itself is the Father of the whole earth, and the whole potency thereof. If it be transmuted into earth, then the earth separates from the fire that which is most subtle from that which is hard, operating gently and with great artifice. Then the Stone ascends from earth to heaven, and again descends from heaven to earth, and receives the choicest influences of both heaven and earth. If you can perform this you have the glory of the world, and are able to put to flight all diseases, and to transmute all metals. It overcomes Mercury, which is subtle, and penetrates all hard and solid bodies. Hence it is compared with the world. Hence I am called Hermes, having the three parts of the whole world of philosophy.

xli. LEPRINUS says: The Stone must be extracted from a two-fold substance, before you can obtain the Elixir which is fixed in one essence, and derived from the one indispensable Matter, which God has created, and without which no one can attain the Art. Both these parts must be purified before they are joined together afresh. The body must become different, and so must the volatile spirit. Then you have the Medicine, which restores health, and imparts perfection to all things. The fixed and the volatile principle must be joined in an inseparable union, which defies even the destructive force of fire.

xlii. LAMECH: In the Stone of the Philosophers are the first elements, and the final colours of minerals, or Soul, Spirit, and Body, joined unto one. The Stone which contains all these things is called Zibeth, and the working of Nature has left it imperfect.

xliii. SOCRATES: Our Mystery is the life of all things, or the water. For water dissolves the body into spirit, and summons the living spirit from among the dead. My son, despise not my Practical Injunction. For it gives you, in a brief form, everything that you really need.

xliv. ALEXANDER: The good need not remain concealed on account of the bad men that might abuse it. For God rules over all, according to His Divine Will. Observe, therefore, that the salt of the Stone is derived from mercury, and is that Matter, most excellent of all things, of which we are in search. The same also contains in itself all secrets. Mercury is our Stone, which is composed of the dry and the moist elements, which have been joined together by gentle heat in an inseparable union.

xlv. SENIOR teaches us to make the Salt out of ashes, and then, by various processes, to change it into the Mercury of the Sages, because our Magistry is dependent on our water alone, and needs nothing else.

xlvi. ROSARIUS: It is a stone, and not a stone, viz., the eagle -- stone. The substance has in its womb a stone, and when it is dissolved, the water that was coagulated in it bursts forth. Thus the Stone is the extracted spirit of our indestructible body. It contains mercury, or liquid water, in its body, or fixed earth, which retains its nature. This explanation is sufficiently plain.

xlvii. PAMPHILUS: The Salt of the Gem is that which is in its own bowels; it ascends with the water to the top of the alembic, and, after separation, is once more united and made one body with it by means of natural warmth. Or we may, with King Alexander, liken the union to that of a soul with its body.

xlvi. DEMOCRITUS: Our Substance is the conjunction of the dry and the moist elements, which are separated by a vapour or heat, and then transmuted into a liquid like water, in which our Stone is found. For the vapour unites to the most subtle earth the most subtle air, and contains all the most subtle elements. This first substance may be separated into water and earth, the latter being perceptible to the eye. The earth of the vapour is volatile when it ascends, but it is found fixed when the separation takes place, and when the elements are joined together again it becomes fixed mercury. For the enjoyment of this, His precious gift, we Sages ceaselessly praise and bless God's Holy Name.

xlix. SIROS: The body of the Sages, being calcined, is called everlasting water, which permanently coagulates our Mercury. And if the Body has been purified and dissolved, the union is so close as to resist all efforts at separation. I. NOAH, the man of God, writes thus in his Table: My children and brethren, know that no other stone is found in the world that has more virtue than this Stone. No mortal man can find the true Art without this Stone. Blessed be the God of Heaven who has created this property in the Salt, even in the Salt of the Gem!

li. MENALDES: The fire of the Sages may be extracted from all natural things, and is called the quintessence. It is of earth, water, air, and fire. It has no cause of corruption or other contrary quality.

lii. HERMES, in his second Table, writes thus: Dissolve the ashes in the second element, and coagulate this substance into a Stone. Let this be done seven times. For as Naaman the Syrian was purged of his leprosy by washing himself seven times in Jordan, so our substance must undergo a seven-fold cleansing, by calcining and dissolving, and exhibiting a variety of ever deepening colours. In our water are hidden the four elements, and this earth, which swallows its water, is the dragon that swallows its tail, i.e., its strength.

liii. NUNDINUS: The fire which includes all our chemical processes, is three-fold: the fiery element of the air, of water and of the earth. This is all that our Magistery requires.

liv. ANANIAS: Know, ye Scrutators of Nature, that fire is the soul of everything, and that God Himself is fire and soul. And the body cannot live without fire. For without fire the other elements have no efficacy. It is, therefore, a most holy, awful, and divine fire which abides with God Himself in the Most Holy Trinity, for which also we give eternal thanks to God.

iv. BONIDUS: In the fountain of Nature our Substance is found, and nowhere else upon earth; and our Stone is fire, and has been generated in fire, without, however, being consumed by fire.

lvi. ROSINUS: TWO things are hidden in two things, and indicate our Stone: in earth is fire, and air in water, yet there are only two outward things, viz., earth and water. For Mercury is our Stone, consisting as it does both of moist and dry elements. Mercury is dry and moist in its very nature, and all things have their growth from the dry and moist elements.

lvii. GEBER: We cannot find anything permanent, or fixed, in fire, but only a viscous natural moisture which is the root of all metals. For our venerable Stone nothing is required but mercurial substances, if they have been well purified by our Art, and are able to resist the fierce heat of fire. This Substance penetrates to the very roots of metals, overcomes their imperfect nature, and transmutes them, according to the virtue of the Elixir, or Medicine.

lviii. AROS: Our Medicine consists of two things, and one essence. There is one Mercury, of a fixed and a volatile substance, composed of body and spirit, cold and moist, warm and dry.

lix. ARNOLDUS: Let your only care be to regulate the coction of the Mercurial substance. In proportion as it is itself dignified shall it dignify bodies.

lx. ALPHIDIUS: Transmute the nature, and you will find what you want. For in our Magistery we obtain first from the gross the subtle, or the spirit; then from the moist the dry, i.e., earth from water. Thus we transmute the corporeal into the spiritual, and the spiritual into the corporeal, the lowest into the highest, and the highest into the lowest.

lxi. BERNARDUS: The middle substance is nothing but coagulated mercury; and the first Matter is nothing but twofold mercury. For our Medicine is composed of two things, the fixed and the volatile, the corporeal and the spiritual, the cold and the warm, the moist and the dry. Mercury must be subjected to coction in a vessel with three divisions, that the dryness of the active fire may be changed into vaporious moisture of the oil that surrounds the substance. Ordinary fire does not digest our substance, but its heat converted into dryness is the true fire.

lxii. STEPHANUS: Metals are earthly bodies, and are generated in water. The water extracts a vapour from the Stone, and out of the moisture of [the] earth, by the operation of the Sun, God lets gold grow and accumulate. Thus earth and water are united into a metallic body.

lxiii. GUIDO BONATUS writes briefly concerning the quintessence, as being purer than all elements. The quintessence contains the four elements, that is, the first Matter, out of which God has created, and still creates, all things. It is Hyle, containing in a confused mixture the properties of every creature.

lxiv. ALRIDOS: The virtue and efficacy of everything is to be found in its quintessence, whether its nature be warm, cold, moist, or dry. This quintessence gives out the sweetest fragrance that can be imagined. Therefore the highest perfection is needed.

lxv. LONGINUS I describes the process in the following terms: Let your vessel be tightly closed and exposed to an even warmth. This water is prepared in dry ashes, and is subjected to coction till the two become one. When one is joined to the other, the body is brought back to its spirit. Then the fire must be strengthened till the fixed body retains that which is not fixed by its own heat. With this you can tinge ten thousand times ten thousand of other substances.

lxvi. HERMES, in his Mysteries, says: Know that our Stone is lightly esteemed by the thankless multitude; but it is very precious to the Sages. If princes knew how much gold can be made out of a particle of Sun, and of our Stone, they would never suffer it to be taken out of their dominions.

"The Sages rejoice when the bodies are" "dissolved; for our stone is prepared with two" "waters. It drives away all sickness from the" "diseased body, whether it be human or" "metallic."

By means of our Art, we do in one month what Nature cannot accomplish in a thousand years: for ore purify the parts, and then join them together in an inseparable and indissoluble union .

lxvii. NERO: Know that our Mercury is dry and moist, and conjoined with the Sun and Moon. Sun and Moon in nature are cold and moist mercury and hot and dry sulphur, and both have their natural propagation by being joined in one thing.

Here follows a True Explanation of some of the Foregoing Philosophical Dicta  
the Meaning, word for word and point for point, being clearly set forth.

I now propose to say something about the meaning of the obscure and allegorical expressions used by some of the Sages whom I have quoted. Be sure that they all were true Sages, and really possessed our Stone. It may have been possessed by more persons since the time of Adam, but the above list includes all of whom I have heard. I need not here review all their sayings; for the words of the least of them are sufficient for imparting to you a knowledge of this Art; and my ambition goes no higher than that. If I have enumerated so large a number of authorities, I have only done so in order that you might the better understand both the theory and practice of this Art, and that you might be saved all unnecessary expense. For this reason I have declared this true philosophy with all the skill that God has given me. I hope the initiated will overlook any verbal inaccuracy into which I have fallen, and that they will be induced by my example to abstain from wilfully misleading anxious enquirers. I may have fallen into some errors of detail, but as to the gist of my work, I know what I have written, And that it is God's own truth.

Explanation of the Saying of Adam

When God had created our first parent Adam, and set him in Paradise, He shewed him two things, namely, earth and water. Earth is fixed and indestructible, water is volatile and vaporous. These two contain the elements of all created things: water contains air, and earth fire -- and of these four things the whole of creation is composed. In earth are enclosed fire, stones, minerals, salt, mercury, and all manner of metals; in water, and in air, all manner of living and organic substances, such as beasts, birds, fishes, flesh, blood, bones, wood, trees, flowers, and leaves. To all these things God imparted their efficacy and virtue, and subjected them to the mastery and use of Adam. Hence you may see how all these things are adapted to the human body, and are such as to meet the requirements of his nature. He may incorporate the virtue of outward substances by assimilating them in the form of food. In the same way, his mind is suitably constructed for the purpose of gaining a rational knowledge of the physical world. That this is the case, you may see from the first chapter of Genesis.

On the sixth day of the first year of the world, that is to say, on the 15th day of March, God created the first man, Adam, of red earth, in a field near Damascus, with a beautiful body, and after His own image. When Adam was created, he stood naked before the Lord, and with outstretched hands rendered thanks to Him, saying: O Lord, Thy hands have shaped me: now remember, I pray Thee, the work of Thy hands, which Thou hast clothed with flesh, and strengthened with bones, and grant me life and loving kindness.

So the Lord endowed Adam with great wisdom, and such marvellous insight that he immediately, without the help of any teacher -- simply by virtue of his original righteousness -- had a perfect knowledge of the seven liberal arts, and of all animals, plants, stones, metals and minerals. Nay, what is more, he had perfect understanding of the Holy Trinity, and of the coming of Christ in the flesh. Moreover, Adam was the Lord, King, and Ruler of all other creatures which, at the Divine bidding, were brought to him by the angel to receive their names. Thus all creatures acknowledged Adam as their Lord, seeing that it was he to whom the properties and virtues of all things were to be made known. Now the wisdom, and knowledge of all things, which Adam had received, enabled him to observe the properties, the origin, and the end of all things. He noted the division and destruction, the birth and decay of physical substances. He saw that they derive their origin from the dry and the moist elements, and that they are again transmuted into the dry and the moist. Of all these things Adam took notice, and especially of that which is called the first Matter. For he who knows how all things are transmuted into their first Matter, has no need to ask any questions. It was that which existed in the beginning before God created heaven and earth; and out of it may be made one new thing which did not exist before, a new earth, fire, water, air, Sun, Moon, Stars, in short, a new world.



As in the beginning all things were created new, so there is a kind of new creation out of the first substance in our Art. Now although God warned Adam generally not to reveal this first substance -- viz., the moist and the dry elements -- yet He permitted him to impart the knowledge to his son Seth. Abel discovered the Art for himself, by the wisdom which God had given him, and inscribed an account of it on beechen tablets. He was also the first to discover the art of writing; further, he foretold the destruction of the world by the Flood, and wrote all these things on wooden tablets, and hid them in a pillar of stone, which was found, long afterwards, by the children of Israel. Thus you see that our Art was a secret from the beginning, and a secret it will remain to the end of the world. For this reason it is necessary carefully to consider all that is said about it, and especially the words of the Lord to Adam: for they exhibit in a succinct form the secret of the whole Art.

#### Explanation of the Saying of Abel

This saying partly explains itself, and is partly explained by what we said about God's words to Adam. Yet I will add a few remarks concerning it. Man hath within him the virtue and efficiency of all things, whence he is called a small world, and is compared to the large world, because the bones which are beneath his skin, and support his body, may be likened to the mountains and stones, his flesh to the earth, his veins to the rivers, and his small veins to the brooks which are discharged into them. The heart is the sea into which the great and small rivers flow, his hair resembles the growing herbs -- and so with all other parts of his body. Again, his inward parts, such as the heart, lungs, and liver, are comparable to the metals. The hairs have their head in the earth (i.e., the flesh) and their roots in the air, as the Sages say, that the root of their minerals is in the air, and their head in the earth. That which ascends by distillation is volatile, and is in the air; that which remains at the bottom, and is fixed, is the head, which is in the earth. Therefore, the one must always exist in conjunction with the other if it is to be effectual. Hence man may be compared to an inverted tree: for he has his roots, or his hair, in the air, while other trees have their hairs. or their roots, in the earth.

And of our Stone, too, the Sages have justly said that it has its head in the earth, and its root in the air. This similitude has a two-fold interpretation. First, with regard to the place in which our Matter is found; secondly, with regard to the dissolution and second conjunction of the Stone. For when our Stone rises upward in the alembic, it has its root in the air; but if it would regain its virtue and strength, it must once more return to its earth, and then it has its head and perfect potency in the earth. Hence our Stone, too, is not inaptly denominated a small world; it is called the mountain of mountains, from which our ore is derived, since it is evolved from the first substance in a way analogous to that in which the great world was created. Know that if you bury anything in [the] earth, and it rots, as food is digested in the human body, and the gross is separated from the subtle, and that which is fetid from that which is pure, then that which is pure is the first Matter which has been set free by decay. If you understand this, you know the true Art. But keep it to yourself, and cast not pearls before swine; for the vulgar regard our Art with ignorant contempt.

#### Explanation of the Saying of Seth, Son of Adam.

By "acid which is to be subjected to coction, and transmuted into ashes," the Sage Seth means distilled water, which we call seed. If this, by diligent coction, is condensed into a body -- which he calls ashes -- the body loses its blackness by being washed till it becomes white; for, by constant coction, all blackness and gross impurity are removed. If it were not for this earth, the spirit would never be coagulated; for it would have no body into which it could enter -- seeing that it cannot be coagulated and fixed anywhere but in its own body. On the other hand, the spirit purifies its body, as Seth says, and makes it white. He says further: "If you diligently heat it, and free it from its blackness, it is changed into a Stone, which is called the white coin of the Stone." That is to say, if it is slowly heated with a gentle fire, it is by degrees changed into a body which resists fire, and is named a Stone. It is fixed, and it has a brilliantly white appearance. A coin it is called, because, as he who has a coin may purchase with it bread or whatever else he needs, so he who has this Stone may purchase for himself health, wisdom, longevity, gold, silver, gems, etc. Hence it is justly called the Coin, since it can buy what all the riches in the world cannot procure. It is struck By the Sages, who, instead of the image of a prince, impress upon it their own image. Therefore it is denominated the COIN of the SAGES, because it is their own money, struck in their own mint. Again, when the Sage says, "Heat the Stone till it breaks [itself], and dissolve it in the well-tempered water of the Moon," he means that the Stone must be heated by that which is in itself, until it is changed into water, or dissolved. All this is done by its own agency; for the body is called Moon, when it has been changed into water; and the extracted spirit, or distilled water, is called Sun. For the element of [the] air is concealed in it; but the body must be broken in its own water, or dissolved by itself. The "well-tempered water of the Moon" is the gentle inward heat which changes it into water, and yields two waters, viz., the distilled spirit, and the dissolved body. These two waters are again united by slow and gentle coction, the distilled spirit becoming coagulated into a body, the dissolved body becoming a spirit. The fixed becomes volatile, and the volatile fixed, by dissolution and coagulation, and both assume, first a white, and then a red colour. The change to white and red is produced by the same water,

and the white is always followed by the red, just as the black is followed by the white. When the Sage says, in conclusion, "that the whole can be accomplished only with the best acid, through the power of God alone," he means that the one thing from which alone our Stone can be procured may be compared to the sharpest acid and that, by means of our Art, this acid is changed into the best of earthly things, which all the treasures of all kings and princes are not sufficient to buy

#### Explanation of the Saying of Isindrus

Good Heavens! How skilfully the Sages have contrived to conceal this matter. It would surely have been far better if they had abstained from writing altogether. For the extreme obscurity of their style has overwhelmed thousands in ruin, and plunged them into the deepest poverty, especially those who set about this task without even the slightest knowledge of Nature, or of the requirements of our Art. What the Sages write is strictly true; but you cannot understand it unless you are already initiated in the secrets of this Art. Yea, even if you were a Doctor of the Doctors, and a Light of the World, you would be able to see no meaning in their words without this knowledge. They have written, but you are none the wiser. They half wished to communicate the secret to their posterity; but a jealous feeling prevented them from doing so in plain language. To the uninitiated reader these words of Isindrus must appear nothing short of nonsense: "Great is the air, because the air corrects the thing, if it is thin or thick, hot or cold." But the Sage means that when it ascends with the water, it is hot air, for fire and air bear our Stone like secret fire concealed therein, and the water which ascends from the earth, by that ascension becomes air, and thin; and when it descends, it descends into water which contains fire; thus the earth is purified, seeing that the water takes [the] fire with it into the earth. For the fire is the Soul, and the Moon the Spirit. Therefore, the air is great, because it bears with it water and fire, and imparts them to all things, though thereby (by this loss of water) itself becomes cold. Then the air becomes thick, when with its fire it is transmuted into the body, and thus the air corrects the thing by its thickness. For it bears out our Stone as it carries it in, and purifies it both in its ascent and in its descent. In the same way air purifies all things that grow (i.e., plants), gives them their food (i.e., water), and imparts to them its fire, by which they are sustained. Of this you may convince yourself by ocular demonstration. For the air bears the clouds, and sheds them upon earth in the form of rain; which rain contains secret fire derived from the earth, and the rays of the Sun by which it was drawn upward -- and this fire it gives to all things as food. And although the rays of the Sun and Moon are immeasurably subtle, swift, and intangible; yet the rays of our Sun and Moon are much swifter and more subtle than those which are received by the plants in their growth. For the earth digests the rays of the Sun and Moon, and they sustain in the most wonderful manner things of vegetable growth; and all the living rays of the Sun and Moon nourish all created things. For by this digestion they obtain their life. For this reason the air may be called great, because through the grace of God it accomplishes great things.

Again, when the Sage says, "If the air becomes thick," i.e., when the Sun turns aside, or is changed, "there is a thickness, till it rises," he means that if the distilled water which is taken for the Sun, or fire, approaches its body, and is changed into it, then the Sun stoops down to the earth. Thereby the air becomes thick, being joined to the earth, and if the Sun is once more elevated the air becomes thin; that is to say, when the water is extracted from the earth by means of the alembic, the fire rises upward, i.e., the Sun is exalted, and the air becomes thin. Again, when he says, "This also is hot and cold, and thickness, and thinness, or softness," the Sage means that the Sun is hot, and the Moon cold; for the earth, when dissolved, is the Moon, and water, in which is fire, is the Sun: these two must be conjoined in an inseparable union. This union enables them to reduce the elements of all metallic and animal bodies, into which they are injected, to perfect purity and health. When the Sage adds that thickness and thinness denote summer and winter, he means that our Art is mingled of thickness and thinness, or two elements which must be united by gentle warmth, like that of winter and summer combined. This temperate warmth, which resembles that of a bath, brings the Sun and Moon together. Thus I have, by the grace of God, interpreted to you the parabolic saying of Isindrus.

#### Explanation of the Saying of Anaxagoras.

From the beginning of all things God is. He is likened to light and fire, and He may be likened to the latter in His essence, because fire is the first principle of all things that are seen and grow. In the same way, the first principle of our Art is fire. Heat impels Nature to work, and in its working are manifested Body, Spirit, and Soul; that is, earth and water. Earth is the Body, oil the Soul, and water the Spirit; and all this is accomplished through the Divine goodness and lenity, without which Nature can do nothing; or, as the Sage says: "God's lenity rules all things; and beneath the thickness of the earth, after creation, are revealed lenity and integrity." That is to say: If the earth is separated from the water, and itself dissolved into oil and water, the oil is integrity, and the water lenity; for the water imparts the soul to the oil and to the body, and [the body] receives nothing but what is imparted to it by heaven, that is, by the water -- and the water is revealed under the oil, the oil under the earth. For the fire is subtle, and floats upward from the earth with subtle waters, and is concealed in the earth. Now oil and air and earth are purified by their own spirit Therefore the oil is integrity in the body, and the spirit lenity. And the spirit in the first

operation descends to the body and restores life to the body; although the oil is pure and remains with the body, yet it cannot succour the body without the help of the spirit; for the body suffers violence and anguish while it is dissolved and purified. Then, again, the "thickness of the earth" is transmuted into a thin substance such as water or oil, and thus the "lenity" is seen in the body. For the body is so mild or soft as to be changed into water, or oil, although before it was quite dry. Therefore oil is seen in the earth, which is the fatness or life of the water, i.e., an union of fire, air, and water. Now give the water to the body to drink, and it will be restored to life. And though those three elements have ascended from the earth, yet the virtue remains with the body, as you may see by dissolving it into oil and water. But the oil cannot operate without the spirit, nor can the spirit bear fruit without the oil and the body. Therefore they must be united; and all "lenity" and "integrity" are seen in the body when it is transmuted to white and red.

#### Explication of the Opinion of Pythagoras.

This Sage asks what that is which is touched, and yet not seen. He means that the substance which is prepared by our Art is one thing, which is tangible and invisible. That is to say, it is felt, but not seen, nor is the mode of its operation known. He who knows it, but knows not its operation, as yet knows nothing as he ought. This one thing, which alone is profitable for the purposes of our Art, proceeds from a certain dark place, where it is not seen, nor are its operation or its virtue known to any but the initiated. A great mystery is also concealed in the Matter itself, namely, air and fire, or the Sun, the Moon, and the Stars. This is concealed in it, and yet is invisible, as the Sage says: What is not seen, or known, is only heaven. That which is felt, and not seen, is earth. Earth, says the Sage, is thickness, or body, which is found at the bottom of the Matter, has accumulated in the Matter, and can be felt and known. By the words, "that is between heaven and earth, which is not known," (i.e., in the world), the Sage means that the Matter of our Stone is found in the small world; not in rocks and mountains, or in the earth, but between heaven and earth, i.e., in the air. Again, when he says that "in it are senses, and entirety, as smell, taste, hearing, touch," he would teach us that in human nature there is entirety of mind and perception; for man can know, feel, and understand. He would also teach us how our Stone is to be found, namely, by sight, hearing, smell, taste, and touch.

By sight, because the Matter of the Stone is thick, or thin and clear, and turns black, white, and red. By smell, because, when its impurity is purged away, it emits a most sweet fragrance. By taste, because it is first bitter and disagreeable, but afterwards becomes most pleasant. By touch, because that sense enables us to distinguish between the hard and the soft, the gross and the subtle, between water and earth, and between the different stages of distillation, putrefaction, dissolution, coagulation, fermentation, and injection, which the substance goes through. The different processes of the task are perceived with the senses, and it should be accomplished within forty-six days.

#### Loosening of the Knot of Aristeus

"Take the body which I have shewn you, and beat it into thin leaves," i.e., take the earth which cleaves to our substance, and, by having become dry, becomes visible and knowable; for now it is water and earth. The earth is thus *shewn* and divided into two parts, earth and water. Let that earth be taken, placed in a phial, and put in a warm bath, by the warmth of which it is dissolved, through its own internal coction, into water; this the Sage calls beating into thin leaves. The body which is thus obtained is variously described as the Philosopher's Stone, or the Stone of leaves. "Add some of our salt water, and this is the water of life." That means: After its dissolution into water, it must receive our salt water to drink, for this water has been previously distilled from it, and is the water of life; for the soul and spirit of the body are hidden in it, and it is called our sea water; the same also is its natural name, because it is obtained from the invisible hidden sea of the Sages, the sea of the smaller world. For our Art is called the smaller world, and thus it is the water of our sea. If this water is added to the body, and heated and purified with it, the body is purged by long coction, and its colour changes from black to a brilliant white, while the water is coagulated, and forms, by indissoluble union with the body, the imperishable Philosopher's Stone, which you must use to the glory of God, and the good of your neighbour.

#### Exposition of the Sayings of Parmenides.

Jealous Sages have named many waters and metals and stones, simply for the purpose of deceiving you; herein the philosophers would warn us that they have used secrecy, lest the whole mystery should be manifested before all the world. Those who follow the letter of their directions are sure to be led astray, and to miss entirely the true foundation of our Art. The fault, however, lies not with the Sages so much as with the ignorance of their readers. The Sages name it a stone; and so it is a stone, which is dug up from our mine. They speak of metals, and there are such things as metals liquefied from our ore. They speak of water; but our water we obtain from our own spring. The red and white sulphur they refer to are obtained from our air. Their salt is obtained from our salt mines. It is our Sun, our verdigris, halonitre, alkali, orpiment, arsenic, our poison, our medicine, etc. By whatever name they call it they cannot make it more than one thing. It is rightly described by all the Sages, but not plainly enough for the uninitiated enquirer. For such an one knows neither the substance nor its operation. The Sage says: "Relinquish Sun, Moon, and

Venus for our ore," i.e., it is not to be found in any earthly metals, but only in our ore. Whoever rightly understands the concluding words of the Sage has received a great blessing at the hand of God.

#### Explanation of the Saying of Lucas.

By the living water of the Moon this Sage means our water, which is twofold. The distilled water is the Moon; the Sun, or fire, is hidden in it, and is the Father of all things. Hence it is compared to a man, because the Sun is in the water. It is also called living water; for the life of the dead body is hidden in the water. It is the water of the Moon, because the Sun is the Father and the Moon the Mother. Hence, also, they are regarded as husband and wife. The Body is the Moon, or Mother, and the distilled water, or male principle, rises upward from the earth; and for that reason is sometimes called Moon. For it is the water of the Moon, or Body. It has left the Body, and must enter it again before our Art can be perfected. Hence the Body, or Moon, has well been designated the female principle, and the water, or Sun, the male principle, for reasons which have been set forth at length in this book.

Again, when the Sage says, "Coagulate it after our fashion," those last three words mean that the body must receive its spirit to drink gradually, and little by little, until it recovers its life, and health, and strength, which takes place by means of the same gentle heat which digests food in the stomach, and matures fruit in its place. For it is our custom to eat, drink, and live in gentle warmth. By this regimen our body is preserved, and all that is foul and unprofitable is driven out from our body. According to the same fashion of gentle coction, all that is fetid and black is gradually purged out of our Stone. For when the Sage says "after our fashion," he wishes to teach you that the preparation of the Stone bears a strict analogy to the processes of the human body. That the chemical development of our substance is internal, and caused by the operation of Nature and of its four elements, the Sage indicates by the words, "Everything is already coagulated." The substance contains all that is needed; there is nothing to be added or taken away, seeing that it is dissolved and again conjoined by its own inherent properties. When the Sage continues, "I bid you take water of life, which descends from the Moon, and pour it upon our earth till it turns white," he means that if water and earth are separated from each other, then the dry body is our earth, and the extracted water is the water of the Moon, or water of life. This process of adfusion, desiccation, attrition, coagulation, etc., is repeated till the body turns white; and then takes place on conglutination, which is indissoluble. "Then," as the Sage says, "we have our Magnesia, and the Nature of natures rejoices." Its spirit and body become one thing: they were one thing, and after separation have once more become one thing; therefore, one nature rejoices in the restoration of the other.

