


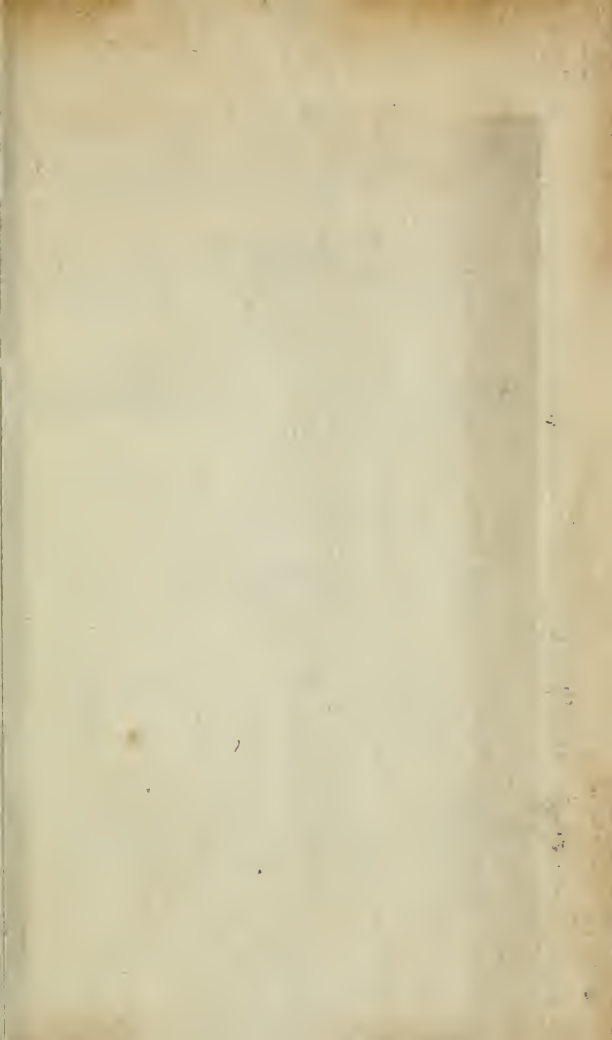


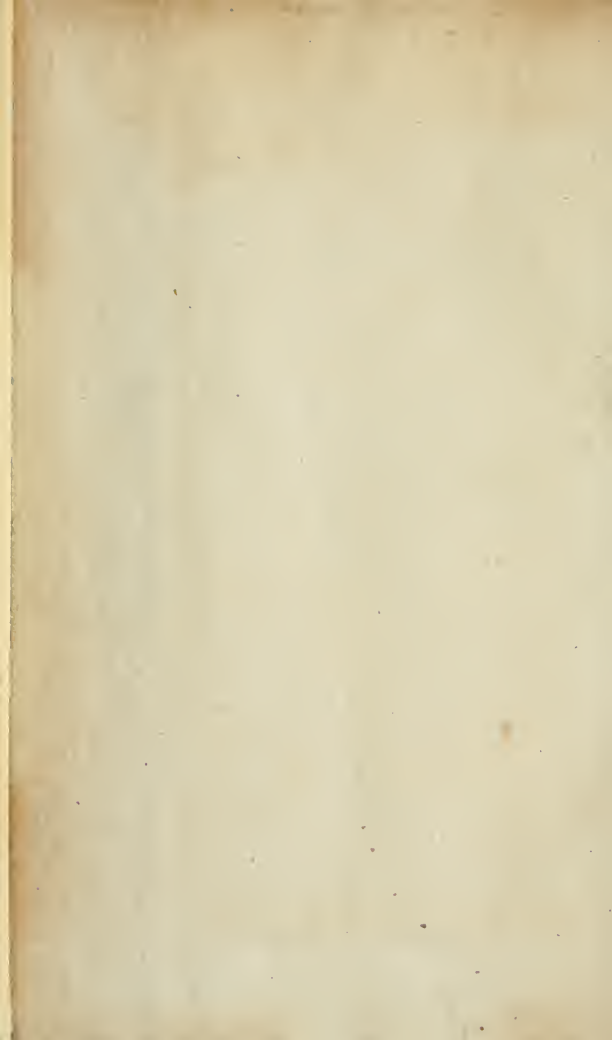
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AN EASIE

INTRODUCTION
TO THE
Philosophers Magical Gold;

To which is added,
ZORASTERS CAVE;

As also
John Pontanus Epistle upon
the Mineral Fire;

Otherwise called,
The Philosophers Stone.

By *Geor: Thor*, Aströmagus.

LONDON,
Printed for *Matthew Smelt*, at the Sign
of the Ship in *More-fields*. 1667.

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To the Students in Magic,
for Astrall Secrets :

EOr to those who look upon this Sa-
cred Science, (so the wise De-
mocritus calls it) as on the
Poet's Νεφελοκοκκυγία - Aristop-
han's Cuccow-Town in the
Clouds, and name it our Sparta; I have no-
thing to say but only this : That they are such
is are shut up, by a wonderfull, and neces-
sary providence of God, under the vast, hea-
vie cloud of the vulgar, from which they are
never like to escape : And to the Gyant of
Concept, him that comes up boldly to lay his
hands on this Vestal, without the Ordinary
Dignifications, competent Learning, wit, &
Manners, only, two words -- ποτερον ανθρωπι-
Κονισσαλος ; utrum homo, an Priapus ?
And so, I bid them both Farewell.

To the Students in Magic,

It is to you that I send this Golden Manual; a pretious discourse on the Magica Gold: Aurum enim nostrum non est aurum vulgi; and I shall give you an account of my Election of This out of some hundred that I have readd, after a short Introit.

It is not unknown to you, that there is certaine Tongue, that is the Tongue of Mysteries, call'd by Ficinus, Lingua Magica and sometimes Lingua Angelorum; and indeed, it is Lingua Ipsi^{us} Ternarii Sancti; for almost all the Hagiography is in it: all the Cabalism of the Hebrews; and without the ambit of that, nothing that's admirable. This Tongue is not only absolutely necessary, and wisely fitted to vail her Secrets from the unworthy and prophane: but is also bravely proportion'd to the Olympian, Intellectual Imaginations of Man (to speak the language while I praise it; and withall interpret the sublime Demonstrations) $\text{Ἰν} \alpha \Theta \epsilon \acute{\omicron} \phi \rho \alpha \nu \text{, } \kappa \alpha \iota \Theta \epsilon \omicron \gamma \epsilon \nu \eta \varsigma \acute{\alpha} \nu \theta \rho \omega \pi \omicron \nu \text{ } \delta \iota \chi \tau \acute{\omega} \nu \mu \upsilon \sigma \tau \iota \kappa \acute{\omega} \nu \lambda \omicron \gamma \omega \nu \mu \alpha \tau \eta \text{---}$ That Man, who is descended from God; has in himselfe a sense of him; and turnes his mind towards him; might, like a generous

Scholler

for Astral Secrets.

Scho!ler be taught by Mystic words.-- And yet it is not every Artist who has offer'd at his Tongue, that has the right felicity to it; nay indeed, not very many out of the whole *acra Corona*, can be shown, who have offered so much as a Rose to the true Venus of the language, the sweet and secret Cytherea! *Λύα Ούρα Cytherea!* Their words are often barbarous, their clauses and periods rude and harsh, their whole compofure so carelesse and loose, that the common Dignity of a man, who comes to read, is utterly forgot and lost with the dignity of the Argument it selfe. That again, their most industrious Involutions; their Inversions of Method; their confusions of the works; their perversions of the sense of one place by another, makes all so dark and intricate, that Lycophron's *Cassandra*, where she begins, and holds on, her beavie Iambics over Troy

Ἄτις ἀπ' ἄρκων βουπλανοκτίτων λόφων. From the top of *Ate*, whither the Cow wandered; to theirs is meere transient, & perversious Reading. But this Anonymus, whifoever he was, is so far from such unskilfulnesse, & needlesse envie, that in an endeavour to give us

more

To the Students in Magic,
more frequent, and brighter strictures of the
Light, he has runne himselfe almost out of the
Magic Tongue. And is not that somewhat you
Besides the Discourse, a Charra Laca
his sayes it, Scripta est igitur horis sub
vis Aperta hæc Tractatio à nobis, de
ro Philosophico, nec dum cognito, on
Chymicorum Stylo (ut solent) allegri
co, sed plano, ut Intelligatur Tinctura
Solis, hæcenus occultata, additis ajs,
&c. And yet, you need not fear but that he
had a spark in him of that Custodia Tho
maga which comes from God, and hold to
him; of which the learned Frier Bachu,
Ubi Deus magnam posuit virtutes,
ibi etiam magnam posuit Custodiam;
uti patet in Viperis, & Magorum Lai
de: for he has writt to the only first law of the
Tongue-- Nil apertè, nil opertè; of which
more in his Programma to the Book.-- And
This I name the first, though not the greatest
of many Incitements, that made me chose
it for you, and bring it forth out of the
Lethe where it has layen un-observed.

The second is, That in an extraordinary
manner, and to some peculiarity too, it treats

for Astral Secrets.

Ente primo Universalissimi Mineralis; Or, of the Universal most universal. Atque hæc est anceps sententia!

The Third; That under the Most Universal, it represents and asserts to us, severall Tinctures particular; A thing somewhat doubted by an able Philosopher of my acquaintance, who is now at the Greater Pyrotechny; and I was desirous to give him my Authorities, from These Great Names, as well as my reasons, from our Electricall Compositions.

The Fourth; That there are in it so many and such open glances at the Keyes of Art and Nature, as are not to be spied, and catcht, in any other that I know.

The Fifth, That two of the particular Tinctures, that of Saturne and Jupiter Conflate; and of Jupiter Single; are apparently short, and profitable works: And those I would recommend to such as know the Initiall mother to all Tinctures, and are not yet able to beare the charge (though not much) or wait the time of the great work.

The Sixt, That it is a little golden Tripes, readie to move it selfe, and give answers to Enquiries concerning the Mineral & Metallic

To the Students of Magic,
lic Tinctures of Isaac Flander, Basil Valentine, and Theophrastus Paracelsus; and so may serve as a brief Complex of all, or most of their Astral Learning.

The Seventh; That by Citations, it touches upon certaine Curious Manuscripts; no where else to be seen in their Sparks, and such Semantics to what they are. Cum enim (says his Charta to This) perlongo Tempore hanc Artem sectatus fuerim, nec tantum perpetuis Cogitationibus, & Studio Theoretico, multorumque Manuscriptorum Inspectione, quorum mentio passim à nobis fit; sed manuali insuper labore, & experientia propriâ, & attentaverim & compererim plurima; licebit mihi hujus Rei conditionem, &c.

And these are the Reasons why you should highly Accept of it, as well as they were to me to make the Choice.

The Second Treatise (collected from various reading, and not without some experience of my own) is an Echo to this, and within it selfe; as on the other hand, to old Pontan's Minerall Fire. I call it ^{Ἀντὸν} Μίτρας. The Cave of Mitra, and render it Zoroaster's Cave,

Cave; because in the Solitarie horror of a huge Cave, the ceremonies of Mitra, that is, of the Sun, were anciently erected by that great Chaldean, and those no doubt of Magical Institute: such as were the Sacra Eleusinia, the Holyes of Ceres Eleufina; concerning which, Eschylus was thought to have spoken too much, and Sophocles has his Scintillations.

Χρυσείη Κλήϊς πρῶσπόλων Ἐυμολπιδῶν.

**The Golden Key that locks the
the Tongues of the Eumolpidæ,
the Priests of Ceres.**


AND now upon the view of this little Astro-magic Trias, & its in auguration to the publick light, I cannot let it passe without its own Aucile, That Scutcheon that it weares from Heaven, that by its Stature it may not be taken for a Parvus Dæmon Minorum Gentium. For a Genius of a lower order, or of the lesser Nations. I say therefore, It has in it, the Green Salina; The viriditie of Nature to Mineral Starrs in Our Mercurie, the Spinging Emerald, analogous to the Univer-
sall

fall Spirit. And whosoever reads this book, though indeed but a small volum to that Idea that it is ready to make, shall have no reason to lament the $\epsilon\epsilon\gamma\alpha\ \upsilon\pi\omicron\mu\upsilon\eta\mu\alpha\tau\alpha\ \text{A}\gamma\upsilon\pi\tau\alpha\iota\omega\upsilon$ - the losse of those bookes - The Sacred Cōmentaries of the Egyptians, named to us by the Greeks: For by this, in a short time, he may not onely become a learned Initiant; but, by the favour of heaven upon his practice, a perfect Hierophant to the best of Secrets.

Other curious Pieces I have in my eye, for those who are curious, and of a various reading; these I resolve to draw out as I sit at my Athanar this winter, and send them abroad with the same subscription to your service.

GEO. THOR: Astromagus.

Pro-



PROGRAMMA AUTHORIS.

*Vent qui Sæpe legant Chymicos Multúmque,
libellos, (pum:
Nec dena attingant post quoque Lustra sco-
unc huc, nunc illuc incertis passibus acti,
Quos Labyrinthæis flexibus ire patet.
nt alij invidiâ tacti, qui cuncta recondunt
Offusis Tenebris, impediuntque bonos.
ilicet ut Soli sapiant, Solique ptentur
Esse Sophi, queis nil quam sua sponsa placet.
Equoris hanc inter Scyllam, vastamque Cha-
rybdin
Alchymicam, in medio nostra Carina natat.
olcidos Auriferam ut si quando ad littora
Lanam,
Technophilus per me forte referre queat,
scribat Spoliis Anagrammate nominis apto,
Mi Nicolaus erat dux Niger Hapelius.*

THE UNIVERSITY OF CHICAGO

PHILOSOPHY DEPARTMENT

PHILOSOPHY 101

LECTURE NOTES

BY [Name]

DATE

CHAPTER I

THE NATURE OF PHILOSOPHY

1.1 THE SCOPE OF PHILOSOPHY

1.2 THE HISTORY OF PHILOSOPHY

1.3 THE METHODS OF PHILOSOPHY

1.4 THE IMPORTANCE OF PHILOSOPHY

1.5 THE FUTURE OF PHILOSOPHY

1.6 THE CONCLUSION

1.7 THE APPENDIX

1.8 THE BIBLIOGRAPHY



CHEIRAGOGIA HELIANA.

A MANUDUCTION to the Philosopher's Magical GOLD.

