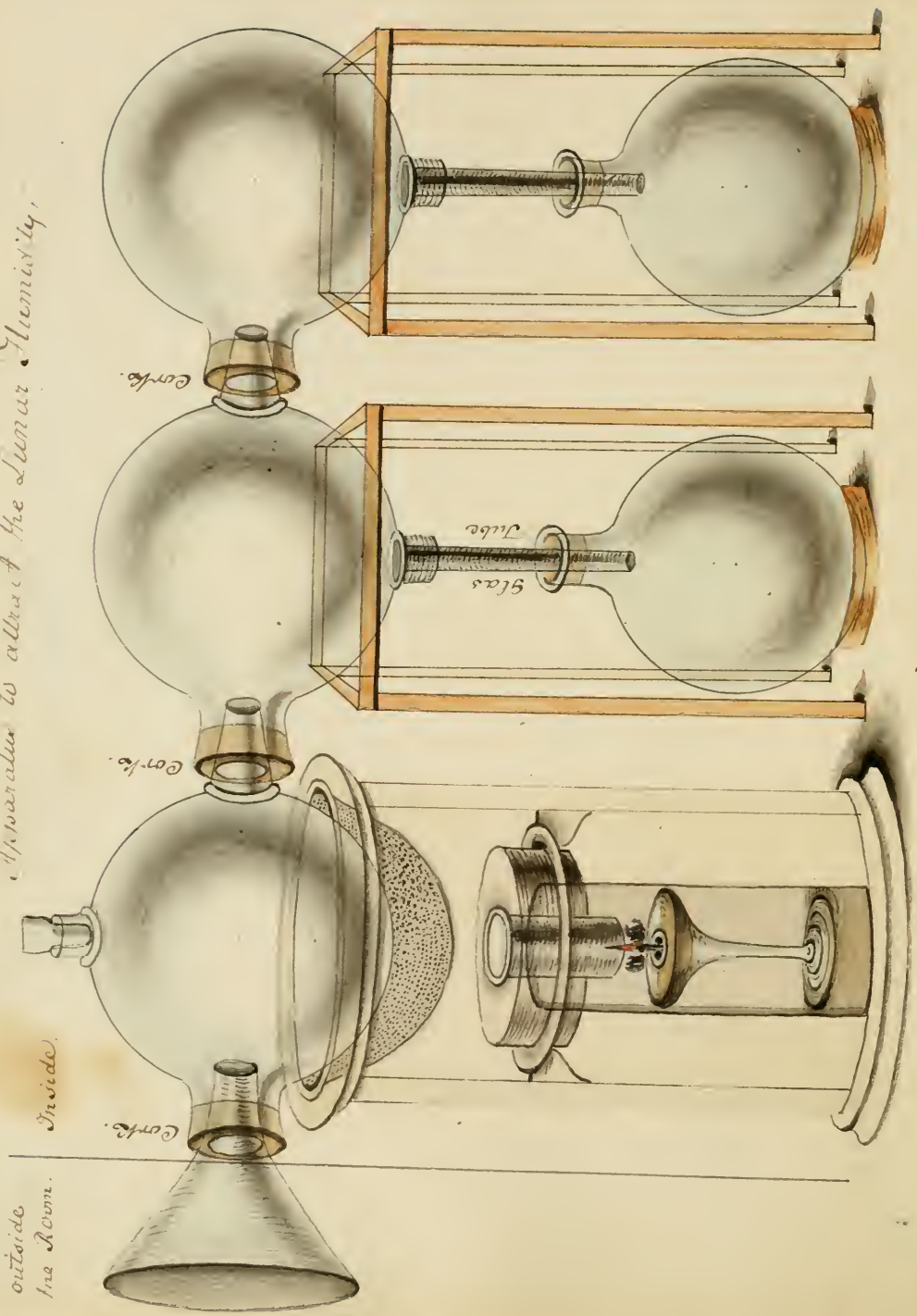


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Apparatus to attract the Lunar Humidity.



Keep the Upper part of the Two tubulated Receivers cold, with Towels wetted in cold V.