#### Exposition of the Saying of Ethelius.

He says: "Heat our Stone until it shines like dazzling marble; then it becomes great, and a mystic Stone; for sulphur added to sulphur preserves it on account of its fitness." That is to say: When the moist and the dry have been separated, the dry which lies at the bottom, and is called our Stone, is as black as a raven. It must be subjected to the coction of our water (separated from it), until it loses its blackness, and becomes as white as dazzling marble. Then it is the mystic Stone which by coction has been transmuted into fixed mercury with the blessing of God. The Stone is mystic, or secret, because it is found in a secret place, in an universally despised substance where no one looks for the greatest treasure of the world. Hence it may well be called The HIDDEN STONE. By the joining of two sulphurs and their mutual preservation, he means that though, after the separation of spirit and body, there seem to be two substances, yet, in reality, there is only one substance; so the body which is below is "sulphur," and the spirit which is above is also "sulphur." Now, when the spirit returns to the body, one sulphur is added to another; and they are bound together by a mutual fitness, since the body cannot be without the spirit, nor the spirit without the body.

Hence there are these two sulphurs in the body, the red and the white, and the white sulphur is in the black body, while the red is hid beneath it. If the spirit is gradually added to the body, it is entirely coagulated into the body, sulphur is added to sulphur, and perfection is attained through the fitness which exists between them. The body receives nothing but its own spirit; for it has retained its soul, and what has been extracted from a body can be joined to nothing but that same body. The spirit delights in nothing so much as in its own soul, and its own body. Hence the Sage says: "When the spirit has been restored to the body, the sulphur to the sulphur, and the water to the earth, and all has become white, then the body retains the spirit, and there can be no further separation." Thus you have the well purged earth of the Sages, in which we sow our grain, unto infinity, that it may bring forth much fruit.

#### Explanation of the Saying of Pythagoras.

You have good cause to wonder at the great variety of ways in which the Sages have expressed the same thing. Nevertheless, their descriptions apply only to one Matter, and their sayings refer only to a single substance. For when our Sage says, "We give you directions concerning these things: We tell you that it is dry water, like the water of the Moon, which you have prepared," he means that we Sages must give directions, according to the best of our ability. If those directions, rightly understood, do not answer the purpose, you may justly charge us with fraud and imposture. But if you fail through not taking our meaning, you must blame your own unspeakable stupidity, which follows the letter, but not the spirit of our directions. When the Sage further says that it must drink its own water, he would teach you that after the separation of the dry from the moist, the water extracted from the body is the right

water, and the water of the Moon, prepared by putrefaction and distillation. This extracted water is regarded as the male principle, and the earth, or body, as the female principle. The water of the husband must now be joined in conjugal union to that of the wife; the body must, at intervals, drink of its own prepared water, and become ever purer, the more it drinks, till it turns most wonderfully white. Then it is called "our calx," and you must pour the water of our calx upon the body, until it is coagulated, becoming tinged, and a most bright quality returns to it, and the body itself is saturated with its own moisture. If you wish to obtain the red tincture, you should dissolve and coagulate, and go through the whole process over again. Verily, this is God's own truth, an accurate, simple, and plain statement of the requirements of our Art.

Explanation of the Emerald Table of Hermes.

Hermes is right in saying that our Art is true, and has been rightly handed down by the Sages; all doubts concerning it have arisen through false interpretation of the mystic language of the philosophers. But, since they are loth to confess their own ignorance, their readers prefer to say that the words of the Sages are imposture and falsehood. The fault really lies with the ignorant reader, who does not understand the style of the Philosophers. If, in the interpretation of our books, they would suffer themselves to be guided by the teaching of Nature, rather than by their own foolish notions, they would not miss the mark so hopelessly. By the words which follow: "That which is above is also that which is below," he describes the Matter of our Art, which, though *one*, is divided into two things, the volatile water which rises upward, and the earth which lies at the bottom, and becomes fixed. But when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished, for then that which rises upward and that which descends downward become one body. Therefore the Sage says that that which is above is that which is below, meaning that, after having been separated into two substances (from being one substance), they are again joined together into one substance, i.e., an union which can never be dissolved, and possesses such virtue and efficacy that it can do in one moment what the Sun cannot accomplish in a thousand years. And this miracle is wrought by a thing which is despised and rejected by the multitude. Again, the Sage tells us that all things were created, and are still generated, from one first substance and consist of the same elementary material; and in this first substance God has appointed the four elements, which represent a common material into which it might perhaps be possible to resolve all things. Its development is brought about by the distillation of the Sun and Moon. For it is operated upon by the natural heat of the Sun Moon, which stirs up its internal action, and multiplies each thing after its kind, imparting to the substance a specific form. The soul, or nutritive principle, is the earth which receives the rays of the Sun and Moon, and therewith feeds her children as with mother's milk. Thus the Sun is the father, the Moon is the mother, the earth the nurse -- and in this substance is that which we require. He who can take it and prepare it is truly to be envied. It is separated by the Sun and Moon in the form of a vapour, and collected in the place where it is found. When Hermes adds that "the air bears it in its womb, the earth is its nurse, the whole world its Father," he means that when the substance of our Stone is dissolved, then the wind bears it in its womb, i.e., the air bears up the substance in the form of water, in which is hid fire, the soul of the Stone, and fire is the Father of the whole world. Thus, the volatile substance rises upward, while that which remains at the bottom, is the "whole world" (seeing that our Art is compared to a "small world"). Hence Hermes calls fire the father of the whole world, because it is the Sun of our Art, and air, Moon, and water ascend from it; the earth is the nurse of the Stone, i.e., when the earth receives the rays of the Sun and Moon, a new body is born, like a new foetus in the mother's womb. The earth receives and digests the light of Sun and Moon, and imparts food to its foetus day by day, till it becomes great and strong, and puts off its blackness and defilement, and is changed to a different colour. This, "child," which is called "our daughter," represents our Stone, which is born anew of the Sun and Moon, as you may easily see, when the spirit, or the water that ascended, is gradually transmuted into the body, and the body is born anew, and grows and increases in size like the foetus in the mother's womb. Thus the Stone is generated from the first substance, which contains the four elements; it is brought forth by two things, the body and the spirit; the wind bears it in its womb, for it carries the Stone upward from earth to heaven, and down again from heaven to earth. Thus the Stone receives increase from above and from below, and is born a second time, just as every other foetus is generated in the maternal womb; as all created things bring forth their young, even so does the air, or wind, bring forth our Stone. When Hermes adds, "Its power, or virtue, is entire, when it is transmuted into earth," he means that when the spirit is transmuted into the body, it receives its full strength and virtue. For as yet the spirit is volatile, and not fixed, or permanent. If it is to be fixed, we must proceed as the baker does in baking bread. We must impart only a little of the spirit to the body at a time, just as the baker only puts a little leaven to his meal, and with it leavens the whole lump. The spirit, which is our leaven, in like fashion transmutes the whole body into its own substance. Therefore the body must be leavened again and again, until the whole lump is thoroughly pervaded with the power of the leaven. In our Art the body leavens the spirit, and

transmutes it into one body, and the spirit leavens the body, and transmutes it into one spirit And the two, when they have become one, receive power to leaven all things, into which they are injected, with their own virtue. The Sage continues: "If you gently separate the earth from the water, the subtle from the hard, the Stone ascends from earth to heaven, and again descends from heaven to earth, and receives its virtue from above and from below. By this process you obtain the glory and brightness of the whole world. With it you can put to flight poverty, disease, and weariness; for it overcomes the subtle mercury, and penetrates all hard and firm bodies." He means that all who would accomplish this task must separate the moist from the dry, the water from the earth. The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs. Such is the preparation of the substance, which is worth the whole world, whence it is also called a "little world." The possession of the Stone will yield you the greatest delight, and unspeakably precious comfort. It will also set forth to you in a typical form the creation of the world. It will enable you to cast out all disease from the human body, to drive away poverty, and to have a good understanding of the secrets of Nature. The Stone has virtue to transmute mercury into gold and silver, and to penetrate all hard and firm bodies, such as precious stones and metals. You cannot ask a better gift of God than this gift, which is greater than all other gifts. Hence Hermes may justly call himself by the proud title of "Hermes Trismegistus, who holds the three parts of the whole world of wisdom."

## The Glory of the World - Part 4

[Go to part 1](#) . [Go to part 2](#) . [Go to part 3](#)

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### Another Tract,

### Corresponding To The First, Which May Be Read With Great Profit.

#### Preface.

We may justly wonder that the Sages who have written about this most precious and secret Art, have thought it necessary to invent so many occult and allegorical expressions, by means of which our Art is concealed not only from the unworthy but from earnest and diligent students of the truth. Foolish persons, indeed, who read their books, and hear of the riches and all the other good things which this Art affords, experience a pleasant tickling sensation in their ears, and straightway behold visions of themselves sitting on golden thrones, and commanding all the treasures of the universe, they fancy that the Art can be learned in the twinkling of an eye, soon come to regard themselves as great Doctors, and are unable to conceive the possibility of their making a mistake, or being led astray by the Sages, much less are they aware that it has always been the custom of the philosophers to conceal the fundamental facts of this Art and to reveal them to their own sons and disciples only in sententious allegorical sayings. It is impossible to read through all that the Sages have ever written on this subject; but it is a still more hopeless undertaking to gather from their books a full and sufficient knowledge of our Art, unless, indeed, God opens your understanding, and gives you a real insight into the natural properties of things, and thereby into the sayings of those who speak of them. For it is Nature alone that accomplishes the various processes of our Art, and a right understanding of Nature will furnish you with eyes wherewith to perceive the secrets thereof. Thus Bason says: "Take care not to add anything else; for it is the property of our substance to overcome all other things." And Bondinus tells us that the whole process is accomplished by means of the water which issues from the Stone. Alphidius declares that the Philosopher's Stone contains four different natures, and thereby possesses a virtue and efficacy such as are found in no other stone. Therefore, the question of the Royal Sage Haly, whether there is another stone upon earth which may be compared with our Stone, and possesses the same wonderful properties, is answered by Morienus in the following words: "I am aware of no other stone of equal excellence, potency, and virtue, for it contains the four elements in a visible form, and is singular of its kind among all the created things of the world. If, therefore, any person should take any [other] Stone but the one demanded by this Magistry, his labours must result in failure." Moreover, the ancient Sage Arros says: "Our Stone is useless for our purpose, until it be purged of its gross earth." In like manner we are informed by Morienus that unless the body be purged of its grossness, it cannot be united to its spirit; but when it has put off its gross nature, the spirit joins itself to it, and delights in it, because both have been freed from all impurity." The truth of his words is attested by Ascanius in "The Crowd," who says: "Spirits cannot

join themselves to impure bodies; but when the body has been well purged, and digested by coction, the spirit becomes united to it, amidst a phenomenal exhibition of all the colours in the world, and the imperfect body is tinged with the indestructible colour of the ferment; this ferment is the soul, in and through which the spirit is joined to the body, and transmuted with the body into the colour of the ferment, whereupon all three become one thing."

Hence it is well, though somewhat enigmatically said by the Sages, that there takes place a conjugal union of husband and wife, and that of the two a child is born after their likeness, just as men generate men, metals metals, and all other things that which is like them.

Hence all that would exercise this Art must know the properties of the most noble substance thereof, and follow the guidance of Nature. But many enquirers conduct their operations at haphazard, they grope in the dark, and do not know whether their art be an imitation of Nature, or not. Yet they undertake to correct, and intensify, the operation of Nature. Of such persons Arnold says that they approach our Art as the ass goes up to the crib, not knowing for what it opens its mouth. For they do not know what they would do, nor are they aware that they must listen to the teaching of Nature. They seek to do the works of Nature, but they will not watch the hand of her whom they pretend to imitate. Yet our Art has a true foundation in natural fact. For Nature prepares the metals in the earth, some perfect, like gold and silver; others imperfect, like Venus, Mars, Saturn, and Jupiter, according to the labour and influence of the planets. He, then, who would accomplish our Magistry, and desires to participate in this most noble Art, must know the seed from which the metals are naturally generated in the earth, which seed we remove by Nature, and purify and prepare it by Art, making it so glorious, and full of wonderful potency, that with it we can impart instant purity and perfection to the imperfect bodies of men and metals. This seed we must extract from perfect, pure, and mature bodies, if we would attain the desired end. Now, in order that you may the more readily attain this knowledge, I have composed the following Tract concerning the first principle of Nature, and the creation and generation of man -- which the student of our Magistry should diligently peruse, consider, and digest. Then he will not so easily miss the right path.

#### The Fear of the Lord is the Beginning of Wisdom

All true Sages and philosophers have earnestly sought to obtain a knowledge of Almighty God as He is revealed in His marvellous works; this knowledge they attained, in so far as it can be attained by the human mind, by diligently considering the origin and first principles of all things. For they were enabled to realize the omnipotence of the Creator by the contemplation of the secret powers, and miraculous virtues, which He has infused into natural things.

They were led to consider how they might employ their knowledge for the good of the human race, and how they might reveal it to others, and they received wisdom to expound the first principles of natural things, but more especially the birth and death of man, in something like the following way: In the beginning God created all things out of a subtle liquid, or impalpable vapour which was neither moist, nor dry, nor cold, nor hot, nor light, nor dark, but a confused chaos. This subtle vapour God first changed into water, which He then separated into a hard and a liquid part, or into earth and water. Out of elementary water He further evolved air, and out of elementary earth He brought forth fire, that is, elementary fire. And it may still be seen that the two first elements contain the two last; for daily experience teaches us that in water there is air, and that in earth there is fire. Out of these God created the firmament, the Sun, the Moon, and the Stars, and all other natural objects. At last He created a being in His own image, which He formed out of moist earth -- i.e., for the most part out of earth (which encloses fire) moistened with water (containing air). Hence it is said that man was created out of the four elements, and he is called a "small world." But man lay like one dead upon the ground, until God breathed into his nostrils the spirit of life, and Adam became a living soul. In like manner God created all other animals, and all plants and minerals, out of the four elements. Then God set Adam in the Garden of Eden, in Paradise, which He had planted with His own hands, and in which flourished all manner of flowers, fruit, roots, herbs, leaves, and grass. Then Adam's heart was filled with joy, and he understood the great power of his Creator, and praised and magnified Him with his lips; at that time he suffered no lack of any thing, having all that his heart desired, and he was appointed lord of all other creatures.

Therefore, the eternal Creator bade the holy angels bring every other living being to Adam, that all might acknowledge him as their lord, and that Adam might give to each one its own name, and distinguish one from the other.

Now when God beheld the animals walking about in Paradise, each with its own mate (except Adam, for whom no mate was found); when God saw them approaching him, and yet eager to flee from him, because of the reverence and awe with which he inspired them -- God said: "It is not good for man to be alone "; therefore He caused a deep sleep to fall upon Adam, and taking one of his ribs, not far from his heart, He formed it into a beautiful woman. This woman God brought unto the man, calling her Eve, and gave her to him for a wife, that he might protect her, that she might obey him, and that they might be fruitful and multiply.

The Glory and Excellence of Adam.

God had appointed that Adam and Eve should spend a thousand years in Paradise, and then be translated, body and soul, to the Eternal Life of Heaven; the same glorious destiny was in reserve for their posterity. For as yet man was pure, good, and sinless, and not subject or liable to any kind of distemper or sickness. He was acceptable and perfect in the sight of His Creator, who had made him in His own image, and given him all the produce of Paradise to eat, except the fruit of the Tree of Knowledge, from which he was to abstain on pain of eternal punishment, both bodily and spiritual. But when he gave ear to the seducing words of the Evil One, and ate the forbidden fruit, he straightway became poor and wretched, perceived his own nakedness, and concealed himself amongst the trees of the garden. He had deserved eternal death, and it would have fallen upon him, if the Son of God, our Lord and Saviour Jesus Christ, had not promised to give satisfaction for him. Yet in this world God punished Adam with a heavy yoke of wretchedness, tribulation, poverty, and disease, followed by the bitter agony of death. He also drove him forth from Paradise, and laid a heavy curse upon the ground, that thenceforward it should not bring forth fruit of its own accord, but that it should bear thorns and thistles. Now, when Adam found himself in the midst of a wild and uncultivated earth, compelled to gain his bread by tilling the field in the sweat of his brow, and to endure much suffering, care, and anxiety, he began to think seriously of what he had done to provoke the wrath of God, to experience deep sorrow for his grievous sin, and to implore God's gracious mercy and forgiveness. His prayers appeased the paternal heart of God, and induced Him to ease the grievous yoke laid upon Adam. The central fact of his punishment, however, remained, and death, though deferred, at length overtook him. But, as I say, God mitigated the punishment of Adam, and took away from his neck the grievous yoke of suffering, by shewing him the means of warding off the strokes of impending calamity. For this purpose the natural properties of things were revealed to Adam by the inspiration of the Holy Spirit; and he was taught to prepare medicines out of herbs, stones, and metals, wherewith he might alleviate his hard lot, ward off disease, and keep his body in good health until the end of his days, which, however, was known to God alone. For, although from the very beginning Adam had a clear insight into the working of the natural world, the greatest of all secrets was still hidden from him, till God one day called him into Paradise, and set forth to him this marvellous mystery -- the mystery of our Stone -- in the following words: "Behold, Adam, here are two things, the one fixed and immutable, the other volatile and inconstant. The great virtue and potency that slumber in them you must not reveal to all your sons. For I created them for a special purpose, which I will now no longer conceal from you." Now, when Adam had learned the mystery out of God's own mouth, he kept it a strict secret from all his sons, until at length, towards the close of his life, he obtained leave from God to make the preparation of the Stone known to his son Seth. Unless Adam had possessed the knowledge of this great mystery he would not have been able to prolong his life to the age of 300 (let alone 900) years. For he was never for a moment free from an agonizing sense of his guilt, and of the terrible evils which he had, by his disobedience, brought upon himself and his posterity, who, through his fault, were one and all involved in the condemnation of eternal death. If we consider this, it must appear amazing that Adam could keep alive even so long as a single year after his fall; and we thereby clearly perceive (from the fact that he attained to so great a length of days) that the goodness of God must have furnished him with some life-preserving remedy. If Adam had not possessed our Medicine, or Tincture, he could not have borne up under so much tribulation, anxiety, wretchedness, grief, sorrow, and disease. But against all these ills he used our Medicine, which preserved his limbs and his strength from decay, braced his faculties, comforted his heart, refreshed his spirit, relieved his anxiety, fortified his mortal body against all manner of disease, and, in short, guarded him from all evil until the last hour of his life.

At length, however, Adam found that the Remedy had no longer any power to strengthen him, or to prolong his life. So he began to consider his end, refrained from applying the Medicine any more, threw himself upon the mercy of God, and sent his son Seth (to whom he had confided the secret), to the gate of Paradise, to demand some of the fruit of the Tree of Life. His request was denied him, whereupon he returned, and carried back to his father the answer of the Angel. It was heavy news for Adam, who now felt that his end was approaching, and therefore sent Seth a second time to fetch the oil of mercy. Before he could return, Adam died; but, at the bidding of God, Seth obtained from the Angel some olive stones from the Tree of the Oil of Mercy, and planted them on his father's grave, where they grew into the tree from which the Cross of our Blessed Redeemer was made. Thus, though in a carnal sense the Oil was denied to Adam, and brought him no surcease from temporal death; yet, in a spiritual sense, it was freely given to him and obtained for him and all his offspring eternal life, and free, gracious, and merciful forgiveness of all their sins, concerning which God promised that He would remember them no more.

Thus, through the Heavenly Tree of Life, God fulfilled the prayer of our first parent Adam, and granted his request in a way which he had not looked for; and he now tastes the joy which is at the right hand of God, and is for ever removed from the hostile power of hunger, thirst, heat, cold, death, and all the other evils which flesh is heir to. Let us then diligently strive to realize that the Mystery of the Redemption is the most precious, the most excellent, and the most awful of the mysteries revealed by God to man, a mystery which no human thought can sound, and which no human lips can ever fully utter. But of this Awful Mystery, or Medicine of the Soul, God has also bestowed upon



us an earthly antitype, or Medicine of the Body, by means of which wretched man may, even in this world, secure himself against all bodily distempers, put to flight anxiety and care, and refresh and comfort his heart in the hour of trouble -- namely, the Mystery of the Sages, or the Medicine of the Philosophers. If, therefore, a man would be perfectly happy in this world, and in the world to come, he should earnestly and devoutly strive to become possessed of these two Remedies; and for this purpose, he should turn to God with his whole heart, and ask for His gracious help, without which neither can be obtained; and, above all, he should be most eager to receive that Remedy by which the soul is healed of the mortal disease of sin.

This is the true fountain of the Sages; and there is nothing like it upon earth, but one eternal thing, by which the mortal body may, in this vale of tears, be fortified against all accidental disease, shielded from the pangs of poverty, and rendered sound, healthy, and strong, being protected against all mischances to the very end; and by which also metallic bodies may be changed into gold through a quickening of the process which Nature uses in the heart of the earth. The preparation and effects of this Stone are not unjustly considered to bear a close analogy to the creation of the world; therefore, I thought well to give an account of it from the very beginning.

I will now proceed briefly to expound my view of this Art, which, as all Sages testify, corresponds most closely to the creation and generation of man. I will attempt to make my meaning as plain as I dare, for the glory of the Holy Trinity, and the good of all Christian believers. When God had created the world, and adorned it with all manner of green things, herbs, roots, leaves, flowers, grass, and also with animals and minerals, he blessed them, and appointed that everything should bring forth fruit and seed after its kind. Only Adam (who is our Matter) was not yet in a position to produce any fruit out of himself. Before he could propagate his species, it was necessary that a part of him should be taken away, and again joined to him, i.e., his wife Eve. Hereunto we must understand that so long as our substance is still gross and undivided, it can produce no fruit. It must first be divided, the subtle from the gross, or the water from the earth. The water is Eve, or the spirit; the earth Adam, or the body. And as the male is useless for purposes of generation until it be united to the female, so our earth is dead till it is quickened by the union with water. This is what that ancient Sage, Hermes, means when he says that the dead must be raised to life, and the feeble made strong.

It is necessary, then, to unite body and soul, and to change that which is below into that which is above, i.e., body into spirit, and spirit into body. By this expression you are to understand not that the spirit by itself is changed into a body, or that the body by itself is changed into a spirit, but that both are united, and that the spirit, or water, dissolves, or resuscitates the body, or earth, while the body attracts the spirit, or water; and that they are thus joined into one substance, the earth being softened by the water, and the water hardened by the earth -- as the boys in the street pour water on dry dust, and knead the whole into one mass. For this reason the Sages call our process child's play, in which the death of one is the life of the other, i.e., in which the hardness of the one is softened by the other, and vice versa, seeing that the two are nothing but body and spirit originally belonging together. When contemplating this union, the Sage, Hermes, bursts forth into the following exclamation: "Oh, how strong, victorious, and precious is this nature that so unspeakably comforts its supplementary nature!" This nature is water, which stirs up and quickens the nature of the body. Hence it is said that Adam, or the body, would be dead without Eve, the spirit; for when the water has been distilled from our substance, the body lies dead and barren at the bottom of the alembic, and is described by the Sages as being, after the loss of its spirit, black, poisonous, and deadly. If the body is to be resuscitated, it must be rendered fit for generation by being purged of its blackness and fetid smell, and then its sweat or spirit must be restored to it; the spirit cannot conceive unless the body be allowed to embrace its Eve, or spirit. Senior says that the higher vapour must be brought back to the lower vapour; the Divine water is the King that descends from heaven, and leads the soul back to its body which is thereby quickened from the dead. Observe that in the body there is hidden fixed salt, which slumbers there just as the male seed slumbered in Adam. This the spirit, or Eve, attracts, and thus becomes pregnant; that is to say: The seed of the body, which we call fixed salt, is extracted from the body by its own water (which has before been separated from it), and is rendered so subtle and volatile that it ascends with the spirit to heaven. Then we say that the fixed has become volatile, that the dead has been revived, and that the body has received life from its spirit. On this account the water is called by some Sages the living water of the man, since it is extracted from the body, or man; and Lucas enjoins us to take it, and heat it after the fashion of Nature. Other Sages call the body the "black soil," because in it the fixed salt is concealed from view, like the seed in the ground. Others, again, call it the "black raven," which has in its maw the "white dove"; and the water which is distilled from the body they call the "virgin's milk," -- by which the white dove must be brought forth from the black raven. In short, these things are described by the Sages under a great variety of names; but the meaning of those names is the same. In this fashion the water is embraced by the body and the seed of the body, or the fixed salt, makes the water pregnant. For the water dissolves the body, and bears upward with it some particles of the fixed salt; and the oftener this process is repeated, the thicker does the water become. Hence the repetition of the process is a most important point. Hermes says that when he saw the water gradually grow

thicker and harder, he rejoiced, for thereby he knew that he should find what he sought. The water, then, must be poured upon the body, and heated with it, till the body is dissolved, and then again extracted till the body is coagulated. Thus the body must be well broken up, and purified by washing. This process of affusion and extraction must be repeated until all the salt, or potency and efficacy, has been extracted from the body. This is the case when the water becomes white and thick, and, in the cold, hard and solid like ice, while in the heat it melts like butter. Now, when nothing more can be extracted from the body, the residuum must be removed; for it is the superfluous part of the substance. This is what the Sages mean when they say: In the preparation we remove that which is superfluous; but otherwise our whole Magistry is accomplished with one single substance, nothing being added, and nothing taken away, except that which is really superfluous; for it possesses in abundance all that is needed, namely, the water, or "white, flaky earth," which must be injected into "living mercury;" that so the transmutation into good and fixed silver may take place. But something much more noble and precious is concealed in this water (fixed salt), which grows and grows like the infant in the mother's womb. For as the embryo in the matrix, which is first a mere seed, grows, and is gradually transmuted into flesh and blood, ie., into a thicker substance, till at length the limbs are formed; so this water grows from the white colour which distinguishes it at first, till it is changed to another colour. (For the embryo, too, is transmuted from the natural colour of the embryo into flesh and blood.) The substance at length assuming a red colour, may be compared to the forming of the infant's limbs; it is then that we first see what is to become of it. When you perceive this final transmutation -- the germ of which lay in the substance all along -- you may well rejoice; for you have attained the object of your desire.

Thus I have described the union of the man and woman, that is to say, of the body and spirit, by means of which the child is conceived in the water, and the whiteness extracted from the black body. Nor do we need anything else, except, as Morienus says, time and patience. This coagulated water is the "white, flaky earth," in which the Sage bids us sow our gold and silver that they may bear fruit a hundred-thousand-fold. This is the "clear spring" of the Count of Trevisa, in which the King bathes, though not assisted by any of his ministers, who only watch his clothes until he has dried up the whole spring, when he makes all his ministers lords and kings such as he was at the time of his entering the bath. But now the King's dignity is three times as great as it was before; he wears a three-fold diadem on his head, and is arrayed in garments that shine like carbuncles and amethysts, and beneath them he wears the tunic of purity, and is bound with the girdle of righteousness. He is the most glorious King of life, whose power transcends all human thought. At his side is seated his pure and chaste queen, sprung of his own seed; and of these two are born many royal children. The redness is concealed and preserved in the whiteness, which must not be extracted, but subjected to gentle coction until its full crimson glory flames forth. This whiteness is thus referred to in "The Crowd": "If you see that after the blackness there follows a whiteness, be sure that after the whiteness will come a redness: for the redness slumbers in the whiteness, and should not be extracted, but gently heated, until the whole turns red." Let what I have now said suffice you.