BASILIVS VALENTIN
a Benedictin monk, and, by his
country, of the higher *Alsatia*,
who, in the memory of our
neerer ancestors, excell'd in
Magick and Chymistry, in his *Triumphal Cha-
riot* of Antimony, pag. 242. where he treats
of the Stone of Fire made of the Mercury
of Antimony, writes directly to this Sense:
*But the Stone of Fire (sayes he) does not Tinge
Universally, as the Philosophers Stone does,
which is prepared out of the Essence of Gold: No
assurealy. For it has not allotted to It such an
Efficacy by Its Virtue: but It Tinges particular-
ly, to wit, Luna into Sol besides Saturn and
Jupiter, omitting Mars and Venus, save only,*
B that

hat a little Gold, after projection upon Them, may be had from them too by way of Separation: Item; This Tincture (sayes he) by one part of it, cannot Transmute above five, that remain fixt in Sturn, Antimony, quarration, and Adurens: when on the other side, the True, ancient, and Great Stone of the Philosophers, transmutes to a kinde of Immensity. In like manner, The Stone of Fire in Augmentation of Itselfe, cannot further be Exalted: But the Gold is pure and fixt. So a little after, pag. 244, The reader (he addes) is to be advertis'd, That there are Stones to be found of more than One kind, that Tinge particularly. For All the fixt powders That Tinge, I call Stones; but One gives Tincture more Efficaciously and deeply than Another: as the Philosophers Stone first, That has its right of precedence to All. This, The Tincture of Sol & Luna, to Red and White, follows in Order: next to That, the Tincture of the Vitriol of Venus and Mars, both of which have in their own depth, the Tincture of Sol, if they be brought to a permanent fixity. The Elixir of Jupiter and Saturn, for the Coagulation of Common Mercury to Gold, follows That Tincture next. Last, comes the Tincture of Mercury It self. And This is the Difference (sayes he) and Multiplicity of Stones, and Tinctures. All these Tinctures, (he further addes) proceed from One and The same Seed, from One and The

same

same Initial mother, from whence the True Universal Springs. Out of the Compass of These (he addes) there is no other Metallic Tincture to be found in any Thing, whatsoever name it's call'd by. The other Nobler and Ignobler Stones, I mind not now; and will have nothing to doe with them here, because they are of no force but only to Medicin. In like manner of Animal, Vegetal, and Mineral Stone, I make no mention, as they stand and are ordain'd only to Med'cinal Use, and have not the least ability to the least Metallic work; the power of All which, is to be found in an Excesse under One Complex of the Philosophers Great Stone. None of the Salts have any Tinct power: They are only keys to the preparation of Stones, otherwise of themselves they can do nothing; but as for the Salts of mettals and minerals (now I say something to thee, if thou canst perceive a right what Difference of mineral Salts I think upon) They are not to be omitted or rejected from thy works as to Astral Tincture and this because we cannot want Them in our Compositions. For in These is to be found that excellent Treasure, whence all fixation with perseverance, takes its original, and has its True and Genuine Base. Thus far *Basilius Valentinus*.

This Sublime and Incomparable Philosopher before the Time of *Paracelsus*, lays here the Foundation of the whole Universal

Most Universal, and of all the Stones and Tinctures in the mineral Kingdome; out of which, metallic Tinctures (in other Things, by Themselves) ought not to be sought, as he attests in many places. But in This, he most evidently shows, besides the Original, Great Universal of the Seed and Initial mother, out of which the other Tinctures proceed (although he names Them not expressly), that there are Six distinct differing Stones and Tinctures, of which one Tinges still more powerfully then Another can. And in the beginning of his Triumphant Chariot of Antimony, he describes fairly to us The Stone of Fire, or Tincture of Antimony, whose Mercury he teaches to precipitate with Oyle of Vitriol out of *Mars*, and in his own proper Sweet, red Oile, that is extracted from the Sulphur and Salt of Antimony by the mean of the Spirit of Wine, and driven by the Retort, to dissolve and afterwards to fixe it into a Tingent, fluent Stone. This indeed is a particular Tincture of Antimony, and yet it is certain *Paracelsus* did so Exalt it, and by subtile preparations, then by reverberations, afterwards by Sublimations, Digestions, Separations and Distillations; at last, by various reductions and resolutions, (as himselfe affirms in the fourth of his Archidoxes) brought it to such a point
of

of high Temper, that all the admirable virtue of it was not to be found by the Wit of man; That by which it past through even all metals without diminution of its force, and made them perfect, and yet to it self was still sufficient to Tinge more and more yet; nor That, by which it was apparently able to propagate humane bodyes Sound and Strong to the Tenth Generation.

To Antimony, Sulphur is not unlike. The mineral (for both of Them are to be referr'd to the vitriolares) of which, *Theophrastus* sayes thus: That, That is not In It, we may attain by the help of the Other; by, It, meaning the magnetick Spirit of the World, which is the Philosophers True Magnesia. And That (sayes he) will follow the Captain of Art (that is, *Helias* the Artist) close. But after what manner the Stone of Fire out of the Three Intrinsics of Antimony, by intervention of Oyle of the vitriol of *Mars* and *Venus*, ought to be prepared, *Basilius* teaches, not only in his *Triumphal Chariot* here and there, but more collectedly, and in an open method, he seemes to have treated of it in the *manuscript* of his *Manual practice*.

After the Stone of Fire, next he mentions the Philosophers Stone, and gives it the highest place, to wit, in respect of the other T

ctures Universal, but not of the *Universal* *Most Universal*, as I shall show and prove anon. But he affirms the Stone is made out of the *Essence of Gold*, and Truly indeed; but not as we shall heare, without the Addition of the Salt of Nature both Simple and Compound: whence *Alchymia*, the name of the Art, is pointed out; *Halchymia*, that is, a fusion of Salt, by the Ingenious *Chrysippus Fannian*.

The third is the Tincture of the Sun, or of Gold The most Philosophical, and follows immediately The Philosophers Stone. This consists of Gold Alone or chiefly, and That Philosophical described by me, for which Cause it differs from the Stone Itselfe, although there are various preparations of it. For indeed the Great Stone is made out of the Essence, and the very astral Tincture of Gold: But this Tincture of the Sun, instead of the fusile Salt of Nature, is content with his own Salt, and comes out of the three principles of Gold Philosophical resolved, depurated, and conjoyn'd, as we shall tell you towards the End.

The fourth Tincture according to the Sentence of our *Basil*, is the Tincture of *Mars* and *Venus* Conflate, that is, of the white, and red Spirit of their vitriol, which is the Mercury and Sulphur of both, together
with

with their fixt Salt, out of which this Tincture is had : although without the vulgar Sol, wherewith it is to be Incorporated, it cannot be perfected ; because with It, it is first to be fixt, as *Basil* witnesses, in his book of Naturals, and Supernaturals, *Ch. 2. pag. 28.* in these very words, *Because* (sayes he) *the Tincture of the Sun is no where more abundantly found, then in Mars and Venus, as in male and female, Their bodyes are destroyed, and their Tinging Spirit is driven forth, to Satiare open'd prepar'd Gold with Its own blood, and by its proper meat and drink to make it fugitive and volatil. Then anon, This volatil Gold thus Satiare with Its own meat and its own drinke, resumes its own blood, and Dries it up by Its own Internal Heat, by the help of a vaporous fire, whence ensues another victory, which makes it fully fixt, and highly perseverant, so that now the Gold is med'cin more then fixt. To the same Sense, the same Author, some pages after adds; Although the *Mars* and *Venus* (of this Art) doe not stand in need of any vesture, but are able to give it to the other five; yet I dare constantly affirme and assert it, that without Our Lyon, (that is, without Gold referate and prepar'd as aforesaid) they can do just nothing at all, because we doe not see, and provide against the peremptory fixity of*

their Mercury, and the malleability of their Salt, to have gain from them : unlesse the Lyon conquer them again in a great Scuffle, and both be brought not onely to perfect Solution, but final fixation, as he taught afore.

But here we meet with a Great and notable Objection, that bids us stand to answer it. For *Basil*, in the twenty ninth page of this Chapter, does not only say plainly, That the Tincture of *Venus* and *Mars* without Gold resolved (as was said a little before) can doe nothing : but he also affirmes of the vulgar Gold, whose Tincture is to be joyn'd with the Tincture of *Mars* and *Venus* ; That the Lord of all the planets (namely Gold) is not able to impart to his Subjects any thing of his own vesture : because nature has given to it but only One rich Suit ; unlesse the Servant first do further enrich his Lord. And a little after, he adds : The King cannot communicate with his Servants any of his hereditary honour, nor give them a lasting Court-gallantry of habit, unlesse that first he do receive, pensions and Tributes from his Subjects. And now, since This is so, It may be askt, and that indeed not without an eminent cause, How it should be, That the Tincture of *Sol*, according to its Essential Difference can stand out from the Tincture of

Venus

Mercurius and *Mars*, or any other of the Tinctures; namely if the vulgar Gold be not able to Tinge, unlesse Itselfe be first Ting'd by the Spirit of Its Subjects? Some to untie this knot have betaken Themselves to the Linera of Gold as yet Green, as also to the *Sarcasits*; and I deny not but They may doe very much, because they are not destitute of spirits. And thence, as they contend, the Tincture of *Sol*, and not from fused Gold, is to be prepared and had. Others look for the Tincture of *Sol*, not out of Gold simply resolved, but such as is first brought into his principles distinct, and after certain Deputations, made up againe, by a handsome natural coalition. For the Artits (such as they are) that do not add to the Mercury of Gold, the Sulphur of *Sol*, but *Sol* it selfe, doe not properly belong to us here, and therefore without contemning them, we answer thus; That the Silver and Gold that Nature has put into our hands upon her own Simple provision, is not so much required to the Tinging of *Sol*, as is Another more Sublime, and much better, Our Gold, the Philosophers Gold, in which there is the Tinging spirit; of which I shall presently discourse, when first I have run over all the Tinctures of *Basil*.

The fifth Tincture *Basil* proposes in *Jupiter*,

ter and *Saturn*, and that as extending to the Coagulation onely of Common mercury to Silver namely, and to Gold, to wit, by their red and sweet Oyle by Art protected from their Centers, as he, in more then one place intimates to those that can read. And to this place also belongs the Doctrine that *Paracelsus* delivers in his book of *Vexations*, concerning the composition of *Saturn*, *Lana*, and *Mercury*. But here, I cannot hold from telling you plainly, that *Basil* speaks of the vulgar *Saturn*, and vulgar *Jupiter*; both of which, while they still remain in their own minera, are of a higher consideration, virtue, and force: and to That purpose, in his Triumphant Chariot of Antimony, where he speaks of the fixation of vulgar mercury, he has these words, page. 87. Mercury can be brought to no Coagulation, unlesse there be an addition to it of the other metallic Spirits, and that Coagulation is most efficaciously, and most powerfully of all effused, in the mother of *Saturn*, without which it cannot be done, unlesse thou hast the Philosophers Stone it selfe. And so again of *Saturn*, in his book of Natural, and Supernatural Things, cap. 9. pag. 121. Every man is to know, and think upon it, That no Transmutation of metal can be had out of *Saturn*, because of his most excessive Cold, except onely the
Coagulation

coagulation of the common mercury : because the Cold Sulphur of Lead, can stop and tame the current, vagrant, hot spirit of mercury, and take it away, if the processe be rightly instituted. And to these a little after subjoynes : Wherefore see thou do not reject *Saturn*, or look scornfully upon it toing it behind thee : for indeed his nature and virtue is yet known but to a few ; and it is from this *Saturn* that the True and great one takes the Initials of its Celestial, flagrant colour ; it is from this metal, and this one ; and by the Influence of this Planet is given to It a key of perseverance through putrefaction : because of Citrine no redde can be made, unlesse, from the beginning, out of Black, a White be raised. These Things ---. Which as they are of a higher search and consideration, so they seem to belong to a secreter *Saturn*, namely, the Philosophical, which does arise out of the putrefaction of *L*, and the Salt of nature, although a certain excellent Doctor of Law labours to evince in his *Raricola*, That in the very minera of Lead of a certain sort, whose flowers are double, there is a very great force : the same so appears to be proved by the Tincture called the Aromatic of the Philosophers out of the mercury of Lead ; to say no more of particular Tinctures. Hence *Paracelsus*, in his
book

book of Vexations, are rather of fixations cannot sufficiently extol that Interior Spirit of *Saturn*, which is able to kill and slay the other Spirits, or mercuries of the metals as I my self have sometimes seen bars of perfect proved Gold out of the mercury of common Lead, as they were shown to me five yeares agoe by a very learned, wise man.

In the sixth and last place, *Basil* make mention of the Tincture of mercury It self But That Tincture is prepared either by the mediation of the Calx of Egge-shells, as *Paracelsus* has it in the fifth book of Ulcers parent; or is elevated by the vitriol of *Mars* and *Venus*, resolved, distilled, and coagulated as you may see in the same Author, concerning the Death and Metamorphosis of Things and more to That in *Rupecifia*, to whom restore that little book of the Tincture of mercury in the Second part of *Gratarolus* or else Its Sublimate, by help of the malagma of *Jupiter*, is resolved and distill'd, in which the mercury is calcin'd, and coagulated with metals, the very way that *Basil* himselfe seems to have taken, in his book of the Twofold Mercury of *Sol*, pag. 108. in that part of the Repetition of the Great Stone. For, the way of proceeding with mercury is very various and multiform: and yet it is easily reduced

aced into a liquor by fire with the help of
 the powder of beaten coale; which liquor af-
 terwards by a certain Artifice, is able to
 extract the Soul of *Sol*. It is also preci-
 tated by it self, and fixt with the Tinctures
 of *Venus*, *Mars*, and *Sol*: but chiefly it is nou-
 rish't with its own milk, to which perchance
 thou mayst Interpret that of *Sybilla Emma-
 a*, when She sayes: Sitting upon a plain and
 well-disposed Seat, thou givest It of its own
 roth, that is, milk sent down from heaven ;
 which yet again may be applyed to the Uni-
 versal, great stone, &c. in the *Sybillin* fragments
 of *Philip de Lignamine* the Sicilian Knight. Of
 this too, take that speech of *Geber* the Arab.
 when he sayes: If of mercury alone, (mineral
 means, though taken from another place)
 thou canst tell how to make the Stone, thou
 hast lookt for and found a most excellent na-
 ture, and pretious skill. Hence *Basil*, in his
 triumphal Chariot, pag. 88. For mercury
 sayes he) is a pure meer fire and no-
 thing else. And thence it is that It is
 burnt by no fire, and that no kind of fire
 can captivate it to its final Destructi-
 on. It either flies away suddainly, resol-
 ving it selfe spiritually into an Oyle Incom-
 mpatible; or remains after its fixation so con-
 stant, that it is not possible for any man to
 take any thing from it: insomuch that what-
 soever

foever can be made out of Gold, the same may be made out of It by Art. For after the right Coagulation of It, it is in all things like to Gold : because it comes from the same root, the same Stock, and that same Unity that Gold does. With these agree those other precious Sayings of his that he has scattered up and down when he speaks of the Star *Sol*, and the starre of *Mercury*, which Two being joyn'd together in their radious power, opens to us at a certain time the Crosse of the most secret Wisdome. See his Triumphal Chariot, *pag.* 71, and 72. 91, and 92. I should not need to take much pain in explaining the words of *Basil*, if The Traçtate which he writ upon the Astrum of *Sol* and *Mercury*, were not so enviously suppressed by some. Nor are we ignorant that those by some are applyed to the minera of *Sol*, the processe whereof by the wet way and the mediation of *Nitre* and *Sal-gemme* is instituted so, that first Three Principles are sequestred, and then deputed by Spirit of Wine : and first of all ascends the Astrum of Mercury White, his Sulphur and Salt remaining downwards, whereof the Salt is extracted from the Sulphur by distill'd rain water, and when it is purged of all its Terrestrial fæculence, it congeales into a vitrio under a triangular and quadrangular forme

at of these Three Depurates, is againe extracted a new intire minera of *Sol*, and the extract for some Times cohobated by affusion of a New *Aqua Regis*, untill the mouth of the Lyon (as it is call'd) be well open'd, which in Digestion is circulated; and afterwards, the water being drawn away, ascends the bright Mercurial Spirit. In This the Vial prepared afore is first Dissolved, and Distilled, till it depofes all its feculence. And this oleaginous, clear water, dissolves the Sulphur above named and in a double proportion of it. To these Three parts are added one part of the Mercurial Astrum, and so Digested into a Balny for forty dayes, till all pass into a Green viscous Liquor, and afterwards in a Physic furnace be coagulate to a fixt red'cin. Others following the dry way separate a minera from Gold, and this Gold impregnant by its own Spirit they distill gently by Retort, and so, that of a pound they receive scant a dram of its sweet Spirit. An ounce of this for the purpose prepared, they put up in a small Glasse, decocting it carefully six months by degrees of fire, till it turn to a fixt rednesse, which passes through the Argent vive mineral collected without loss, and makes it fit and able to turn the body of Gold into Tincture. Now whether these, or the other look better for the Astrum of

of *Basil's Sol and Mercury*, I leave for other
to Judge, because I have not yet seen The
Tractate of *Basil de Astro Solis*.