Contents of the volume.

1. Chemical Moonshine --
 2. Philosophical Considerations on the Cold Δ or Wonderful Alcahest --
 3. Experiments by Modestus Fuchsen, Esq. and Director of the Mint at Leipzig --
 4. Particular Processes of David Beuther, M.D. --
 5. ~~On~~ On the Sphæri Saturni of Paracelsus --
 6. Sal Alembroch, or Aqua Mercurii of Paracelsus --
 7. The Key of Alchemy by Samuel Norton - 1577 --
-

CHEMICAL MOON-SHINE:

Wherein is Demonstrated

THE TRUE SUBJECT OF PHILOSOPHY,
WHERE WE ARE TO LOOK FOR IT, &
HOW IT IS TO BE PREPARED.

By a lover of Truth .

Translated from the German,

By S. Bacstrom M.D.

1797

Chemical Moon-Shine

wherein is demonstrated

The true Subject of Philosophy, where
we are to look for it, and how it is
to be prepared—)

published by sollicitation of a true Friend.
by a Lover of Truth.

Frankfurt and Leipzig.
1739.

8^{vo}.

The parts in Parenthesis & thus: /
are additions by the Translator.

Preface.

Since a number of years I have read many Books and worked a great many processes, spending my money and time, without success.

If I had met with an honest Friend, who would have revealed to me but a single Spark of the true Essence and would have lead me to the Solar-Lunar Rays and shewn me how to collect the aërial-viscous-fat V, I might have saved a great deal of precious time!

37 years I have laboured in Vain, there is scarcely a Subject in the 3 Kingdoms of nature, which I have not worked upon, but always in Vain.

Lastly, tired with my Operations I proposed to drop the Science for ever, but it happened that I met with a very worthy and very learned man, who consoled me and encouraged me very much to persevere, advising me to read the 2^d. part of the Water Stone of the Wise Sendivogius his Novum Lumen Chymicum. Theophrasti Olympus Terree, de Quinta Essentia and Abi Fuli.

Telling me, I should then perceive that those Authors

Authors reject animal, Vegetable and mineral Subjects as being already determined, but recommend only this our ∇ . Sun, moon and heavenly Dew, serving all the 3 departments as a universal ω , and told me how to collect it, but in regard to the external Δ , not to trouble my thoughts about it, as this aërial Essence itself would show it to me; he added that the above mentioned Authors had treated plainly enough how to manage this Works.

In that manner he encouraged and instructed me, and although I might have begun the Works immediately in respect of knowing it, yet I was obliged to postpone it for 12 years longer.

Some times my mirrors broke, at other times I could not obtain polished Dishes; and in the Beginning I had much trouble in collecting the ∇ .

Sendowiquis, in his Treatise of Δ , says:

There is in the air a Secret food of Life, which is called Dew at night time, but rarefied ∇ or Δ in day time, whose invisible ω , when coagulated, is worth more than the whole Earth.

~~He that~~ Who soever reads the above Author with a serious attention, it cannot miss but his Eyes must be opened, and he must find the path leading to the Fountain
of

of Life

Our matter is a heavenly Θ , where with we unlock the metallic Body, \odot or \odot , in an open Δ , in a \mathcal{C} , and during this Resolution, the Elixir is made

that is to say, after the astral Θ has been obtained and extracted out and from the Slimy or fat Lunar ∇ , it is then the universal Key to unlock the fixed Bodies of \odot and \odot , and to vitrify them into the metallic tinging Medicine or Stone of Philosophers.

Our ∇ is a fat, ponderous and juicy Earth, hidden to the Ignorant, but well known to the Wise.

This glorious matter may be collected in valleys, fields, on mountains, nay in your own house.

It is the Dew of Heaven, the Fattness of the Earth and the precious \odot of Nature of the Wise. It is the Slimy mud, whereof Adam was created.

Our matter is a Virgin ∇ , on which the Sun never darts its Rays, although the Sun is the Father and the Moon is the mother of it.