Hermes [says]:

You must have a good knowledge of the True Principle of both Natural and Artificial Substances. For he who knows not the true First Principle will never attain to the end.

The Love Of God And  
Of Your Neighbour  
Is The Perfection Of All Wisdom.  
To Love God Is The Highest Wisdom,  
And  
Time Is Our Possession.  
Unto Him Be All Honour, Praise, And Glory

## The Waterstone of the Wise

This important and influential text parallels the Philosophers' Stone with Christ, the Corner Stone. It had a long publishing history.

Johann Ambrosius Siebmacher. *Wasserstein der Weysen, das ist, ein chymisch Tractätlein, darin der Weg gezeiget, die Materia genennet, und der Process beschrieben wird, zu dem hohen geheymnuss der Universal Tinctur zukommen, vor diesem niemalen gesehen. Darbey auch zwey sehr nutzliche andere Büchlein der Gleichformigkeit und Concordantz wegen angehenckt, nemlich, 1. Iohan von Mesung. 2. Via veritatis der einigen Warheit...*, Frankfurt, 1619, 1661, 1703, 1704, 1709, 1710, 1743, 1760.

A Latin translation was included in the *Musaeum Hermeticum*, Frankfurt, 1625, 1678 and 1749. It was also included in Manget's *Bibliotheca chemica curiosa*, Geneva, 1702.

Later in the 18th century it still made an appearance in the *Hermetisches A.B.C.* Berlin, 1778, and the *Magazin für die höhere Naturwissenschaft und Chemie*. Tübingen, 1784.

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[Part I.](#)  
[Part II.](#)  
[Part III.](#)  
[Part IV.](#)  
[Appendix.](#)

# The Waterstone of the Wise - Part I

[Back to Waterstone of the Wise page.](#)

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**The Sophic Hydrolith;**

**or**

**Water Stone of the Wise,**

**That is, a chymical work, in which the way is shewn,  
the matter named, and the process described;  
namely, the method of obtaining the  
universal tincture.**

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A BRIEF EXPOSITION

OF THE

## WONDERFUL WATER STONE OF THE WISE,

### COMMONLY CALLED

### THE PHILOSOPHER'S STONE.

From the beginning of the world, there have always been God-enlighten men and experienced philosophers and wise Gentiles who diligently studied the nature and properties of the lower Creation. They laboriously endeavoured and fervently longed to discover whether Nature contained anything that would preserve our earthly body from decay and death, and maintain it in perpetual health and vigour. For by the light of Nature, and Divine revelation, they intuitively perceived that the Almighty, in His love to men, must have concealed in the world some wonderful arcanum by which every imperfect, diseased, and defective thing in the whole world might be renewed, and restored to its former vigour.

By the most diligent and careful search they gradually found out that there was nothing in this world that could procure for our earthly and corruptible body immunity from death, since death was laid upon the Protoplasts, Adam and Eve, and their posterity, as a perpetual penalty. But they did discover one thing which, being itself incorruptible, has been ordained of God for the good of man, to remove disease, to cure all imperfection, to purge old age, and to prolong our brief life - a boon actually enjoyed by the Patriarchs.

This wonderful remedy was industriously sought by the wise and understanding, until they discovered it, and its precious virtue. Thus, the Patriarchs used it to restore their bodily vigour, and prolong their lives; and it was no doubt revealed by God to Adam, our thrice great parent, who bequeathed the secret to all the Patriarchs who were his descendants, who thereby procured for themselves length of days and boundless wealth. When the aforesaid Gentiles had received this knowledge, they justly regarded it as a most precious gift of God, and a most holy Art, and forasmuch as they perceived that, by God's providence, it had been revealed only to a few, and concealed from the majority of mankind, they always made it a point of conscience and honour to keep it secret.

But that the secret might not be lost, but rather continued and preserved to posterity, they expounded it most faithfully, both in their writings and in oral teaching to their faithful disciples, for the benefit of posterity; nevertheless, they so clothed and concealed the truth in allegorical language that even now only very few are able to understand their instruction and turn it to practical account. For this practice they had a very good reason; they wished to force those who seek this wisdom to feel their dependence on God (in Whose hand are all things), to obtain it through instant prayer, and, when it has been revealed to them, to give all the glory to Him. Moreover, they did not wish the pearls to be cast before swine. For they knew that if it were made known to the wicked world, men would greedily desire nothing but this one thing, neglect all labour, and give themselves up to a dissolute and degraded life.

But although the said philosophers have treated this subject with so great a variety of method, and used many peculiar and singular expressions, curious parables, and strange and fanciful words, yet they all agree in pointing out the same goal, and one and the same Matter as essential to the right conduct of the Art. Nevertheless, many students of the Art have entirely missed their meaning, and the secret Matter of which they speak. For at the present day there are (as there have always been) a large number not only of low charlatans, but of grave and learned men, who have sought this knowledge with unwearied industry, and yet have not been able to attain to it. Nay, some, angling with a golden hook, have utterly ruined themselves, and have been compelled to abandon their search in despair. Therefore, lest anyone should doubt the existence of this secret Art, or, after the manner of this wicked world, look upon it as a mere figment, I will enumerate some of the true Sages (besides those named in Holy Scripture) who really knew this Art, in the natural order of their succession. They are Hermes Trismegistus, Pythagoras, Alexander the Great, Plato, Theophrastus, Avicenna, Galen, Hippocrates, Lucian, Longanus, Rasis, Archelaus, Rupescissa, the Author of the Great Rosary, Mary the Prophetess, Dionysius, Zachaire, Haly, Morienus, Calid, Constantius, Serapion, Albertus Magnus, Estrod, Arnold de Villa Nova, Geber, Raymond Lully, Roger Bacon, Alan, Thomas Aquinas, Marcellus Palingenius; and, among moderns, Bernard of Trevisa, Frater Basil Valentinus, Phillip Theophrastus (i.e., Paracelsus), and many others. Nor is there any doubt that, among our own contemporaries, there, might be found some, who, through the grace of God, daily enjoy this arcanum, though they keep it a close secret from the world. But, side by side with these great Sages who have written truly and uprightly concerning this Magistery, there are found many charlatans and impostors who falsely pretend to have a knowledge of this Art, and, by tricking out their lies in the phraseology of the Sages, throw dust into men's eyes, make their mouths water, and at length fail to make good their promises. Their dupes should well ponder the following warning: "Trust not him who distills gold out of your money-box. If you are wise you will be on your guard against such. If you would not suffer both loss and

mockery, beware of these dishonest charlatans. Follow those who are simple, straightforward, and modest He who has the good, enjoys it in silence." But where are you to find such? "Seek the good; you may know them by their excelling the rest in weight, matter, and performance." Now, since there are many students of this Art who would fain learn its secret by a true and straight path, and are yet so bewildered by these impostors and charlatans, by their empty talk and their high pretensions, that they do not know which way to turn: therefore I have determined briefly to expound the true principles of this Art. For though I account myself unworthy to speak of so great a Mystery, yet I may say, without any self-glorification, that, through the grace of God, I have made greater progress in this Magistry than most; and I consider it as my duty not to hide the talent which my Lord and Master, the great and good God, has committed to my unworthy keeping. For this reason I am willing to show the right way, by which they may attain a true knowledge of this subject, to all lovers of chemistry, and have put forth this Brief Epitome and Declaration of the Whole Art (so far as it may be committed to writing), in the hope that through my means, God may perchance open the eyes of some, and lead them back from their preconceived notions to the right path, and so manifest to them His mighty works. For the greater convenience of the reader I will divide the work into four Parts: In the First part I will set forth the rudiments of the Art, and the best mode of preparing oneself for its study. In the Second I will shew and describe the quality and properties of the substance required, as also the method of its preparation and manipulation. In the Third something will be said concerning the great utility of the Art, and its unspeakable efficacy and virtue. In the Fourth will follow a Spiritual Allegory, in which this whole Magistry is set forth, being the true form of the Heavenly, Everlasting, and Blessed Corner Stone of the Most High. It will also contain a true, brief, and simple, practical manual of the method of proceeding, for I am no friend of many specious words.

#### PART I.

*Who is he that fears the Lord? He will instruct him in the right path. (Psalm 25.)*

In the first place, let every devout and God-fearing chemist and student of this Art consider that this arcanum should be regarded, not only as a truly great, but as a most holy Art (seeing that it typifies and shadows out the highest heavenly good). Therefore, if any man desire to reach this great and unspeakable Mystery, he must remember that it is obtained not by the might of man, but by the grace of God, and that not our will or desire, but only the mercy of the Most High, can bestow it upon us. For this reason you must first of all cleanse your heart, lift it to Him alone, and ask of Him this gift in true, earnest, and undoubting prayer. He alone can give and bestow it. If the omnipotent God, who is the unerring searcher of all hearts, should find in you uprightness, faithfulness, sincerity, and a desire to know this Art, not for any selfish end, but for His true honour and glory, He will doubtless hear your prayer (according to his promise), and so lead you by His Holy Spirit that you will begin to understand this art, and feel that this knowledge would never have entered your heart if the most gracious Lord had not answered your petition, and revealed to you the understanding even of the most elementary principles. Then fall upon thy knees, and with a humble and contrite heart render to Him the praise, honour, and glory due for the hearing of thy prayer, and ask Him again and again to continue to thee His grace, and to grant that, after attaining to full and perfect knowledge of this profound Mystery, thou mayest be enabled to use it to the glory and honour of His most Holy Name, and for the good of thy suffering fellow men. Moreover, as you love your soul, beware of revealing the Mystery to any unworthy or wicked man, even in the smallest particular, or by making him in any sense a partaker thereof. If you in any way abuse the gift of God, or use it for your own glorification, you will most certainly be called to account by the Almighty Giver, and you will think that it would have been better for you if you had never known it. When you have thus, as it were, devoted yourself to God (who is not mocked), and learned to appreciate justly the aim and scope of this Art, you should, in the first place, strive to realise how Nature, having been set in order by God the Triune, now works invisibly day by day, and moves and dwells in the will of God alone. For no one should set about the study of this Art without a just appreciation of natural processes. Now Nature may truly be described as being one, true, simple, and perfect in her own essence, and as being animated by an invisible spirit. If therefore you would know her, you, too, should be true, single-hearted, patient, constant, pious, forbearing, and, in short, a new and regenerate man. If you know yourself to be so constituted and your nature adapted to Nature, you will have an intuitive insight into her working, such as it would otherwise be impossible to obtain. For the study of this Art is such a perfect guide to excellence that a good knowledge of its principles will (as it were, against your will) hurry you on to an understanding of all the wonderful things of God, and teach you to rate all temporal and worldly things at their true value. But let not him who desires this knowledge for the purpose of procuring wealth and pleasure think that he will ever attain to it. Therefore, let your mind and thoughts be turned

away from all things earthly, and, as it were, created anew, and consecrated to God alone. For you should observe that these three, body, soul, and spirit, must work together in harmony if you are to bring your study of this Art to a prosperous issue, for unless the mind and heart of a man be governed by the same law which develops the whole work, such an one must indubitably err in the Art.

When you are in inward harmony with God's world, outward conformity will not be wanting. Yet our artist can do nothing but sow, plant, and water: God must give the increase. Therefore, if any one be the enemy of God, all Nature declares war against him; but to one who loves God, heaven and earth and all the elements must lend their assistance. If you bear these things in mind, and know the true First Matter (of which we shall speak later on) you may at once set about the practical part of this study, calling on God for grace, direction, and guidance, so that your work may be carried successfully through all its stages.

*He that abides in the fear of the Lord, and cleaves to His Word, and waits faithfully on His office, will transform tin and copper into silver and gold, and will do great things with the help of God: yea, with the grace of Jehovah, he will have power to make gold out of common refuse. (Ecclesiastes. XI.)*

## The Waterstone of the Wise - Part II

[Back to Waterstone of the Wise page.](#)

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### PART II.

*Therefore, thus saith the Lord: Behold I lay in Zion for a foundation a Stone, a tried Stone, a precious corner Stone, a sure foundation. He that has it shall not be confounded. (Isaiah XXVIII.)*

The numerous writers on our most noble Art have never wearied of singing its praises, and inventing for it new and glorious names. Its most precious object they have called the PHILOSOPHER'S STONE, or the most ancient, secret, natural, incomprehensible, heavenly, blessed, beatified, and triune universal Stone of the Sages. Their reason for naming it a stone, or likening it to a stone, was this: First because its original Matter is really a kind of stone, which, being hard and solid like a stone, may be pounded, reduced to powder, and resolved into its three elements (which Nature herself has joined together), and then again may be re-combined into a solid stone of the fusibility of wax: by the skilled hand of the artist adjusting the law of Nature.

The importance of starting with an exact knowledge of the first or otherwise the second Matter of the Philosophical Stone has been largely dwelt upon by all writers on this subject. This Matter is found in one thing, out of which alone our Stone is prepared (although it is called by a thousand names), without any foreign admixture; and its quality, appearance, and properties have been set forth in the following manner. It is composed of three things, yet it is only one. Likewise, having been created and made of one, two, three, four, and five, it is everywhere found in one and two. They also call it the universal Magnesia, or the seed of the world, from which all natural objects take their origin. Its properties are of a singular kind; for, in addition to its marvelous nature and form, it is neither hot and dry like fire, nor cold and wet like water, nor cold and dry like earth, but a perfect preparation of all the elements. Its body is incorruptible, and is not destroyed by any of the four elements, but its properties far exceed those of the four elements, and the four qualities, like heaven and the Quintessence. With respect to its outward appearance, figure, form, and shape, they call it a stone, and not a stone; they liken it to gum and white water, and to the water of the Ocean. It is named the water of life, the purest and most blessed water, yet not the water of the clouds, or of any common spring but a thick, permanent, salt, and (in a certain sense) dry water, which wets not the hand, a slimy water which springs out of the fatness of the earth. Likewise, it is a double mercury and Azoth, which, being supported by the vapour or exudation of the greater and lesser heavenly and the earthly globe, cannot be consumed by fire. For itself is the universal and sparkling flame of the light of Nature, which has the heavenly Spirit in itself, with which it was animated at first by God, Who pervades all things, and is called by Avicenna, the Soul of the world. For as the soul lives and moves in all the members of the body, so that spirit lives and moves in all elementary creatures, and is the indissoluble bond of body and soul, the purest and most noble essence in which lie hid all mysteries in their inexhaustible fullness of marvelous virtue and efficacy. Moreover, they ascribe to it infinite Divine power and virtue when they say that it is the Spirit of the Lord who fills the Universe, and in the beginning moved upon the face of the waters. They also call it the spirit of truth that is hid in the world, and cannot be understood without the inspiration of the Holy Spirit, or the teaching of those who know it. It is found potentially everywhere, and in everything, but in all its perfection and fulness only in one thing. In short, it is a Spiritual

Essence which is neither celestial nor infernal, but an aerial, pure, and precious body, in the middle between the highest and lowest, the choicest and noblest thing under heaven. But by the ignorant and the beginner it is thought to be the vilest and meanest of things. It is sought by many Sages, and found by few; suspected by those that are far away, and received by those that are near; seen by all, but known by few, as you may see from the following lines: *Into three the great good is divided, yet it is one, and highly esteemed by the world. Men have it before their eyes, handle it with their hands, yet know it not, though they constantly tread it under their feet It is the greatest wealth, and he who knows the Art may rival the richest.*

#### AN ENIGMA OF THE SAGES.

In which the underlying substance of the Art, called the Phoenix of the Sages, is found to be thrice threefold. *If I tell you three parts of a thing you have no cause to complain. Seek one of three, and of the three one will be there: for where there is body and soul, there is also Spirit and there shine salt, sulphur, and mercury. Trust my word, seek the grass that is trefoil. Thou knowest the name, and art wise and cunning if thou findest it.*

#### ANOTHER ENIGMA

(Much easier.)

*There is one thing in this world which is found occasionally. It is bluish-grey and green, and, wonderful to say, there is in this thing a red and white colour. It flows like water, yet it makes not wet ; it is of great weight, and of small. I might give it a thousand names, yet the thousand know it not. It is mean to look upon, yet to the Sage it is precious. He who solves it with the second and condenses it with the third, he has our glorious subject.*

#### YET ANOTHER ENIGMA.

*Everything contributes to the formation of this Stone. It is conceived below the earth, born in the earth, quickened in heaven, dies in time, obtains eternal glory.*

Now when you have the substance indicated (which is in part heavenly in part earthly, and in its natural state a mere confused chaos without certain name or colour), and know it well (for this knowledge the Sages have always accounted the Principal part of this work, then you must give your whole mind to manipulating it in the proper manner. But before doing anything to it with his hands, the student should remember not to begin the preparation of this great and inscrutable arcanum before he knows well the spirit that lurks in it according to its essential qualities and properties. "With this spirit," says a certain philosopher, "you should not meddle until you first have a full and exact knowledge of it. For God is marvellous in His works, and He is not mocked, I could give some instances of men who set about this matter with great levity and were heavily punished by meeting (some or them) with fatal accidents in their laboratories. For this work is no light thing, as many suppose, perhaps, because the Sages have called it child's play. Those to whom God has revealed His secrets may indeed find the experiment simple and easy. But do thou carefully beware of exposing thyself to great danger by unseasonable carelessness. Rather begin thy work with reverent fear and awe and with earnest prayer, and then thou wilt lie in little danger."

Now when you have exercised yourself with exceeding diligence in the oratory, the matter being ready to your hand, go into the laboratory, take the substance indicated, and set to work in the following manner.

Above all things you must let it be your first object to solve this substance (or first Entity, which the Sages have also called the highest natural good). Then it must be purged of its watery and earthy nature (for at first it appears an earthy, heavy, thick, slimy, and misty body), and all that is thick, nebulous, opaque, and dark in it must be removed, that thus, by a final sublimation, the heart and inner soul contained in it may be separated and reduced to a Precious essence. All this can be accomplished with our Pontic and Catholic water, which in its reflux course irrigates and fertilizes the whole earth, and is sweet, beautiful, clear, limpid, and brighter than gold, silver, carbuncles, or diamonds. This blessed water is enclosed and contained in our Matter.

Then the extracted Heart, Soul, and Spirit must once more be distilled and condensed into one by their own proper salt (which in the interior of the substance is first of a blood-red colour, but then becomes of a bright, clear, and transparent white, and is called by the Sages the Salt of Wisdom). You have thus first, by what is called the anterior process, separated the pure from the impure, and first rendered the visible invisible, then, again, the invisible visible or palpable (but yet no longer so gross and shapeless as it was at first), and it is now a bright body with a pleasant, penetrating smell, and withal so subtle and ethereal that if it were not fixed it would evaporate and vanish away. For this reason the Sages call it mercurial water, or water of the sun, or mercury of the sun, or mercury of the wise. But so long as it remains in the aforesaid form it would, if used as a medicine, produce no good effect, but rather act as a poison. If, therefore, you wish to enjoy its glorious virtue, and manifold power, you must subject it to some further chemical processes.

For this purpose you must diligently observe the working of Nature (extending over a considerable period of time), and strictly follow her guidance. When you have this knowledge, you should take two parts of the aforesaid prepared aqueous matter, and again three different parts. The first two parts you should keep; but to the three parts add another matter, viz., the most precious and divinely endowed Body of Gold, which is most intimately akin to the First Matter. Of this add one twelfth for the first fermentation; for both, the spiritual and heavenly prepared substance, and this earthly Body of Gold, must be joined together, and coagulated into one body.

But it should be noted that common gold is useless for this purpose, being unsuitable and dead. For though it has been declared by God the Omnipotent to be the most precious and beautiful of metals, yet so long as it lay hid in the mine its perfect growth and development was hindered. Daily use, moreover, blunts its indwelling powers, namely, sulphur, or its soul, and it is continually becoming mingled and defiled with other things that are foreign to its nature. Hence it becomes daily more and more unfit to be the subject of art. You must, therefore, seek to obtain gold which has a pure, living spirit, and of which the sulphur is not yet weakened and sophisticated, but is pure and clear (by passing through antimony, or by the heaven and sphere of Saturn, and being purged of all its defilement): otherwise the first substance, being spiritual and ethereal, will not combine with it. For this Magistry deals only with pure bodies, and suffers no unclean thing near, on, or around it.

Now when these unequal parts of the water and gold (differing not only in quality, but also in quantity, for the first is, after its preparation, ethereal, thin, subtle, and soft, while the other is very heavy, firm and hard) have been combined in a solutory alembic, and reduced to a dry liquid or amalgam, they should be left six or seven days exposed to gentle heat of at least a tepid character. Then take one part of the three parts of water, and pour it into a round, oval glass phial, similar to an egg in shape; put the tempered liquid in the midst thereof, and leave it once more for six or seven days; the Body of the Sun will then be gradually dissolved by the water. Thereupon both will begin to combine, and one will mingle with the other as gently and insensibly as ice with warm water. This union the Sages have shadowed out in various ways, and likened it, for instance, to the wedlock of a bride and bridegroom (as in the Song of Solomon). When this is done, add the third part (which you have kept) to the rest, but not all at once, or in one day, but in seven different installments: otherwise the Body would become too liquid, and entirely corrupted by too much moisture.

For as seed, when cast into the ground, is destroyed and rendered useless by an excess of moisture and rain, so our work cannot prosper unless the water is judiciously administered. All this being done, let the phial be carefully closed and sealed, to prevent the compound from evaporating or losing its odour; and place it in the furnace, there exposing it to a gentle, continuous, airy, vaporous, and well-tempered heat, resembling the degree of warmth with which the hen hatches her eggs.

[NOTE. The Sages have said much about vaporous fire, which they have called the fire of wisdom, which is not elementary or material, but (according to them) essential and preternatural. They also call it the Divine fire, i.e., the water of mercury, roused into action by common fire.] Digest and heat it well, yet take care that none of it is sublimed, or, in the parabolic language of the Sages, that the wife does not rule the husband, and that the husband does not abuse his authority over the wife, &c. - if you do this, the whole will proceed normally, without any interference on your part (except that, of course, you must keep up the fire). At first the earthly Body of the Sun is totally solved, and decomposed, and robbed of all strength (the Body, which was first of a muddy impurity, changing to a coal-black colour, called by the Sages the Raven's Head, within the space of forty days), and is thus despoiled of its Soul. The Soul is borne upward, and the Body, being severed from the Soul, lies for some time, as if dead, at the bottom of the still, like ashes. But if the fire is increased, and well tempered, the Soul gradually descends again in drops, and saturates and moistens its Body, and so prevents it from being completely burned and consumed. Then, again, it ascends and descends, the process being repeated seven times. The temperature you must keep at the same point from beginning to end. Haste slowly - for it is of the greatest importance that the influence of the fire should be brought to bear gently and gradually. In the meantime you will observe various chemical changes (e.g., of colour) in the distilling vessel, to which you must pay careful attention. For if they appear in due order, it is a sign that your undertaking will be brought to a prosperous issue.

First there appear granular bodies like fishes' eyes, then a circle around the substance, which is first reddish, then turns white, then green and yellow like a peacock's tail, then a dazzling white, and finally a deep red - until at last, under the rarefying influence of the fire, the Soul and Spirit are combined with their Body, that lies at the bottom, into a fixed and indissoluble Essence, which union and conjunction cannot be witnessed without unspeakable admiration and awe. Then you will behold the revived, quickened, perfected, and glorified Body, which is of a most beautiful purple colour (like cochineal), and its tincture has virtue to change, tinge, and cure every imperfect body, as we shall hereafter show more in detail. When thus, by the grace and help of God, you have happily attained the goal of your labours, and found the Phoenix of the Sages, you should once more return thanks to Him with your whole heart, and use His unspeakable gift solely for His glory, and for the advantage of your suffering brethren.



Thus I have most faithfully explained to you the whole process by which this most noble Art, and highest achievement, to wit, the Egg of the Sages, or Philosopher's Stone, may be begun and successfully completed. If, however, during the operation, any accidental mishap should occur, it must be seen to in time, or else the chemical process will never be brought to perfection. If you

(1) observe that before the compound is solved and turns black, anything is sublimed, or evaporated, or something resembling a red oil floats on the surface of the substance (which is a bad sign);

or (2) if before or after it has turned white, it turns red too suddenly;

or (3) if, towards the end, it does not properly coagulate;

or (4) if the substance is so strongly affected by the heat that, being taken out, it does not instantly melt on red hot iron like wax, but tinges and colours the iron, and afterwards will not remain fixed in the fire - you may regard all these indications as symptoms of a false composition and temperature, or of some kind or other of carelessness.

If these defects are not immediately seen to, they will speedily become incorrigible. A cunning adept should be acquainted with the various devices by which they may be remedied; and I will recount them here for the sake of the beginner.

If one or more of the above defects are observed, the whole compound must again be taken out of the phial, and once more solved in the aforesaid water of mercury (also called virgin's milk, or the milk, blood, and sweat of the First Matter, or the never-failing fountain, or the water of life, which nevertheless contains the most malignant poison); with this water it must once more be moistened and saturated, and then subjected to the action of the fire, until there is no longer any sublimation or formation of gaseous vapours; or till the final coagulation has duly taken place, as described above. Of its subsequent fermentation and multiplication, and of its uses, more will be said in the third part.

Of the time required for the whole process, it is impossible to say anything very definite; and, indeed, the Sages have put forward the most conflicting opinions on this point - no doubt because some have been occupied with it longer than others. But if any man will carefully observe the working of Nature, and be guided by her teaching, and in all things hold a middle course, he will gain his object sooner than one that trusts too blindly to his own wisdom.

But I tell thee not to go beyond the middle point of the letter X either in the former or latter stage of the operation, but to take one half (V) for the time of the solution and the other half for the composition. Then, again, for the final union, the number XX should be thy guide (unless anything unforeseen should occur). Be satisfied with that space of time. On the other hand, do not try to hurry on the consummation, for one hour's mistake may throw thee back a whole month. If thou strivest unduly to shorten the time thou wilt produce an abortion. Many persons have, through their ignorance, or self-opinionated haste, obtained a Nihilixir instead of the hoped for Elixir.

In view of the importance of this magical science, I have thought it right to lay this before the sons of knowledge, for their careful consideration.

#### RIDDLE.

*There are seven cities, seven metals, seven days, and the number seven; seven letters, seven words in order meet, seven times, and as many plates; seven herbs, seven arts, and seven stones. Divide seven by three, and thou shalt be wise. No one will then strive to precipitate the half. In brief, all will proceed favourably in this number.*

In the following lines the whole Process is briefly described:--

(I.) -THE FIRST STAGE.

"Dissolve your substance, and then let it be decomposed ; then let it be distilled, and once more condensed."

(II.) -THE SECOND STAGE.

"Combine two things, decompose them, let them become black. Digest them and change them to white by your skill; at last let the compound change to a deep red, let it be coagulated, and fix it; and you will be a favoured man. If, afterwards, you cause it to ferment, you will have conducted the whole work prosperously. Then tinge therewith whatsoever you will, and it will multiply to you infinite treasure."

Or, more briefly, thus:-

"Seek three in one, again seek one in three; Dissolve, and condense, and thou shalt be master of the Art."

A Riddle in which also the Process is indicated :-

"A spirit is given for a time to the body, and that spirit is the life of a soul. If the spirit draw the soul to itself, they are both severed from the body. Then are there three abiding in the same place, until the precious body is dissolved, and is decomposed and dies. But after a time the spirit and the soul are brought back by gentle warmth, and hold once more their former seat. Then you have the essence; no perfection is wanting, and the work is glorified by a

joyful end."

"My son, give me thy heart, and let thine eyes observe my ways." (Proverbs XXIII.)

## The Waterstone of the Wise - Part III

[Back to Waterstone of the Wise page.](#)

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### PART III.