But that I may speak yet more cleerly
that Mercury that is known among the vul-
gar, we must compare those things that *Th.*
ophrastus gives us about Congealing the
Spirit of mercury into a *Saphir* Stone
by the Oyle of Vitriol, in his book of min-
erals, with Those that his Scholar *Phadro* the
Great, relates of the Soul of the Hermaphro-
dite, and thence it will easily appear to them
of the Chymical monarchy, from whence
exists, and how is had, That Sapphiric Flow
of the Hermaphrodite, which is the admirab
mystery of the Greater world; Of which
(saies he) even one dram after its projectio
upon three thousand drams of melted Gol
and those cast upon a thousand of Brass
turns all into most perfect pure Gold. This
sayes *Phadro Rodochaus* : whose process
in this Secret is not yet known to all of Us.

To These deservedly we may add, what the
most experienced man, and the profounde
searcher of Nature, *John Isaac* the Flandria
(for from him all others after him, learn
as from another *Hermes*) has in his Tractate
of the Oyle of vitriol; And also of the Oyle
of Mercury, and of Antimony brought to
Tincture perfectly fixt. Nor can I involv

This in silence, That of many mettals and minerals put together, the same Author teaches a Tincture does arise; and such a Tincture as is able to fall upon a Thousand parts of Silver, to transmute and Tinge it to Gold. And not Inferior to This, is that Mercurial and Solar Tincture of the most Illustrious Duke of *Bavaria*, Lord *George* The Rich, to whom, as our Ancestors have left to us, immense riches did accrue from this Art. But besides, That old saying; Make mercury by mercury, by water mercurial (to wit, out of Gold) presents to us in Truth the same Things. And does not *Palingenius* in his Capricorn-book, the tenth, allude neer to the same sense? when he sayes,

*Hunc Juvenem Arcadium Infidum, nimiumque fugacem
Prendite, & immersum stygiis occidite
lymphis: &c.*

This young Arcadian faithlesse, vagrant knave
Snap up, and drown him in the stygian wave.

and That that follows.

But of This enough already. For I do not certainly know, whether that of the Helve-
C tian

tian Doctor, in his book of the Treasure of Treasures, writing of minerals, may be referred hither, or not: Nature (sayes he) beget a mineral in the bowels of the Earth, of which there are Two kinds, which are found in many places and Lands of Europe. But the best, in the figure of the Greater world is in the rising of the Astrum of the Spheer of the Sun. The Other, in a meridional Astrum, which is in its first flower, produced by the Aire of the *Viscus terra*, the Glew of the Earth; and in its first Coagulation is found redd, in which all the mineral flowers and colours lye concluded. Which word literally understood seem to be spoken of the minera of Mercury and Gold, because *Theophrastus* (as also his Schollar *Phad Magnus*) attributes all the Colours of minerals, in his book of the Generation and Metamorphosis of Things, to Argent vive as the mother of metals. Although there are some that pertinaciously fit This to the Red Translucid minera of Silver, call'd *Rotund digertz* by the Germans. But I, instead of Gold, should think it rather to agree to Another certain minera, which is feracious of Gold, and fertil to It, and yet not Gold itself. To this is not unlike, what *Basil* in his books of Supernatural and Natural Things, *Chap. 3. pag. 45.* sayes of the Spir

of mercury in these words : Here the question might very well be put to me, How this Spirit of Mercury, is to be got, and had by Us ? Upon This Great question (he addes) One might very well with a strong desire expect the Answer ; which yet I will not conceal from any one, but lay it open faithfully, so far as by the wil of God, it is lawfull to do it, in manner following : Take (sayes he) In the name of God, The Redd minera of Mercury, that looks like Cinnabar (factitious.) Take, besides, The best Minera of Gold that thou canst get : bruise and powder Them both together in an Equal pondus, before They have come at any fire, &c. --- in the same place.

It is very well known, That of a certain minera fertil to *Sol*, and the liquor of *Mercury*, by a monthly Apposition of It, there grew up to a German Lady, a perpetual harvest, or Crop of Gold. The Gold rising first in its Colour Green as *Grasse*: afterwards by little and little the Spires passing into Gold, ready to be reapt by *Cizars*. There is, besides, Another particular Tincture that terminares in the Deep-red Crystals of *Sol* ; when it is sublimed, and has before grown out into spraves, and is almost consentaneous to the Other.

But we are to take notice, That *Basil* does

not speak of the Spirit of Mercury and Sulphur after One way, but diversly; sometimes of the Stone, sometimes of the Tincture of *Venus* and *Mars*; sometimes again of the most Universal: whence not much after, Chap. 4th of the Spirit of vitriol out of *Venus* and *Mars*: The Genuine and True Sulphur (says he) is Incombustible. For It is a True and a meer Spirit, out of which Incombustible Cyle is prepared and had: and It is That very Sulphur, out of which the Sulphur of Gold from the same root proceeds and is made. By which words it is not hard to be conjectured, what he would have us secretly to Understand by his best Minera of Gold, as he speaks of It in other and other places, according to the variety of the Subject, of which he treats: Therefore he adds; For this Sulphur is rightly to be called and baptized, The Sulphur of All the Philosophers (as *Paracelsus* points It out too in his book of minerals, Chap. 8th. of vitriol; and *Basil* likewise in the Chapter of vitriol, pag. 133.) because in It is all wisdom found even to the Spirit of mercury, which antecedes it---. But what That Spirit of Mercury is, of which he writes there, whether That express in the Tincture in the Manuscript, to wit, the white Spirit of the vitriol of *Venus* from *Mars*, or of the Universal Most Universal, I leave it

to the judgment of the learned. For he sayes, That the *Astrum* both of *Sol* and *Mercury*, and the *Mercury* and *Sulphur* of the *Philosophers*, proceed from One root, at first indeed a white Spirit, and That he plainly calls the *Philosophers Mercury* : for afterwards there follows (sayes he) a red Spirit, that is, the *Sulphur* of the *Philosophers* and their oyle *Incombustible*, from both the *Tinctures* of *Venus* and *Mars* meeting together in one womb. To this purpose in his Chapter of *Vitriol* see more pag. 132. and how profoundly he playes the *Philosopher* there *Analogically de Spiritu albo ad album, & ad Rubrum de Rubro*--Of the white Spirit to the white, and to the Red of the Red.

It appeares therefore, That the red minera of *Paracelsus* his *Cinnabar*, and the red minera of *Basilus* his *Mercury*, agree very neer; and that the best minera of *Gold*, with both, may be understood not only of the common *Mines* which nature gives us, but of others, to wit of *Antimony*, the minera of *Mars*, and chiefly of the *vitriol* of *Venus* out of *Mars*. But of these, as the *Greeks* speake, *ὅς ἐν παρόδῳ*, by the way, to help us to understand *Basilus* speaking so variously of the Spirit of *Mercury*; which is the manner of those *Chymists* that have tryed many Things, and draw on one shoo upon many.

For there are Many wayes that aime particularly at One End, not only by One, but by many, and indeed diverse, Things: Against which Doctrin many have their Opinions.

Therefore since our *Basil* reckons up to Us distinctly these Six Explicit Tinctures, which we have discours'd to freely afore: and yet in the 244 page of his *Triumphal Chariot*, professes also openly, That All the Six Stones of metallic Tinctures arise from One Seed, and are All by One Initial mother in their first Generation; So profeminated and bred, that from The same mother the True Universal has its lineal profluence; it is cleer as noon-day, that besides and above the Solific Essence both of the vulgar, and Our Philosophical Gold, there is yet Another sort of Gold, and That more Secret and hid, from which the Universal Most Universal issues forth, as the Seaventh and most perfect of All, rising from its own proper root, that is, its own Earth and Water, and in That much exceeds the very Philosophers stone Itselfe; because out of It alone, both That Stone, and the Other particular Tinctments, are form'd and flow primordially and more then that, because from It all the other Things of all the world, not onely in the Mineral, but also in the Vegetal, and A-

nimal Kingdome derive their life, hold it still, and by the Creator are so ordain'd to their Increment and multiplication. But now what manner of thing this is, and in what thing placed, although it may in some sort be conjectured by what was said afore, (The Green Line calling it self every where, and encompassing all); yet we shall speak more of it below in its place.

All the question now, after we have reckon'd up all the Tinctures, with their Multiplicity and diversity in the Minerall Kingdome, is to be transferred by us, *Ad Aurum Philosophorum Nostrum*, to Our Philosophers Gold. What it should be, viz. out of which, the Tincture of Sol is chiefly to be prepared, besides the Universal Most Universal, and the other Tinctures named above. We say therefore; That this Gold of the Philosophers, (for of the others, as of the Universal Most Universal, we speak not now), is Gold, that is produced by the Philosophers out of the Metalls Inferior, and of lesser value; and not by separation alone, but by the benefit of nature working by Art in an Actuall transmutation. Therefore it is not vulgar Gold, which by nature in her degree is onely simply perfect, and therefore now lyes under rather an Expitation, or declination of its Seed; than that it

should be vegetous and fruitfull to a proge-
 neation of other Gold. Concerning this
 thing the most Expeciened Minerallist and
 Metall-man *Andreas Solea*, published by the
 famous *M manus*, is to be heard, who in
 his Book of Minerals Metallics, Chap. the
 9th. Of expiring Merall, Septurie the se-
 cond, writes thus: When Nature with the
 body of Metall is come as high as Gold, then
 it descends again, or moves down ward for
 want of Aliment by its hunger. Again, in
 the end of the Seventh Chapter, Septurie the
 first, Of the Ascent and Descent of Metalls
 after he has recounted, how finely nature
 ascending Calcines the whole body of *Lina*,
 which Calx is nothing else but the body of
S/l, he adds thus: As for Descension, thou
 mayst easily perceive and understand it by
 Ascension. For this is the difference, that
 in the Ascent it first acquires Tincture, be-
 fore a body: but in the Descent, soone
 looses that Tincture. And therefore Me-
 talls that are Descendent are much more
 imperfect then those that are Ascendent.
 Thus he. Therefore showing where the Seed
 and Tincture is fruitfull or not fruitfull in
 the Metalls, The Ascension (sayes he) and
 Descension of Metalls, could not be made
 but that they all agree in their seed and are
 of a Consanguinity. *Item*; In their Ascen

silver and Gold have the same seed, which
 in the Ascent transmutes Silver to Gold:
 but in the Descent, transfers it into Cop-
 per. Then concluding, he sayes most openly:
 The Seed must passe out of its owne body in-
 to another, or else it cannot be fruitfull, or
 fertill. Thus farre *Solea*. And whosoever
 will not give Credit to his various experi-
 ence, will believe no body at all. The cause
 therefore appears, why Tinctures are not
 made out of Common Gold, unlesse that (as
Basil sayes) be first exalted by the Spirit of
 its Subjects. For we must look for a more
 noble, and more perfect Gold, that is in its
 Ascent, in which the Tingent, Green, Vege-
 tant Spirit and fruitfull Seed is; which by
Solea's intimation and pointing out, is Gold
 produced from Inferior Metalls. Why else
 (sayes *Count Trevisan*) should we take nine
 Months time to serve our turn (to spend it,
 he means, upon the Exaltation of Common
 Gold by the Tincture of *Venus*, as *Basil*
 reaches)? For we might take that body, as na-
 ture has made it, and laid it ready for our use.
 Here you see that Gold simply given us by
 nature, cannot of it self produce Tinctures:
 but another sort of Gold. Therefore he
 adds: Our Gold is not the Gold of the
 Vulgar, as all Philosophers say, because the
 common Gold is dead: but ours is impreg-
 nate

nate with Spirit and is a hueing Gold. Hence John *Clopinel de Mehun* in his answer to the Lamentation of Nature; Gold (saye he) is known to be the Treasure of all the Mines: and yet it has neither matter, nor form of so great power, as to exceed it owne perfection. For it has no greater power then to perfect it self, let the Artitt strive and do what he can. To destroy it, and to reduce It, would be a foolish work, since out of it no more virtue, nor power can be had, than what it has from its proper nature to compleat it selfe.

No Reduction can be made of those things that Nature perfects into a species or Individuall, unlesse first they be corrupted. And after Corruption no Generation is made like to the species, unlesse perchance there be a Regresse to the *Genus*. Wherefore the Destruction of Gold makes nothing to the Construction, or making of it, because by its destruction nothing can be made. For it being once dead, its Substance dyes too, and So that out of It no other Argent vive, or Metal, can be had any more, &c.

That therefore we may expreffely and solidly confirm our Sentence and Conclusion concerning the Philosophers Gold from the lower Metalls; we will give you evident Testimonies from many eminent Philosophers.

ers. And first, *Basilins* in his manuscript, declaration of his manual practice, writing us of the Tincture of *Sol* : Thou oughtest know (sayes he) that Our Stone is made Its own proper Essence, and that it transmutates Other metals into Gold. Which old (he adds) must again be Destroyed, and turn'd into a better Stone. Here very evidently (as I think) he shows, That This old is first to be made, before it can again be destroyed, or Turn'd into a better Stone : whence likewise in his German poetry, near the beginning, he delivers the same Sense :

*O Sol, Regis in hoc qui munere fungeris
Orbe :*

Luna Genus servat multiplicatque tuum.

O Sol, Thou doest the Office of a King
in this World :

And, It is Luna that preserves and
multiplies thy Kind.

In which he shows that *Luna* is required to the propagation of *Sol*, as in the following lines, when expressly he adds;

*Summe, Luna, precor, ne deseruisse velis
me,*

*Quum Venus in bivio jam sit, ut illa
decus. Indu-*

Induuiasque tuas ipsa induat : ut lib

Ambo

*Ex illa compti, diuitiisque Simul
Ditati simus ! quod Te meminisse sut
inde*

*Add. cet. Hoc etenim nunc Tibi linqu
Vale.*

I earnestly pray Thee, Good Luna, for
fake me

not, when Venus now stands doubt in
between

Two-ways ; that She may put upon
her self

Thy Clothes and beauty: and that Both
of Us,

being so made Fine, may also be made
Rich

By her ! This thou shouldest Think
upon;

This I leave to Thee ! And farewell.