As soon as you have acquired the Knowledge of this our Central Θ , you will know the foundation of all Nature, and you will find it to be true that the Wind has carried in its belly that or you look for. Farewell!

In the name of God will I begin to declare
the Truth in plain Terms.

There is no power in the universe to keep this
essence, when expelled out of a subject by the power
of Δ . Those that obtain a perfect knowledge from
these my Writings or from other good Books, how
to collect the essence of Life, may begin and may be
assured of a happy End. It is very simple and
easy to collect the Living principle of all Things,
the essence mundi, the Vital essence, and the quintessence
of all Things, to dry it up into a Θ , in a na-
tural manner, and to make thereof the Sal
Centrale philosophorum.

Our matter is composed of 3, and yet A is but
one, A is generated of 1, 2, 3, 4 and 5; A is found
in One and in two, which are every where; it is
called Magnesia universalis, and Sperma mundi,
from whence all natural Things have their begin-
ning. It is of a Strange and wonderful Origin,
it has inexhaustible properties, it is neither
hot nor dry like Δ , nor Cold nor humid like ∇ ,
nor Cold nor dry like ∇ , but it is a mixture
of all the Elements; it is of an indestructible
nature, and cannot be destroyed by any Element

It is according to outward figure or appearance a Stone and no Stone, and is more comparable to a White Gum or V.

Some call it a Water of the Ocean, a V of Life, the purest and the blessed V, yet it is not a V of the Clouds, nor Well or fountain V, but it is a thick fat and saline, nay a dry and smear V, which does not wet the hands, and it is a dirty V, which has its origin from the Salt and Fat of the Earth.

It might be not mean the Mother Lye of Sea or O, to be used as a magnet to attract the Influences from the Moon, and so become the Lunny Humidity? .!

It is a double ♀ and ♂, nourished by the Vapours of Celestial and terrestrial Exhalations, it is not consumed in the Fire, because it contains in itself a universal Sparks of the Light and Δ of nature!

It is a spiritual substance, which is neither celestial nor terrestrial, but an airy pure substance, the medium between the highest and the lowest and the most precious under the Heavens.

Those

Those who are unacquainted with it, or young
Beginners thinks it a vile and rejected Thing,
although it is looked for by many, but found
by few, it is considered at a Distance and
found near hand, collected and taken every
where, seen by many, but known by few.

However knows how to attract this small
Fish Remora / i. e. As Mundi, Influence :/
will find that in a very natural manner it
becomes ∇ .

/: If I am not wrong in my conjecture on the
next page, then I can safely explain this, i. e.
that the magnet by attraction flows into the
Lunar ∇ , per deliquium. :/
and afterward ∇ ; / i. e. the ∇ :/

Our matter is that ∇ , which floats above
our heads in the Δ . The glorious ∇ of the
Wise, whose Father is the Sun and whose
mother is the Moon.

It is the fat of the mineral ∇ , out of which
is made the philosophure ∇ and the precious
 ∇ of nature, which contains it.

You find this precious matter in all places
upon Earth in valleys and on Hills, nay
in Caves, but you must catch it early,
before the Sun shines on it.

Theophrastus says: You must take the Moon
from

from the Firmament, and reduce it to ∇ , and then to ∇ , and you will find the true matter of our Stone.

In a Treatise called Olympus Terra, Paracelsus tells us plainly the true matter, the tingeing Key, the diaphanous Θ , Soul ω , Body, ∇ and Δ .

The Root of the philosophical matter is borned in the Earth, and is found in ∇ and Δ , and this is the true matter, a ∇ which is not Wet, and yet is an Element of ∇ , and is all one Thing, which only ∇ cannot exist without the ∇ , because it is from the ∇ , which is the Food of this matter, and nourishes it; It is full of Spiritual Life, Celestial, terrestrial and magnetical.

13: ∇ : This hints very strongly at Θ , or the mother Liquor of it, to be used as a magnet.:/

It is refreshed by pure heavenly Dew, the Earth lodges it and is its mother. ∇ : Θ :/

Since the Beginning of the World this has been a ω , Δ , Δ and ∇ .

Catch this and conclude all into one.