*Who, has seen Him that he should tell of Him? Who can exalt Him according to His greatness? We see but the smallest of His works: those that are much greater are hidden from us. For God has made all, and gives understanding thereof to those that fear Him. (Sirach xliii.)*

Concerning the end of this great Art, and the excellence, virtue, efficacy, and unspeakable utility of the marvellous Philosopher's Stone, much has been written: yet has no one been able to tell out its thought-surpassing glory or to adequately set forth its fame. All Sages have regarded it as the chief felicity that this earth can afford, without which no one can attain perfection in this world. For Morienus says: "He who has this Stone has all, and needs no other help." For it includes all temporal felicity, bodily health, and solid good fortune.

They have also commended the Stone for that the spirit and efficacy which lie concealed in it are the spirit of the Quintessence of all things beneath the disc of the moon; on this account they say that it upholds the sky, and moves the sea. They also describe it as the most elect, the most subtle, the purest, and noblest of all the heavenly spirits, to which all the rest yield obedience as to their King, that bestows on men all health and prosperity, heals all diseases, gives to the God-fearing temporal honour and a long life, but to the wicked, who abuse it, eternal punishment. It is also extolled by the Sages because it has never been known to fail of effecting its purpose, but is found to be in all proved, perfect, and unerring. Therefore Hermes and Aristotle call it the true, undeceiving, and unfailing arcanum of all arcana, the Divine Virtue which is hidden from the foolish. In brief, they have designated it the chief of all things under heaven, the marvellous conclusion or epilogue of all philosophic works. Hence some devout Sages have affirmed, that it was Divinely revealed to Adam, and by him handed down to all the holy Patriarchs.

For by its aid Noah is said to have built the Ark, Moses the Tabernacle with all its golden vessels, and Solomon the Temple, besides accomplishing many other great deeds, fashioning many precious ornaments, and procuring for himself long life and boundless riches.

Moreover, the Sages own that through its means they invented the seven liberal arts, and sought and obtained sustenance for themselves. God gave them this gift that they might not be hindered in their researches by poverty, or driven to flatter the rich for the sake of gain, and thus become contemptible, and as a jest or by-word in His sight. The Stone enabled them to discern the great mysteries of the Divine wonders, and the inexhaustible riches of the Divine Glory. By it their hearts were roused and stirred up to a more intimate knowledge of God. For they sought not to obtain great wealth, or the honour and pleasures of this world, but all their delight was to search out and contemplate the marvellous secrets of Nature. They regarded the works of God with very different eyes, and in a very different manner than most men in our own times, who, alas, look on them like cows or calves, and pursue the study of our noble Art for the sake of wealth, and temporal advantage and pleasure. But they will never find what they seek. For God gives not this gift to the wicked, who despise His word, but to the godly who strive to live honestly and quietly in this wicked and impure world, and to lend a helping hand to the needy brethren; or, in the words of the poet:

"God gives this Art to the sincere and good, nor can the world purchase it with all its gold. The vulgar know nothing of this Mystery, for if any man be impious, he seeks the Stone in vain. He who holds it in silence dwells where he would, and fears neither accidents, nor thieves, nor any evil. For this reason this sacred gift is granted to few: it is in the hands of God, and He gives it to whomsoever He will."

Much has been said concerning the operation, virtue, and utility of this Art in a variety of writings which have heretofore seen the light, as, for example, unto what extent the said Stone, prepared and made more than perfect, becomes a medicine which is above every medicine. It has been denominated the universal panacea, to which not only all diseases yield (as, for instance, leprosy and gout), but by the use of which, old men may become young again, recover their lost faculties, and their former strength, and by which those who are already half dead may be revived and quickened. But, as I am no physician, I will forbear to give an opinion on this point. That the Stone has this virtue, every one that possesses it can discover for himself. I prefer to set down a few observations concerning those qualities and uses of the Stone which are known to me by daily experience.

In the first place, the practice of this Art enables us to understand, not merely the marvels of Nature, but the nature of God Himself, in all its unspeakable glory. It shadows forth, in a wonderful manner, how man is the image of the most Holy Trinity, the essence of the Holy Trinity, and the Oneness of Substances in that Trinity, as well as the difference of Persons; the Incarnation of the Second Person of the Holy Trinity, His Nativity, Passion, Death, and Resurrection; His Exaltation and the Eternal Happiness won by Him for us men; also our purification from original sin, in the absence of which purification all good actions of men would be vain and void - and, in brief, all the articles of the Christian faith, and the reason why man must pass through much tribulation and anguish, and fall a prey to death, before he can rise again to a new life. All this we see in our Art as it were in a mirror, as we shall take occasion to set forth in our Fourth Part. Secondly, its earthly and natural use consists in changing all imperfect metals, by means of its tincture, into pure and solid gold, as I will try to show as briefly as I can.

The Stone or Elixir cannot be used for this purpose in the form in which we left it at the completion of the previous stage of our process; but it should be still further fermented and augmented: in the following manner, as otherwise it could not be conveniently applied to imperfect metals and bodies.

Take one part of the Essence, and add to it three parts of purest gold, which has been purged and melted by means of antimony, and reduced to very thin plates. Let them be placed together in the crucible.

Thereupon the whole compound will be transformed into a pure and efficacious Tincture, which, when applied to base metals, in the ratio of 1::1000, will change them into pure gold.

Note - The purer the metals are, and the greater their affinity to our substance, the more easily are they received by the Tincture, and the more perfect and rapid is the process of regeneration. For the transformation consists in all that is impure and unsuitable being purged off, and rejected like dross in the same manner flawed stones can be transmuted into precious diamonds, and common crystal can be so tinged as to become equal to the most precious stones.

Moreover, many other things may be done with the Tincture which must not be revealed to the wicked world. These virtues of the Stone, and others of a like kind, are looked upon as the least important by the Sages, and by all Christians on whom God has bestowed this most precious gift. Such men think them vile indeed when compared with the knowledge of God and of His works which is afforded by the Stone.

For let me tell you that he on whom the Most High has conferred the knowledge of this Mystery esteems mere money and earthly riches as lightly as the dirt of the streets. His heart and all his desires are bent upon seeing and enjoying the heavenly reality of which all these things are but a figure; as Solomon, the wisest of wise Kings, testifies in chapter vii. of the Book of Wisdom, where he says: "I preferred wisdom before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her." Those, therefore, that desire this Art as a means of procuring temporal honour, pleasure, and wealth, are the most foolish of men; and they can never obtain that which they seek at so great an expense of money, time, and trouble, and which fills their hearts, their minds, and all their thoughts. For this reason the Sages have expressed a profound contempt for worldly wealth (not as though it were in itself a bad thing, seeing that it is highly commended in Holy Scripture as an excellent gift of God, but because of its vile abuse). They despised it because it seemed to hinder men from following the good and the true, and to introduce a mischievous confusion into their conceptions of right and wrong. These abuses of money the illustrious Marcellus Palingenius Stellatus has graphically described in the poem entitled the "Zodiac of Life", under the sign of Sagittarius, where he draws a vivid picture of the evils of avarice. To this poem I would therefore refer the gentle reader.

From this poem we may gather how lightly this distinguished man, though evidently a possessor of the Stone, as appears out of his "Zodiac of Nature", held gold and silver, and all things temporal, in respect of virtue.

Nor is his case by any means exceptional. All Sages have regarded wisdom, and the knowledge of heavenly things, as far better than the transient things of earth, and have so ordered their lives and actions that at the last they might obtain immortality and eternal glory. This feeling is well expressed by Solomon, in his Book of Proverbs (cp. xvi.), where he says: "How much better is it to get wisdom than gold ! and to get understanding rather to be chosen than silver!" - and again in the xxii. chapter: "A good name is rather to be chosen than great riches, and knowledge rather than silver and gold." The same aspiration prompted the following words of the son of Sirach: "See that thou keep a good name, for it is better than a thousand treasures of gold." By reason of these and other virtues which result from the philosophy of the Stone, the Sages have never wearied of extolling its marvellous excellence; and they have taken great pains to make it known to the worthy, in order that its wisdom might be accepted and practically exhibited by them. But to the foolish everything is obscure and difficult to be understood. This is the gist of the first six chapters of Solomon's Book of Proverbs, where he says that men should strain every nerve to attain to our wisdom. In the Book of Ecclesiastes, too, he uses the following words: "My son, be satisfied with a lowly station:

for it is better than all that this world desires. The greater thou art, the more humble thyself, and God will give thee grace. For the Lord is a most High God, and does great things through the lowly."

## The Waterstone of the Wise - Part IV

[Back to Waterstone of the Wise page.](#)

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### PART IV.

"I will open my mouth in parables, and declare things hidden from the foundation of the world." (Psalm LXXVIII. and Matthew XIII.)

When it pleases Almighty God by His Divine Word to make known unto the human race His marvellous, deep, and celestial mysteries, He is wont to do so in parables, and to shadow forth His meaning in things familiar to our eyes which are depicted visibly before us. For instance, when pronouncing upon Adam in Paradise, after the Fall, the sentence of death, He told him that as he was made and formed of dust, he should also return to dust - dust being a thing which in itself has no life. Again, when promising to Abraham an innumerable posterity, He illustrated His meaning by pointing to the stars of the heavens, the sand of the sea shore, and the dust of the earth. In the same manner, God made use of divers precious types in declaring His will to the children of Israel through the Prophets. This practice was also adopted in the New Testament by Christ Himself - the Foundation and Express Image of the Truth - who set forth His teaching in parables in order that it might be better understood. So He compares His Divine and Blessed Gospel - the highest happiness of man - to seed that is sown in a field, amongst which the enemy scatters evil seed; to a hidden treasure; to a pearl of great price; to a grain of wheat; to a mustard seed; to leaven, etc. [Cf. Luke viii. Matthew xiii. and xxii Luke xix. Matthew xx.]

The Kingdom of Heaven He describes under the image of a great Wedding Feast. The Christian Church, again, He compares to a Vineyard, and to a King calling upon his servants to render up an account. He also uses the similitude of a noble lord who entrusted his goods to his servants, of a lost sheep, a prodigal son, and others of a similar nature. [Cf. Matthew xviii. Luke xvi Matthew xxv. Luke xviii. Mark xii. Luke xviii. Luke x.]

These types and similitudes were given to us on account of our human infirmity, which prevents us from understanding and picturing to ourselves the things of heaven. And since it is God's wont to reveal His mind in parables and figures, we can but regard it as of a piece with all the other dealings of God, that the Chief Good, His Son, our Lord and Saviour Jesus Christ, who by His obedience saved all mankind from eternal death and restored to us the Kingdom of Heaven, should have expressed His nature in a concrete bodily form. This is the greatest mystery of Almighty God, and the highest and worthiest object of knowledge.

[Ephesians iii. Colossians i. Isaiah xlv.: "Let the heavens drop down from above, and let the skies pour down righteousness. Let the earth open and bring forth the Saviour."]

And although this great Good had been prefigured to us in the Old Testament by types such as the sacrifice of Isaac, the ladder of Jacob, the betrayal and wonderful exaltation of Joseph the brazen serpent, Samson, David, and Jonah: yet, besides all these, Almighty God deigned to give us a fuller revelation and a corporal, visible, and apprehensible idea of His heavenly treasures and gifts in the Person of His Son. This earthly and bodily manifestation He plainly foretold in the Prophet Isaiah (chapter. xxviii.): "Behold, I lay in Zion for a foundation a corner stone, a tried stone, a sure foundation: he that believeth shall not make haste." To the same effect the Royal Seer David speaks, though the Holy Spirit, in Psalm cxviii.: "The Stone which the builders rejected is become the head stone of the corner. This is the Lord's doing, and it is marvellous in our eyes." This type, the aforesaid Corner Stone, Christ applies to Himself (Matthew xxi.) when He says: "Have ye never read in the Scriptures? The Stone that the builders rejected is become the chief stone of the corner. This is the Lord's doing, and it is marvellous in our eyes. And whosoever shall fall on this Stone shall be broken; but on whomsoever it shall fall it shall grind him to powder." And Peter (Acts, iv.) and Paul in his Epistle to the Romans ix. repeat almost the same words.

This tried, blessed, and heavenly Stone Jesus Christ was longingly expected from the beginning of the world by the Fathers and Holy Patriarchs; God-enlightened men prayed that they might be accounted worthy to see the promised Christ in His bodily and visible form. And if they rightly knew Him by the Holy Spirit, they were comforted by His presence in their lives, and had an invisible Friend on whom they could stay themselves, as upon a spiritual fulcrum, in trouble and danger even unto the end of their life.

But although that heavenly Stone was bestowed by God as a free gift on the whole human race, the rich as well as the poor (Matthew xi., 6.); yet to this very day comparatively few have been able to know and apprehend Him. To

the majority of mankind He has always been a hidden secret, and a grievous stumbling block, as Isaiah foretold in his eighth chapter: "He shall be for a stone of stumbling and a rock of offence, a gin and a snare, so that many shall stumble and fall, and be broken, and be snared, and be taken." The same was revealed to the aged Simeon, when he spake thus to Mary, the Mother of the Corner Stone: "Behold, He shall be for a fall and rising again of many in Israel, and for a sign that shall be spoken against." To this St. Paul also bears witness (Romans ix.): "They fell from the Stone of offence, and the rock of stumbling. He that believes in Him shall not be confounded." This Stone is precious to them that believe, but to the unbelieving "a stone of offence and stumbling, seeing that they are broken against the word, and believe not in Him on whom they are founded (Ecclesiastes xliii.)." In all these respects the Precious, Blessed, and Heavenly Stone agrees most wonderfully with our earthly, corporal, and philosophical Stone; and it is, therefore, well worth our while to compare our Stone with its Heavenly prototype. We shall thus understand that the earthly philosophical Stone is the true image of the real, spiritual, and heavenly Stone Jesus Christ.

Thus, then, those who would truly know and prepare the first Matter of the Philosopher's Stone (the chief and principal mystery of this earth) must have a deep insight into the nature of things, just as those who would know the Heavenly Stone (i.e., the indissoluble, triune essence of the true and living God) must have a profound spiritual insight into the things of heaven: hence we said in our first part, that the student of our Art must first have a thorough knowledge of Nature and her properties. If a man would come to know the highest good, he must rightly know, first God, and then himself (Acts xvii: "For in Him we live," etc.). If anyone learn to know himself and God (i.e. our duty as men, our origin, the end of our being, and our affinity to God), he has the highest scholarship, without which it is impossible to obtain happiness, either in this world, or in the world to come.

If we would find that high and heavenly Stone, we must remember that, as our earthly Philosophical Stone is to be sought in one thing and two things, which are met with everywhere, so we must look for Him nowhere but in the eternal Word of God, and the Holy Scripture (consisting of the Old and New Testaments) - as God the Father testified at His Transfiguration on Mount Tabor (Mark ix., Luke ix.), when He said: "This is My Beloved Son: hear ye Him." In the same way Christ, the essential and eternal Word of God, speaks of Himself: "No one comes to the Father, but by Me" - according to the Scripture, the infallible testimony of the Divine Word (Isaiah xxxiv.). In Isaiah viii. we find the words: "to the Law and the Testimony." And Christ, the aforesaid Corner Stone, bears witness to the necessity of Scripture, when He says: "Search the Scriptures, for in them ye believe that ye have eternal life, and it is they that testify of Me." Therefore, David says in Psalm cxix., long before the coming of Christ: "My delight, O Lord, is in Thy commandments, for they are my counsellors; Thy word is a lamp unto my feet; I rejoice in the way of Thy testimonies more than in great riches. Also, I consider Thy ways, and walk in Thy testimonies" [Genesis xiii. Psalm xlv. Isaiah ix, 49. Jeremiah xxxii. John x, 14. Romans ix. I. Corinthians v.]

Moreover, when and where the First Matter of this heavenly Stone was founded ("from the beginning of the world"), is expressly set forth in several passages of Holy Scripture, especially in the fifth chapter of Micah: "Whose goings forth have been from of old; from everlasting." When the Jews asked the Corner Stone Himself who He was, He answered: "I that speak to you was from the beginning," and again: "Before Abraham was, I am." From these passages it follows that He had His being, without a beginning, from all eternity, and that He will abide throughout all eternity.

And although this knowledge is to be found and obtained nowhere but in the Old and New Testaments, nevertheless he who would gain it must proceed with the greatest care (II. Timothy, lit), for one false step may render all our subsequent labour useless. He who would gain a golden understanding of the word of truth, should have the eyes of his soul opened, and his mind illumined by the inward light (I. John, v.) which God has kindled in our hearts from the beginning; for he who strives to obtain this knowledge without the Divine light, may easily mistake Saul for Paul, and choose a false road instead of the right path. This happens continually in regard to our earthly Stone. Ten persons may read the same description of it, and yet only one may read the words aright. So the majority of mankind daily miss the knowledge of the Heavenly Stone; not because it is not before their eyes, but because they have not eyes to see it. Therefore Christ says: (Luke xi.) "The eye is the light of the body, and if the eye be dark the whole body will be full of darkness." In the seventeenth chapter of the same Gospel He says: "Behold the kingdom of God is within you." From these words it most clearly appears that the knowledge of the light in man must come from within, and not from without.

The external object, as they say, or the letter, is written for the sake of our infirmity, as a further aid to the implanted light of grace (Matthew xxiv.), as also the outward spoken word is used as an auxiliary means for the conveyance and advancement of knowledge. For example, if a white and a black tablet were put before you, and you were asked to say which was white and which black, you would not be able to answer the question if you had no previous knowledge of those colours; your ability to do so, comes, not from looking at the tablets, but from the knowledge that before was in your mind. The object only stirs up your perceptive faculty, and calls out the knowledge that

before was in you, but does not of itself afford that knowledge. In the same way, if any one put into your hand a flint, and asked you to bring outward and visible fire out of it for him, you would be unable to do so without the steel that belongs to it, with which you would have to elicit the spark slumbering in the stone. Moreover, you would have to catch and fan it into flame on a piece of tinder - or else the spark would immediately vanish again. If you do this, you will have a bright fire, and so long as you keep it up, you will be able to do with it whatever you like. In the same manner, the heavenly light slumbers in the human soul, and must be struck out by outward contact, namely, by the true faith, through reading and hearing, and through the Holy Spirit whom Christ restored to us, and promised to give us (John xiv.: "No man comes to the Father but by me"), and to put into our dark, but still glowing hearts, as into a kind of tinder, where He may be fanned and kindled into a bright flame, working the will of God in our souls. For He delights to dwell in light unapproachable, and in the hearts of believers. Although no man ever has, or ever can, see God with his outward bodily eyes, yet with the inward eyes of the soul He may well be seen and known. But notwithstanding that inward light casts its bright beams over the whole world, and into the heart of every man without any difference, the world, by reason of its innate corruptness, cannot see it rightly, and refuses to acknowledge it; and on this account so many false and pernicious notions are current concerning it. But we shall do well to consider that God has, not without a good purpose, furnished our heads with two eyes and two ears; for He would thereby teach us that man has a double vision and a double hearing; namely, the outward and the inward. With the inward he is to judge spiritual things, and the outward is also to perform its own proper office. The same distinction we find in the spirit and the letter of Scripture. For this reason I thought fit to explain this matter for the sake of students of the simple sort, who might otherwise be at a loss to apprehend the full significance of the triune Stone.

Again, as the substance of the earthly Stone is nothing accounted of in the world, and rejected by the majority of mankind, so Christ, the eternal Word of the Father, and the Heavenly Triune Stone, is lightly esteemed in this world, and scarcely even looked at; nay, we may say that nothing is so profoundly and utterly despised by mankind, as the Saving Word of God. Hence (Corinthians I, 2) it is called foolishness by the wise of this world. Nor is it only contemned and regarded as worthless; it is even proscribed and laid under a ban, like some false heretical doctrine, and it is grievous for a God-fearing man to listen to the blasphemous words that are spoken against it. But the believer must be tried by it, and the world sifted by its appearance. So St. John says (cp. i.): "He came unto His own, and they received Him not;" and again: "He was in the world, and the world knew Him not."

Again, as the physical and earthly water-Stone of the Sages has, on account of its unsearchable excellence, been called by a great variety of names by the multitude of philosophers, so the Heavenly Light, the one Noumen and Illuminant, whose riches and glory are past finding out, is designated in Holy Scripture by a large number of titles. We will go through the most important names of both. The Philosopher's Stone is called the most ancient, secret or unknown, natural, incomprehensible, heavenly, blessed, sacred Stone of the Sages. It is described as being true, more certain than certainty itself, the arcanum of all arcana - the Divine virtue and efficacy, which is hidden from the foolish, the aim and end of all things under heaven, the wonderful epilogue or conclusion of all the labours of the Sages - the perfect essence of all the elements, the indestructible body which no element can injure, the quintessence; the double and living mercury which has in itself the heavenly spirit - the cure for all unsound and imperfect metals - the everlasting light - the panacea for all diseases - the glorious Phoenix - the most precious of treasures - the chief good of Nature - the universal triune Stone, which is naturally composed of three things, and, nevertheless, is but one - nay, is generated and brought forth of one, two, three, four, and five. In the writings of the Sages we may also find it spoken of as the Catholic Magnesia, or the seed of the world, and under many other names and titles of a like nature, which we may best sum up and comprehend in the perfect number of one thousand. And as the earthly Philosopher's Stone and its substance have a thousand names, so an infinite variety of titles is even more justly predicated of the Chief Good of the Universe. For He is God, the Word of God, the Eternal Son, the real, eternal, tried, and precious corner and foundation Stone which the builders refused and rejected. He is true, and more ancient than all things seeing that He was before the foundation of the world, and from everlasting. He is the true, hidden, and unknown God, supernatural, incomprehensible, heavenly, blessed, and highly praised. He is the only Saviour, and the God of Gods (Deuteronomy x.). Sure He is, and true, and cannot lie (Numbers xxiii., Romans iii.). He is the only Potentate who does what He will, according to His good pleasure. He is secret and eternal, and in Him lie hid all the treasures and mysteries of knowledge (Romans xvi., Colossians ii.). He is the only Divine virtue and omnipotence, which is unknown to the foolish, or the wise of this world. He is the only true essence of all elements, seeing that of Him all things are and were created (Romans ii., James i.). He is the quintessence, the essence of all essences, and yet Himself not an essence of anything. He has in Himself the Heavenly Spirit which quickens all things with life itself (Wisdom vii., Isaiah xlii., John xiv.). He is the one perfect Saviour of all imperfect bodies and men, the true heavenly physician of the soul, the eternal light that lights all men (Isaiah lx., John i.), the universal Remedy of all diseases, the true spiritual panacea. He is the glorious Phoenix that quickens and restores

with His own blood His little ones whom the old Serpent, the Devil, had wounded and killed. He is the greatest treasure, and the best thing in heaven or upon earth, the triune universal essence, called Jehovah - of one, the Divine essence - of two, God and Man - of three, namely three Persons - of four, namely three Persons, and one Divine Substance - of five, namely of three Persons, one Divine, and one Human Substance. He is also the true Catholic Magnesia, or universal seed of the world, of Whom, through Whom, and to Whom are all things in heaven and upon earth - the Alpha and Omega, the beginning and the end, says the Lord that is, and was, and is to come, the Almighty (Apoc. i.).

But again, as in the case of the philosophical work, it is not enough for anyone to know its substance and its triune essence, with the quality and property thereof, if he does not also know where to obtain it, and how to become a partaker of its benefits - which can only be done, as we said above, by dissolving the substance into its three parts, decomposing it, and so depriving it of its caliginous shadow and hirsute essence, subliming its inner hidden heart and soul by means of the sweet, universal, fiery, marine water (extracted from itself) into a volatile essence - so we cannot know that glorious triune Essence, called Jehovah, unless the image of Him is first dissolved and purified in our own souls, the veil of Moses (i.e., our own desperate sinfulness which prevents us from seeing God as He is) being taken away, and our inner heart and soul being purified, cleansed, and sublimed by the Divine illumination of Him that dwells within, namely, Christ, who washes our hearts like pure water (Isaiah xliv.), and fills them with His sweet and gentle comfort. So you first behold the wrath, but afterwards the love of God.

Once more: As our Matter, in the philosophical work, after being dissolved into its three parts or principles, must again be coagulated and reduced into its own proper salt, and into one essence, which is then called the salt of the Sages: so God, and His Son, must be known as One, by means of their essential substance, and must not be regarded as two or three Divinities, possessing more than one essence. When you have thus known God through His Son, and united them by the bond of the Holy Spirit, God is no longer invisible, or full of wrath, but you may feel His love, and, as it were, see Him with your eyes, and handle Him with your hands, in the person of Jesus Christ, His Son and express image. But even this knowledge of the Triune God will avail you little, unless you continue to advance and grow in His grace, for God otherwise will be still terrible, and as it is said of Him (Deuteronomy vii, 18), "a consuming fire." For as the substance of the Sages, after all the changes that it has undergone, will do more harm than good as a medicine applied to the body, without the final preparation, so unless you fully and perfectly apprehend Christ, the mere knowledge of Him will tend to your condemnation rather than to the salvation of your soul (I. John, iv.). Therefore if you wish to become a partaker of Christ, and if you desire to possess and enjoy His heavenly gifts and treasures, you must advance in the personal knowledge of Christ, and look upon Him, not merely as a pure and immaterial Spirit, but as the Saviour who in the fulness of time took upon Himself a human body, and became the Son of Man, as well as the Son of God.

For as in our philosophical work another most noble and cognate metallic body must be united to our first substance (if it is to be rendered effectual for the perfecting of other metals), and joined together with it into one body, so the Divine Nature of the Son of God had to take upon itself, as it were, another kindred "metallic" body, namely our human nature, our human flesh and blood (which, having been created in the image of God, has the greatest affinity with Him), and to be joined with it into one indissoluble whole, in order that He might have the power of bringing imperfect men to perfection.

But again, we said that common gold, on account of its imperfection and impurity, would not combine with our substance, because its manifold defects had rendered it "dead" and useless for our purpose, and that, for this reason, it must first receive a bright and pure body (not adulterated or weakened by the presence of bad internal sulphur). In the same way, the Divine essence of the Son of God could not be joined to common human nature, which is conceived in sin, defiled with hereditary uncleanness, and many actual sins and besetting infirmities (though all these are no integral part of human nature as such), but required a pure, sinless, and perfect humanity.

For if the earthly Adam, before the Fall (though after all only a created being), was holy, perfect, and sinless, how much more must the heavenly Adam, to whom the only begotten Son of God was joined, have a perfect humanity? Therefore the heavenly, eternal, fundamental Corner Stone, Jesus Christ (like the earthly Philosophical Stone), is now One, uniting in Himself, after an inscrutable manner, a dual nature of admirable generation and origin, and the properties both of God and of man. For according to His Divine Nature, He is true God, of the Substance of His heavenly and eternal Father, and the Son of God, whose goings out (as the Scripture says) were from everlasting (Micah v.). According to His human nature, on the other hand, He was born in the fullness of time as a true and perfect man, without sin, but with a real body and soul (Matthew xxvi.). Therefore He now eternally represents the indissoluble and personal union of the Divine and the human substance, the oneness of the natures of God and man. It is much to be wished that the eyes of our self-opinionated doctors were opened, or the nebulous film, or sophisticated mask, which obscures their vision, taken away, that so they might see more clearly. I am particularly alluding to the Aristotelians, and other blind theological quibblers, who spend their lives in wrangling and disputing

about Divine things in a most unchristian manner, and put forth no end of manifold distinctions, divisions, and confusions, thus obscuring the Scriptural doctrine concerning the union of natures and communication of substances in Christ. If they will not believe God and His Holy Word, they might at least be enlightened by a study of our chemical Art, and of the union of two waters (viz, that of mercury and that of the Sun) which our Art so strikingly and palpably exhibits. But the scholastic wisdom of their Ethnic philosophy is entirely based upon pagan philosophy, and has no foundation in Holy Scripture or Christian Theology. Their Aristotelian precepts, their "substances" and "accidents," entirely blind them to the true proportions of things, and they forget Tertullian's saying "that philosophers are the patriarchs of heresy." But we do not think it worth while to pursue this subject any further.