So in his following Verses upon *Venus*, he
witnesses further, saying thus : *Ejus filium*
(*nempe Antimonium,*) &c--. That her Son
(to wit, Antimony) does warme and heat
the body of *Luna*, that she may be made
pregnant, and leave behind her a progenie of
mighty virtue and vast Encrease : meaning
our Gold Philosophical. But from *Basilius*
more

ore below : Now let us come to that most
 cellent Author of Twelve Tractates up-
 the Stone, whose Anagram is, *Qui Divi*
sch Genus Amo, that is, *Michael Sendivo-*
us, That Polander, whom *Oswald Crollius* in
 the preface of his *Rasilica*, calls *Heliocantha-*
Borealis, The Northern Beetle, in whose
 hands he saw with great admiration and a-
 zement, the wonderfull Virtue and Ope-
 ration of that Tincture commonly call'd the
 Philosophers Stone. Thus therefore *Sendi-*
us in the proæm to his Tractates. Although
 there are to be found some Idle fellows
 which either out of Envy or malice, or fear
 of the detection of their Impostures, cry it
 abroad, That the Soul of Gold may be ex-
 tracted from Gold, and so return'd to Ano-
 ther body with vain and pompous Osten-
 tion, not without the losse of Time, La-
 our, and Cost : Let the Sons of *Hermes* for-
 gettain know, that their Extraction of Souls
 (they call it) whether from Gold or Silver,
 by any vulgar Alchymittical way, is nothing
 but a meer persuasion : which yet is not be-
 lieved by many, till at length by Experience,
 the only Sole mistress of Truth, its verified
 Them to their Losse. On the other side,
 he goes on) he that in the Philosophers way
 tinge the least piece of metal, with gain,
 without gain, really to the Colour of *Sol*,
 or

or *Luna*, permanent in all the probates
 quist: he, I dare very well affirm, has Natur
 Doors set open to him, to search out furth
 and higher Secrets, and by the blessing
 God, to be an Adeptus, and attain the
 These words doe not so much referre to t
 artifice of Extracting a Tingt Anima,
 which a way should be laid open to high
 Secrets : as to the very, right Philosophi
 Gold produced out of the Inferior metal
 by the Use of which Gold (as I sh
 show out of the Author) a way is made to
 of higher Things. But what he discour
 of the Anima of Gold vulgarly Extracte
 we must know that Anima cannot tran
 mute, although It may induce Colour,
Paracelsus does witness abundantly to
 in his book of Minerals, Chap. the seven
 to these words ; This is altogether True,
 the Sulphur of Gold be projected up
 Silver, it colours it indeed, but does not f
 it. And *Basil* glances at the same in his Rep
 rition of the Great Stone, pag. 113. Righ
 ly therefore *Sendivogius* in his ninth Tracta
 of the Comixture of Metals. The Chymi
 (sayes he) know very well how to transmu
 Iron to Copper, or *Venus*, without *Sol* : B
 if they could tell (he further addes) how
 administer the Nature of *Sol* to these muta
 tions, they should find the most pretiou
 Treasu

treasure of all, a Thing more pretious then
 y is. And what Other Thing I beseech you
 This, than, not the Common Gold, but
 our Gold Philosophical; of which the Tinture
 of S., the most pretious Treasure may
 afterwards be prepared; wherefore (sayes he)
 we are not to be ignorant, what metals are
 to be put together and conjoyn'd, and what
 nature corresponds to what. Then conclu-
 ding; There is (sayes he) One metal (metal
 sayes) that has the power of Consuming
 others (videlicet, by Corroding): And why?
 for it is almost (sayes he) as Their water,
 and almost Their mother. Only One Thing,
 videlicet the Radical humidity of *Sol* and
luna, holds our and resists, and is meliorated
 by It. Here he might seem by the letter to
 speak altogether of the vulgar *Saturn*. But
 Gold and Silver are not properly made In-
 trinsically better by vulgar *Saturn*, although
 they be forinsically purged. Therefore thou
 must take it of another *Saturn*, with which
 Gold close eleven times, it is brought
 down to Death, and afterwards put into its
 own matrix (namely Mercury) it conceives
 and generates the most excellent fruits. But
 since no other *Saturn* but the vulgar, or That
 which is made by Transmutation out of the
 Regulus of Antimony *per Coementum*, as also
 out of the vulgar Mercury resolved in an
 Aqua

Aqua fort, is actually metal ; the words before, may not unfitly be referred, to the Tincture of the Vitriol of *Venus* and *Mars* (for this is almost as their water, and almost their mother, by which the Radical moisture of *Sol* is indeed meliorated:) for our reserved prepared Gold, is saturated by It, and promoted to fixt Tincture, as *Basil* himself witnesses: because Gold cannot Tinge of Itself unlesse Itselfe be first Tinged. Therefore *Sendivogius* adds: *Sed ut detegam, &c.* But that I may discover it (says he) It is call'd *Chalybs* or our Steel; And Truly *Chalybs*, yet not vulgar, but Such as is Transmuted into *Venus*, to which the Nature of *Sol* is to be intimately mingled, videlicet by the Vitriol of Both not common Vitriol. And to This sense That famous *Apotelesma* belongs: *Visita Interiora Terræ Rectificando Invenies Occultum Lapidem Veram Medicinam*; By its Initials making the word *VITRIOLUM*. But That *Sendivogius* adds: *Si undecies coit Auram cum eo*; If Gold close eleven times with It (for it does not come over the helme unlesse it be often joyn'd with Gold) The Gold emits its Seed and is debilitated almost to death, as we may see in the manuscript practice of *Basil's* Tincture; it is to be thus taken, that by putrefaction after the distillation of Both, it is at length mortified, thence

thence it may be raised again into a New Life: Then (sayes he) The *Chalybs* conceives and breeds a Son more noble than the father (vulgar Gold), that is, It generates for us a *Sol*, or magical Gold, from whence afterwards the Tincture of *Sol*, from *Sol* Philosophical exists. Hence he adds: *postea cum Semen iam Nati*: Afterwards when the Seed of that which is now born (that is, the Sulphur of Gold Philosophical) is put into its own matrix (that is, it be admixt to his own Salt and Mercury) it purges the matrix, and makes it a thousand times fitter to bring forth the most excellent fruit, that is, it brings forth for us a Tincture from Gold Philosophical, which after Its fermentation tinges thousands, as *Basil* affirms. But *Sendivogius* tells us more, and that we ought intensely to mind; There is besides Another *Chalybs*, which is like to this, made ready to our hand by Nature, such as is able by its admirable virtue, out of the rayes of *Sol* to Elicit that, that so many men have sought, and is the Beginning of our Work: understanding not so much the minera of *Mars*, or *Chalybs* native, as a certain kind of mineral Opposed to *Mars*, of which in his last Tractate he sayes: Our Salt is mercury: and then adds Our *Sol* and *Luna* (whence this Stone of the Philosophers exists, is Obdusted, or covered

over with the Sphear of *Saturn*: which mineral indeed receives into Itself the beams of *Sol* (that is, its quintessence), and by a very wonderfull power promotes it to a tingent Stone. *Nihil his magis Opertum, nihil magi etiam Apertum: si modò habeamus apertos oculos ad intelligendum radices minerarum & Simples & Compositas.*

Nothing more hid, nothing more open then these things; If we but have our Eye open to see and understand the roots of mines both Simple and Compound. To this sense the same Author, tract. the 10th *Gold* (sayes he) can give its fruit and Seed in which It multiplies itself by the Care and Wit of an Artist, that knows how to promote Nature. But, both in the practice of the eleventh Tractate, and in the Theorie of the third, he strictly caution's that we take not vulgar *Gold* by Itselfe simply to make the tincture of the Sun: And in his practice thus he does it. But be thou admonisht by me in this, that thou take not *Gold* and *Silver* vulgar: for those are dead. Take ours (sayes he) for those are living. Then in his Theorie: But take along this Caution with thee, that thou seek not that point of nature, in vulgar metals, in which It is not for those metals, and especially vulgar *Gold* are Dead; but Ours are Living, and have Spi

rit, and they by all means are to be taken. Thus *Sendivogius*: In which (I confesse) he does not onely discourse of this our Philosophical Gold, but also of the Great Universal. However it is, he does altogether Exclude the vulgar Gold Simple, unlesse it be first driven from the minera's, and Exalted by Art.

But let us consult *Theophrastus Paracelsus*, and see what he sayes, or rather demonstrates in his Praxis, of this our Gold Philosophical. He teaches in his book of minerals, Chapter the seventh, to make the Epatica of mineral Sulphur, from whence afterwards the red Oyle is distilled, where to these words. Here we must observe (sayes he) that any Silver that is put into this Oyle, and there remains its due time, remains black, and casts its Solar Calx to the bottom. But before its due time, it leaves a Calx not fixt, but somewhat Volatil and Immature, (note the word Immature for that that follows) but if it attain its terme (he adds) and come to its just period, then It Effects All Things that are to be done : It is not good to say more of this thing. Out of this one place alone, it more then evidently appears, what this Gold springing from Silver can doe, of which (he sayes) it would not conduce to speak more : and yet

he confesses it does doe all things that are to be done, videlicet, whatever the Artitt desires, or wants. This is a most Conspicuous place, and by no means to be infirmed, or eluded, that it may not be the palmary of Confirmation to our Sentence, concerning the living magical Gold, and so much (I say) the more certain One, by how much *Paracelsus* is Greater then All. But this Oyle of Sulphur is nothing else, but the first Ens of Vitriol, which by its Acidity is sufficiently argued; as also from this, that if you put to This oyle, of the common Sulphur, and twice as much of fountain-water, and afterwards boyle in it Lamels of Steel till a Third remain, presently as soon as it is cold, a most Green Vitriol is generated there. And This a certain late Writer, taking it from a Disquisition of mine, and mistaking me, inserted to his Tyroiny, and drag'd, It was the Sal of *Mars*. But let us return to *Paracelsus*. He writes in his Manual, where he treats of the preparation of the Tincture of *Sol*, as appeares by the End of that discourse (for there he speaks in plain Termes of Potable Gold, and the liquor of *Sol*) in these words to our purpose, *Sume Electri Mineralis Immaturi, &c.* Take of the Mineral *Elect-um Immature* (that is, such as is between mature and immature). And what is this *Electrum*

pray you? *Electrum*, with *Paracelsus*, is no other Thing but a metal which is made by Art out of another metal; So that the white *Venus* out the Red, is called an *Electrum* by him, although to Colour only, and not to Things, they stand Distant from one Another. Hence in the book of Minerals thus refining; *Electrum* (sayes he) is a metal from another metal (namely by the benefit of Nature, & help of Art). Whence also, in another place, The Crama of all the metals joyn'd together in Mercury, as a certain thing elicited from Seaven, he calls *Electrum*. It is herefore consequent that he here, by the name *Electrum*, does not speak of vulgar metals by nature's hand simply given, or as they are constituted in their mines, or fused above; but of those that out of other metals are produced by Art, as when *Venus* is made of *Mars*, which indeed is much better, and of greater power (as Experience teaches) than Common *Venus*. And so likewise, the Gold produced out of *Luna* by the oyle of the Epatica of Sulphur (as he taught above) is much better then the vulgar, because it affects even All things (as *Paracelsus* sayes) but are to be Effected: and may indeed be so Exalted that it would drive any man to admiration. But why does he call it Mineral, and Immature? Because it is from the Mi-

neral, and That Immature. For it is made by minerals, as by the Oyle of Sulphur from Luna which is imperfect, but yet in a very neer way to be brought up to maturity. Therefore before it compleats its terme, it is immature, having still Extraneous Superfluities: wherefore he teaches us to wash and purge the Electrum from all Superfluity the Chymical way by Stybium, till it attain the Exquisite Degrees of Gold. And what doe you say, that Gold Itself (although produced from Luna) in comparison of the Stone and Solar Tincture, is a thing yet Imperfect, and so in a manner Immature? as *Paracelsus* himselfe in the same place a little after declares: Nature (sayes he) has left it imperfect in its place, because she did not intend to make the Stone, but the Matter of It, which indeed without preparation is but a dimidiated, lame Thing. This place is accurately to be perpended, that we may understand, what he here calls the work of nature respectively (as is the natural Transmutation of Our Argent into Gold by the Oyle of the Epatica of Sulphur) and what the work of Art, videlicet, in preparing the Tincture Philosophical, because where Nature Ends in making our Gold, there Art begins in the preparation of the Tincture of magical Gold: although on both hands the Artist comes as

minister

minister of Nature, bestowing indeed more labour in the work of Art, lesse in the work of ready Nature. To *Theophrastus* in astipulation *Bartholomeus Korndorferus* is succenturiat, by whom the Grosse, and not yet Clarified Gold, is commonly called *Corpus*, and *Corpus Iners*, a Body, and an Inert Body. And now to produce him here as a fit witness in so great a cause, in his Tractate of Luna and its Defects, not unlike to that of *Truhemius*, thus he writes : There is a short way by which Silver may be brought to Such a poynt, that it may be made the best Gold, and best of all to be esteemed, because to Our Tinctures no better can be used. What more expresse then these words, what I pray you more evident, and with *Theophrastus* more consentient ? But he adds somewhat more, by which he wonderfully illustrates *Theophrastus* about the Solution of the Immature Electrum. Whosoever (sayes he) can naturate Immature Gold (so he calls Our Argent) and turne It into a right liquor, so that It is seperate from its Earth, has got the Fountain of Sanity. Hence he extols that Saying of *Paracelsus* when in his book of Vexations he affirms : That true Alchymie onely by one Art teaches us to make Silver and Gold of the five Imperfect metals : And to use no other Receipts but onely these,

Tantum de metallis, ex metallis, per metalla, & cum metallis, fieri pe fect metalia. And then explicating that Oracle, and showing how it is to be understood: *Magna Arcana in metallis abscondita, &c.* Many Arcana's are hid (sayes he) in metals, and are to be drawn out by an easier way then any one would beleieve or think to do any good by it. I now say nothing (he further adds) how wonders above wonders, are Effected by it, if, in the Philosophical way, they be awakened and raised up into their Primitive mercury, not into the Current, that which vagrant Impostors talk so loud about, *sed in Sementem viscidam*, but into a viscid, limous Sement, or Seedplot out of which a living Germen, *Leo Suavissimus* the mercury of the Magicians, shows itself. Hence it appears what manner of Mercury it is, and into what principles the metals are to be resolved, unlesse we would have Tinctures to passe into a uselesse dust or powder, that has no Ingression into metals fused, but swims upon them to no purpose. From metals, indeed are made Tinctures, when out of their Substance primordials are drawn, which move themselves or (if They be right handled) into a viscous Sement. But Out of metals, when perfect metals are compounded with their primordials in a form or appearance oleaginous materially

erially: By metals again Tincture are made, in the projection of Tinctures upon perfect metals namely, that by Them as the meane, they may acquire their due Consistence. And then lastly with metals fused, are perfect metals made, namely by Transmutation of Those that are Imperfect to perfect by help of med'cins already perfect. In These we see *Paracelsus* haſt moſt Signally and briefly comprehended the Summe of the whole Art. See thoſe Things which not only *Guido de monte* delivers to us concerning this kind of preparation (for he is ſomewhat tedious in his prolix Circulations) but alſo what the moſt Experienced *Iſaac Hollandus* propoſes in a Tractate peculiar *de Salibus & O'is metallorum*, of the Salts and Oils of metals (al- though they require That *furnus clauſus Reverberii*, with its little mount within, known but to few, and uſed by *Paracelsus* otherwiſe they cannot ſo well be prepared) the other Things are of themſelves open enough, eſpecially if they be joyn'd, and compared with what he ſayes in his Tractate of the Oyle of Vitriol, and in That of Antimony, and That of Mercury.