This matter can not live nor become prolific without the Cooperating powers of the Heavens.

not one ~~ing~~ single Thing can live and remain if,

if not continually supplied with this heavenly
astral, operating power and Salt- ω .

∇ dwells with the ∇ , and ∇ must become ∇ ; this ∇
proceeds from our Matter \int . ρ : deliquium: \int and
it becomes a spiritual subtil Matter.

This Extract is a Saltysh Essence, an incor-
rutable, permanent, fiery ω , the Key, which
unlocks all Things, changing them into its
own Nature.

\int : this Description is analogous to my Dissolvent \int : fixed ω
belonging to De la Brie's process: \int of ω : \int

Our matter is a ∇ , a ω , a Δ , a pure, spiritually
extracted Θ . It is born of the Sun, pure and clear,
and in it dwells that Δ , which proceeds from
the Sun. \int : so far, all explainable by ω : \int
externally it is the greatest poison, \int : this I
do not comprehend at all, as ω is no poison: \int
but inwardly the highest medicine.

First you must purify our matter with ∇ ,
these 2, the ∇ and the ω with the Sperm must
be well mixed and reduced into one, in order
to produce the Noble Θ - ω .

Observe also, that what ever you have joined
in the beginning, must remain together, and not
be separated any more; the Inferior must be
made

made equal to the Superior; both must become One, and must remain so, except that they must be exalted. and after it is become ∇ , it must become ∇ again and \sphericalangle , and ∇ again, in order to be exalted.

The Sun and its Δ has a great power, nay it is the only heavenly Δ , which alone has power to effect great miracles.

/: from this Sentence and some other Hints, I believe, that after having putrefied his ∇ , he evaporates it in the Sun-Beams, until he obtains the corporified \sphericalangle mundi, in the Character of a very fusible Sal Elixum. NB: /

When the Rays of the Sun attain or meet the volatil Vaporous Θ of the ∇ or the nitreous vapours, it causes Lightning and Thunder.

/: This author, although he seems to have possessed the Stone, yet he argues here like a Child, and not like a philosopher. It is exactly the Reverse of what he tells us here.

The Rays of the Sun, i.e. Light, are and remain cold, until concentrated and agitated by our own Humidity in the air, when they generate Heat; inclosed in this Aerial Humidity Heat causes a fermentation and thus is

etc.

generated the universal acid, and by means of
this universal acid, whilst Cold predominates
constantly in the upper atmosphere (which
has been proved by the aerostatic Balloons) a
subtil incorporeal Δ is generated, which I be-
lieve fills the atmosphere all round the globe,
is colder and contains less ferment or acid
as it is further from the Φ , and consequently
more spiritual and Ethereal, but is gradually
more corporeal and more impregnated with
 Δ as it approaches the Earth, and is more
adapted to take a Crystalline body, where-
ever it descends and meets with concentra-
ted Humidity or an Alcaline Magnet, and
become genuine Δ on or in the Earth. I have
now plainly see that Δ does not proceed from
the Earth, but from above, and if once it is
become corporeal Δ , it is not easily volatilized
again. We know also that Δ is outwardly
Cold but inwardly Δ . The Sulphureous vapours
cannot be generated in the atmosphere, but pro-
ceed from the body of the Earth, by means of
the central Heat of the Earth, occasioned and
kept alive by the electrical motion of the Earth
round its own axis. Therefore these Sulphureous
vapours are the Sweating or Exhalations of
the Fat of the Earth enveloped in Humidity,
comparable to the Transpiration of the human
Body,