Again, as our chemical compound (in which the two essences have been combined) is subjected to the action of fire, and is decomposed, dissolved, and well digested, and as this process, before its consummation, exhibits various chromatic changes, so this Divine Man, and Human God, Jesus Christ, had, by the will of His heavenly Father, to pass through the furnace of affliction, that is, through many troubles, insults, and sufferings, in the course of which His outward aspect was grievously changed; thus He suffered hunger when, after His Baptism and His entrance upon the ministry of the Word, the Holy Spirit led Him into the wilderness to be tempted of the Devil, and there waged with Him a threefold contest, as an example to all baptized Christian men, who, having declared themselves followers of Christ, are, like Him, tempted, and have to sustain the shock of various grievous assaults. Again, He was subject to weariness, He shed tears, He trembled, He wrestled with death, He shed drops of sweat mingled with blood, He was taken captive and bound, was struck in the face by the high priest's servant, was mocked, derided, spitted upon, scourged, crowned with thorns, condemned to die upon the Cross, which He had to bear Himself; was nailed to it between two malefactors, received vinegar and gall to drink, cried out with a loud voice, commended His spirit into the hands of His Father - and so gave up the ghost and died upon the Cross. These and other tribulations, which are faithfully related by the Evangelists, He had to bear in the course of His earthly life.

And as the Sages say that the above mentioned process of chemical digestion is generally completed within forty days, so the same number seems to have a most peculiar significance in Scripture, more particularly in connection with the life of our Lord. The Israelites remained forty years in the wilderness; Moses was forty days and forty nights on Mount Sinai; Elijah's flight from Ahab occupied the same length of time. Christ fasted forty days and forty nights in the wilderness; He spent forty months in preaching upon earth; He lay forty hours in the grave - appeared to His disciples forty days after His Resurrection. Within forty years from Christ's Ascension Jerusalem was destroyed by the Romans, and made level with the ground.

Then again, the Sages have called our compound, while undergoing the process of decomposition, the Raven's Head, on account of its blackness. In the same way, Christ (Isaiah liii.) had no form nor comeliness - was despised and rejected of men - a man of sorrows and acquainted with grief - so despised, that men hid, as it were, their faces from Him; and in the 22nd Psalm He complains that He "is a worm, and no man," "a scorn and laughing-stock of the people". We may also see an analogy to Christ in the fact that the decomposed body of the sun lies for some time dead and lifeless, like burnt-out ashes, at the bottom of the phial, and that its "soul" gradually descends to it under the influence of greater heat, and once more saturates, as it were, the dead and decaying body, and saves it from total destruction. For when, on the Mount of Olives, and on the Cross, Christ had experienced a feeling of utter dereliction, He was afterwards comforted and strengthened, and nourished (as it were) with Divine nectar from above. And when at length He had given up the ghost, and all the strength forsook His body, so that He went down to the parts below the earth, even there He was preserved, refreshed, and filled with the quickening power of the eternal Deity; and thus, by the reunion of His spirit with His dead body, quickened, raised from the dead, lifted up into heaven, and appointed Lord and King of all - where, sitting at the right hand of His Father, He now rules, governs, preserves, and quickens all things with the power of His Word. This marvellous Union and Divine Exaltation angels and men in heaven, upon earth, and under the earth can scarce think upon without holy fear, and trembling: awe - Whose power, strength, and purple Tincture (i.e., Blood) changes us imperfect men and sinners in body and soul, and is a marvellous medicine for all our diseases, as we shall see further on.

We have briefly and simply considered the most obvious analogies that serve to establish the typical connection between Jesus Christ, the heavenly Corner Stone, and our earthly Philosopher's Stone, and to illustrate its figurative resemblance to the Incarnation of the Saviour of men. We will now proceed to shew that the earthly Stone also shadows forth His transmuting, strengthening, healing, and quickening power towards us sinful, wretched, and imperfect human beings.

For though God created man at the beginning in His own image, and made him more glorious and perfect than other creatures, and breathed into him a living and immortal soul, yet by the fall the image of God was defaced, and man was changed into the very reverse of what God had intended that he should be.

But in order that we might be restored to our former glorious state, God in His great mercy devised the following



remedy: As the perfect earthly Stone, or Tincture, after its completion extends its quickening efficacy, and the perfecting virtue of its tincture to other imperfect metals, so Christ, that blessed heavenly Stone, extends the quickening influence of His purple Tincture to us, purifying us, and conforming us to the likeness of His perfect and heavenly Body. For, as St. Paul says: (Romans viii.), He is the first-born among many brethren, as He is also the first-born before all creatures, through whom all things in heaven and earth were created, and reconciled to God. If we who are by Nature impure, imperfect, and mortal, desire to become pure, immortal and perfect, this transmutation can be effected only through the mediation of the Heavenly Corner Stone Jesus Christ, who is the only holy, risen, glorified, heavenly King, both God and man in the unity of one Person.

For as the Philosopher's Stone, which is the Chemical King, has virtue by means of its tincture and its developed perfection to change other imperfect and base metals into pure gold, so our heavenly King and fundamental Corner Stone, Jesus Christ, can alone purify us sinners and imperfect men with His Blessed ruby-coloured Tincture, that is to say, His Blood, from all our natural filth and uncleanness, and perfectly heal the malignant disease of our nature; seeing that there is no salvation but in Him, and that no other name is given under heaven whereby men can obtain happiness and perfection.

The blind and insensate world has, indeed, through the craft and deceit of the Devil, tried many other ways and methods of obtaining everlasting salvation, and has toiled hard to reach the goal; but Christ nevertheless is and remains the only true Saviour and Mediator, who alone can make us appear just in the sight of God, and purify us from our spiritual leprosy - just as, upon earth, there is only one royal, saving, chemical Stone by which all imperfect metals must be brought to perfection and all bodily diseases healed (especially that fearful, and otherwise incurable leprosy). All other spiritual remedies - such as those invented and used by Jews, Turks, heathens, and heretics - may be compared to the devices of false and sophistical alchemists; for by them men are not purified, but defiled - not quickened, but enfeebled, and given over to a state of more helpless spiritual deadness. So the pseudo alchemists, or malchemists, as they may be more appropriately termed, discover many tinctures and colours by which men are not only deceived, but, as daily experience teaches, often ruined in fortune, body, and soul. Again, if we men would be purified and cleansed of our original sin and the filth of Adam (in whom, through the subtilty of the Cacodaemon, our whole race was corrupted in the very Protoplast), we can obtain perfection and eternal happiness only through the regeneration of water and the Spirit, as the royal chemical substance is regenerated by water and its spirit. In this new and spiritual regeneration, which is performed in baptism through water and the Spirit, we are washed and purified with the Blood of Christ, united to His Body, and clothed with Him as with a garment (Collossians iii., Ephesians v.). For, as the philosophical Stone becomes joined to other metals by means of its tincture and enters into an indissoluble union with them, so Christ, our Head, is in constant vital communion with all His members through the ruby tincture of His Blood, and compacts His whole Body into a perfect spiritual building which after God is created in righteousness and true holiness. Now, that regeneration which is wrought in baptism through the operation of the Holy Spirit is really nothing but an inward spiritual renewal of fallen man, by which we become God's friends instead of His enemies, and thus heirs of God and fellow heirs with Christ (I. Corinthians ii., Romans xii., Ephesians ii., Hebrews iii.). For to this end Christ died and rose again, that through this means, namely, through His passion, death, resurrection, and ascension, He might enter the Holy Place made without hands, and prepare for us the way to our everlasting Fatherland. Therefore, we, too, as His brothers and sisters, should follow His passion, and grow like Him in love, humility, and all other virtues, till we are conformed to His glorified body, and until, having lived and died with Him, we also reign with Him, and share His everlasting glory.

But this inward quickening and imitation of Christ, our heavenly King, in our daily lives, is not the outgrowth of our own merit or natural will (for by nature all men are blind, deaf, and dead, as to spiritual things), but is produced solely through the effectual working of the Holy Spirit, who dwells in us through the blessed laver of regeneration. In like manner, the minerals and metals are in themselves gross and dead, and cannot purify or ameliorate themselves, but are purified, renewed, dissolved, and perfected through the agency of the spagyric spirit. Now when we have been incorporated in the Body of our heavenly King, and washed and cleansed of original sin through His purple Tincture, and so rendered capable of bringing forth the first fruits of the Holy Spirit, we are fed up, like little children, and nourished with the pure and health-giving milk of grace, until at length we become living stones, fit for the heavenly building and the highest priesthood, which consists in offering up spiritual sacrifices such as are acceptable to God the Father, through Jesus Christ. For even a Christian, though regenerated through water and the Word, cannot grasp or apprehend all things at once, but must grow gradually, and daily, in the knowledge of God and of Christ.

For as, in our philosophical experiment, the union of the two essences, namely of the earthly gold and the heavenly prepared Matter, which have first been reduced to a kind of dry liquid, or amalgam, in a solutory alembic, does not take place all at once (seeing that the different parts are added gradually and at stated intervals), so we must expect

the growth of the quickened spirit to be slow and gradual. For when the spiritual union of a man with Christ in baptism has once taken place, and he is united once for all with His Body, he must gradually advance in the Christian faith, and assimilate in his soul one article after another, until he has obtained perfect knowledge, and is firmly established in all the fulness of conviction.

Now the Christian faith, like the prepared aqueous substance, consists of twelve articles, according to the number of the Apostles, and these again fall into three principal sections, viz. (1) that which treats of our creation, (2) that which deals with our redemption, and (3) that which describes our sanctification. All these articles the Christian must, one by one, and little by little, make his own. He cannot master them all at once; for if too much spiritual nourishment were administered to him at a time, his soul might begin to loathe its food, and he might be entirely estranged from the faith. Therefore, the third article, for instance, should be divided into seven parts, and taught in seven different lessons (just as the matter was not put into the phial all at once). When a man has made the whole faith thoroughly his own, he must carefully preserve it pure from all corruption and falsification.

Moreover, in the chemical process, the Stone cannot bring its influence to bear on imperfect metals, unless it is first combined with three several parts of highly refined and purified gold, not because the tincture of the Stone itself is imperfect, but on account of the grossness of the metals which otherwise could not receive its subtle influence. The Stone itself is perfect; but the base metals are so feeble and dead that they cannot apprehend the angelical and spiritual perfection of the Tincture, except through the more congenial medium of gold, refined and fused through Antimony. In the same way, our heavenly King, Jesus Christ, has, through His obedience to His Father's will, once for all delivered us from sin and impurity, and made us sons and heirs of God; nevertheless, His saving Blood, the true purple Tincture, cannot be received by us, on account of our inborn infirmity and gross sinfulness, except through three media appointed by God for this purpose, namely: (1), His Holy Word, which is better and purer than earthly gold seven times refined; (2), saving faith, which is a marvellous gift of God, comes through the Word of God, unites the hearts of men, and is tried in the fire of affliction; (3), unfeigned love towards God and our neighbour, which is also a gift of God, the fulfilment of the law, and a perfect imitation of God's nature. If we have and possess in a proper manner these three things, the Word, faith, and love, Christ can operate rightly upon us with his heavenly Tincture, and celestial Unction, make their blessed influence felt throughout our imperfect natures, and thus, by pervading our entire being, cause us to be partakers of His own heavenly nature. But Satan, that grim pseudo-alchemist, ever lies in wait to draw those whom Christ has regenerated, and made sons of God by faith through baptism, and who are warring the good warfare, and keeping faith and a good conscience, away from the right path - and in this attempt he and his faithful servants, our sinful flesh, and the wicked, seductive world, are, alas, very frequently successful (for even the just man falls seven times a day. Proverbs xxiv.). For as he lay in wait for Christ, our Lord, Master, and Guide, and soon after His Baptism made a violent assault upon Him; so to the present day he spreads his crafty nets and pernicious snares in the Christian Church. Our Lord he first endeavoured to delude into doubting the Word of God, and questioning His Father's love, by pointing to the want, hunger, and bodily affliction, that God suffered Him to endure in the wilderness. But if Christians do not yield to this temptation, Satan attacks them on another point, and tries to induce them to place a foolhardy confidence (such as is not warranted by God's word) in their heavenly Father; just as he strove to persuade Christ to cast Himself down from the pinnacle of the Temple, seeing that God would surely protect Him. If this device does not succeed, the Evil One is not ashamed to try a third expedient: he promises us all the riches of this world, and the glory thereof, if we will forsake God, become idolators, and worship Satan himself - a proposal which he actually had the hardihood to make to Christ. These Satanic machinations God, in His inscrutable wisdom, permits, in order that men may thereby be exercised in faith, hope, patience, and true prayer, and prepared for the agony of death which the old man will one day have to undergo - that thus they may gain a final victory over their hereditary foe. This victory they will gain if they are taught by the grace of God how to encounter the Devil's deceitful and crafty wiles.

For since, as St. Paul says, we wrestle not with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with the spiritual forces of wickedness in the heavenly places; we cannot successfully oppose our own strength to their spiritual assaults, but we must, after the example of our Standard-bearer, Jesus Christ, arm ourselves against our spiritual foes with spiritual weapons, such as the Word of God, and the sword of the Spirit. We must take from the armoury of the Holy Spirit the breast-plate of righteousness, and have our loins girt with truth, our feet shod with the preparedness of the Gospel of peace; and we must cover ourselves with the great shield of faith, with which we shall be able to quench all the fiery darts of the wicked one: for faith in Jesus Christ is a most strong shield which no weapon of the Evil Demon has power to pierce.

Again, we saw that in our chemical operation the regulation of the fire, and a most patient and careful tempering of its heat, was of the greatest importance for the proper digestion of the substance. We also spoke of the "fire of the Sages" as being one of the chief agents in our chemical process, and said that it was an essential, preternatural, and Divine fire, that it lay hid in our substance, and that it was stirred into action by the influence and aid of the outward

material fire. In like manner, the true Word of God, or the Spirit of God, whom Jeremiah compares to a fire, lies hid in our hearts, having been planted in our souls by Nature, and only defaced and obscured by the fall. This spirit must be aided, roused into action, and fanned into a bright flame, by another outward fire, viz., the daily fire of godliness, the exercise of all the Christian virtues in good days and in evil, and the study of the pure Divine Word, if, indeed, the internal light of grace, or the Spirit of God, is to work in us, instead of being extinguished. For as an earthly craftsman polishes iron, which in itself is cold, till it is heated by continual friction, and as a lamp must go out if it is not constantly fed with oil; so the inward fire of man, unless it is assiduously kept up, gradually begins to burn low, and is at length completely extinguished. Therefore it is indispensable for a Christian diligently to hear, carefully to study, and faithfully to practice the Word of God.

Again, what we said of spiritual sight, viz., that it must take place not with the outward eyes of the body, but with the inward eye of the soul, is equally applicable to spiritual hearing. I speak of listening, not to the outward speech of men, or to the Pharisaic leaven of the new Scribes, which nowadays, alas, is substituted for the sincere and unadulterated Word of God, but to the Voice of God Himself. I speak of the thrice refined Word of God (Psalm cxix.), which proceeds out of the mouth of God, and is declared by His Holy Spirit - which is not, as these false teachers presumptuously assert, a vain arid empty sound, but the Spirit, the life, and the saving power of God to all that believe. Of it the Royal Seer David speaks as follows: "I will hear what the Lord shall say unto me." Of this inward and Divine hearing of the Word of God, as from a kind of fountainhead, good and living faith, which works by love, takes its source. For it is, as St. Paul says (Romans x.): "Faith comes by hearing, and hearing by the Word of God."

Now if the Word is pure and undefiled, the hearing, too, may be pure and undefiled, and the faith which comes of such hearing will also be true, and show itself by love and humble obedience to the will of God in prayer, praise, and thanksgiving. It will also find expression in all good work towards our neighbour. To the exercise of this love Christ exhorts us in His long valedictory discourse (John xiii.), and leaves it with us as His farewell saying: "This is my commandment that ye love each other, even as I also loved you." "If any one say, I know God, and love not his brother, he is a liar, and the truth is not in him. But he who keeps the Word of God, in him the love of God is perfected" (I. John, ii.). And again (I. John, iv.): "God is love, and he that abides in love abides in God, and God in him." From these passages we learn that love is the bond of perfection by which we are united to Christ, and by which we are in Him, He in His Father, and His Father in Him. "If any one," says Christ, "will keep my word, this is he that loves me, and I will love him, and we will come to him and take up our abode with him." Again: "If ye keep my commandments, ye shall abide in my love." But this our love to God must also find expression towards our neighbour. For "if any one love not his brother whom he has seen, how can he love God, whom he has not seen? And this commandment we have of Him, that he that loves God love his brother also." The nature of this love is described by St. Paul (I. Corinthians xiii.) in the following words: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, and never fails." Hence it appears that there is no true love which does not show itself in works of kindness towards our fellow men; and hence also it appears that the good works which are acceptable to God cannot precede faith, but are its outgrowth and precious fruit; works do not make faith good and acceptable, but it is faith that gives their real value to works - for we are justified and obtain eternal life by faith alone. And if a regenerate man bear himself thus lovingly and humbly in all his life, he will never lack fruit in due season. For such a man is placed by God in the furnace of affliction, and (like the hermetic compound) is purged with the fire of suffering until the old Adam is dead, and there arises a new man created after God in righteousness and true holiness, as St. Paul says (Romans vi.): "We are buried with Christ by baptism into death, that like as Christ was raised up from the dead, even so we also should walk in newness of life." When this has been accomplished, and a man is no longer under the dominion of sin, then there begins in him something analogous to the solution of the gold added to the substance of our chemical process. The old nature is destroyed, dissolved, decomposed, and, in a longer or shorter period of time, transmuted into something else. Such a man is so well digested and melted in the fire of affliction that he despairs of his own strength and looks for help and comfort to the mercy of God alone. In this furnace of the Cross, a man, like earthly gold, attains to the true black Raven's Head, i.e., loses all beauty and reputation in the eyes of the world; and that not only during forty days and nights, or forty years, but often during his whole life, which is thus often more full of sorrow and suffering than of comfort and joy. And, through this spiritual dying, his soul is taken from him, and lifted up on high; while his body is still upon earth, his spirit and heart are already in his eternal Fatherland; and all his actions have a heavenly source, and seem no longer to belong to this earth. For he lives no longer according to the flesh, but according to the Spirit, not in the unfruitful works of darkness, but in the light and in the day - in works that stand the test of fire. This separation of body and soul is brought about by a spiritual dying. For as the dissolution of body and soul is performed in the regenerated gold, where body and soul are separated from one another, and yet remain close together in the same phial, the soul daily refreshing the body from above, and preserving it from final destruction, until a set time: so the

decaying and half-dead bodily part of man is not entirely deserted by its soul in the furnace of the Cross, but is refreshed by the spirit from above with heavenly dew; and fed and preserved with Divine nectar. (For our temporal death, which is the wages of sin, is not a real death, but only a natural and gentle severing of body and soul). The indissoluble union and conjunction of the Spirit of God, and the soul of the Christian, are a real and abiding fact. And here again we have an analogy to the (sevenfold) ascending and descending of the soul in the chemical process. For the tribulations and temporal sufferings of God's people have now lasted six thousand years; but during this whole time, men have again and again been refreshed, comforted, and strengthened by the Spirit of God - and so it is now, and ever will be, until the great universal Sabbath and rest-day of the seventh millennium. Then this occasional spiritual refreshing will cease, and everlasting joy will reign, since God will be all in all.

While the digestion of the dead spiritual body in man goes forward, there may be seen (as in the chemical process) many variegated colours and signs, i.e., all manner of sufferings, afflictions, and tribulations, including the ceaseless assaults of the Devil, the world, and the flesh. But all these signs are of good omen, since they show that such a man will at length reach the desired goal. For Scripture tells us that all that are to obtain the eternal beatitude of Christ must be persecuted in this world, and we must enter into the kingdom of heaven through much tribulation and anguish. This truth is well expressed in the following words of St. Augustine: "Marvel not, brother, if after becoming a Christian you are assailed by many troubles. For Christ is our Head, and, as His members, we must follow and imitate, not only Him, but His life and sufferings. The life of Christ was closely beset with all manner of tribulations, poverty, insult, mockery, scorn, sorrow, and acute bodily suffering; and it is clear that if you would obtain the life of Christ, you must, like Him, become perfect through suffering. For without these afflictions and tribulations we cannot come to God. A man who would enter Paradise must go through fire and water, whether he be Peter, to whom the keys of heaven were entrusted, or Paul, a chosen vessel of God, or John, to whom all the secrets of God were revealed. Every brother must enter the kingdom of heaven through much tribulation."

It should further be observed that the Antimony of the Sages with which the gold must be refined before being added to the Elixir, or royal chemical substance (or before undergoing a sudatory bath with ancient grey-headed Saturn) is expressed by the sign [circle with cross at the top]. In the same way, a ball with a cross upon it is put into the hands of the Lord of the Holy Roman Empire, whereby it is indicated that he, too, must experience, and be tried by the tribulations of this world, before he can be peacefully seated upon his throne. To all this we may find an analogy in the aforesaid School of the Cross, and the tribulations and persecutions through which all Christians must pass, and the struggle which they must wage with grey-headed Saturn, that is to say, the old Adam and Satan, before they can enter into everlasting joy and rest.

Besides the aforesaid sorrows and afflictions, there are also in this world certain signs and marvels, and great mundane revolutions, which we must diligently consider and perpend. We must first hear of wars, and rumours of wars, various sects, plagues, and famines; for all these things are the true forerunners and heralds of our redemption. Then must come the general resurrection of the dead, by which those who obtain the victory through the Blood of the Lamb (for this second regeneration is begun and rendered possible by their first regeneration in this life) pass into a new and unending life through the final indissoluble union of their bodies, souls, and spirits. For by the power and effectual working of Christ, our almighty heavenly King (to whom we are joined in a supernatural manner by faith), we shall be endued with pure spiritual health, strength, glory, and excellence. This marvellous union of body, soul, and spirit, this Divine glorification and exaltation of the elect, is a consideration fraught with reverential and unspeakable awe (like the sight of the final chemical transformation); it is a sight at which the very angels will stand rapt in inexpressible wonder; and then they will see us pass into the heavens to reign with Christ, and with them, and the ministering spirits, in everlasting glory, and joy unspeakable, world without end.

To conclude - as, in our chemico-philosophical process, it was possible and necessary to correct at once any defect or irregularity, since otherwise the whole compound would be corrupted and rendered useless; so, in the Christian life, every fault must at once be carefully corrected, and put away, lest it afford a loophole for Satan, the world, and the flesh, to creep in again, and to cause in us, so to speak, a pernicious sublimation, or a premature redness (corresponding to the first and second chemical defects), or to make us despair of God's mercy when we consider our many grievous sins, or to stir up in us a spirit of murmuring against the great furnace heat of God's discipline (which two latter failings correspond to the third and fourth chemical defects). If any of these unfortunate accidents happen to our souls, they must be dissolved again (after the analogy of the chemical compound), by repentance, by the solutory key of holy Absolution, and thus, as often as is required, be purged of sin and post-baptismal defilement by Absolution, as well as by the pure heavenly milk of the Lord's Supper; which is the sweat of the heavenly Lamb, and water and blood, the fountain of life - which (like the mercurial water of the chemical process) is, to the unworthy and wicked, the most deadly poison, but food, drink, and a source of strength to the repentant believer. Thus he may still attain to what corresponds to the final coagulation and perfect chemical condensation, namely, to the heavenly perfection of eternal beatitude. These two most wholesome remedies for post-baptismal sin (viz,

Absolution and the Lord's Supper), God in his mercy has ordained, and entrusted to the keeping of His most Beloved Church, for the healing of repentant Christian men. Through her, we are either, by absolution, pronounced free from guilt, or, if we remain impenitent, and persist in our wicked course, we are, by excommunication, delivered over to Satan, that by the destruction of the flesh, our souls may be saved in the day of the Lord Jesus.

#### EPILOGUE.

Thus, gentle and well-wishing reader, I have briefly and simply set forth to you the perfect analogy which exists between our earthly and chemical and the true and heavenly Stone, Jesus Christ, whereby we may attain unto certain beatitude and perfection, not only in earthly but also in eternal life. I might have done so more grandly and copiously; but you must know that I am neither a theologian, nor, according to the modern fashion, an Aristotelico-theologian, but a simple and unsophisticated layman. For the knowledge which God has committed to me, I have obtained, not at any learned academy, but in the universal school of Nature, and by perusing the open book of God. For this reason I have expressed my thoughts simply, and not tricked them out in sesquipedalian words, as is the manner of professional theologians; nor do I pretend to have exhausted the subject; all that I have done is to throw out some hints for the guidance of those who wish to investigate it more carefully. In doing my best, I have also endeavoured to do my duty; for every lover of the truth is bound to praise God by revealing the knowledge entrusted to him. Besides all this, I desired to profess publicly my belief in the true Christian faith; since at the present time many devout and godly Christians are falsely represented and decried by lying slanderers as heretics. Let not the blasphemies and reckless judgment of the wicked world trouble the true Christian, against whom they are directed: for the Devil and his servants have at all times done to the followers of Christ what they did to Christ Himself. Therefore I will say no more on this subject, but I will leave it to be decided by the Judge of all the world.

As to the earthly Stone itself I must ask the reader to study diligently what has gone before in our treatise as to this subject. For as in an excellent poem a verse is sometimes repeated at least once, so on this point we are accustomed to do the same, because the reader ought not to direct his aims and thoughts to the earthly Philosophical Stone until he has attained a right knowledge of the Celestial Stone, and has prepared it, or, at least, has commenced with the utmost zeal the preparations of both together. For the earthly Stone is a gift from God, descending by the clemency of the Celestial Stone. I agree with all the Sages that it would be folly to attempt the study of so profound a mystery without a good previous knowledge of Nature and her properties. But I also say that it is not merely difficult, but quite impossible, to prepare the Philosopher's Stone without a true knowledge of Christ, the heavenly Corner Stone, in whom all Nature lives and moves, and has its being. This warning should be duly considered; and he who would not expose himself to the certainty of ignominious failure, should reflect that the mastery of any art requires persevering exercise, and that, before setting about this search after the Philosopher's Stone, he must prepare himself by careful and patient study. If any neglect this warning, his failure will be the result of his own ignorance and mental immaturity.

But I wonder still more that there are to be found some men, who not only study this Art, but even try to practice it, and yet do not quite know whether it proceeds by natural and legitimate magic, or whether it is not after all a necromantic, or black art, which is exercised by the illegitimate aid of the powers of hell. No, my good friend. The Devil, wicked angels, and wicked men, have no power but that which God suffers them to possess - and with our present glorious Art they positively have nothing whatever to do. It is entirely in the hand of God, who imparts it to whom He will, and takes it away from whom He will; and He does not suffer any votaries of pleasure, or evil spirits, to partake of it. He gives it only to the pure, true, and humble of heart. This excellence is neither known, nor understood, by the majority of the present generation; and when the sound of it strikes upon their ears, and they do not comprehend it, they straightway call it foolishness. On account of this their blindness, that spirit will always be hidden from their minds, and will at length be entirely taken away from them.

Let me, however, be permitted to impress one thing on the minds of my pious and devout readers. In so far as a man orders his life, soul, heart, and actions aright in the sight of God, in so far will he perceive that he is making good progress in the discovery, preparation, and use of the Stone. This assertion is the result of my own personal experience during many years, and it embodies my deliberate conviction. Therefore, the best preparation for this study is, in my judgment, a diligent amendment of heart and life.