Yet in this place I cannot forbear, but I muſt add to Thoſe Two Testimonies of *Bartholomeus Korndorferus*, and the moſt Excellent *Paracelsus*, Another too of that moſt monſtrous

monstrous *Franciscan* monk, who in the year 1419. writt a book in the German Tongue in Open words, to *Burgrave Frederic* Marquis of *Brandenburg* : but the book for many causes was never brought abroad by the Presse. In It, many Tinctures of metals, gemmes, & pearles, are contain'd ; with many other choise Arcana's. He therefore in that place where he comes to the Tincture of Venus and Sol, by the help of which he teaches how to convert Luna into Sol, This Sol (sayes he in open words) does more than another Sol : and shows the way that we must proceed. *Leonhardus Turniferus* complains very much that he lost a Compendium of It in the Tower of *Kussenberg* some years agoe : but there is yet extant in *Schobinger's* Library an older Copy. To these there is a neer correspondence of those five particullar Tinctures that goe about inscribed in little books of bark, rising almost from the same foundation with the former, only in them the pure is not Separate from the Impure Terrestrial Sulphur : otherwise then with the Monk, who shows how to cast away the leprous Earth : by which it comes about that his particullar Tinctures are so much the better, and tinge deeper, by how much they exceed the other in Subtilty and Penetration.

But let us now return to Count *Bernhard* *revisan*, who in the second part of his book writes expressly in these words : *Cum dauno* *ndem expertus sum, quòd in metallis, &c.* To my losse, I found at length by Experience; that it muſt needs be hid in metals, &c. Where he alleadges that ſaying of *Geber*, Nothing that is Extraneous, and that is not compounded of metals, or born of them, is able to perfect them, or cauſe their regeneration, or tranſmutation. But the ſame *Bernhard* again ſayes : *Corpora perfecta, &c.* Perfect Bodies, which by nature are ſimply perfect are only perfect in their Simple degree, and unſuſceptible by Art they can be made (*plusquam perfecta*) more then perfect, they cannot contribute to Imperfect bodies: but if (ſayes he) they be handled by Art, and according to Art be perfected in the Philoſophers manner (mark the words) then the way lyes open, and it is eaſily deprehended what they are able to effect. For Our Gold is not vulgar Gold, nor our Silver the Silver of the vulgar: becauſe they, ſo long as they remain in their own Subſtance, are no better then dead; nor have they any Efficient power, as we may ſee in the Codex of truth, that is, the *Turba Philoſophorum*. Hence alleadging that Golden Saying from *Geber* the Arab : *Quicumque ignorat Radices Minerarum, & Simplices*

Simplices & Compositas, &c. Whosoever knows not the Roots of Mines both Simple and Compound, he knows not the principle of Nature, and therefore not of Art : and by Consequence is a Sophister, not a Chymist. By Simple roots, understand, those that are in the Universal most Universal : by compounded, those that are made up out of Mercury resolved together with a certain mineral homogeneous Earth, into a Viscous Liquor; in all which the germinant and Tinctive force of the Universal most Universal abides spiritually, and flowes in the fire like to wax without noise after a due Rectification; by which also (namely such compound roots) Gold attenuated melts like butter, and grows into the Philosophers stone. therefore *Bernhard* having intensely searched into Nature affirms, that he had alwayes before him that Saying of old *Osthanes*, (*ἡ φύσις τῆ φύσεως τέχνηται, &c.*) *Natura naturam continet : Natura naturam separat : natura obvians natura sua latatur, & in alienas transmutatur naturas*, Nature contains nature, nature separates nature, nature meeting with its own nature rejoyces in it, and is transmuted into other Natures. Whereof the two first, teach that the metals as they are in themselves are not to be taken, but that those things are to be Extracted from them

tha

at are Contain'd in them (for he confesses
at he learnt by his losse, that the thing he
ought for should be hid in metals). And the
to last show the friendly Conjunction
Gold with the roots of the Mines, and
comprehend the Tincture consequent from
ence : which things it is sufficient to have
hinted at, and shown distinctly so far. And
now, since I have proved as much as can be
sured, that our Philosophical Gold, pro-
ceded out of the Inferior metals by Nature
or Art, does yield us a Tincture of Gold Phi-
losophical Distinct from the Stone ; I shall
conclude the whole matter out of *Basil.*
Valentin therefore in his *Occult* Philosophy
wards the End, writes of a Stagge, whose
antlers were of pure Gold, and had got ma-
ny thousands of antlers, or branches budding
from them, which Stagge ran into a Green
wood, and many huntsmen to this day range
for him, and pursue him. The meaning of this
Fable is not hard to be conjectured from
what is said above: besides that of *Basil* him-
self in the end of his *Triumphal Chariot* is
sufficiently declared, namely how this Stagge
much sought for, may be taken by lively
and Industrious hunting. For he teaches to
pursue him by the multiplied Stone of Fire,
which one part falls upon five of Luna,
and the other things that follow in the same
place.

place. By which it more then abundant
 appears what sort of metal our Philosophi-
 cal Gold is, and whence it is produced,
 Luna namely Tinged into Sol, whence the
 Golden Stagger exists: which Gold indeed (*Basil*
is wirnesse) must again be bruised,
 pen'd, and further subtriated, before it pass
 into a better Stone, that is, the Tincture
 the Sun: *Paracelsus* likewise glancing
 the same Thing in his book of minerals
 writes thus: If the Alchymists could find
 that Sulphur of Gold, as very well it may
 be found (says he) *In Arbore Auri & Ejus*
Radice, in the Tree of Gold and the Root
 It, (for this is their great Scruple: *Non al-*
rum illud, not That other Gold) they might
 indeed rejoyce at it, &c. Thus far then
 our Magical Gold unknown to most men
 and hitherto unobserved, & undistinguished.
 Now towards the end of our Manuduction
 for a Close and a Crown, we shall, out of *Basil*,
 annex a short way of the preparation
 the Tincture of Sol, and of the chief stones
 of the Philosophers, when in a few words
 have premised This, That even in common
 Salt, and in a certaine Other almost Congru-
 nerous to it, there are very hidden powers
 and secret forces, which are able to doe ma-
 ny wondrous things for us compounded
 with Gold, and with the Oiles of Vitriol

and Antimonie rightly prepared. Most sure
is, that common Salt gives us an excellent
notable Gold by the Spirit of wine, if after
due Calcination it be Crystalliz'd, and
still'd by it selfe into a sweet Oile. Which
processe, plainly conforme to that of *Basil*,
I owe to a Noble person, and a dear com-
panion of mine, who had it from him; to say
nothing of other Arcana's out of Salt, For
deed it is *Paracelsus* his *circulatum minus*,
his lesser Circulat, which he calls by its
peculiar right, the Matrix of all Metalls, e-
specially the Sea-salt, with which the *Majus*
circulatum, his great Circulat from Mercury
sublimate agrees: What should I say of the
sweet Oyle of Antimony, so industriously
sought by *Crollius*, and mist, not so faithfully
communicated to me by the same freind as
other things?

Now as for the Tincture of Sol Philo-
sophical; if it be truly prepared, it
must be done by a just and due Anatomie
of Gold: so that first his purest Sulphur, and
most highly graduat must be extracted with-
out any Corrosive, and Separate from all its
strenities and dregs. Afterwards, the Salt of
our Philosophicall Gold, which will appear
white as milk, must not only be extracted,
but must also be brought to a Transparent
serenity, by which afterwards, it may more
easily

easily melt like butter in the extract of the sulphur of Gold, and together with it cover over the helm. And when these two are thus exalted, then superfused to the residue of their mercury, presently after the Solurio made, they will precipitate it to the bottom of the vessell. Hence all the Three viscou principles must be putrified in the philosophers glasse, and going on, from thence be raised again to a new life by their owne proper body and Salt, till they passe into a Regenerat astral fixt and perseverant Essence which by the Initial Crasis of its three principles may be multiplied and augmented in the space of a month, both in its virtue and quantity. Thus much briefly, of the Tincture of Sol.

But as for the Philosophers Stone, another way is to be taken, for it admitts (against the common opinion) of a duplicity of preparation, namely, either by Composition of its mineral root Simple with Gold Resolved, the way of *Basil* in his Twelve keys or by Conjunction of Gold with the Compounded rootes of the mines, from which line the Stone of fire prepared out of the Mercury of Antimony, and the vitriol of Venus and Mars by their own Sulphur recedes little, or nothing at all. But of the nature of this, I have sayd enough before.

fro

from which likewise differs not that parabo-
 call Description *de nobili Solis flore*, not
 long agoe brought out of the *Archivis* of
 some eminent Citty of the Empire, which
 delivers the whole processe very freely, al-
 though it dazle the Eyes of many pretending
 phisters: But out of this compound, vari-
 as particular Tinctures may be had, of
 which I forbear to speak more now. But fol-
 wing the mineral root Simple of the Uni-
 versall Most Universal, we say with
Asi in the end of his Memorial Table, that
 there is no need, as we taught in the tinc-
 re of Sol, that Gold should be so much de-
 oyed that it may be Justified in its Ele-
 ments, and so the first essence of its root be
 aught and brought forth to the light. Nor
 is a necessity, that That in the compounds
 could be done: for there are some who by
 Essence Mercuriall, extract the soul of
 Gold, the Gold Itself remaining almost in-
 e, by which they exalt their work to such an
 cellence, that a knife being perpendicular-
 let down into that Tincture of their Stone,
 and taken up so again, then only wiped with
 little papyr, and that papyr cast upon mol-
 Gold although nothing at all seemed
 adhere to the knife; yet only by the odor
 of the Tincture, they have converted a

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whole

whole ounce of Lead into perfect Gold in
all probates, as those have told me that say
it done, whose mindes when as before they
were much averse from this study, became
afterwards eager pursuers of the Art.—
But (sayes *Basil*), It is every mans part that
adheres to this Science, and will be in love
with so pretious a thing, to search diligently
after the Golden Magnet, (viz. of the Un-
versal most Universal) to know it ver-
well, which he shall find *in unicâre unice*,
one thing alone and none but that; and its
root in one only matter, (wherewith Sub-
liated Gold by help of a kindly liquor is to
be resolved and with continual fire, and in
furnace Philosophical, to be excited, cherish-
& so long decocted, till it passe into a trans-
parent Stone like a Ruby) of which, says *Ba-*
our potable Gold is made more perfect, than
it can of Gold Itselfe, which ought first to
made Spiritual, before potable Gold can
prepared out of it, as he has it *Chap. the first*
of things Supernatural, & *Chap. the seven*
pag 93. For this Cærule, or Azurine Spirit
which is both in the Saphir and in Luna,
the Sulphur and the soul (sayes he) from
whence both Gold and Silver enjoy and ex-
ercise their vegetall life. Hence *Basilins*
the Repetition of the Great stone pag. 1

una spiritum spiritui Solis perinde appropriari
 it, aique viro feminam &c, sayes, The spirit of
 una is appropriated to the spirit of Sol, as a
 woman to a man, both in the Earth (where
 metalls are first generated) and then upon it
 where the metalls are made by Art. Then
 again, the white Tincture (sayes he) is pla-
 ced in the Magnetic Form of that one onely
 thing, in which likewise is found the first ens
 of Gold. And with words to the same sense,
 after the rectification of the Lunar Tincture
 described, together with the preparation of
 , he shuts up that Chapter: But if thou
 dost know (sayes he) the *primum Mobile* of
 the world (there needs not so much of the circu-
 lations of compositions) *quandoquidem opus*
est uno perficere potes, because thou mayst doe
 thy worke by one. But what this one is, we
 must seeke in the nature of the Mineral king-
 dom. But yet, that he might not leave it alto-
 gether untoucht upon, and so desert his rea-
 der in the mid'st of his course, he everywhere
 intimates that it is not far from every one of
 us. For so, in his book of Naturalls chap. the
 10th, pag. the 56, he complains that the sons
 of men doe not observe, but rather con-
 demne that which God has layd before us in
 nature, in which there is a great secret. To
 the same sentence, in the end of his Memorial

Table: The true root (sayes he) is vile, and even visibly exposed to the eyes of the vulgar, and yet unknown; and, if not by various prooffe premonstrated, it still lyeth hid to a man in the Dark. For all the world (as *Bernhard* likewise bears witnesse) look upon it, sees it, and does not know it. So of the great mystery of the lesser world, toward the end pag. 220. The *Materia prima*, The first matter (sayes he) is manifest before the eyes of the whole world, and yet known to very few, and in all places to be found, to wit *Mercurius*, *Sulphur*, & *Sal*, and Mineral water, or Metallic liquor, *tanquam centrum a* a center, *a Formâ suâ separata*, sepeparate from its form (the *prima materia* or mineral water understand separated) and made up of these three Incipients. But chiefly, in the end of his last chapter *de rebus naturalibus*, *Omnia* (inquit) *quæ post Antimonium, Vitriolum, Sulphur, Magnetem, præcipuè dotata sunt præ aliis, affinia iis, ex quibus Aurum et Argentum principium, medium, et finem suum sortiuntur* &c. All those things (sayes he) which after Antimony, Vitriol, Sulphur, and the Magnet, are in an eminent manner above others endow'd with, and nearer a kin to those principles from which Gold and Silver derive the beginning, middle, and end, together with

true transmutation and alteration particularly; received their virtue, force, and power *ex unare*, from one thing, in which all these are Secretly and Invisibly layd up-till their birth, together with all the metalls: To which he adds: *Qua materia manifesta est coram oculis omnium*: Which matter is manifest before the eyes of all men. But because the virtue, force, and power of It, is buried very deep, and so unknown to most, it comes about that this Materia is accounted as nothing, and by Ignorance thought and reputed utterly insignificant and unfit, to the purpose of Art.

The name of it (sayes he) is *Hermes*, who carries for his ensigne a Serpent volant, and was to his wife, her who is called *Aphrodita*, that knowes the hearts of all mortalls: and yet all these are but onething, *Unica Res, Unice et Essentia*, One single only Thing or Essence, which (sayes he) is common in all coasts, known in all places, every one takes it in his hand, and uses it to vile things; the vile he accounts pretious, and rejects the pretious. In sum, sayes he, It is nothing else but Water & Fire, whence Earth with the additament of Ayr is born, and still preserved. In these he fully setts before the eyes of all men the matter of the Interior Root.