Body, which is also a Δ enveloped in Humidity;
Thus these Sulphureous vapours ascending con-
tinually, and being hot outwardly as well
as inwardly on account of their Fatness or
unctuosity, meet the cold Spiritual \bigcirc in
the atmosphere, thus heat and Cold meet,
the subtil \bigcirc is inflamed by motion or Fric-
tion, fulminates with the Sulphureous va-
pours, the Inward Electr: Δ is agitated
and set at Liberty and fulminates down-
wards, towards the Earth, where there is still
more Fuel to act upon, as the Sulphureous
vapours are less subtil near the Earth, than higher
up in the Atmosphere. If Humidity pre-
vails in the Atmosphere, where the Sulphur
meets the \bigcirc , no mischief is done, but if
that Spot is dry the Fulmen has a ^{great} power,
which is regulated by the Subtility of the
Vapours and their greater or lesser quan-
tity. The sudden Fulmen and Conflagra-
tion of the Sulphureous vapours must of
Course suddenly rarefy the Δ , forcing its
asund^{er}, as Δ will always make room for
itself, and this forcing or driving the Δ
away,

away by such sudden violence, easily accounts
and explains the noise and roaring of the
Thunder.

We observe the very same phenomena in Gun-
powder, with this Exception, that in Thunder
and Lightning the Δ is Spiritual and incor-
poreal without an alkaline Basis, and the
 Δ is equally Subtilised or Sublimed into va-
pours, thus the Effect is more Subtil and
penetrating, whilst in Gunpowder Corporal
 Δ and corporal Δ are employed, the bodies
of these subjects as well as the ashes in
the Charcoal hinder greatly the Effect.

Our Experiments in Electricity prove what
I here establish as a fundamental and na-
tural Truth; When the ^{glass} Globe is moved round,
the Δ mundi or Electrical Δ , endowed with
an attractive and repulsive power, is attrac-
ted by motion from the Circumambient air,
and is manifested into Light, when we
draw Sparks from the Glass Globe or from
the Conductor which touches it; this Light
is in the same moment manifested into
a burning Flame, as it finds Fuel in the
Subsurreous Vapours in the Air, and for
that Reason these Sparks always smell

of Sulphur; the Exhalations from our own

Bodies

Bodies are Sulphureous as well as those of the Earth.

Thus it is the Electr: Cold Δ or omnipresent principle of Light and common Δ , i.e. the Anima mundi inclosed in \bigcirc , that shows its irresistible repulsive power, when it is moved or agitated and set at Liberty by meeting suddenly the Sulphureous Exhalations from the Earth, ~~where~~ in Lightning and Thunder as well as in Gun powder the genuine Copy.

S. B. :/

There is but one Stone, i.e. our Solar ∇ , one way, and one medicine, to which we add nothing, nor take nothing from it, except a few Superfluities or Dregs. Because if you add one single external matter, you will fail in your work.

The Tincture was in the Beginning entirely universal, whilst mixed in the Chaos, but soon after is become determined or Specified in all Things of the Astral, animal, Vegetable and Mineral department, but it is best extracted from the Astral where it is in the Sun.

This Humidity is extracted from the Rays of the Sun and the Moon in a wonderful manner, by an experienced artist.

This aqua rarefacta / i.e. Δ ; ~~is~~ compared with Light, ~~unmistakable~~ is a matter, but compared with

with bodies it is an Element or Form, and in
it self it is an aërial Substance.—

Its character is, that if you dissolve metallic
calxes therein, they become as heavy again, as
they were before, which is to be well considered.

General Rules.

- 1^o The matter must be collected when the Ram
is grazing. (i. e. \odot in ∇ :)
although this matter can be had at all times,
yet it is not at all times equally good for our
purpose.
- 2^o The collected matter must be inclosed in a
grass, in order to ferment and putrefy.
- 3^o After that, the putrefied matter must be
divided and coagulated or dried up, in a
natural manner, and not in a Sophistical way,
in Furnaces, Horse Dung nor by Lamp heat,
but in a more natural way.
- 4^o you will obtain an ∇ or \odot , which must be
separated pure from its faeces. This pure \odot
must afterwards be imbibed several times
with its own milk, and must again be
gently and naturally evaporated and dried
up into a \odot .
- 5^o The Vessel must be tight and Strong and have
no pores.

no pores.

C) The hermetical Seal must be made prudently; in order that nature may be able from the beginning to the End to do its office; If the Radical Humidity should not have room nor Δ enough, to throw off the heterogeneous Superfluities, your work would stand still and sooner spoil, than be condensed or dried up into a Θ .