I am aware that I here lay myself open to the objection that it is possible to enumerate several men who actually possessed this Stone, or Tincture, and with it transmuted base metals into gold and silver; and who yet were not good men, but vain, profligate, and without knowledge of God. To this objection, I answer that from whencesoever these men may have obtained the Tincture, I certainly never will believe that they prepared it - i.e., the true and right Tincture - themselves. The tragic end of many of these men, and the headlong destruction brought upon them by their Tincture, prove but too clearly the truth of what I say. Moreover, all that call themselves alchemists are not therefore necessarily true possessors of the Stone. For, as in other branches of knowledge, there are found many

different schools and sects, so all that are in search of this precious Tincture are called alchemists, without necessarily deserving the name.

In this tract I have spoken of true, natural, and scientific alchemy, which teaches us to distinguish the evil and impure from the good and pure, and thus, to aid the weakness, and correct the corruption, of Nature. We help the metals to arrive at maturity, just as a gardener may assist fruit, which by some accident is prevented from ripening, or as a seed or grain of corn may easily be multiplied by being sown in the ground. Of pseudo-alchemy I neither pretend, nor care, to know anything, because I perceive that the ways of its teachers are crooked, and that they promise mountains of gold, without being able to redeem the least part of their pledge; I also see that those who follow them incur great expense, ceaseless toil, and are often ruined in body and soul. Therefore, if you encounter alchemists of this description, who speak boastfully of their Art, and offer to teach it you for money, I warn you to be on your guard against them. For with such men there is mostly a serpent lurking in the grass (Micah ii.). I think I may confidently assert that the cost of preparing the Tincture (apart from your own daily maintenance, and the fuel required) does not exceed three florins. For the Matter, as has already been said, is for most part, very common, and may be everywhere obtained in abundance; and the labour is easy and simple. In brief, the whole design can present no difficulty whatever to those whom God has chosen for this purpose, i.e., to those who love Him ; but to the wicked it is beset with insuperable impediments. In conclusion, let me tell you that if God in His gracious mercy should vouchsafe to reveal to you this open secret, it will then become your sacred duty to use it well, and to conceal your knowledge from the unworthy, to put a seal upon your lips, and to preserve unbroken silence about it. If you neglect this well-meant warning, you may bring upon yourself the anger of God, and persecutions of wicked men, and be justly punished with temporal and eternal ruin.

"If any one seek riches by means of this sacred Art, let him be devout, and simple-hearted, silent and wise. He who strives not after these virtues, will receive the opposite of that which he desires: he will be poor, needy, naked and wretched."

All this, beloved Reader, I desired to enjoin upon you as a farewell admonition. I devoutly hope that God has opened your eyes, and that you have completely apprehended my meaning. To explain the matter more clearly and openly than I have done, I am forbidden by my vow. I can only ask you once more to peruse this treatise carefully, and to ask God to enlighten your understanding.

## The Waterstone of the Wise - Appendix

[Back to Waterstone of the Wise page.](#)

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### APPENDIX.

If, after obtaining this knowledge, you give way to pride or avarice (under the pretext of economy and prudence), and thus gradually turn away from God, the secret will most certainly fade out of your mind in a manner which you do not understand. This has actually happened to many who would not be warned.

### RECAPITULATORY LINES.

"If you will follow my teaching, and if you are a devout Christian man, you may take the substance which I have before indicated, and, by following the directions I have given, you may possess all the riches of the whole world." To this end - if you are worthy - may God in His mercy vouchsafe you His blessing. This prayer I offer up for you from the bottom of my heart.

### PRAYER

Almighty, everlasting God, Father of heavenly light, from Whom proceed all good and perfect gifts: we pray Thee, of Thine infinite mercy, to reveal to us Thine eternal wisdom, which is evermore about Thy throne, and by which all things were created and made, and are still governed and preserved: send it down to us from heaven, and from the throne of Thy glory, that it may be with us, and work with us, seeing that it is the teacher of all heavenly and secret arts, and knows and understands all things. Let it accompany us in all our works, that by Thy Spirit we may attain a true understanding and certain knowledge of this Blessed Art, and of the marvellous Stone of the Sages, which Thou art wont to reveal only to Thine elect, and hast concealed from the world. And so further us with Thy wisdom, that we may begin, continue, and complete this work without any error, and enjoy its fruits for ever with great joy - through the Heavenly and Eternal Foundation and Corner Stone, Jesus Christ, Who with Thee and the Holy Spirit liveth and reigneth, ever One God, world without end. Amen.

"And the Lord gave unto Israel all the land which He sware to give unto their fathers; and there failed not aught of

any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Joshua xxi, 43-44.)  
 "Ascribe the Glory unto God Alone!" (Deuteronomy xxxii, 3.)  
 AMEN.

EPIGRAM.

"It is an easy matter to prepare gold in the furnace out of metals: at times there is found a man to whom the secret is revealed. Why is not every alchemist rich? The reason is that one thing is wanting which many seek with anxious care. Common gold is not fixed, and, when brought to the test of fire, quickly disappears and perishes. But he who knows the tired gold, which at all times remains the same, and from which nothing is lost, he is the possessor of the true Art, and may be called a good and practical Sage and Chemist."



ANOTHER EPIGRAM.

Theology without alchemy is like a noble body without its right hand. This is graphically shewn and exhibited in the picture before us. First look at the helmet and the two wings, which signify the love of the Art. They bear us onward to Sophia (Wisdom), who is bright like Phoebus. Her body is naked because she is ardently loved. She is loved because she has at her disposal the riches of the whole world. He that gazes upon her beautiful form cannot refrain himself from loving her, goddess as she is. Although this love is, as it were, hidden, yet it is constant; and that is indicated by the mask. Her heart is sincere, her words are modest, righteousness upholds her steps, she is free from malice and guile. Her valiant appearance shews that she is of an open mind. Yet she seems to be falling too: that is because the base world hates her, and with fierce truculence tries to cast her down to the ground. But evermore she bravely rises on high though ambition moves her not. She is beloved by God and man. Though mockery is to her for a garment, as is shewn by the noisy cymbals, yet she cares nothing for it, but cleaves all the more faithfully to wisdom; to it she lifts her eyes, to it she directs her steps. For she knows that it is the only true salvation, and therefore she occupies herself with it by day and by night. She is not anxious for worldly praise, nor does she heed the hatred and injustice of men, or care for their opinion too little or too much. Much suffering and tribulation are inflicted upon her by this wicked world, yet she bears it with a valiant heart and holds it in disdain. For she possesses the treasure which gives her all that she desires, and avarice dwells not in her thoughts. That in which the

world delights, she accounts as the dirt beneath her feet, since fortune is a wheel, and its revolutions are swift. Therefore she delights to tread the path of thorns, until, leaving the world, she finds rest in the tomb. Then her righteous soul will soar aloft to heaven, and for a just reward there shall be given unto her a diadem of stars. After her death, her praise and glory shall wax bright in the world, like unto the glorious splendour of the sun ; nor will it ever pale, but become more intense as the years advance, and her name shall shine like a bright star for evermore.

UNTO GOD ALONE BE THE GLORY.

AMEN.

# The Golden Tract

This is included in the *Musaeum Hermeticum* of 1625, Frankfurt, 1620.

[Back to Musaeum hermeticum texts.](#)

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## The Golden Tract Concerning The Philosopher's Stone.

### The Author's Preface to the Art-loving Reader.

Worthy reader, and true enquirer into the secrets of nature, marvel not that in the old age of this world, when it seems to have one foot already in the grave, I have determined to write this tract, although all libraries are already full of books on this subject -- of which, however, the greater part are false, and wear merely the rouge and powder of philosophy. I have written it not for my own pleasure, but for your advantage, that, by pointing to the foundation of truth, I might lead you back from the pathless wilderness into the right way -- which is certainly for your own interest. As far as I am concerned, I have long known all that I seek to know in regard to this matter, and have no need of many books, seeing that during the last twenty-two years I have read and re-read all the works that fell into my hands -- including numerous manuscripts, as well as many printed volumes.

In this my tract you will find the subject set forth, and the true solution given, not only theoretically, but also from a practical and allegorical point of view, with a clearness and lucidity such as I believe to be almost unparalleled in any previous philosophical treatise. In quoting, I have always been careful to give the exact reference, so that you may look out the passage for yourself, and by diligently considering it, sharpen your understanding. I could more easily have composed this treatise, and made myself known to the Brethren of the Golden Cross, if I had left out those references; but for your sake I decided otherwise. Do not wonder that I conceal my name, and refuse to appear to you face to face. I have come forward, not for the sake of any paltry glory, or of worldly praise, but to do you good. Moreover, my teachers, even the true philosophers, advised me not thus to risk my life for the sake of obtaining a high place in the world's esteem, to expose myself to greedy robbers or to give occasion for many crimes by the prostitution of this profound secret. No doubt the gentle reader has learned by the works of Sendivogius that whenever he shewed himself openly to the powerful, he went in constant fear of his life. Experience teaches that many philosophers who gave no thought to their personal safety, have been killed and deprived of their tincture by greedy and powerful robbers; and it stands to reason that any one going about with a great treasure in his hand, must fall a prey to brigands. Sendivogius concealed his name by an anagram. Thus also a short time ago another philosopher and Brother of the Golden Cross, whose real name has long been familiar to me, concealed it beneath an anagram, and made himself known to his friends by an enigmatical designation. Why then should I place myself at the mercy of this impure world? Permit me rather, dear friend, to follow the example of the sages, and leave the rest to the thrice good and great God, who will make my true self known to you in good time, if it be for the glory of His name, and for your and my good. Do not be eager to enquire after my name. For even if you should get to know it, or become personally acquainted with me, you would have to rest satisfied with the contents of this tract. For I have solemnly promised two philosophers- Bernard, Count of Trevisan, and Neigens -- that I will not betray to any one more than has been revealed in this book. Neither be anxious to ask whether I actually possess this precious treasure. Ask rather whether I have seen how the world was created; whether I am acquainted with the nature of the Egyptian darkness; what is the cause of the rainbow; what will be the appearance of the glorified bodies at the general resurrection; what is the most indelible colour. Of you that rightly understand this little book, I will enquire whether you have seen that great salt sea, without any corrosion, raise a sufficiency of the moisture of all nature to the summits of the highest mountains. Tell me where there is sulphur out of sulphur, and mercury out of mercury -- or where sulphur springs from mercury, and again mercury from sulphur. When was there placed before your eyes the



idea of most fervent love, the male and the female embracing each other so closely that they could no more be torn asunder, but through unsearchable love became one? If you understand what I am alluding to, and have performed the experiment with your own hands, and seen it with your own eyes, I welcome you as fellow partakers of the mystery, and have no dearer wish than to enjoy your familiar intercourse -- for which reason I have also sent forth into the world this little tract.

If any one complain of the difficulty of our Art, let him know that in itself it is perfectly simple, and can present no obstacle to those who love God, and are held worthy by Him of this knowledge. If any one blame me for setting forth the truths of this Art too plainly and clearly, so as to render it possible for any one to gain a knowledge thereof, I answer that I have indeed explained them with sufficient lucidity for those who are worthy and foreordained of God, but that the unworthy can derive no profit from them. To some foolish and shallow persons I have several times expounded this Art in the simplest manner, and even word for word, but they despised it only, and would not believe me that there is exhibited in our work a twofold resurrection of the dead. Our Art, its theory as well as its practice, is altogether a gift of God, Who gives it when and to whom He elects: it is not of him that wills, or of him that runs, but simply through the mercy of God. Though I had diligently studied this Art for 17 or 18 years, yet I had, after all, to wait for God's own time, and accept it as a free gift. No one need doubt the truth or certainty of this Art. It is as true and certain, and as surely ordained by God in nature, as it is that the sun shines at noontide, and the moon shews her soft splendour at night. But I must conclude this preface, and gird myself for writing the tract itself. But ye, beloved Brethren of the Golden Cross, who are about to learn how to enjoy and use this most precious gift of God in secret, do not remain unknown to me, and if ye know me not, be sure that the faithful will be approved and their faith become known through the Cross, while security and pleasure overshadow it. God be with us, Amen!

### **The Golden Tract Concerning The Stone Of The Philosophers.**

ANCIENT as well as modern philosophers, most beloved reader, and devoted seeker after true wisdom, when through the grace of God they had reached the goal of their desires, have endeavoured to make their discovery known to their fellow inquirers in all parts of the world -- not only because they wished to inform them that the thrice great and good God had enlightened their minds, blessed the labours of their hands, and shewn to them the greatest and most profound secret of earthly wisdom (for which benefit all praise, honour, and glory are justly due to Him) -- but also that they might afford assistance to beginners in the Art, by which, with God's permission, they too might attain to the knowledge of this most holy mystery. Such men there have been in all countries. Amongst the Egyptians Hermes Trismegistus holds the highest place; then come Chaldaeans, Greeks, Arabs, Italians, Gauls, Englishmen, Dutchmen, Spaniards, Germans, Poles, Hungarians, Hebrews, and many others. Though the aforementioned Sages wrote at different times, and in different languages, yet their works exhibit so marvellous an agreement, that any true philosopher may easily see that all their hearts had been gladdened by God in the discovery of this stone, and that they all had performed this work with their own hands. Now, as the truth of their views is perceived by their agreement, so the disagreement of certain others marks them as false philosophers. For, not knowing the foundation of this glorious Art, and making up fanciful theories out of their own heads, they exhibit their ignorance to all.

The aforesaid agreement exists in regard to the Matter, its solution, its weight, and the regulation and increase of the fire.

As concerns the Matter, it is one, and contains within itself all that is needed. Out of it the artist prepares whatever he wants. Its "Birth is in the sand," as the philosopher Anastratus says in "The Crowd": "Nothing is more precious than the red sand of the sea; it is the distilled moisture of the Moon joined to the light of the Sun, and congealed." That only this one substance is required is attested by Agadmon in the same book. He says: "Know that unless you take my body [sulphur] without the spirit [mercury] ye will not obtain what ye desire. Cease to think of many things. Nature is satisfied with one thing, and he who does not know it is lost."

In the same way Arnold, of Villa Nova, writes in his "Flower of Flowers"; "Our stone is made out of one thing, and with one thing." To the same effect he says to the King of Naples: "All that is in our stone is essential to it, nor Does it need any foreign ingredient. Its nature is one, and it is one thing." And Rosinus says: "Know that the object of your desire is one thing, out of which all things are made." Liliun: "You have need only of one thing, which at any stage of our experiment can be changed into another nature." So Geber says in his "Summary": "Our stone is one, one medicine, to which we add nothing, from which we take nothing away, only removing that which is superfluous." Again, Scites in "The Crowd" says: The essence of this Art is in like manner a certain one thing which is stronger and more exalted than all other things, and is called the most powerful acid, because it changes gold into a clear spirit, without which there is neither whiteness, nor blackness, nor redness. When the spirit is joined to the body it becomes one with it; and yet again becomes a spirit, and is saturated with the spiritual and unchangeable

tincture, and thus again by combination receives a bodily tincture which cannot be annihilated. If you place the body without the acid over the fire, it will be burnt and destroyed." From these words of Scites the reader might conclude, that not one but two things, namely a body and an acid (as he calls it) are required, and that a liquid must be combined with a dry thing lest the dry thing should be consumed by the fire, in order that by the moist thing it may be preserved from such combustion. To such a conclusion, if rightly accepted, I gladly subscribe. But from the above mentioned philosophical dicta (however obscurely worded they may be) it is clearer than day that the substance of our Blessed Stone is one (although different sages call it by different names), and that Nature has made it ready to the hand of the adept, having willed this one thing, and no other thing in all the world, to be the material of the Stone. This Matter lies before the eyes of all; everybody sees it, touches it, loves it, but knows it not. It is glorious and vile, precious and of small account, and is found everywhere. Theophrastus Paracelsus, in his book concerning "The Tincture of Physical Things," calls it the Red Lion, which is named by many, but known by few. Hermes, in the first chapter of his Treatise, calls it "Quick Silver coagulated in its innermost chambers." In the "Rosary of the Philosophers" it goes by the name of Salt. But, to be brief, our Matter has as many names as there are things in the world; that is why the foolish know it not. Foolish I call those who, without any previous knowledge of Nature and her properties, undertake to learn this Art, and come to it (as Arnold says) like the ass to the crib, not knowing for what they open their mouths. Hence it is well said by Geber, in the "Sum of Perfection": "He who has no elementary knowledge of Nature is far from a proper appreciation of this Art." And Rosarius says: "I advise no one to approach this Art unless he knows the principle and the regimen of Nature: if he be acquainted with these, little is wanting to him except one thing, nor need he put himself to a great expense, since the stone is one, the medicine is one, the vessel one, the rule one, the disposition one." Yet this one substance is so divided by the operation of Nature, and the skill of the Artist, that it is transmuted into our White Eagle, nor does the splendour of the sun illuminate more abundantly the spagyric matter with its beams; or, as Basilius Valentinus hath it, that, "thence is born a spirit white as snow, and another spirit red as blood, which two spirits are contained in a third hidden thing." Hence King Aros well says: "Our medicine is composed out of two things having one essence, namely, through the mercurial union of a solid and a liquid, a spiritual and a corporeal, a cold and a moist, a warm and a dry, and in no other way can it be made." And Richard the Englishman says: "The stone is one, the medicine one, which, however, according to the philosophers is called Rebis (Two-thing), being composed of two things, namely a body and spirit [red or white]. But over this many foolish persons have gone astray, explaining it in divers ways." Rebis is two things, and these two things are one thing, namely, water joined to a body, by which the body is dissolved into a spirit, that is, mineral water, out of which it was first made; and this body and spirit make up one mineral water, which is called Elixir, that is to say, ferment; for then water and spirit are one thing, of which is composed a tincture and medicine for purging all bodies. And thus, according to the philosophers, we have the nature of sulphur and mercury above ground, while underground they become gold and silver. Bernard, Count of Trevisan and the March, says: "Our work is performed by means of one root, and two crude mercurial substances, drawn and extracted from a mineral, pure and clear, being conjoined by the heat of friendship, as this matter requires, and carefully cooked until the two things become one thing," &c. Basilius Valentinus (Lib. Nat. et Supernat., c. 4) says: "I will make this known to thee in all truth for the love of God, that the root of philosophic sulphur, which is a heavenly spirit, is united in the same material with the root of the spiritual and supernatural mercury, and the principle of spiritual salt -- out of which is made the Stone, and not out of several things. That universal thing, the greatest treasure of earthly wisdom, is one thing, and the principles of three things are found in one, which has power to change all metals into one. The three things are the true spirit of mercury, and the soul of sulphur, united to spiritual salt, and dwelling in one body; they are dragon and eagle, king and lion, spirit and body, etc."

In this way our prepared material is also called male and female, active and passive. So Zimon says, in "The Crowd" : "Know that the secret of the work consists in male and female, i.e., an active and a passive principle. In lead is found the male, in orpiment the female. The male rejoices when the female is brought to it, and the female receives from the male a tinged seed, and is coloured thereby." And Diomedes says: "Join the male child of the 'red servant' to the fragrant spouse, and they will produce the object of our Art. But you must not introduce any foreign matter, neither dust, nor any other thing. The conception will then be perfect, and a true son will be born. Oh, how precious is the nature of the 'red servant,' without whom nothing can be effected !" Others call it quicksilver, or mercury, and sulphur, or fire, as Roger Bacon says, in the third chapter of his "Mirror" : "Out of sulphur and mercury are all metals, and nothing adheres to them, neither is joined to them, or transmutes them, but what is of them. And thus we must accept mercury and sulphur as the matter of the stone." So also Menabadus says: "He who joins quicksilver to the body of magnesia, and the woman to the man, extracts the secret essence by which bodies are coloured." Lullius in his "Codicil" says : "The property of our mercury is to be coagulated by its sulphur". And, in the Practice of his Testament: "The silver is a flowing moisture, floating above and preserving the whole from combustion."

Others use the names, body, spirit, and soul. Thus Arnold, in his "Flower of Flowers," says: "The Sages have affirmed that our Stone is composed of body, soul, and spirit, and they have spoken truly. For the imperfect part they have compared to a body, because it is weak. The water they have called spirit, and truly, because it is spirit. The ferment they have termed soul, because it gives life to the imperfect body (which before was dead), and makes its form more beautiful."

Again, he says: "A spirit is never joined to a body but by the interposition of a soul. For the soul is the medium between body and spirit, joining them together." Morienus says: "The soul quickly enters its own body -- but if you tried to join it to a foreign body, you would labour in vain." And Lilius says: "Body, soul, and spirit make up one thing, which has all in itself, and to which nothing is added."

But why should we mention and explain all the names by which our Matter is designated? We will be content with the foregoing, seeing that they are the most common and the most germane to our purpose. In the following pages, after endeavouring to find where our substance lies hid, and where it may be obtained, we will say some words about the mode of its dissolution, that being after all the principal object of our inquiry. And first, as concerns the search after our Matter, we should remember that in the beginning, when there was nothing but Himself, God, who is infinite in wisdom, created two classes of things, namely, those that are in heaven, and those that are under heaven. The heavenly things (about which we need not here speak at length) are the heavens themselves, and the dwellers in heaven. The things that are under the heavens were created out of four elements, and are commonly divided into three classes. Those that live and feel hold the first place, and are called animals. The second class are the plants, that grow out of the earth, but do not feel. The third class, that of the minerals, has its origin underground. These three classes include all that (beneath the moon) has been created out of the elements. They can never become more or less, and God has bound each thing to its own genus and species, so that it cannot change from one genus to another. If any one tried to make a man or a tree out of a stone, or a monkey or lead out of a plant, or an animal or a plant out of lead, he would be prevented from doing so by the eternal order of the Great King. If such a thing were possible, all classes of natural objects could be changed into one. But, because such a change would put an end to the world, the Ruler of the Universe does not permit it. Nay, what is more, He not only restricted everything to its own kind, but gave each created thing its own seed, by which it might be propagated after its own manner -- always remaining in its own class, and not overstepping the bounds of some other species. If any one wished to change a man into a horse, an apple into a lettuce, a diamond or any other jewel into gold, he would make an enormous mistake. For such an attempt would be against the nature of sublunar things. And as it was in the beginning so it shall be in the end, when the Almighty, who in the beginning said "Let it be," shall say "Let it perish." But among those things which have a common substance, seed, and elementary composition, it is not difficult to accomplish an amelioration and improvement, by the purification of their matter. So we may see a man of a clear and subtle mind attain to a higher degree of human excellence than others who are less gifted. This difference arises from the superior purity and subtlety of his spiritual substance, which again has its origin in a rectified and well constituted body. Thus also we see one horse excel the strength and speed of another; and it is the same with all kinds of living beings. A like rule holds good to an even greater degree in regard to plants and trees -- with trees, by transplanting, grafting, and kindred methods well familiar to gardeners; while as to other vegetable natures, we are taught by daily experience how plants and flowers of the same kind differ from each other in glory, in beauty, in fragrance, and savour. Of this cloves and tulips afford a striking instance. Into how many different species have these flowers been developed; and even these new developments are being made more beautiful from day to day, and it is universally admitted that never were there such fine and fragrant flowers before. What am I to say about metals which have a common substance, namely, quicksilver, digested and consolidated by the power of sulphur? Concerning this common substance, Richard the Englishman has the following words: "Nature has elaborated all kinds of fusible things by a natural process out of mercury, and the substance of its sulphur, because it is the property of quicksilver to be consolidated by steam, as by the heat of white and red sulphur which does not burn."

The same view is expressed by Arnold (pt. I., cp. ii.): "Quicksilver is the elementary form of all things -fusible; for all things fusible, when melted, are changed into it, and it mingles with them because it is of the same substance with them. Such bodies differ from quicksilver in their composition only so far as itself is or is not free from the foreign matter of impure sulphur." Similarly Rosinus (Ad Saratantam) says: "The substance of all metals in the heart of the earth is solidified and imperfect quicksilver; for by the quickening heat of sulphur different metals (according to the different varieties of sulphur) are generated in the earth; their original substance is one and the same, and is modified only by a greater or smaller external influence." Hence we see daily how busily Nature is occupied in bringing them to mortification and perfection. Now the perfection of metals, and the final intention of Nature in regard to them, is gold. For all metals shew that Nature has done something for them towards ultimate perfection, no metal is so base as not to contain a single grain of gold or silver Nature would always change quicksilver that has

within itself its own sulphur into gold, if she were not often hindered by some outward impediment, viz., impure, foetid, and combustible sulphur. In most cases gold is dug out pure, clear, free from dross, and unmixed with any other metals. But most frequently a large quantity of foreign sulphur mingles with the quicksilver, and thus prevents its perfect development; and, according to the variety of that sulphur, different kinds of metals are generated, as Aristotle says (4. Meteor.): "If the quicksilver be of a good substance but the sulphur impure and combustible, it changes the quicksilver into brass. If the quicksilver be stony, impure, and earthy, and the sulphur not pure, it becomes iron. Tin seems to have good and pure quicksilver; but the sulphur is bad and not well mixed. Lead has gross, bad, and ill-smelling quicksilver, and is thus not properly coagulated."

That retarding, combustible, and foetid sulphur is not the true fire that fashions metals; but quicksilver has its own sulphur in itself, which is sufficient for the purpose of fashioning it, as Bernard, Count of Trevisan, says: "Some believe that in the generation of metals, a sulphuric substance is introduced from without; but, on the contrary, it is clear that in the working of Nature sulphur is already enclosed in the mercury. Yet it has no power in it except through the moving heat, by which the said sulphur is changed, and with it two other qualities of the mercury. In this way, then, Nature generates by means of this sulphur the different kinds of metals in the veins of the earth, according to the diversity of degrees and alterations." For in metals, according to Arnold (pt. I., cp. iii.), "there is a two-fold superfluity: one that is enclosed in the innermost nature of the quicksilver, and got there at the first mingling of the metal; the other does not belong to the essence of it, is external to it, and corruptible. To remove the former is a difficult task; the latter may be removed without any difficulty. The combustible sulphur is taken away by being subjected to the action of fire, or is destroyed by foreign bodies; but the other, which is in the quicksilver, is preserved by it from combustion." But again, that inward sulphur which fashions the quicksilver belonging to it, and matures it towards perfection, is either pure or impure, combustible or incombustible. Impure sulphur hinders the digestion of the quicksilver, which cannot be transformed into gold until that which does not belong to it has been entirely separated from it; but the pure, incombustible, fixed sulphur remains with it, and then at length it passes either into gold or silver, according as the sulphur is either white or red. This internal sulphur is nothing but mature mercury, and the most advanced part of the quicksilver. and for this reason the quicksilver receives it so kindly, as being of its own essence, while it rejects the other which is foreign to it. So Richard the Englishman says, in his ninth chapter: "The more simple the sulphur is, the more readily does it combine with simple and pure mercury, and the more intimately they combine the more precious is the metal which is produced." But such sulphur, says Avicenna, "is not found on earth, except in so far as it exists in metallic bodies through the action of the sun and moon. In the sun it exists in a perfect state, because there it is better digested and decocted." According to Richard, in his twelfth chapter, the red sulphur of the philosophers exists in the sun on account of its greater digestion, and the white sulphur in the moon on account of its inferior digestion."

Since, then, the substance of the metals is one and common to all, and since this substance is (either at once, or after laying aside in course of time the foreign and evil sulphur of the baser metals by a process of gradual digestion) changed by the virtue of its own indwelling sulphur into GOLD. which is the goal of all the metals, and the true intention of Nature -- we are obliged to admit, and freely confess that in the mineral kingdom, as well as in the vegetable and animal kingdoms, Nature seeks and demands a gradual attainment of perfection, and a gradual approximation to the highest standard of purity and excellence.