Therefore here, as at the Goal of the Universal

versal most Universal, we too must stop and
 make our stand in the mineral kingdom, af-
 ter the Recount of Universals, and almost all
 particular Tinctures, of which we have hi-
 therto had any notice. Only one thing I
 thought good to add for their sakes, who
 think, There is nothing at all true, or profi-
 table, *extra Universale Universalissimum*,
 without, or besides the Universal most Uni-
 versal; and therefore deny that particular
 Tinctures are to be sought and had, without
 the compass of That. To Those indeed I can
 easily grant, that, the Universal matter had,
 and rightly known, *posse ex ea certissima pa-
 rari particularia*, most certain particulars may
 be made out of it. But it is not therefore
 consequent, that in this and the other bough
 and branch, growing out of the universal
 Materia, although in the species differing
 from it, there should be no power of trans-
 mutation, which both experience bears
 witness to, and the learned acknowledge, as
Chrysippus Fannian in his *Metamorphosis*,
 & *Aquinas* himself *de Corporibus Supercelesti-
 bus et Inferioribus* cap. 4 et deinceps. Nor does
 it follow, *Count Trevisan* in all his life
 found no particular of any moment, there-
 fore nobody else can find one, or, that it is fal-
 sely affirmed by others. For to say nothing how

Count *Bernhard* sought for the Universal which certainly is to be found in no Particular *extra universale*) both what not only *Basilus* has said of the Stone of fire, and of the distinct Tinctures of metalls, and what Others, sufficiently refutes him: but also what *Paracelsus* of the Epatica of Sulphur, and Luna converted into Sol by the oile of it: and That which *Korndorferus* relates de *Lapide Schistu*, of the Stone *Schistus*, for an ability to the fixing of Luna, although both in the vulgar Sulphur, and in *Korndorfer's* *Schistus*, which is a certain very eager sharp salt, even *Basil* himselfe by a mistake denies any power of transmutation. So on the other side there are some, who, having got some either universal, or particular Tincture, forthwith insolently cry it out, That there is no other Universal, but that of theirs; *Ad eò alerique nobis Suffani sumus omnes*, So apt are we all to hugge ourselves in our own conceits, and ours. But to have pointed at this by the way, is enough for us. May the great and good God grant by his eternall Spirit, in his only begotten Son, consubstantial to him, our Emanuel, that we fix not our hearts on these Terrestrial goods the Mammon of this world, neglecting the celestially, but that we may seriously look after a better treasure

laid up in heaven, and, apprehending it by Faith, expecting it in certain hope, in a course of unwearied piety joyn'd with love, we may aspire to it, and attain it through and for Jesus Christ: who with the Father, and the Holy Spirit, is the One only Jehovah, blessed for ever. To whom be the Praise and Glory to all eternity, Amen.

*Finis Cheiragogia Heliania, per
Adoptum Anonymum.*

*AVTEGV

*ANTPON ΜΥΤΡΑΣ.

ZOROASTER'S CAVE.

OR,

The Philosopher's Intellectual
Echo to One another from
their *CELLS*.

Of Mercurie and Sulphur.

ECHO Prima.



By water from the Philosophers
Clouds! Look for it, and be sure
to have it, for it is the key to
inaccessibles, and those locks
that otherwise would keep
thee out. *Chorus omnium.*

It is a middle nature between fixt, and
not fixt, and partakes of a Sulphur Azurine.
*Isaacus Flander, & Gymnosophista apud Phi-
lostratum.*

It is a Raw, Cooling, Feminine fire, and
expects its Impregnation from a Masculine,
Solar Sulphur. *Aristot. Arabs.* It is the only
compleat Angell to the Infern, or Bottom
of

of the earth, where all the Treasures are hid. Μόνος ἐς αἰδίην τετελέσμενος Ἀγγελιώτης. Apollo apud Homerum in Hymno ad Mercurium.

All that are conversant in this Art, learn from Experience, and all good Authors; That the true matter and subject of this stone, is Gold and Silver in potentiality, and Argent vive naturally, or actually: Which Gold and Silver are much better than those men commonly see and handle, because these are alive and can increase; the other dead: And if this could not be effected, the matter would never be brought to its perfection, which this art promises: which is indeed so efficacious as to perfect Imperfect metall. But this same invisible Gold or Silver, which by this Magistry is exalted to so sublime a degree, cannot communicate its perfection to imperfect metall, without the help and service of vulgar Gold and Silver. *Adeptus Anonymus apud Combachium.*

The Sun and the Moon must be in Conjunction that they may absolve perfect generation. *Arnoldus Villanovan in flore florum.* No corruption, that is, no mutation or passage of one form into another can be made, without the mediation of Putrefaction, (which is the sole mean and way to Generation) nor any putrefaction be had, without some Mercury, or Argent vive, which is the
special

pecial delator, or conductor of the vegetant faculty, called by Philosophers, The viridity of Nature.

Anonymi Adepti-Sal, Lumen, et Spiritus Universi. Minerals have their Roots in the Ayre, their Heads & Tops in the earth. Our Mercury is Aereal; look for it therefore in the Ayre, and in the Earth. *Calid Aegyptius.* It is the potentiall vapor of metals. *Egidius de Vadis.*

Our Stone is the conjunction of Sol and Luna, till Sol has drawne the substance of Luna to his Nature and colour. *Lullii Colicillus.* And this is done by the inward fire, or sulphur of the stone. *Idem ibidem.*

Minerals made of living Mercury, and living Sulphur, are to be chosen: worke with hem sweetly, not swiftly with precipitance. *Dastinus-pag 55.*

The thing that works perfection in metallis is the substance of Argent vive and Sulphur proportionally mixt, by long and temperate Decoction inspissate and fixt in a Wombe of clean earth; with conservation of his radical not corruptent humidity, wrought up to a solid substance, with due ignition fusible, and under the hammer Extensibile. *Geber, de Investig: cap. 2.* Those that know the Mercury and Sulphur of the Philosophers: know that they are made of pure Gold and the finest Luna, and Argent vive, which are dayly seen, and lookt upon, from which

our Argent vive is elicited. *Bernardus de Gran*
pag. 1. Manuscr. vetustiss:

Our Stone is the potentiall vapor of Metal
 and how to get this, thou must be very care-
 full and wary.

Aegidius de Vadis

Our Water is a lustral, or expiaring essence
 and the cause efficient of the clarity of the
 whole body, and medicine. Two things it
 works in the earth: It washes it, It tinges it: As
 it washes, it is Water; as it tinges, it is Ayre
Ladus puerorum. The ancients call'd our Ar-
 gentvive *Aqua Sicca*, Dry water,

Tauladan.

It is apparent, what that Argent vive is
 that *Geber* points at, in his *Summa* to
 be taken, namely, the Cleane substance
 of fixt Mercury, shut up in Sol and
 Luna.

Idem, pag, 193.

Argent vive in its first root is compoun-
 ded of white earth, subtile, and sulphureous
 strongly mingled with a bright and clear
 water, united with such an union, *per mini-*
ma, till the moyst be tempered with the drie,
 and the drie with the moyst equally into one
 Intimate substance, that will not rest on a
 plain Surface, nor adhere to the Tangent
 because of its Siccity, which has altered and
 cohibited the Aqueity in it. But it is homo-
 geneous

eneous in its nature : for it either remains
 ll in the fire, and fixt ; or else, all flies a-
 way in fume ; because it is Incombustible,
 and Aereal . And this is a signe of perfection.
Richardus Anglicus Philosoph.

Vetustus.

Mercurius crudus , Mercury crude, dis-
 solves bodyes, and reduces them to their
 Materia prima ; but the *Mercurius corporum*
 the Mercurie of Bodyes cannot do it. *Holcot*
Anglus. The Mercury of the Philosophers
 is compounded of Mercury Crude and the
 Mercury of Bodyes, by an Union Intimate
 and Inseperable, as there is in Simple water
 mixt with Simplewater. *Libanius Gallus, apud*
Trithemium

By a Lucid Key he opened secret places,
 otherwise inaccessible, and within was great
 store of Siver and Gold.

Ἐδύτους ἀνέωγε λαβῶν κλειῖδα φαείνην
 Πολλὸς δὲ χρυσὸς τε καὶ ἄργεος ἔυδον
 ἐκεῖτο.

Mercurius Antiquorum apud Homerum.

The

62
*The Names of the Materia to the Magic
practice.*

Echo II.

WHen our materials are Amalgamated
that Amalgam, to conceale it from
the unworthy, is call'd by Philosophers our
Venus, our Gold, The earth of Magnesia
the whole Compound. *Jodocus Greverius*
pag. 21. I tell thee that our Semen is the true
Salamander, conceived by fire, nursed by fire
and perfected by fire.

Idem pag. 36.

The matter which we need to our worke
is not the Hyle, or the Chaos, but the *Materia
prima propinqua*, The first matter in a propin-
quity, that is, the second; which in Ani-
mals is Sperm, in vegetals Seed, in mineral
Sulphur, and Argent vive. *Ripheus Anglus*
Sendivogius Polonus.

Sulphur perfectly clarified and dealbate
Philosophers call Their foliated Earth. *Vo-
gelius manuscriptus.* The work yet Crude is
call'd our Argent vive, water permanent, Our
Lead, Our Saturn, the spittle of Luna, our Ju-
piter. When better decocted, then it is Argent
then Magnesia, and white Sulphur. When it is
Red, it's call'd Auripigment, Corall, Gold,
Ferment,

Ferment, a Stone, a Lucid Water of celestiall colour. *Adepius Anonymus, Desiderabile &c.*

Magnesia is That whole mixture from whence is drawn our humidity call'd Argentive. *Ludus puerorum. p: 136.* The Dragon is the Sulphur that is Extracted from the Bodies by the Magistery, *Nich: Flamellus Annot. in Democritum.*

The liquor of Lunary, the vegetable Mercury, the quintessence, and water Ardent, are all one thing. With our liquor of Lunary, known but to few, is our Solution made, and our potable Gold; but without it, not at all. *Rosarium Philosoph: p: 173.*

Trouble not yourselves about the diversity of names, and the regiment of the work; for if we would make Sol, we must take Sol, if Luna, Luna for our Ferment.

Dastinus pag: 30.

Our Black Materia dealbated is called the Terra Foliata, Ashes of Ashes, ferment of ferment, and white Sulphur enduring the fire: and yet without Ferment neither Sol nor Luna will come forth, but somewhat that's as good as nothing.

Lib: duorum verborum: p. 47.

Our Stone in the beginning is called water; when the body is dissolved, Ayre, or Wind; when it tends to consolidation, then it is
named

named Earth, and when it is perfect and fixt, it is called Fire. *Dominus Vobiscum*, p. 54.

Argent Vive is called Wind, that is, Aereal Argent Vive, the strongest vinegar, poyson Tingt, Virgins Milk, Burning fire, burning worie than the fire of Hell.

Incertus Author.

The Sone is called Adrop, that is Saturnus; because, as Saturn is the chiefest of the Planets; So our mercuriall Saturnine Stone, is the highest and most pretious of Stones.

Saturninus.

Our compound is called by Philosophers White Earth when it is white; and Red when it is Red. *Scotus de Rufone:*

When our limous earth is whitened, we call it yharit, that is, Silver; and when it is made red we call it Temeinchum, that is, Gold: And it is whitnesse that tinges Venus and makes it Yharit, and that rednesse that tinges Yharit, and makes it Temeinchum, that is, Gold.

Calid Egyptius, Philosophus nobilis

Our matter is call'd the elementall Stone, because the four elements are extracted from it: The mineral Stone, because it is made only of mineralls: The vegetable Stone, because it is nourisht and augmented, which are the properties of the vegetative Soul: The Animal Stone, because it is refresht with
sweet

sweet odors, and corrupted with stinking.

Scelus de Bafone.

Our Stone is called Adrop, that is, Saturni.

Speculum Arnaldi.

Our Stone after its putrefaction is called Magnesia, and in the putrefaction it is called

Saturnus, *Idem ibidem.* All the metalls when

they are prepared by Art, then they are call'd

Sol, Luna, Mercurius &c. For before they

were onely Gold, Silver, and Quicksilver.

Marcilius Ficinus. The Incombustible Grain

of metalls; is their radicall humidity, and is

as a certain Seed of Sol, and Luna, which

Nature has inserted to them, that upon op-

portunity they may be Excocted to Sol and

Luna by Nature in a long, by Art in a very

short, Time. *Vogelius.*

Azur is a fifth Essence, a body of itself

subsistent, differing from all the Elements,

and all the Elementals both in Matter and

form, Nature and Virtue, having nothing

of the Corruptible: and it is cal-

led a fifth Essence because it is Extracted from

our, and has in it no Elemental motion, as

other Elemental bodyes, Tinging and puri-

ying metallic bodyes by its Colour, and

keeping from Corruption all other Bodyes

that are joyn'd with it.

Incertus Author.

Terra Alba, White Earth, White Sulphur,

F

White

White Fume, Auripigment, Magnesia, and Ethel, signifie the same, in this Art. *Tertia Synodus Pythagorica Manuscripta.*

No way but one to the Sulphur of Nature.

Echo III.

N*emo habet in Sulphure nisi Unum Iter.*
No road but one to find the quick Sulphur. *David Arabs.*

Thou needest but one thing, namely Water, and one operation, to wit Decoction, to White and Red, in one vessell, understand of one kind.

Alphid Arabs.

Although the wise men have varied names, and perplext their sayings, yet they allwayes would have us think but of One Thing, one Disposition, one Way. The wisemen know this one thing; and, that it is one, they have often proved,

Morienus Eremita Hierosolymitanus.

In a multiplicity of things our art is not perfected. For it is one stone, one med'cin, in which consists the whole magistry: to which we add nothing extraneous, nor take away any thing, but only, in our preparation, that that is superfluous

Idem Eremita.

White and Red proceed from The same
Root

Root without any other Kind intervenient. For it dissolves, and conjoyns It selfe, makes it selfe Black and Citrine, white and red, espouses Itselfe, conceives, brings forth, and does all to the perfect end.

Rhasis Arabs. Et Idem Haly.

If you Govern Our Brasse, Our Venus, with Our Water, then you shall find all that is said; otherwise, you doe nothing,

Turba Philosoph.

There is noway for the Rectifying of Bodies intirely and compleately without our Tincture, which is a Clean Seed, and has upon it the blessing of multiplication from Heaven,

Aurora.

Our water Gilded with Solar Sulphur is the Secret of the *Aegyptians, Chaldeans, Arabians, Persians, and Greeks. Hallelujah per Anonymum.*

*The Number of the Components of
the Magical Stone.*

ECHO. IV.

OF Sol and Luna thou mayst make the perfect med'cin without Separation of the Elements, without labour, without fear without danger; they need a long
F 2 time,

time, but they are safe. *Isaacus Flander. lib. 2. mineral.*

The Ancients labour'd in the Almagamation of Sol & Luna, which is indeed the most perfect worke, and the Care little. *Idem ibidem.*

Mercury alone perfects the works, in it we find all that we need, to it we adde nothing extraneous. Sol and Luna are not Extraneous to one another, because they in the beginning of the work are reduced into their first Nature (that is, Mercury), therefore from It they took their beginning.

Divus Thom: Aquinas cap 3.

Wherefore I counsell you my friends, that you work not on any thing but Sol and Luna, reducing them into their first matter, that is, Our Sulphur and Argent vive. *Lullii Codicillus.*

Of Sol vulgar, & Luna vulgar, both Solute there is a preparation of Mercury vulgar. Of those Three without any other Species, the Physic-Stone is generated, and of no other can it be made by the Wit of Nature. *Incertus. Incipiens. Desiderabile.*

The difference betwixt the Solar and the Lunar Tincture is This: The Solar contains Solar Sulphur; The Lunar, Lunar Sulphur, *Albertus Magnus.*

The Stone is one: Yet This one, is not one in Number, but in kind. *Scala*

Scala Philosoph.

Rebis is the first part of the work; Elixir the Second; Tincture the Third; and Medicin the fourth. Therefore it appears, That to Azoth Elixir is required, because Elixir in this work precedes Azoth; For from Elixir, Azoth is extracted. But Azoth is that which is extracted by our Mercury from the bodies dissolved; and That is counted the Maturer, *Desiderabile.* 169.