The matter has a power in itself to become perfect; the philosophers say, that the Coction of their Stone must be done in the Sun's Heat.

B:

after putrefaction Regeneration takes place by its own inward Δ .

The whole work is perfected from one only, mean and simple matter, in one closed Vessel; This matter contains in itself all what is wanted to make it perfect and is absolved by one only Regimen of Fire.

Relinquish all Sophistical proppes, various Furnaces and Vessels. Reject their horse dung, wood and coal fires, which is altogether good for nothing. Forsake Metals and Minerals; Transmute the Elements into another Form. This is the philosophers glorious matter, which is better than Θ .

more

more General Rules
concerning the process.

Take the matter or primum Ens, dissolve it;
/: sol. deliquium, by the moon and Stars: / in order to
purify it from watery and terrestrial Forces, as
it is in the beginning a terrestrial ponderous
rough, tough, watery and foggy Thing.

/: Here I am lost again and do not understand
what he means? :/

You must purify it and take the dark and
foggy shadow from it, in order to come at the
Central or Inward Soul.

This whole purification is performed by the
universal ∇ of the philosophers Sea.

=: sendivogium

/: I know this means the A, or Atmosphere,
and hints at the solution per deliquium: /

This universal Sea humects the whole Earth,
and fertilises it. This blessed ∇ also contains
our first matter, i.e. the Θ of Wisdom.

/: This is explicable by Air and by Dew: /

The Θ of Wisdom or Θ of Nature is of a plea-
sant Taste and Smell, subtil, penetrating
and of an airy very volatill nature, although
inwardly extremely fixt.

Process.

Process.

Take the Waters matter and divide it in two equal parts. One of these parts divide again into three parts.

Coagulate the first half into a Dry Salt. This imbibe with a $\frac{1}{3}$ part of the next half. Coagulate and dry it up; do the same with the second $\frac{1}{3}$ part; then divide the last reserved $\frac{1}{3}$ part into 7 equal quantities; imbibe your dry Θ or ∇ with each of your 7 parts, and dry it up again; proceed thus until all the 7 parts are imbibed and dried up.

If, after the last and 7th Imbibition, your Θ flows and enters a red hot plate of D or F without fuming, it is right.

But if it smokes yet, you must imbibe it with more milks, until it is perfectly fixt and fusible without smoke.

As often as you imbibe your Θ or ∇ , place the glass in the proper furnace, and give constantly the same degree of Heat, gentle, mild and airy and Vaporous, which Heat must be like that which the Hen gives to her Eggs.

The Philosophers vaporous Δ is no Elementary but an essential Δ , and may be called a Divine Δ .

Of Colours and other Trifles it is better to be silent, as much talking about it, only breeds Errors. In this our works we see few or none.

When the Θ of Wisdom or Lapis philosophorum has passed its 7 Imbibitions and is thoroughly fixed, take thereof One part and three parts of pure \odot and let them melt together in a good \odot , with a Lid luted on, and keep it in fusion during 3 or 4 days in the Δ , and the added \odot will become brittle and glassy and become the metallic tinging Medicine.

With this medicine you may make projects upon Z , S or A , how many parts it transmutes you must find out by Experiments.

The Length of time that is required to accomplish this work, cannot be Determined, as one operator is more careful than another.

It requires time and patience to prepare the Θ of Wisdom in a natural manner, that its tinging power may not be destroyed by too much heat.

Repetition

our Subject is neither animal. Vegetable
nor

nor mineral, but in truth a pure aërial Soft
Substance.

In our Liquor C and D are both dissolved
without any Ebullition or noise, and by
this Solution They increase immediately in
Weight.

Many authors have described this matter;
Nictner, Theophrastus, Basilius, Digby,
and Sensivagus.

The Solar and Lunar Rays or heavenly Dew
must be collected at a proper time, in a clean
Vessel, Rain, Dust and Stench of Smoke or
other Effluvia spoils it.

There are many magnets, yet the Success
depends on the place, Gallery, Weather,
Wind, as well as on the Magnet.