I thought it would be best, O friendly searcher of Nature, to discuss the matter more in detail, in order that you might the more readily know and make use of the substance of our Stone! For if you attempted to produce our Stone out of an animal substance you would fail, because the two things belong to different natural orders. For the Stone is a mineral, but you would be trying to fashion it out of an animal substance. "But nothing," says our Richard, in his first chapter, "can be got out of a thing which is not in it. Therefore every species, every genus, every natural order, is naturally developed within its own limits, bearing fruit after its own kind, and not within some other essentially different order: everything in which seed is sown must correspond to its own seed." And Basil. Valentinus says: "Consider and know, my friend, that you must not select an animal soul for this your purpose. For flesh and blood were given by the Creator to animals, and are proper to animals, and from them animals are formed and brought forth." For this reason I wonder at those who wish to be regarded as great adepts, and yet look for the substance of the stone in female menstruums, the seminal fluid, eggs, hairs, urine, and similar things, and are not ashamed to fill so many volumes with their vain and worthless recipes, and to deceive the ignorant with such foolish, futile, and useless speculations. Roger, in his "Mirror" (cp. iii.), expresses his amazement at the folly of these men when he exclaims: "How strange that any sane person should look for what he wants in the animal and vegetable worlds, which have nothing whatever to do with the object of his search, while the mineral world is quite as ready to his hand. It is incredible that any philosopher should establish his art on such a remote foundation, except indeed by way of allegory." "For our Stone (says Basil) is not made of combustible things. Verily that Stone and the matter thereof are safe from all such violence, therefore cease to seek it in the animal kingdom; for Nature herself could not

find it there." Again, whoever hopes to find it in the vegetable world, as, for instance, in trees, herbs, flowers, is quite as much mistaken as he who would change an animal into a stone. Plants and trees, with all that they produce, may be consumed by fire, and leave nothing behind but the dust out of which they are made, and the salt which at the first creation of their species they received from Nature. Let no one be misled by the confident assertions of those who pretend that they can produce the Philosopher's Stone out of wheat, or out of wine. These persons fancy they understand the meaning of a certain passage in the writings of Raymond Lullius, but they exhibit the depth of their folly by the assumption of profound wisdom, and thus only deceive themselves and others. I do not deny that some excellent solvents, indispensable both to the physician and to the chemist, are obtained from these sources; but I do most positively deny that the Philosopher's Stone can be prepared, or its seed elicited, from them, since the Creator has ordained that nothing should overstep the bounds of the natural order to which it was originally assigned. Hence every true disciple of wisdom may gather that the substance of the Stone is to be obtained neither in the animal nor in the vegetable world, seeing that both are combustible. We must therefore look for it among incombustible things, that is to say, in the mineral world, and thence only can we prepare it. Since, then, the Stone of the Wise is mineral, and there are different kinds of minerals, as stones (including clay and the different varieties of earth), salts, general minerals, and metals, we must further ask, in which of all these it is contained. We may at once eliminate stones, because they contain no fusible mercury and cannot be melted, dissolved, or divided into their component parts on account of the large quantity of foreign sulphur and earthly substance which cleave to them. Nor will the wise investigator of Nature's secrets expect to find the substance of the Blessed Stone in salts, alums, or similar minerals. In them he meets with a sharp, corroding, destructive spirit, but mercury and sulphur, as understood by philosophers, he would vainly look for. General minerals, like magnesia, bismuth, antimony, etc., can never under any circumstances become metals; how, then, can the substance of this Stone, which is the essential perfection of all metals and minerals, be obtained from them? Moreover, they have nothing in common with metals, but do burn corrode, and destroy them: -- how then can they be the means of their improvement?

Hear what Richard the Englishman has to say on this head (cp. x.) : "The lesser minerals cannot become metals -- First, because they were not generated out of the elementary substance of metals, which is quicksilver. But seeing that their generation differs from the generation of metals in form, and substance, and composition, they can never become metals, because things belonging to the same species have the same elementary substance, and spring from the same seed. But the lesser minerals are not generated from mercury, as we learn from Aristotle and Avicenna. If they were to become metals, they would have to change into the elementary substance of metals. And, since such a transformation is beyond the power of chemistry, they can never become metals; that is to say, they can never be the substance of the Stone. Second, since the lesser minerals cannot be come the elementary substance of metals, which is mercury, they can never reach the middle and the end of the same development, namely, metals and the tincture. But because the properties of the lesser minerals are foreign to those of the metals, although they may have some of the virtues of minerals, yet on the whole they are less excellent and are liable to be injured by fire. Therefore the nature of metals delights not in them, but repels them, while it receives that which is suited to it. For this reason they are foolish who bring in so many foreign speculations for the purpose of imposing upon their hearers; for the things they put forward are altogether unlike metals and can never receive nor impart their nature."

The student must not suffer himself to be misled by the language occasionally employed with regard to salts by the philosophers whom we have quoted, as, for instance, when it is said, in the mystic language of our Sages, "He who works without salt will never raise dead bodies"; or, again, when he reads in the book of Soliloquies, "He who works without salt draws a bow without a string." For you must know that these sayings refer to a very different kind of salt from the common mineral. This you may see from the following passage of the "Rosary of the Philosophers": "The salt of metals is the Philosopher's Stone; for our Stone is water congealed in gold and silver; it is hostile to fire and may be dissolved into the water of which it is composed after its kind." And that the "congealed water" of the Sages does not mean ordinary water may be gathered from the following words of Geber (lib. forn., cp. xix.): "Seek to resolve the sun and the moon into their dry water, which the vulgar call mercury." The Sages have also described their earth under the name of salt -- e.g., in the "Sounding of the Trumpet," where it is said: "That which is left at the bottom of the distilling vessel is our salt -- that is to say, our earth." And in the "Allegories of the Wise" one bursts forth into these words: "Mark well that those bodies which flow forth from our bodies are salts and alums." At times they call the medicine itself "Salt," as in the following passage of the "Scale" : "The virtue of the second water is to exalt earth into its own mineral salt, as though assimilating it by its own strength." And Arnold, in his work concerning the "Preservation of Youth," (lib. iii.) says: "This prepared salt has great virtue in preserving youth. The Sages have compared it to the natural heat of healthy youth. The Stone itself has sometimes been called by the wise the Animal Stone, sometimes the Mineral Secret, on account this similitude; sometimes the Everlasting Remedy, or the Water of Life. The whole preparation may be reduced to the purest drinking water, like other things that have the

same properties." From the aforesaid it clearly appears that we are forbidden both by the teaching of the Sages and by the nature of the thing to suppose that the Stone can be made out of the lesser minerals.

We should next enquire more carefully whether the matter of our Stone may be obtained from the intermediate minerals -- like bismuth, antimony, magnesia, and so on. They are certainly often mentioned in this connection by the Sages. Thus Senior says, in a certain passage: "If yellow orpiment has not the power of coagulating mercury our Magistry can never attain its goal." Thomas de Aquinas recommends us to take "our antimony or black earth," while Parmenides, in "The Crowd," says: "Take quicksilver and coagulate it in the body of magnesia, or corruptible sulphur." But in all such passages these terms are used metaphorically; it is not meant that the Great Stone can ever be made out of such substances. The orpiment and magnesia of the Sages are not the common minerals, but the substance which in other passages is called the Agent, the Lion, the King, Sulphur, and by many other names. They call it orpiment because it gives a deeper and more brilliant colouring to gold; magnesia because of the excellence and greatness of that which is gained from it; antimony, with Thomas Aquinas, on account of the brilliant blackness which it assumes after solution. As a matter of fact, when the Stone has assumed its ebony colour they are in the habit of comparing it to all black things.

But it may be said that some of these intermediate minerals are, as a matter of fact, composed of mercury and sulphur, and may become metals, e.g., magnesia unites with lead and tin, and antimony not only mingles with metals, but also produces a lead not very different from natural lead. Moreover, it is asserted that many persons of high and low degree have actually seen gold made of these minerals. It is further said that as these minerals are composed of mercury and sulphur (and can by chemical means be reduced to them), and are therefore of a common origin with the metals, the substance of the Stone may also be elicited from them. But, in the first place, we must draw a distinction between the various minerals of this class, namely those which contain mercury, and those which hardly ever contain it. Those that are full of mercury are of greater account, since, by means of our Medicine, their mercury may be transformed into gold and silver; and, their nature being partly metallic, they may well be called half metals. But the rest, which have no mercury, are of no use for our purpose. But forasmuch as, on account of the gross and combustible sulphur which is in them, even the first are very far indeed from the metallic goal, so they cannot be taken for the substance of our Stone, which should be pure and perfect mercury combined with pure, subtle, and incombustible sulphur. That they are most impure and deeply infected with the grossness of their sulphur, may be easily seen by the test of a chemical experiment. One of them (zinetum) might, by reason of its weight and brilliance, be taken at first sight for pure mercury by the careless; but when brought to the test of fire it is consumed with a smoke, like that of sulphur. Bismuth, on the other hand, is not even fusible by fire -- such is its earthy grossness and impurity. Antimony, again, can be purged by a chemical process, and reduced to a very white and beautiful regulus. As we gaze upon it in this purified state, it seems difficult to believe that it may not be transformed into something glorious. Hence it is natural that some self-conceited people should have supposed that the Stone may be prepared from it. But however much antimony is purged of its blackness, it still retains its grossness, hardness, and sulphuric properties; it can never become malleable (like the metals), and therefore, in spite of its numerous affinities, cannot be regarded as a metal. Moreover, it has gross and impure mercury; and its sulphur is combustible. Ye, then, who would be great philosophers and do deceive many with your voluminous writings, in which you put this mineral forward as the essence of the universal remedy -- I ask you again and again to reconsider your opinion, and to mark the saying of Arnold, that "it is foolish to seek in a thing that which it does not contain." He also says, in his Commentary on "The Crowd" : "The philosopher's stone is a pure substance." Again, Lullius in his "Last Testament," observes: "Our tincture is nothing but pure fire." There is an expression to the same effect in his "Vade Mecum" : "It is a subtle spirit which tinges bodies and cleanses them of their leprous infirmities." But this mineral (like all the rest, without a single exception) is so gross and impure that it can only be cleansed by the mediation of our tincture. Therefore, the substance of our Great Stone cannot be elicited from it, since (Richard, cp. I.) nothing can be obtained from a body which does not exist therein. What shall we say of vitriol, which misleads many by its wonderful qualities, especially as some part of it changes into copper, and itself has the power of transforming if on into copper? As a matter of fact, it is the elementary substance of copper, and when this mineral vapour (or aeriform mercury) finds in the mineral veins of the earth a place where its bitter, acid, salt, and venereal sulphur lies hid, it immediately amalgamates with it into a metal. But since the quantity of the aforesaid sulphur greatly exceeds that of the mercury, when the pure is separated from the impure, and the combustible from the incombustible by the segregating office of Nature, the mercury itself is changed into a greenish inferior substance. When common sulphur is added to copper, and the whole brought in contact with fire (for art can do by intense heat in a few moments what it takes the gentle heat of Nature a long time to accomplish) it corrodes the copper, and changes it into vitriol, and, in proportion to the quantity of the sulphur, the vitriol assumes a richer or fainter colour; whence it comes that some vitriol contains more copper and some less. In iron, too, there is gross sulphur; hence it is

corroded by vitriol which seeks its mercury (the mercury of iron being very like that of vitriol), and (the mercury being joined to the sulphur) the iron becomes pure copper.

It should be carefully noticed that the acid spirit of vitriol is generated from sulphur; for the smell of sulphur is perceived in the spirit of vitriol, and the spirit of sulphur, like the spirit of vitriol, has power to change into vitriol. Since, then, this corrosive sulphur is hid in vitriol, and since it contains so small a quantity of impure mercury, we may be sure that it cannot be the object of our search. In this we agree with Alphidius, who says: "Take heed, my son, and eschew dead bodies, and stones; in these things there is no true way of procedure, for their life preserves not, but destroys. Such are salts, orpiments, arsenic, magnesia, bismuth, tutty, and the like." And Arnold (Flos Flor.) says: "The reason of these mistakes is that the four spirits, viz., orpiment, salt of ammonia, mercury, and sulphur, are not the seed of perfect or imperfect metals (except, of course, mercury and sulphur by themselves)."

But from these last words of Arnold it might be inferred that common mercury and quicksilver are the substance of the stone, seeing that these are referred to the four spirits, and that sulphur is supposed to consolidate the mercury. But I answer, with Richard the Englishman, in his eleventh chapter, that it does not really do so. For every kind of common sulphur is repugnant to metals, as the Sage says: "Indeed you must know that sulphur comes forth out of the fatness of the earth, and is thickened in the minera by gentle heat; when it becomes hard it is called sulphur." Now there are two kinds of sulphur, the living and the combustible. Quick sulphur is the active principle of metals, and, when purged from all foreign matter, is the Matter of our Stone. But the common combustible variety is not the Matter of metals or of our Stone; rather, it is injurious to them. Common, combustible sulphur -- so we are told by Avicenna and Richard the Englishman -- has nothing to do with our art. However carefully prepared, it still disintegrates and destroys metals, because it has no affinity with them. When enclosed in metals, it retards their fusion. This is clearly seen in the case of iron, which contains hard, gross, and impure sulphur. When this sulphur is burned it is nothing but a dead, earthy, powdery substance. How then can it impart life to other things? For it has two principles of decay -- its inflammability and its earthy impurity. The sulphur of the Sages, on the other hand, is living fire; it is quick, and quickens and matures lifeless substances. Common sulphur, then, cannot be the substance of the Stone.

But what shall we infer concerning common mercury? The Sages tell us that the Matter of our Stone is a mercurial substance, and many of its qualities closely resemble those of vulgar mercury. For it is the elementary substance of all fusible minerals, as Arnold says (Ros., pt. I., Cp. ii.): "Since all fusible substances, when melted, are changed into it, and it mingles with them because of its common nature: they can differ from it only in so far as it contains impure foreign sulphur." And, again (cp. iv.): "Living mercury is clearly most perfect, and proved in all its operations, since it saves from combustion and promotes fusion. It is the red tincture, the sum of perfection, and quick as lightning; nor is it severed from that with which it has mingled so long as it exists. The same is full of affinity, cleaving faithfully, and is the medium by which tinctures are united, for it mingles most intimately with them, penetrating naturally into their inmost part, for it is of the same nature. We imitate Nature exactly, who in her minera hath no other matter whereon she works except a pure mercurial form. It is the only thing that overcomes fire, and is not overcome by it, but delights in its amicable warmth." Again, Bernard says "In this mercury is enclosed essential sulphur, which the fire cannot touch; and it accomplishes our object without any other substance than that of pure mercury." Seeing, then, that mercury has such excellent properties, it must surely be the substance of our Stone? True; but as there are two kinds of sulphur, so there are two kinds of mercury, the common mercury and the mercury of the Sages. Common mercury is gross and crude; nor does it stand the test of fire like our mercury, but is dissipated in the form of smoke, even by gentle heat. Hence the Sages have laid down this rule: "Our mercury is not the mercury of the vulgar herd." So Lullius says (Clav. cp. I.): "Common quicksilver, however carefully prepared, can never become the quicksilver of the Sages, for common quicksilver can only stand the test of fire by the aid of some other dry and more highly digested quicksilver." But most students of this art have spoken largely about the sublimation of common mercury, and have persisted in seeking the treasure of earthly wisdom where it cannot be found, because Nature has not placed it there. And, truly, the working even of common mercury is so wonderful that it has misled some who supposed themselves to be adepts in this art. The following is a case in point. I knew a man who succeeded in giving to his amalgam an orange colour, but he could not get it any nearer to the colour of gold. At last this clever chemist determined to increase the heat of the furnace, thinking that this would have the desired effect of more intimately combining the various ingredients. But alas! the alembic burst, the gold was hurled into the fire, and almost changed from its nature by the still volatile mercury. Hence it appears that the mercury (which is its body) so strongly affected the gold in its minutest particles as to reduce it to a tincture, although several colours were obtained by the action of the heat on the melted mass. If that good man had taken to heart Arnold's words in the "Flower of Flowers," he would never have made that experiment. For the said Arnold makes reference to those who adopt this method in the following terms: "They knew that mercury is the elementary principle of the metals, and that they are produced through its digestion by the heat of sulphur; they therefore sublimed mercury by itself,

then fixed and consolidated it, again melted it and did again coagulate it: but when they came to examine the alembic, they found no gold, etc." Therefore we cannot believe that common quicksilver is the substance of the Stone. At the same time I do not deny that it is indispensable both to the philosophical chymist and to the physician. We have carefully sought the substance of our stone in the animal and vegetable world, among stones, lesser, intermediate, and greater minerals, but in vain. We must now see whether we can find it in the metals, and if so, whether in all or only in some. It is a well-known fact (to which Roger bears witness, *Spec.*, cp. iii.), that all metals are generated out of sulphur and quicksilver, and that nothing will become one with them, or change them, but what originates in themselves; since a thing can be developed and improved only by that which belongs to its own nature (Richard, cp. i.).

I need not say that the Great Artist has ordained that throughout the whole of Nature things should generate and produce only that which is like them, so that, for instance, a horse can never be the offspring of a man. "As brute animals," says Basil Valentine, "cannot multiply after their kind by way of generation except by virtue of their common nature; so you cannot expect to obtain the Blessed Stone, but out of its own seed, out of which it was made from the beginning. Now to find the seed you should diligently consider for what purpose you require the Stone. You will at once see that it can be obtained only from the metallic root from which God has ordained that the metals themselves should be generated. Moreover, there is a great conformity between the generation of the metals and the Stone. For in both sulphur and quicksilver (containing that salt which is their quickening soul) are indispensably required; nor can any useful metal be generated until these three (making up the metallic substance) have been combined for in the composition of metals there must be nothing which has not been obtained from a metallic source." "No external thing says Draco, "which is not derived from these two [sulphur and mercury] has power to produce or transmute metals. On this account we must select a metallic substance for the production of the Stone." We must next briefly enquire whether it is to be found in imperfect metals. Many imagine that the substance of the white (tincture) may be elicited from tin or lead, and that of the red out of copper or iron, or both. This idea is doubtless owing to a misconception of the words of the Sages. For Geber (*lib. forn. cp., ix.*) says: "The mass for fermentation we generally gain from the imperfect [base] bodies." Therefore we lay it down as a general rule that the white paste may be extracted from Jupiter and Saturn, the red from Venus, Saturn, and Mars. And Basil. Valentinus says (*Lib. de phys. et hyperphys.*), that the tincture is prepared out of a conjunction of Mars and Venus. Again (*Triumph. Antimon.*), he uses these words: "After this tincture of the Sun and Moon comes the tincture of Venus and Mars which two make up the tincture of the Sun, when they have been thoroughly perfected and condensed. After these come the tinctures of Jupiter and of Saturn (for the coagulation of mercury) and at last the tincture of mercury itself." But the searcher of Nature must know that there can be no contradiction of opinion between Geber or Basil, for it is impossible that the true philosophers should ever lie, and so these words should be parabolically understood. For no perfection can be obtained from imperfect metals, either by themselves or mixed, nor can that which is itself imperfect bring other things to perfection. For the purest substance of mercury is required for our purpose, as is testified in the "Sounding of the Trumpet," and by Avicenna, Lullius, and almost all the Sages, who unanimously affirm that "the purest substance of mercury is selected by us for our work." Now this highly refined substance of mercury is not found in the base metals, since they are rendered so gross by their impure and unessential sulphur, that, like leprous bodies, they can never be thoroughly purged and cleansed, in which process is the essence of our artifice. Nor do they well stand the test of fire, which is one of the properties required in our Matter. Let us hear what Geber has to tell us (*Summa*, cp. ixiii.) concerning the impurity of imperfect metals, and the properties of perfect mercury: "Thus," he says, "we happen upon two most wonderful secrets. The one is that there exists a twofold cause for the destruction of every [imperfect] metal by fire: namely, (1), the combustible sulphur enclosed in their interior substance is kindled by fierce heat, and (unimpeded by any excellence in their mercury) annihilates, and converts into smoke their entire substance; (2), the outward flame is fed by them, penetrates into their interior, and dissolves them into smoke, even though they be very solid; (3), their interior is laid bare by calcination. Now when all these conditions of destruction are found together, bodies must needs be destroyed; if they are not found together, they are destroyed somewhat more slowly. The second secret is the excellence which quicksilver imparts to bodies. For quicksilver (no other condition of decay being present) does not permit itself to be separated into its elements, but proves its perfection by preserving its substance intact in the fire. Blessed be God who created it, and gave it such a substance and such properties as are not found in all Nature besides. This is that which overcomes fire, and delights in its amicable heat. "Here Geber clearly shews that the substance of our Stone cannot exist in imperfect metals; because things that are impure in themselves do not abide the fire which might purify them, while our mercury (on account of its purity) is not in the slightest degree injured by the fire. Thus we perceive that no one imperfect metal can contain the substance of our Stone. But neither is it to be found in a mixture of impure metals -- for by mixing they become less pure than they were before. Moreover we said above that the substance we required was one. This fact is clearly set forth by Halys (*lib. secret., cp. vi.*), when he says: "The Stone is One; nothing else



must be added to it: out of one substance the Sages obtain our remedy. Nothing else must mingle with the Stone itself, or with its substance." And Morienus says: "This Magistry grows from one original root, which branches out into several parts, and from which springs one thing." But if base metals cannot be the substance of the Stone, why do the Sages bid us employ them? I will tell you. When they speak of impure bodies, they do not mean copper, iron, lead, tin &c., but its own body, or its earth -- as Arnold (Flos Flor.) says "Mercury is united to earth, i.e., to an imperfect substance [or body]. "For though this "earth" is so perfect and pure that in these respects it would seem to attain the utmost possibility of Nature, yet in regard to the Stone it is still imperfect and impure. In this point art leaves Nature behind, since it accomplishes what Nature could not perform. That this earth before its plenary purgation and regeneration is imperfect, may be seen from the fact that it cannot yet accomplish more in the matter of tinging than Nature has given to it, while after its regeneration it is most powerful. Its grossness is clearly perceived in an actual experiment: for first it is black and looks like lead or antimony; then it is of a whitish colour, and is called Jupiter (or tin, or magnesia), and this also before it has attained true whiteness, but when it has passed the white stage it is called Mars and Venus; after that it becomes perfect and red. That Basil Valentinus agrees with me, and did not really hold the opinion which he expressed in some of his writings, is clear from his tract concerning the Great Stone where (speaking of the Matter of the Stone) he says that in the Sun all three perfections are found together, whence it derives its power of resisting the fire, and that the Moon, on account of its fixed mercury, does not easily yield to the fire, but endures the trial. "That noble paramour Venus," he continues, "is furnished with an abundance of colour, and the greater and richer part of her body is full of tincture. The colour is the same which dwells in the most precious of metals, and on account of its abundance has a reddish appearance. But its body is leprous, for which reason the tincture cannot remain fixed in it, but evaporates when the former is destroyed. For when the body decays the soul cannot remain, but is dissipated and driven off. Its habitation is destroyed and burnt with fire, and its place knows it no more. In a fixed body it would without difficulty remain. The fixed ' salt ' gives to brave Mars a hard, strong, and heavy body; whence the strength of his soul is perceived: for this warrior is not easily overcome. For his body is hard and difficult to wound."

But let no one conclude from these words of Basilius that that fixed sulphur of Venus, when united to the spirit of perfect mercury, will become the tincture. We must again repeat that our substance is not collected from many sources; but, as Basilius says, it is one universal thing, and is found in, and obtained from one thing, being the spirit of mercury, the soul of sulphur, and a spiritual salt, united under one heaven and dwelling in one body. Therefore let us turn our backs upon the base metals, and turn our minds to the precious metals, taking to heart those words of Plato (qu. ii.): "Why do you melt and dissolve other bodies with great labour, when in these [the precious metals] you have what you seek? If you wish to use the base metals, you must first change them into the substance of perfect bodies." Therefore, beloved inquirer into the secrets of Nature, leave on one side all things animal and vegetable, all salts, alums, vitriols, bismuths, magnesias, antimonies, and all base and impure metals, and seek thy Stone with Arnold de Vill. nov. ( Pt. 1., cp. vii.): "in Mercury and the Sun for the Sun, and in Mercury and the Moon for the Moon; since the whole virtue of this art consists in them alone." For as the source of ignition is fire, so gold is the principle of gold making," says Ripley, in his "First Gate." If, therefore, thou wouldst make gold and silver by the philosopher's art, take for this purpose neither eggs, nor blood, but gold and silver, which, being subjected to the action of fire naturally, prudently, and not manually, generate new substances after their own kind, like all things in Nature. Richard (cp. x.) tells us "to sow gold and silver, that aided by our labour they may bring forth fruit, through the mediation of Nature: for these two have [and are] what you seek and nothing else in all the world." And why should I not fix on them since they contain pure and perfect mercury, with red and white sulphur. (Richard, cp. xvii.) So Avicenna teaches that, "in all silver is white, as in all gold there is red, sulphur. No other sulphur like that which exists in these bodies is found on all the earth. Therefore we cunningly prepare these two bodies, that we may have sulphur and quicksilver of the same substance as that which generates gold and silver under the earth. For they are shining bodies, whose rays tinge other bodies with true whiteness and redness, according to the manner of their own preparation." "For our Magistry," says, Arnold (Rosar. pt. 1., cp. v.) "aids perfect bodies, and works upon the imperfect without the admixture of anything else. &old, then, being the most precious of all the metals, is the red tincture, tinging and transforming every body. Silver is the white tincture, tinging other bodies with its perfect whiteness." Let me tell the gentle reader that the metals, that is to say, gold and silver in their metallic form, are not the Matter of our Stone -- being in the middle between them and the base metals, as our Matter is in the middle between the former and our Great Stone. no Bernard says (pt. ii.): "Let them be silent who affirm that there is any tincture but our own, or any other sulphur than that which lies hid in magnesia; also those who would extract the quicksilver from any but the red slave, and who speak of some other water but our own which is incorruptible and combines with nothing except that which belongs to its own nature, and moistens [tinges] nothing except that which is one with its own nature. There is no acid but our own, no other regimen, no other colours. In the same way, there is no other true solution, sublimation, consolidation, putrefaction. I therefore advise you to have done with alums,

vitriols, salts, black bodies, borax, aqua fortis, herbs, animals, beasts, and all that proceeds from them, hairs, blood, urine, human seed, flesh, eggs, and all minerals, and to keep to the metals. But though the quicksilver required for our Stone is found in metals only, and in these is the beginning of the work, they are not therefore our Stone, so long as they retain their metallic form. For one and the same substance cannot have two forms. How can they be the Stone which holds an intermediate form between metals and mercury, unless their present form is first destroyed and removed? Therefore, also, Raymond Lully says in his "Testament" (cp. vi.): "On this account a good artist takes metals for his media in the work of the magistry, and especially the Sun and Moon, because in them the substance of the Mercury and Sulphur is ripened, pure, and well-digested by Nature's own artifice.. The artist would vainly endeavour to produce this exact proportion out of the natural elements, if he did not find it ready to his hand in these bodies." And in the "Codicil" he says: "Without these two, viz., gold and silver, our art would have no existence since the sulphur they contain has been purified by nature with a thoroughness such as art would vainly strive to imitate. From these two bodies, with their prepared sulphur [or prepared arsenic] our Medicine may be elicited, but without them we can never obtain it." In the preface to his "Key" he says: "I advise you, my friends, to operate on nothing but the Sun and Moon; but these you should resolve into their elementary substances, viz., our quicksilver and our sulphur." In like manner Arnoldus assures us that "from these bodies there is extracted an exceedingly white and red sulphur; for in these there is a most pure substance of sulphur, cleansed to the highest degree by Nature's own artifice." Nicarus, in "The Crowd," says: "I bid you take gold, which you desire to multiply and renew, and to divide its water into two parts; for that metal falling into that water will be called the fermenting matter of gold." How can this Sage call his "water" gold? To assist the student in solving this enigma I must tell him that the gold of the Sages is not common gold, as also Senior tells us. In "The Crowd" it is said: "As mercury is the element of all metals, so gold is their ultimate goal; hence in all metals, pure and impure, there are gold, silver, and mercury. But there is one true gold which is the essence of all." Thus you see that there is a gold of the Sages, which, though derived from common gold, is yet very different from it. The following words occur in the "Rising Dawn" (cp. xvi.) "The philosopher's gold resembles common gold neither in colour nor in substance. That which is extracted from it is the red and white tincture." "The philosopher's gold may be bought at a low price" (Aphidius). "All that is bought at a high price is false. With little gold we buy much" (Morienuus). Moreover, our gold is living gold, and our silver is living silver, so that they can cause nothing but life and growth. Common gold and silver are dead. They can effect nothing until they are raised from the dead and quickened by the Sage. Then they live, and possess in a high degree the power of propagating and multiplying their race. Concerning the life of our metals that great philosopher, Sendivogius (who is still living), has the following words: "Let me advise you not to receive the gold and silver of the vulgar herd, for they are dead. Take our living metals. Place them in our fire, and there will result a dry liquid. First, earth will be resolved into water [for thus the Mercury of the Sages is called]. That water will solve gold and silver, and consume them until only the tenth part with one part is left. This will be the humid radical of the metals." It is to be noted that Sages sometimes call their water, as well as their earth, gold. Hereunto we have already heard the words of Nicarus, and after a like manner we are told in the "Rosary of the Philosophers: "Our gold and silver are not the gold and silver of the vulgar. We call gold the water which rises into the air when exposed to fire. Verily, this gold is not the gold of the vulgar. The vulgar would not believe of their gold that it could be volatilised on account of its solid nature."