Elixir is no other then the body resolved into Mercurial Water, after which resolution Azoth is extracted out of it, that is, Spirituous Animated Essence. *Idem.*

In one Thing for speices, and Two Individuals It consists and is perfected, first to White, then to Red, finally by increasing the he fire. *Petrus Valentia.*

In the first Regimen, set the Crude and pure Elements upon an Eaie fire, that they may be mingled and joyn'd together; govern them so that they may be desiccate, or dried, and all be black; from which blacknesse an Occult Whirnesse is drawn, & afterwards a Redness by decoction. And when it is in the perfect White, it is in Dust Impalpable.

Zininus. p. 68.

The Generation of Metalls and the Philosophers stone is to conjoyn proper principles; videlicet, Man with Woman, Active

with Passive, Sulphar with Mercury, that
so Generation may eniue Corruption. Ar-
gent Vive is the Recipient of the Form, and
Gold the very Philosophers Stone,

Sacryninus. pag 71.

The whole work consists in Sol, Luna, and
Mercury. *Verfim. pagin; 103.* Gold and Sil-
ver are Metalls, out of which the Golden
and Silver Elixirs are made.

Tanladan Pag. 284.

Tinge with Gold, and Silver; because Gold
gives the Golden; and Silver, the Silver Na-
ture and Colour.

Richardus Anglicus.

It is necessary that the Stone before it be
made Elixir, be extracted from the Nature
of Two bodyes. *Monachus.* The fire ought
to be very soft, till the Spirit be separated
from the Body, ascending into black clouds
above the body: By a Spirit Crude, a Spirit
Digested is Extracted from the body dissol-
ved.

Idem pag. 167.

Take the Stone Suspended upon the Sea, his
name is *Victor*; with him slay the living, and
enliven the slain; for in his power are Death,
and Life.

Incognitus qui incipit Exemplum Scientie.

Our Mercury is drawn from the Calx of
Metalls by putrefaction, till the Compound
put

put off one nature, and put on another. And so by such Operations, is made the Mercury of the Philosophers.

Jacobus de Sancto Saturnino.

*The Operations of Art in her Ministry
and Attendance to Nature.*

ECHO. V.

Nature begins all her Actions from Separation. Mortification is the first step to Separation, and the only way to that End : for, as long as Bodies remain in their old Origin, Separation without putrefaction, or mortification, cannot reach them, *Anonymus Adeptus.*

Amalgama, which is the first Work, is made with one of Sol, and four of Mercury. And this beginning of the Work the Philosophers have called by many names, Our *Venus*, Our Gold, The Earth of Magnesia, The whole Compound. *Jodocus Greverius.*

In the first Decoction, when thou art blacking, there will rise from the Earth a certain humidity of Argent vive like a Cloud, and will stick to the upper part of thy vacant Oval by its sides, which thou must let alone untoucht. *Idem.*

Blackness like that of the blackest Coal, is the Secret of True Dissolution, *Raym. Lullius in Clavicula.*

Turne thy clouds into raine to water thy Earth, and make it fruitful. This Reduction of clouds into raine, is called by some *Cauda Draconis*, The Dragons Taile: and others say, that new Mercury is to be added. *Idem Geuerius. pag. 32.*

The bodyes are first to be Subtiliated by Dissolution, which is the first Degree of the Work. And this Dissolution is nothing else, but that bodyes be return'd into Mercury and Sulphur from whence they took their Original. But no other body can be resolved into Mercury, but a Metallic, consisting of Mercury and Sulphur.

The Spirit of Metalls is part of Our Stone; and That we must evacuate from the bodyes of metalls: namely from the two perfect by putrefaction, division of Elements, and their fixation. *Raym. Lullius.*

When the matter Ascends by Wind, that is, by fume, the Philosophers call it Sublimation: when it is cast into the bottom of the vessel, and Converted into Water, they call it Solution, or Distillation: When the Earth is Inspissate, they say it is Corruption: and when it begins to change from black, they call it Ablution. Extraction of Water from the Earth, and turning it on the Earth again, till the Earth putrefie, and be cleare again, is the Summe of our magistry. And when

When the Philosophers saw their Water diminished, and their Earth increased, they called it Ceration; Then, when all became Earth, they called their Work Congelation; and when White, Calcination. *Monachus. ex manuscripto vetustiss.* Dissolution begets Blacknesse, Reduction Whitenesse, Fixion Citrinity, Inceration Rednesse. Blacknesse is the Earth,, Whitenesse the Water, Citrinity the Ayre, Rednesse the fire, *Anonymus.*

Solution turnes the Stone into its Materia prima, that is, into Water: Ablution into Ayre: Conjunction into fire: Fixion into Earth Spiritual and Tingent. *Scala Philosoph.*

Putrefaction is made by a most Gentle fire hot and moyst, and no other, so that nothing Ascend. Desponsation and Conception is made by a kind putridnesse in the Bottom of the vessell. *Rosarium pag. 198.* Burn with Water, wash with Fire,

Idem ibidem.

Labour not to make thy Mercury Diaphan that is, into a cleare, Transparent Water; for so it is too highly Inflamed, and Irretrinctible, and will never be fixt, never congealed. *Aureola.*

When we Dissolve, without any Intervall, we Calcine, Sublime, Seperate, & Compound and between Solution, and Composition
of

of the body and Spirit, there intervenes no space of Time.

Alphid Arabs.

The Watering of Pegasus at his own Fountain; and of his Other food out of the Ayre and Earth.

ECHO. VI.

With the Water of Paradise bedew the Earth now clarified, and that Water will again Ascend to heaven, and Descend againe to the Earth to make it fertil, and bring forth White, Citrine, and Flamye Red flowers. *Isaac Flander.*

Cibation is the Nutrition of our Materia Sicca with milk and meate, both moderately given, till it be brought to the third order. *Ripleus Aglus.*

Our Great businesse is to make the Body a spirit, and the Spirit a body. But it is True, That if the Summe of the volatil exceed and Subdue the Summe of the fixt, it will finally be turned into a Spiritual body White or Red,

Rosarius Minor.

The Earth does not Germinate without frequent Irrigation; nor receive Irrigation without Desiccation. Therefore at every Turn

Turn after desiccation powre Water on it
emperatly, neither too much, nor too litle.
If too much, it will be a Sea of Conurbation:
If too little, all is burnt to a light Cindar.

Danstricus, pag. 25.

Our divine Water, the Spume of Silver
mingled with Magnesia, rids away the Darke
Umbrā of the body. *Democritus Apud Flamel-*
um. The Dragon born in Darknesse, is fed
with his owne Mercury, submerged in it, and
then a little dealbated by it.

Keep a soft fire, till there be patience be-
tween Water and Fire, and till the Spirit and
Body become one.

Monachus, pag. 14.

See that thou water it temperatly: for if it
abound, it will be a Sea; and if there want,
a Combustion will be made.

Desiderabile.

As in this work in its first Composition,
nothing that is extraneous to its Nature en-
ters: So neither does any thing Multiply it,
that is not of its first Disposition.

Trevisanus.

The Magistery of the Philosophers does
not need a Commission of any extraneous
thing; but out of the proper seed metallic
cast into Philosophicall earth prepared, it
produces a Stone infinitely multiplicable, if
it be nourisht with its owne menstruum, or
humor

humor Connatural, and be excited by the heat of the Philosophers Sun from its Potentia into Act.

i'heobaldus Hoghelandus.

Take the quantity, know the weight of it, and add to it as much of the humidity as it can drink; of which humidity, we have not the pondus determinate. *Calid Aegyptius.* The Time of every Imbibition to its Exiccation is Twenty or Thirty Natural dayes.

Clangor Buccina.

IGNIS MAGORVM.

The Philosophers Fire.

ECHO VII.

Our fire is Mineral, Equall, Continuall. It vapors not unlesse excited too much, it partakes of Sulphur, it is taken from some other Thing than the Materia, it breaks down all before it, Dissolves, Congeales, and Calcines: That Fire, with a Fire Remisse, perfects the whole work, and makes all the right Sublimations.

Pontanus pag. 75. usi et in Epistola.

The Fire against Nature must torment the bodyes, That is the Dragon burning violently, like fire of hell, *Riplens.* All along, the fire must be gentle till the Water be congealed in Whitenesse. A stronger heat given, the Mercury

Mercury flies the fire by reason of its Frigidity. Therefore keep thy fire soft, till thou hast a white Congelation. *Benedictus.*

By a Temperate fire a little quantity of the Drie Desiccates the moyst, and this by little and little, and not suddainly. And by how much the Stone has more of the Ablution, so much the more Intense is the white-esse. *Scorus de Bufone.*

The fire of the first Degree, that is of Solution, and Putrefaction, ought to be so weak, that Nothing Ascend of the Nature to be Sublimed, and so a gentle fire gives Mercury Ingresse into the body, when with a strong one all is destroyed.

Saturninus pag. 71.

The heat *Dealbant* must not be too much, till all is gone. But understand this of the first White after Nutrition, *Anonym.* Make many Contritions with fire, not with thy hands. *Argent vive* is fierie, and burns the dyes more then fire; whatever Metallic body is joynd to it, it slayes it and brings it down to dust.

Synodus Pythagorica.

Although we alwayes speak of Slowly, yet in earnest we think, that in the Government of the work, by little and little, and at Turnes, the fire to the End, is to be

Aug-

Augmented. *Bacho. Spec. Alchym. cap. 4*

There are onely Two fires found in the books of the Philosophers : The one dry the other moyst : The Dry is the Elementa. The moyst is Mercury. *Alanus Niger.*

As oft as occasion shall require, heat and cool, moysten and desiccate thy Earth and there is no Error. So oft as thy vessels are broke, thy matter must cool, to be reposed in a like vessell, and put again to the fire. *Greverius Sacerdo.*

The Philosophers vessel ; The Cone, or Oval ; The Colours of the Chaos ; Transient, and Critical.

ECHO. VIII.

THE vessel must be Glasse, and Round with a long Neck, firmly Sealed on the Top, and is to be Enclosed with another Vessel, that the heat enter not the matter immediately, and so the Digestion is in a Triple vessel. *Liber Trium Verborum, pag. 49.*

Put thy *Amalgam* carefully into a Glasse vessel of such a capacity, that thy Earth that is sown and harrowed, may take up onely the Third part of it, the other two be vacant. Close up the orifice with the wise Lute. *Jodoc. Grever.*

Set one halfe of the round of the Vessel into Ashes, the other beare above, that thou mayst look at pleasure upon the work.

Alanus.

The vessels are Glasse, wide below, terminating in an Acute, like the figure called a Cone. *Vogelius.*

Think not That the Philosophers lye when they say, The whole Magistry is perfected, in one only vessel: when thou hearest hem say so, think presently of the Species of the vessel, not of the Individual, and thou shalt found the Truth. *Greverius.*

We need but one Vessel, one Furnace, one Disposition; which is to be understood, After the preparation of the first Stone.

Flamellus in Democritum.

Our vessel is a Glasse, firmly shut, round bellied, of a neck strict and long, halfe a foot, or thereabout. This vessel is called an Egge, Sublimatory, a Sphear, a Sepulcher, a Cucurbit, &c.

Laurentius ventura Italus.

Put thy matter into a Glasse-vessel Round and strong, the Orifice strait, and sealed that it cannot expire the least fume.

Scotus de Bufone.

The

The Colours.

When the matter has stood for the space of forty dayes in a moderate heat, there will begin to appear above, a blacknesse like to pitch, which is the *Caput Corvi* of the Philosophers, and the wise men's Mercury.

Alanus.

Blacknesse once seen, thou mayst be sure a True Conjunction of the principles is made.

Before the clear Splendent colour comes, all the Colours in the world will appear and disappear : then thou shalt see an admirable whitnesse, that it will seem to thee the True whitnesse, and yet it is not so. Before the True whitnesse comes, thou shalt see all about in the margin of the Glass as it were Oriental pearls, in the matter of the Stone, glittering like the Eyes of fishes, and when thou seest the Matter white as Snow, and shining like orientall gemms, The white stone is then perfect. Let it cool of Itself.

Isaacus Flander.

The Colours are only Three, the others that come are called the middle Colours, that vanish away : But the Black, White, and Red, are Eminent and lasting Scenes.

Trichemius.

When in the work blacknesse appears,
know

know that thou hast found the right way of working. Then rejoyce, for God has given thee a very Great and pretious Gift.

Phœnix. pag. 71.

In horâ Conjunctionis mirabilia maxima apparent. Nam omnes Colores quotquot Excogitari possunt, &c. In the hour of Conjunction wonderfull things present themselves apparent to us. For all the Colours that can be Imagined, appear in the work; and the Imperfect body is colour'd with a firm Coloration, by mediation of the Ferment.

Arnaldus in Flore Florum.

The Time to perfect the physick-work,

ECHO. IX.

This work cannot be perfected in a little space of Time; therefore the Artist must be patient.

Greverius.

The shortest Time of the preparation is the Circuit and Revolution of the Greater luminary. For the Stone must be kept in the fire, till it cannot any more be changed from one nature to another, from one Colour to another, but become like the Reddest blood running like wax in the fire, and yet diminishing nothing at all. *Laurentius Vextura, Italus.*

We take a year for our Expectation; for our Calx, in lesse Time, cannot be made. *Ripheus.*

The Philosophers seeing a sort of whitenesse come, after a long Time, of the Colour of Ashes, called it Incineration, or Dealbation.

Idem cap 112.

In purification there cannot be a determined Time, but in ninety dayes the Red work is completed.

Variation of Times happens from the quantity of the med'cin, and according to the Industry of the Artist.

Monach. pag. 17.

After the first fifty dayes, the *Caput Corvi* shows it self; from thence in an hundred and fifty, the Dove is made; and in another hundred and fifty, the Red is wrought. Till you come up to whitenesse, use a Gentle fire.

Saturninus.

When it has stood under an Eclipse for five months, and the Darknesse recedes, the light supervening, Encrease your fire.

Scala philos. Ripley etiam.

The Time for perfection of *Elixir* is at least one year.

Rosarium. pag. 179.

Be patient in extracting thy Tincture; for haste is the first Error of Art, and burns all.

Anonymus.

In forty dayes and nights, after the True purification of the Stone, the work to White is compleat: because in the purification there

there cannot be a Set time ; but in ninety dayes and nights, the work to the Red is perfected.

Rosarium Vetussum.

The first Decoction has no certain Time and indeed is somewhat Tædious : yet waite upon it, and Expect it with joy. Many have perisht with halte and affected with Tediouſnes given over all. *Phoenix, Liber preciosissimus.*

The Fermentation of The Stone.

ECHO. X.

FErment is made after the *Ortus*, or Birth of the Infant. And *Ferment* is nothing but meat Disposed to a Convertibility into the Essence of the Infant, that all may be made of one nature. This fermentation Cibal, ought to be *de sua propria natura* of the Infant's own nature, and assimilated to it; else there will be no Incorporation, no conversion into Sulphur.

Lullius in Codic. l.

Ferment must not be of this or that, but of Sol or Luna only : For we look for nothing but that the Stone be turned into his like and from them is the whole Temperament : nor is it *Ferment* before the Bodyes be turned into their first matter.

Vogelius pag. 10.

In fermentation see that the Summe of the

volatil do not exceed the Summe of the fixt: otherwise the Sponfal Ligament of the body would be put to flight. But if a little of the Sulphur be cast upon much of the body, so that it has the dominion over it, it soon converts it into Dust; the Colour whereof is as the Colour of the body, one ounce of the Dust four of the Body.