During a heavy Th^under Storm, heavy
gales of Wind, and heavy Rains during
the Spring Season, this ~~is~~, which the Sun
has extracted from the Earth and from the
Ocean, is copiously and abundantly drove
about in the Atmosphere, and is beat
downwards to the Earth, and is attracted
by Vegetables and by Man abundantly,
with rightly prepared magnets or Re-
ceptacles.

In

Thunder Weather, when the Wind blows from the South, South-East, or South-West is very good.

Extreme Cold and great heat, give nothing. In Dew, collected from Grass or Trees is already determined and Spoiled.

The place where you collect your Subject, must not be marshy or Swampy, but must be dry, clean and free.

Your gallery must ~~be from~~ stand South and North.

Your vessels, wherein you receive our matter, must be elevated 6 feet from the ground, Smoke of fire must not come near them.

An air passing through the gallery or Room is very useful.

Preceptacle and place must have an harmonical Adaption, if you want to collect this in sufficient quantity.

Process.

If you have collected 8, 10, 12 or 16 ounces of our universal Φ , put it in a glass Globe, well closed, and let it putrefy, which happens in 40 days.

When

When the matter is putrefied and quite black, divide it into ounces.

Take 1 or 2 $\frac{1}{2}$, and dry it up into an Ψ . out of this Ψ or Θ extract a pure Θ , imbibe it with as much Ψ of Φ , as you took first, or something less, and let it dry into the Θ , gently and naturally.

When it is dried in, give the Infant more milk, viz: that milk, whereof it was made, half as much as you took at first, and in this manner you employ $\frac{2}{3}$ parts of your Ψ of Φ , by imbibing and drying up.

The remaining $\frac{1}{3}$ part divide in 7 equal quantities, imbibe your Θ 7 times therewith, drying it up each time.

after the 7th and last Imbibition try your Matter upon a red hot Ψ or Φ plate and see if it flows and enters without fuming.

Then take 1 part of your universal Ψ . and 2 or 3 parts of fine Θ or fine Ψ and put it in a Ψ , which set in a strong heat, and let the Θ flow with the medicine during 3 or 4 days and nights, and our heavenly Θ will vitify the Θ or Ψ and make it tingins upon all the

1: I think the putrefied Stomach by myself & distilled over a Bath, heated by a Lamp, very carefull, Lethed — exhal the Θ out of the remaining black Ψ , and imbib your Θ with your pure Ψ and dry it in the Sun!

Si

the inferior metals, by a sudden Regeneration, [&]
and this so tinged \odot is of a deep red Colour.
project this upon ξ or other base metals.

If God gives you grace to find this our
only matter, seek the only Vessel, Furnace and
 Δ and forsake all other Things.

Matter, Vessel, phials, dissolving Dishes,
mirrors & cost from the beginning to the End
not one Dollar.

The matter costs no more than the trouble to
collect it, polished plates, phials and dissol-
ving Dishes cost but little, they need not be
elegant, mean and common Vessels do as
well, provided they are sound.

If I was to deniare the matter and process
most people would tell me that I was out of
my senses; and yet, plain and simple as
our matter is and the process to work it, so
great noble and Wonderful are its Virtues.

think and consider that our universal Subject
is that very self Same Thing, without which
nothing can exist, unless it is dead, and even
then there remains a particle of our fixed Θ

of nature in its.

Sensuogius.

The Δ contains the Sperm of all Things, and there in is a living ω of all Creatures, as well as of the other Elements; deprived of that ω putrefies, & the Δ is extinguished. The Earth is impregnated, nourished and preserved by this ω .

Hermis

The Sun is the Father, the moon the mother, the Wind has carried it in its belly, and the ∇ is its nurse.

Quijement of the true Θ
of nature.

Wind is air, and the whole air is vital, and the Breath of Life; without air nothing can live; By the air is generated and manifested the hidden universal ω , which is in all Things, and is formed and coagulated by the air

Finis

translated from the German by S. Bayssom. 1797
in October.



Philosophical Considerations

on

The Cold Δ

or

Wonderful Alcahest.

that is

The philosophic Menstruum
and
Universal AZOTH.