The philosopher's "earth," then, is sometimes designated their gold, as the same author testifies: "Know that our ore, which is the gold of the philosophers, is their earth." This "earth" is also called ore, ferment, or tincture; just as the "water" is called white and flaky "earth". So we read in the "Sounding of the Trumpet" : "Wherefore Hermes says, "Sow your gold in white, flaky earth which by calcination has been made glowing, subtle, and volatile." That is to say: Sow gold, i.e., the soul and quickening virtue, into the white earth, which by preparation has been made white and pure and freed from all its grossness. Thus natural gold is not the fermenting matter, but the philosopher's gold is the quickening ferment itself." Again, in the Seventh Step of the is "Ladder of the Philosophers": "Their earth is white in which their gold [which is the soul] is sown, and this body is the centre of knowledge, the concentration thereof, and the habitation of tinctures." Once more: "Therefore Hercules says: "Solve the body of magnesia which has become white and like the leaves of the bramble." This is the body; the soul is the essence which is called the philosopher's gold." (For with water the spirit ascends into the upper air.) "Mix," says Senior, "gold with gold, that is water [mercury] and ashes." Again, Hermes says: "Sow gold into the white flaky earth." From these expressions, however obscurely worded it is clear that our gold is not common gold.

But why do the philosophers call their gold now "water," and now "earth"? Do they not contradict themselves, or each other? No; our Sages, in expounding the truth, veil it under obscure and allegorical expressions, but nevertheless agree with each other so marvellously that they all seem to speak, as it were, with one mouth. They do not confound one thing with another, nor do they wish to lead the earnest enquirer astray. They express themselves in mystic phrases to hide the truth from the unworthy and impious, lest they should seem to be casting pearls before

swine, and giving the holy thing to be trodden underfoot by these who think only of indulging their lustful desires. But the noble student of our art has been told more than once, not only from what quarter our Stone may be obtained, but also that its substance must be one, which by the artist's skill may be resolved into two, viz., earth and fire, or mercury and sulphur.

The Sages, then, do well to call their gold earth or water; for they have a perfect right to term it whatever they like. So they have frequently called their Stone their gold, their superperfect gold, their regenerate gold, and by many other names besides. If any one does not perceive their meaning at the first glance, he must blame his own ignorance, not their jealousy.

The reader now knows that the substance of our Stone is neither animal nor vegetable, and that it does not belong to the minerals or the base metals, but that it must be extracted from gold and silver, and that our gold and silver are not the vulgar, dead gold and silver, but the living gold and silver of the Sages. We must now say something about the mode of solution, as the greatest arcanum of all, and the root of the matter. A solution takes place when we transform a dry thing into a liquid, a hard thing into a soft, a hidden thing into one that is manifest, i.e., when a solid is changed into water; not, however, the vulgar water (as Parmenides and Agadmon in "The Crowd" teach us: "When some persons hear of the liquefaction, they think a change takes place into the water of the clouds. But if they had read and understood our books, they would know that our water is permanent), but into the water of the Sages, i.e., the elementary substance, as Arnold (Ros. I., cp. ix.) says: "the object of the Sages is to dissolve the Stone into its mercury, or elementary matter" And Avicenna says: "Thou who wouldst attain our object must first endeavour to dissolve and sublime the two luminaries, which is the first stage of the experiment, that they may become quicksilver." Therefore Arnold (Ros. II., cp. ii.) describes the solution as a resolving of bodies, and a preparation of the first Matter or Nature. And Richard the Englishman (cp. xviii.) writes thus: "First the Stone must be resolved into its elementary substance [seeing that it is an union of body and spirit], that the two may become one mercurial water." But even as this first solution is the most vital part of our process, so is it also the most difficult, as Eobold Vogelius testifies when he says: "How hard this achievement is can be affirmed by those who have performed it." Bernard of Trevisan, in his book addressed to Thomas of Bononia, says: "He who knows the secret of the solution is acquainted with the arcanum of the Art, which is, to mingle kinds, and effectually to extract elements from elements which lie hid in them." The solution must not be made with aqua fortis; for aqua fortis corrodes and destroys the body which should be only liquefied and improved. The solution does not take place into any water that wets the hands, but into a dry water, which is called both sulphur and mercury, as Zneumo says (Turba): "Unless by resolving it into its elements you extract from the body its marrow, and make it an impalpable spirit, you labour in vain." And Richard the Englishman, following Avicenna, affirms (cp. xi.): "The Sages have striven to discover how those sulphurs may be extracted from more perfect bodies, and how their qualities may be so refined by Art, that that which was not manifest before (although it always lay hid in them) may appear by the mediation of the said Art with Nature." And this they confess cannot be done unless the body be resolved into its First Matter, which is quicksilver, out of which it was made in the beginning, without admixture of any outward things; since foreign matter cannot improve the nature of our Stone. "For no water," says Bernard, "dissolves our bodies, but that which is of their kind, and may be inspissated by them." (Ep. to Thom. of Bonon.) And in the same Epistle he writes: "The solution should be permanent, so that from both elements, viz., the male and female seed, a new species may result. Amen, I say unto you that no natural water can dissolve metals, except that which is always in them substantially and formally, and which the metals themselves, being dissolved, may again consolidate." Thus Morfoleus, in "The Crowd" says: "Every body is dissolved with the spirit that is joined to it, and doubtless also becomes spiritual. And every spirit is modified and coloured by bodies, to which spirit is thus added a tinging colour which stands the test of fire." Hence the student of our art must diligently enquire what that water is. "For the knowledge of the menstruum," says Raymond (Comp. An., p. i.) "is a thing without which nothing can be done in the magistrery of this Art. Nothing preserves the metals while it dissolves them, but our menstruum," which, as he further states in his 'Codicil,' is "the water by which the metals are solved, while all their essential properties are conserved." Though this is the Great Arcanum which our Sages have always kept secret, and have forbidden us to reveal, yet, as far as we may, we will put you on the right track by two quotations. The first is found in the abridged Rosary, and runs as follows: "The first preparation and foundation of this Art, is the solution [i.e., reduction] of the body into water, i.e., into quicksilver, and this they call the solution, when they say: Let the gold be dissolved, which is hid in the body of magnesia, that it may be reduced to its First Matter, that thence it may become sulphur and quicksilver, and not be again liquefied into water. The object of our solution is to make it liquid, and resolve it into the substance of quicksilver that the saltness of its sulphur may be diminished, which divine sulphur is prepared by extraction from two sulphurs, when the spirit meets the body." The second quotation is from the "Proemium of the Twelve Gates," by Ripley: "I will straightway teach thee that thou mayest know that there are three mercuries, which are the keys of knowledge [which Raymond calls his menstrua], without which nothing is properly done. But two of them are

superficial. The third is of the essence of the Sun and Moon, the properties of which I will describe to thee. For mercury, the essence of other metals, is the principal substance of our Stone. In Gold and Silver our menstrea are not visible to the eye, and are only perceived by their effect. This is the Stone of which we speak, if anyone understand our books aright. It is the soul and shining substance of the Sun and Moon, that subtile influence from which the earth derives its splendour. For what are gold and silver (says Avicenna) but pure red and white earth? Take away from it the aforesaid splendour, and it will be nothing but worthless earth. The whole compound we call our lead. The quality of splendour comes from the Sun and Moon. And, in brief, these are our solvents. Perfect bodies we naturally calcine with the first, without adding any impure body but one commonly called by philosophers the green lion, and this is the medium for perfectly combining the tinctures of the Sun and Moon. With the second, which is a vegetable liquid, reviving what before was dead, the two principles [both material and formal] must be solved; else they would be of little value. With the third, which is a permanent, incombustible liquid, of unctuous quality, the tree of Hermes is burnt to ashes. This is our natural, most sure fire, our mercury, our sulphur, our pure tincture, our soul, our Stone raised with the wind, born in the earth. These things take to heart. This Stone, I dare to tell thee, is the powerful essence of the metal, and thou must be careful how thou dost obtain it. For this solvent is invisible, although with the secondary philosophic water it may, by the separation of elements, become visible in the form of pure water. Out of this solvent, and with it, thou mayst obtain the sulphur of Nature, if it be naturally turned into a pure spirit. Then, thou mayst with it dissolve thy fundamental mass [i.e. gold and silver]."

In these two quotations the whole mystery of the solution is revealed. If you will consider the properties and powers of Nature, and compare them with these words, and annihilate all the workings of Nature (i.e. reduce them. and unroll them like the thread of a skein), you will find in them all truth plainly and fundamentally. But if you cannot gather from them where are the bolted gates, and do not know the substance and the powers of Nature, you shall be conducted to them, not by contemptuous self-conceit, but by ardent prayer and indefatigable study.

For (by the revelation of the great and good God) I have attained this Art only by persevering application, vigils, and repeated reading of authentic books. I do not speak of the matter -- that was made known to me by the revelation of God alone; but I have by study discovered the secret of its solution, which is the same with ancient and modern Sages, and the true arcanum of the Art, in the absence of which neither past nor present Philosophers could have performed anything, whence it is a secret of Art and an arcanum of wisdom which no one but God must reveal, for which benefit I give undying thanks with heart and lips to the Creator of all things, world without end, Amen.

That you may have no cause to complain of me, gentle reader, I will, however, for the love of God, expound to you another mystery. You are to know that, although the solution is one, yet in it there may be distinguished a first, and a second, as they say in the schools. The first solution is that of which Arnold speaks in the above quotation, viz., the reduction of it to its First Matter; the second is that perfect solution of body and spirit at the same time, in which the solvent and the thing solved always abide together, and with this solution of the body there takes place simultaneously a consolidation of the spirit.

Here you may clearly and plainly see with your eyes what you have long desired to see. If you understand it, it is mere child's play; therefore, I will forbear to speak any further about it. If you know the beginning, the end will duly follow by the help of God, from whom alone we may obtain all glory, the corruptible glory of this world, and that eternal glory in which with glorified bodies we shall see God face to face -- despising all mundane pleasure that we may behold with our own eyes that eternal, infinite, and unspeakable joy of heaven. With these words I will conclude my little tract. Everything else that remains to be said I will set forth in the following parable, where you will find the entire system and practice clearly expounded. If you duly follow it, you will doubtless attain to the true wisdom. May it be shewn to you, and to all good men, by God the Father, God the Son, and God the Holy Spirit, Blessed for evermore!

### M.S.

The thing is one in number, and one essence, which Nature strives to transform, but with the help of Art, into two, and twice two: mercury and sulphur impart nourishment to themselves. Spirit, and soul, and body, and four elements: the fifth which they furnish is the Philosopher's Stone. Select your substance without guile, let it be double, and let its splendour be of pure mercury. Take sulphur free from every foreign substance, and consume it in a fiery furnace. But when you put it together again, let it still be of the same weight. Then I will believe that you are upon the road of the mystery. When you have dissolved, quickly sublime it. Pound what you obtain, and ceaselessly distil it. Then endeavour to condense it, and continue to expose it to heat. After this begin to "tinge" largely. You have the panacea of men, and the sum of the metals, and you shall be able to cure whomsoever and whatsoever you please.

## **Here follows a Parable in which the Mystery of the whole Matter is Declared.**

Once upon a time, when I was walking abroad in a wood, and considering the wretchedness of this life, and deploring that through the lamentable fall of our first parents we had been reduced to this pitiable state, I suddenly found myself upon a rough, untrodden, and impracticable path, which was beset with briars. Then I was afraid, and strove to retrace my steps. But it was not in my power to do so; for so violent a tempest blew upon me from behind that it was easier to take ten steps forward than to take one backward. So I had to hurry forward, and follow the rugged path up and down hill. After a while, I reached a beautiful meadow, surrounded with heavy-laden fruit trees, which the inhabitants of the place called the Meadow of Happiness. There I met a crowd of decrepit men with grey beards, one of whom, an elderly personage, had a long darkish beard, whom also I knew by name, but whose face I had never seen. These men were discussing various subjects, e.g., the goodness and wisdom of God, all natural objects, and especially the great mystery which lies hid in Nature, which -- they said -- God conceals from the whole world, and makes known only to a few who truly love Him. I listened to them for a long time (for I was pleased with their discourse) till I thought that some were talking rather wildly, not in regard to the substance and the method, but as concerns parables, similitudes, etc., which were the figments of Aristotle, Pliny, and others. When I heard these things, I could no longer contain myself, and, like Saul among the prophets, I began to give my opinion, and to refute those futile assertions by arguments drawn from experience and reason. Some of them agreed with me, and began to test my knowledge with many questions. But I was so well grounded that I stood the test to the admiration of all. They all marvelled at the soundness of my knowledge, and affirmed with one voice that I should be received into their fellowship. These words filled me with great joy. But they said I could not be their Brother until I knew their Lion, and his internal and external properties. They told me I must summon up my whole strength to subdue him. I confidently replied that I would leave no stone unturned to attain this object. For their kindness affected me so that I would not have left them for all the wealth of this world. Therefore they conducted me to the Lion, and were at great pains to declare to me his nature. But no one would tell me how I must treat him at first. Some of them did indeed mutter a few words on this point, but so confusedly and obscurely, that scarce one in a thousand would have understood their meaning. However, they said that when I had bound him without being harmed by his sharp claws and terrible teeth, I should know all the rest. This Lion was old, fierce, great, and terrible to behold with his flowing yellow mane. Then I repented of my temerity, and would gladly have retreated if I had not been held to my purpose by my vow, and the old men that surrounded me. So I carefully descended into the Lion's den, and strove to pacify him; but he glared upon me with red eyes, and affrighted me so that I could hardly stand upon my feet, and thought that my last hour had come. But calling to mind what one of the old men had said to me when I entered the den, namely, that many had undertaken to tame the Lion, but that only few had accomplished it, I summoned up courage, and tried several artifices, which I had learned by diligent training. Moreover, I had some knowledge of natural magic. I therefore relinquished my blandishments, and seized him so gently, skilfully, and subtly, that almost before he knew what I was about I had drawn all the blood from his body, and from his very heart and bowels. This blood was red indeed, but choleric. Then I proceeded to dissect him, and made a most marvellous discovery: -- his bones were as white as snow, and their quantity more considerable than that of the blood. When the old men who stood round the den, and had watched our struggle, saw this, they began to converse with great eagerness, as I could see from their gestures -- for, being in the den, I could not hear their words. But anon their dispute began to run high, and I could distinguish these words: "He must bring him to life again if he wishes to be our brother." Therefore, without further delay, I stepped out of the den into a large open space, and then suddenly (I know not how) found myself upon a very high wall, which rose more than 100 yards into the air, but at the top was not more than a foot in width, and along the middle of it ran an iron battlement of great strength. Now as I passed along I thought I saw one walking before me on the right side of the battlement. When I had followed him a short distance I became aware of another person following me on the other side; but, whether it was a man or a woman I cannot undertake to say. This person hailed me, and said that there was more convenient footing on his side than on mine. This I was quite ready to believe; for the battlement, which was on the middle of the wall, made the path so narrow as to render progress extremely difficult at such a great height, indeed, I noticed that some of those who followed me actually fell. Therefore I got over the battlement on to the other side, and proceeded to the end of the wall, which presented a most difficult and dangerous descent. Then I was sorry that I had deserted my own side, as I could neither advance nor retreat. But, remembering that fortune befriends the bold, I attempted the descent, and by using my hands and feet, I got down safely. Now when I had advanced a little further, I put away all thought of danger, and forgot all about the wall and the battlement. Then lighting upon a certain place, I found white and red roses, but the latter were more abundant; so I gathered some of them and stuck them in my cap. In that place were some most beautiful women, and in the neighbouring garden a number of young men were to be seen. But a wall which surrounded the garden prevented the latter from joining the women. They were eager to do so, but were not allowed to go round the

garden and find the gate. The sight moved me to pity, and therefore I hastily went back by the smooth path along which I had come, and soon reached some houses, among which I expected to find the gardener's cottage. But I found there many men, of whom each had his own cell (in very few there were two living together). They were all busily at work, each labouring by himself. Their work was of a kind long and familiarly known to me -- indeed, far too well known. So I said to myself: "Behold, here are many persons at work upon vain arid foolish experiments, which have a certain specious plausibility (according to each man's idiosyncrasy), but no real foundation in Nature.

Surely you, too, will obtain forgiveness." At least, I would not suffer myself to be detained with these barren futilities, but went on my way. When I reached the gate of the garden some looked askance at me, and I was afraid they would prevent me from carrying out my purpose. Others murmured, and said: "Look, this fellow presumes to approach the gate of the garden, and we who have spent so many years in these horticultural labours, have never gained admittance! How we will jeer at him if he meets with a repulse." But I paid no attention to their talk (for I knew the interior of that garden better than they, although I had never been in it), and approached the gate, which was double-locked, and in which there appeared to be no keyhole, but soon I perceived a keyhole which would have escaped any common observer. So I inserted my master key (called by some "the adulteress"), which I had diligently fashioned for the purpose, pushed back the bolt, and entered. After passing this gate, I came upon other bolted gates,

which, however, I opened without any difficulty. So I entered the garden, and found in the middle of it a small square garden, which was surrounded with a rose hedge covered with beautiful roses, and as a little rain was falling, and the rays of the sun shone upon it, It beheld a rainbow. But I was hastening past the small garden, to that place

where I thought I could aid the young women, when, behold, there came forward the most beautiful of all the maidens, arrayed in silk and satin, with the most beautiful of the youths, dressed in a scarlet robe. They walked arm in arm to the rose garden, and carried many fragrant roses in their hands. I greeted them, and asked how she had got over. "This my beloved bridegroom," she said, "helped me, and now we are leaving this pleasant garden, and hastening to our chamber to satisfy our love." "I am glad," I returned, "that without any trouble on my part your desires have been fulfilled. But you see how much trouble I have taken on your behalf, having traversed so great a distance in so short a time." Then I came to a water-mill, built within of stones, where there were no flour bins or other miller's requisites; yet I saw wheels driven round by the water. I asked the decrepit miller the reason, and he told me the grinding took place somewhere out of view. At the same moment I saw a miller enter that place by a

small bridge, and immediately followed him. When I had passed the bridge, which was on the right side of the wheels, I paused and beheld a wonderful sight. In a moment the wheels were above the bridge; I saw very black water, with white drops; the bridge was only about three inches wide; but by clinging to the rails I got safely back, without being wetted at all, and asked the old man how many wheels he had. He answered, "Ten." I was troubled by the marvellous incident, and would gladly have known its meaning, but felt that it was labour lost to ask the old man any questions, and so departed. Before the mill was a raised platform on which some of the aforesaid old men were walking to and fro in the warm sunshine, discussing a letter which they had received from the Faculty of the University. I guessed the tenor of the letter, and, feeling sure that it concerned me, I addressed to them a question to that effect "It does concern you," they said, "the wife whom you married a long time ago, you must keep for ever, or else we must tell our chief." "You need not trouble yourselves about this matter," I said, "for we were born together, and brought up together as children, and now that I have married her, I will never forsake her, but cherish her till her last breath; nay, even death itself shall not sever us." "It is well," they said, "your wife is satisfied, too; you must be joined together." "I am content," I said. "It is well," they repeated. "For thus the Lion will be restored to life, and be more powerful and more active than he was before." Then I remembered my labours, and knew by certain signs that

this matter concerned not myself, but a very good friend of mine. As these thoughts crossed my mind, I saw our bridegroom and his beloved bride -- both clothed in the aforesaid garments -- come forward, eager to be joined together. This sight gladdened me; for I had been afraid that the whole matter concerned me. Now when the bridegroom, in his bright scarlet robe, with his bride, whose silk dress gave out shining rays, reached the old men, they were straightway joined together. And I marvelled that the maiden, who was said to be the mother of her bridegroom, was of so youthful an appearance, that she might have seemed his daughter. But I know not what sin they had committed, except that brother and sister had been drawn to each other by such passionate love that they could no more be separated; and, being charged with incest, they were shut up for ever in a close prison, which, however, was as pellucid and transparent as glass, and arched like the heavenly vault, so that all that they did could be seen from without. Here they were to do penance for their sins with ever-flowing tears, and true sorrow. All their clothes and outward ornaments were taken away. None of their servants and friends were allowed to be with them, but after they had received sufficient meat and drink (the latter taken from the aforesaid water), the door was shut and locked, and the seal of the Faculty was affixed to it. I was entrusted with the charge of heating their chamber in the winter, so that they might be neither too hot nor too cold, and I was further to see that they did not escape. If any accident of any kind happened, I was to be severely punished. I did not like this charge; and, as I remembered that

the matter was most important, and that the College of Sages were not wont to say what they did not mean, I was filled with fear. But since I had to bear that which I could not alter, and since the chamber was situated in a strong tower, and surrounded with battlements and lofty walls, and, moreover, could be easily heated with a gentle and continuous fire, I called upon God for help, and began to heat the chamber. But what happened? As soon as they felt the grateful warmth they fell to embracing each other so passionately that the husband's heart was melted with the excessive ardour of love, and he fell down broken in many pieces. When she who loved him no less than he loved her, saw this, she wept for him, and, as it were, covered him with overflowing tears, until he was quite flooded and concealed from view. But those complaints and tears did not last long, for being weary with exceeding sorrow, she at length destroyed herself. Alas! what fear and anguish fell upon me, when I saw those who had been so straitly committed to my charge lying, as it were, melted and dead before me. I felt sure that I should be put to death for it; but the jeers, the derision, and the contempt which I would have to undergo seemed more grievous even than death. In this anxious state of mind I spent several days, until the thought occurred to me that, if Medea had restored a dead body to life, I might perhaps be able to do the same. But I could think of no better plan than to keep up the warmth of the chamber until the water should have evaporated, and the dead bodies of the lovers could again be seen. I doubted not that then I should most honourably escape from all danger. So I kept up the fire forty days, the water diminishing from day to day, and the dead bodies beginning to reappear. Now, however, they looked as black as coals. This effect would have been produced sooner if the chamber had not been so closely shut and sealed so that I could in no wise open it. For I noticed that the water rose to the roof of the chamber, and then came down again like rain, but it could find no exit from the chamber, until the dead bodies had putrefied and began to give out a grievous smell. In the meantime the rays of the sun shining upon the moisture of the chamber, produced a most beautiful rainbow; and, after all my sorrow, the sight of its gay colours filled me with great delight; and I was particularly pleased to see my lovers lying before me. But as there is no joy without a drop of bitterness, so I was still disturbed by the thought that those who had been committed to my care were still lying lifeless. Nevertheless, I comforted myself with the reflection that the chamber (being so tightly closed) must still contain their souls and spirits. Therefore I continued diligently to perform my office of warming them, being assured that they would not return to their bodies while they could enjoy that moist atmosphere. This conjecture was justified by the event. For towards evening I noticed that many vapours rose from the earth through the heat of the sun, and were lifted up as water is attracted by the sun; afterwards when night fell, they watered the earth as fertilising dew, and washed our bodies, which became more beautiful and white the oftener this sprinkling took place. And the whiter they became, the more the quantity of moisture in the air diminished, until at last the atmosphere was too thin for the spirit and soul to remain therein any longer; so they were at length compelled to return to the clarified body of the Queen, which (to my great joy) was straightway restored to life. My joy was all the greater, because now she was arrayed in a beautiful and magnificent garment such as is rarely seen by mortal eye, and had a glorious crown, all made of diamonds, upon her head. Thus attired, she stood upon her feet and cried: "Know this, ye mortals, and let it enter your hearts, that the most High God is one God, who has power to set up and pull down kings. He makes rich and poor as He wills. He has killed, and raised again. I was great, and was brought low; but now, having been humbled, I have been made Queen of many more kingdoms. After death life has been restored to me. When I was poor, the treasures of the wise and mighty were committed to me. Therefore I, too, can make the poor rich, give grace to the humble, and restore the health of the sick. But I am not yet able to raise my beloved brother, the most mighty King, from the dead. Nevertheless, when he comes, he will show that my words are true." When she had thus spoken the sun lighted up the world with his glorious rays, and the heat waxed great (for the dog days were approaching). Long before this, garments of rich black silk, of grey or ash-coloured damask, of rare white silk, embroidered with silver, precious pearls, and brilliant diamonds, had been got ready towards the marriage of our Queen; and now garments of many colours, of flesh colour, orange, and saffron, and of red and scarlet silk, richly embroidered with rubies and carbuncles, were being prepared for the adornment of our new King. But there was no one to be seen working at those garments; yet one after another was got ready, insomuch that I greatly marvelled, because I knew that none but the bride and the bridegroom had entered the chamber. My wonder increased when I observed that as each dress was finished, those that had been there before straightway vanished, though I could see no one put them away. Now when that most precious scarlet garment had been finished, the great and mighty King appeared in great splendour and indescribable magnificence, and when he saw that he was shut in, he besought me, in the most persuasive accents, to open the door, as it would be to my advantage to let him out of the chamber. Now, though I had been most strictly enjoined not to open the chamber, I was filled with awe by the majesty and persuasive speech of the King, and acceded to his request. When he left the chamber, he bore himself so kindly, so gently, and so humbly, that I could not help reflecting that these virtues are the most glorious ornaments of the great. As he had passed the dog days in great heat he was extremely thirsty spent, and weary wherefore he humbly requested me to bring him some water from the river where it raged and foamed under the wheels. I gladly acceded to his request, and, after

slaking his thirst with a deep draught, he returned to the chamber, requesting me to shut the door carefully so that no one might disturb him or rouse him from his sleep. So he slept a few days, and then called me back to open the door again. He looked much more beautiful, ruddier, and more royal, and said that this water was very precious and full of virtue. When at his request I had fetched him some more, he took a deeper draught than before, insomuch that the size of the chamber seemed to become enlarged. After drinking of this water (which is lightly esteemed by the ignorant) as much as he desired, he became so beautiful and glorious that in all my life I do not remember to have seen a more glorious man, or more glorious deeds. For he took me into his kingdom and showed me all the treasures and riches of the whole world, till I was obliged to confess, that so far from exaggerating his power, the Queen had not told me the half of it. Of gold and precious carbuncles there was no end. There was also to be found renewal and restoration of youth and of the natural faculties, and recovery of lost health, with a never failing panacea for all diseases. What pleased me most of all, was that the people of that kingdom knew, feared, and honoured their Creator, and asked and obtained of him wisdom, understanding, and, after this life, eternal glory and beatitude. May this latter be given to us also by God the Father, God the Son, and God the Holy Spirit, the Blessed Trinity, to Whom belong praise, glory, and honour, world without end, Amen.