Anonymus Incipiens Desiderabile.

Know that there is no Ferment, but Sol & Luna.

Arnaldus in Flore Florum.

Fermentation is the Animation of the Stone.

Clanger. pag. 46.

Of the nature of both, and the mutation of their substance.

He that is able to turne the Soul to a Body, and the Body to a Soul, and mingle with it Subtile Spirits, is able to Tinge every Body.

Calid Egyptianus.

The Multiplication, and Projection of the Tincture.

ECHO. XI.

IT is impossible to multiply the central salt without Gola, But the Sons of Art only know the True seed of Metalls.

Novum lumen Chymicum.

Multiplication is either Virtual; Such as is made

made

made by Alteration, by Dissolving and Congealing; or Quantitative, by Apposition of new Matter.

Scottus de Busone.

The Quantitative is Nothing else but the Augmentation of the Tincture from one pondus ad infinitum: So that the Worke is never again to be begunne, and this Without the Diminution of its force. *Incerius.*

Projection upon Metalls,

No Projection of the Red stone but upon Luna,

Isaac Flander.

If thou would'st make Projection upon Jupiter, melt it in a Crucible, and put to one pound of Jupiter one ounce of pure Luna, and melt them together; then cast on it thy White Tincture, and the Jupiter animation of the Stone. *Clang* :

If Thou put to It but Little of Ferment thou shalt have but little Tincture. *Dastinus pag. 30.*

When the stone is liquefied by Decoction, it must then be Coagulated, But this Coagulation is made with Ferment, or with its owne body, which is the same thing :

When the Anima Candida is perfectly risen, the Artist must joyn it, the same moment, with its body: For the Anima without its body cannot be held. But such an Union must be made by mediation of the Spirit :

because the Anima cannot have life in the body nor perseverance in it, but by the Spirit: And such an Union and Conjunction is the end of the Work. The Soul must be joyned with the First body whence it was, and with no other; which if thou dost not, thou shalt faile of thy purpose, as many Ignorants have done who knew not this Secret

Margarita Novella.

Spirits are fugitive, untill such Time as bodyes are joyned with them, and help them to fight against the fire: and yet those parts agree but little, unless with good Operation, and Continued labour: because the nature of the Anima is Tendent Upwards, where the Centre of the Anima is. And who is he of those that have tryed, that was able to Conjoyne Two Things that are Diverse, whose Centers too are Divers? unless after the Conversion shall be transmured into True Luna, less or more, according to the Spirituality of the stone? And if thou wouldst Work with thy Red Stone, project it upon Luna Molten, and thou shalt finde the purest Sol.

Cast thy medicin upon thy Ferment, then it is frangible as Glasse. Take that frangible masse, and cast it upon metals first clear'd, and thou shalt have metal of prooffe.

Ripheus Angius.

This Secret thou must not be Ignorant of,
That

That our Red man, and his wife do not Tinge
till they are Tinged: *Evoaldus.*

Would any man by the Physic Stone turn
lead into Gold or Silver? Then he must first
mingle with it the Substance of Lead, that
both may become one Thing; In the same
way he must proceed with Tin, and Copper.

Idem. pagin. 123.

*The Virtues of the Great Elixir, or
Astral medicin.*

ECHO XII.

THIS Chymic-powder, whether you
call it the Philosophers stone or fusile
Salt; Sulphur, Elixir, or potable Gold, has in
it a wonderfull power over the Three Di-
visions of nature, the Animal, Vegetal, and
Mineral Kinds. Thus first on the Animal: E-
very Animal, brute, or man, it brings to Sani-
ty from every diseate within, or without.
All defections from natural Symmetry are
reduced by it to Temperament, because
there is in it a perfect Equation of Elements
separate from their dreggs, and all Sulphure-
ous Adustions. On the Vegetal; It acts won-
derfully by Exciting their Genital power
in their seasons, or out of them, to a most flo-
rid vegetation. In the mineral; Every Imper-
fect metallic body, Lead, Tin, Copper, com-
mon Argent vive, it transformes to Silver, or

Gold better then the natural in every probat. Pretious Stones too; the Emerald, the Carbuncle, the Anthrax, or Rubie, Chryso-prase, Adamant, Chrysolite, and many others, are made by it.

Rob. Vallensis.

By long Inquisition, Labour, and certain Experience, we have found one medicin; by which, that which is hard may be made soft, and that which is soft may be made hard, that which is fugitive be fixt, that which is foul and dark, be Illustrated with a wonderfull splendor.

Geber Arabs.

Wrinkles of the face, every litura or spot, gray haire, it takes away, and keeps us in perpetual youth, and cheerfulness.

Clangor.

The Crytallin Lamen cures the most Diseases; the Red Elixir all; makes a man grow young like the Eagle, and has produced the lives of some to above five hundred years.

Geber.

Arteph the Jew when he wrote his book, affirms he had lived a thousand and five and twenty years.

Rogerus Bacho, de Artis mirabili potestate.

By its Ethereal, humid, oleous fire, it gives us youth; by its Tincture, it transforms the Imperfect, to the perfect Mines; makes various sorts of pretious stones, with the most pretious malleable Glasse.

Charta Sacerdotum, Et Chorus Omnium.

The

The way to attain to this Sacred Science.

ECHO. XIII.

Fear God, you that look after this Sacred Skill : For that which you seek is not a small Thing, but the Treasure of Treasures, the Gift of God, most Excellent, and Admirable.

Bacaser in Synod. Pythag.

He that is Idle and Negligent in the Reading of books, shall never be prompt in the preparation of Things : for one book opens another, one speech explicates another ; and that which in one is Incompleat, in another is compleated. And how can he that refuses the Theorie, apply himselfe to the regular practice ?

Arnaldus in Rosario.

Follow it with the Instance of labour, but first exercise thyself in a diurnity of Intense Imagination: for so thou mayst find the compleat Elixir; but without that, never at all.

Idem lib. 2 Rosar.

Serious Study (our Doctors say) removes Ignorance, and brings the human Intellect up to the knowledge of Every Thing.

Richardus Anglicus.

Think not to find out our profound sense by the sound of the letter : for he that takes the sound of the words, and has not the hidden sense too, shall lose his Labour, and his Cost.

Aurora.

If thou canst Resolve even the least of our
Say-

Sayings, the Greatest cannot be hid from thee.

Aurora Consurgens prolog.

All wisdom is from God, and was always with him from eternity. Whosoever therefore loves wisdom, let him seek it, and begge it from him: for he is the Altitude and profundity of all Science, the Treasure of all wisdom; because from him, in him, and by him all things are, and without his will nothing can be: To whom be glory for evermore.

Albertus magnus de Alchymia.

It is impossible that This should be known unless it be known from God, or from a master.

Rosarium Philosoph: pag: 230

The Artist must be prudent, and of a wit naturally subtile, & profound, and excellent in the Ability to Judge. He must be learned likewise; that what his wit reaches not to, that may be supplied by his learning: For whosoever aspires to this Science, and is not a philosopher, is a fool. He must be Industrious, Laborious, and of a Constant mind; not precipitant; but very patient: For all haltiness (saies our *Geber*) is from the Devill; He must be at his owne election, and free; not held by other businesses and cares.

He must have money enough for his practice, and books enough for his study. *Theobald Hogheland.*

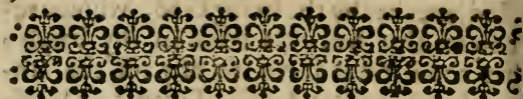
And above all he must be jealous over the Secret, and keep it severely to himselfe. *Idem Hogheland,*

I adjure thee by the living God, whose ever thou art that hast this book in thy hands, that thou offer it not to any of the Unworthy; such as are Fools, Tyrants, Oppressors, Coverous, Proud persons, Adulterers, soft Amoro's, or such whose belly is their god. Place thy hope in the Lord God, work in his feare to the good of man, expecting the blessing from above. *Jodoc: Grever. inicio Lib.*

Thou who hast this book, hide it in thy boome, discover it to none, offer it not to impious hands: for it fully containes in it, the very *Secretum Secretorum* of the Philosophers. Such a precious Jewel as This, is not to be cast before Swine. Therefore thou that hast the book, lay thy hand upon thy mouth, that deservedly thou mayst be said to be, and be, of the Number of the Ancient Magi.

Arnaldus in Rosario. lib 2. cap. 32.

FINIS *Anri.*



JOHN PONTANUS
UPON

**The mineral Fire ; and the
Great Elixir, commonly call'd
The Philosophers
STONE.**



John Pontan have travel'd over many Regions, That I might learn something that was certain concerning the Philosophers stone; and, compassing almost the whole World, met with none but Impostors, false Deceivers, and no Philosophers : But studying alwayes, doubting much, and casting every way, at length I found the Truth: But when I knew the matter, I erred two hundred Times before I found the True Matter, which the operation, and practice upon it. First, I fell to putrefie the matter nine months together, and found nothing : I put it in *St. Maries* Bath for a certain Time, and erred in That, as before. Then for Three months I put

put it to a fire of Calcination, and wrought amisse: all manner of Distillations, and Sublimations, such as the Philosophers, as *Geber*, *Archelass*, and almost all the rest, say, or seem to say, should be used, I practised; and found nothing still. Then again I tryed to perfect the subject of the whole Alchymical Art, all the wayes that can be imagined; by baths, by dungs, by Ashes, and a multiplicity of other fires, which yet are found in the Philosophers books; and yet for all that I found no good. Wherefore, for Three years continued, I studied in the Philosophers books, but chiefly the books of *Hermes* alone, whose shorter words comprehend the whole Stone; although he speaks obscurely of the Superior, and Inferior, of the Heaven, and of the Earth. The first Instrument therefore that brings the matter to its Esse in the First, Second, and Third work, is not the Fire of the Bath, nor of Dung, nor Ashes, nor of the other heats which the Philosophers have in their books. What therefore is That Fire that perfects the whole worke from the Beginning to the End? Certainly the Philosophers have alwais conceal'd it; but I being moved with piety, and kindnesse to men, will declare it to you, together with the complement of the whole work. It is then the Philosophers Stone, but is called by various names, and thou shalt find it

it hard to know: For it is Watry, Acry, Fiery and Earthy; Phegmatic Choleric, and Melancholic; it is Sulphureous, and is likewise Argent vive: and has many superfluities in it: all which, by the Living God, are turned into a True Essence, Our Fire mediating: And he that seperates any thing from the Subject thinking that necessary, knowes nothing in Philosophy; because what ever is superfluous, unclean, foul or faeculent, finally the whole Substance of the Subject; is perfected to a Spiritual body fixt, by mediation of Our fire. And this the Philosophers never revealed, and therefore few come at the Art, thinking there is, Some such superfluous Nature to be removed. And now we are to draw out the properties of Our Fire, and try, whether according to the manner that I have said, It be so fitted to our matter, that it may be Transmuted by it, since That Fire burns not the matter, separates nothing from it, parts not the pure from the Impure (as all philosophers say) but turnes the whole subject to purity: It does not sublime as *Geber* make his Sublimations & as *Arnaldus*, and other speaking of Sublimation and and Distillations, Such as are perfected in a short time.

It is Mineral, it is Equal, It is Continual, it vapours not away unless it be stir'd up too much; it also partakes of Sulphur, and is taken from some where else than from the matter; it puls down all, dissolves and con-

geales, congeales and Calcines : the Invention of It is Artificial: it is a Compendium without Cost, or with very little; and That Fire is of a moderate Ignition, because with a remiss Fire the whole work is perfected, and all the right sublimations made. Whosoever should read *Geber*, and all the rest, if they should live an hundred thousand yeares, would not be able to comprehend it, because that Fire is found only by profound Imagination; and then it may be comprehended in the books, and not before. The Error therefore of this Art, is, not to find the Fire, which turns the whole matter into the true Stone of the Philosophers. Take it then for thy study; for if I had found this Fire at first, I had not erred two hundred Times in my practice upon the matter: wherefore I wonder not, that so many, and great Wits, have not come at the work. They erre, have erred, and will erre still, because the Philotophers have not let downe the proper Agent; one only excepted, *Artephius* by name, but he speaks for himselfe; and if I had not read *Artephius* and heard him what he said, I had never attain'd the perfect work. But this is the practice. Take it, bruise it, and bring it down diligently by Naturall Contrition, and put it to the Fire, and know the proportion of your Fire, namely that it is to be no stronger then only to Excite the matter, and in a short

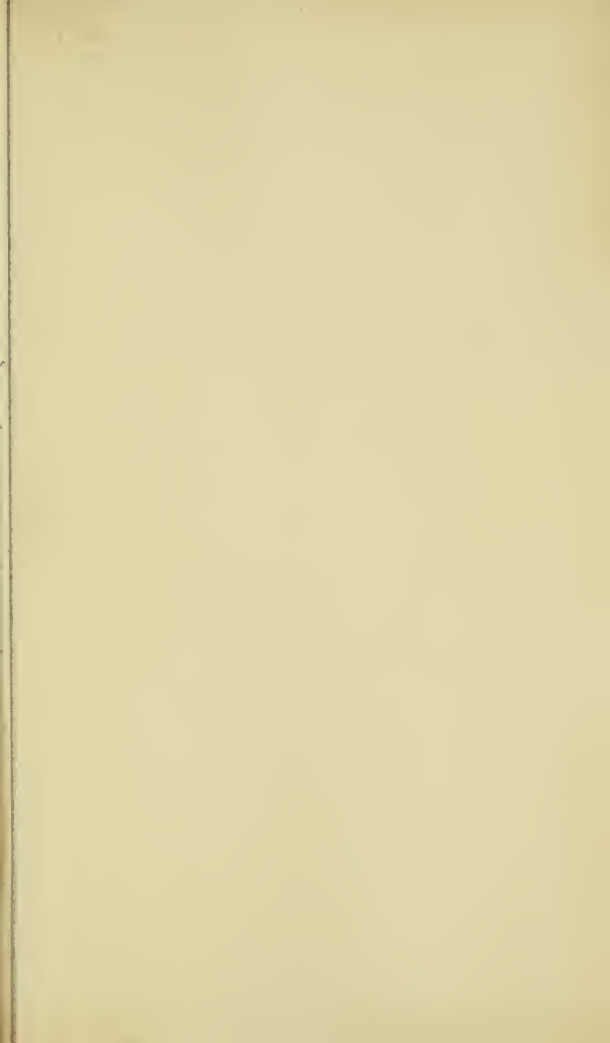
time

understood

time even that Fire without any apposition of hands, will certainly compleat the whole work; for it will putrefy, Corrupt, Generate, and perfect, and make to appear in their times the three Principal Colours, Black, White, and Red. And by mediation of our Fire, the Med'cin will be multiplied if it be joyn'd with Crude matter, not only in quantity, but also in virtue. Therefore with all thy power look after thy Fire, and thou mayst prosper in thy Work, because it does the whole Worke, and is the key of the Philosophers which they never discover'd. But thou shalt come to know it by a right, profound thinking upon the properties of the Fire set down before, and no otherwayes. This I writt out of piety, and that I may satisfy thee finally; The Fire is not Transmuted with the matter, because It is not of the Matter, as I told you before. Thus much I had a mind to say, and admonish the prudent, that they spend not their money to no purpose, but that they should know what they are to look for, and so they may attaine to the Truth and no Other way.

FINIS.





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