Frankfurt. 1656. 8^o
German.

The parts inclosed in parentheses; thus: are
additions by the Translator.

The following few Sheets are dedicated
to

the Hon^{ble} and learned Johan Rudolph Glauber
M. D. and Philosopher

by

an unknown faithful servant and Brother

Mars.

Prepare!

although it might be deemed unnecessary to publish this small Treatise concerning the key to open vegetable, animal and mineral substances, as the celebrated Philosopher J. Ro. Glauber has just done it before me, yet I think it my duty to communicate a small Light to the Serious Lovers of Nature's Secret Operations.

I believe, although this my little Tract may seem nothing to some, that nevertheless it will be valued by such as seek for Truth, and by them will be deemed a something; my name Mars denotes a fiery planet, but out of him proceeds a Change, for the better; and with
him

him I terminate my preface to my Treatise
concerning the Cold Fire.

Mars.

That the universal Δ . with all particular Δ ;
proceeds from minerals and Metals, is proved
by the Concordance of all genuine Philosophers.

All such as seek for that high Medicine in any
other but a metallic Root, will for ever labour
in Vain.

Your philosophical Subject, wherewith the
cold moist Δ , the Alcahest and Menstruum is
intimately connected, must with its Terment
or Key be introduced into metallia nature.

I. I am right, the Key is found in the be-
ginning and is before the matter, as Pontanus
has observed before me, that the Δ is taken
elsewhere and not from the matter, and that
the Δ is not transmuted with the matter.

Plato has said justly: what is vile and
despised by the World, is in the mind of God
and true Philosophers the most valuable!

Process.

Proceps.

1. 0: / Therefore take your venomous Basilisks and unite him with the Body Adrop.

1. A, Charcoal, 1153, 8, 371
1. 0: / 8 6

1. the Smoking use of 0 has been called a Basilisks by many, and although 0 is not venomous, yet the Fumes of its use are suffocating and mortal in the Lungs; Adrop is arabicks and means Δ : /

1. 0 & Δ in the 6: /

Let these two mad and enraged Hell hounds devour and destroy each other. Perhaps the

1. 0: / Basilisks parts with his killing fiery Eyes, because he is a Venom and a Monster; which Venom he carries in his Eyes, and it is a Venom which proceeds from Imagination, from unclean

1. Blood: /

Women, from the Menses; which, if you let them putrefy in horse-dung, from this

1. 0: /

putrefaction the Basilisks is engendered.

1. Glauber has demonstrated that from Blood and all other animal Substances 0 is soon generated and produced; He adds, that all putrefied Vegetables, woods and Roots, nay even minerals produce, by a proper putrefaction, ge- mine 0; See Glaubers prosperity of Germany: /

But who would be so bold to meddle with this Basilisks, except he was armed with looking Glasses; The Bird from the

Δ
+
~~33~~
1153.
8-6-

South

∴ the 4th ∴ ∴ ∴

∴ cuts out the very heart out of the body of a voracious animal from the East. ∴ ∴ ∴

∴ The Expression is borrowed from Basilius valentinus, in his XII Keys. In Old times Δ was imported by the Venetians from the East into Western Europe, as at this day it is imported from the East Indies.

Give Wings to the animal from the East and to the Bird from the South, let them be made equal, fly together and enter into the ^{Liquor} Salt-Sea, wherein they must be purified. ∴ I think all this means the Tulmination and Deliquium by attraction.

From the Venom of the Basilisks and Adders proceeds the true Unicorn, Arctoth royal, menstruum and dry and moist Δ , which is no longer a poison, but a good medicine and the true Subject and Menstruum, where with great Things can be done.

Be not surprised that by so many names one only Thing is intended, because our Alcahest has proceeded from 2 Things, which are originally but one. See Glaubes pharmacopoeia Spagyrica. We read in Glauber's miraculum mundi, Take this matter, change its corrosive nature into one that is not corrosive, and you have the right menstruum, which dulcifies Corrosives.

I name this Key a Cold moist Δ , which you must look for in Horse-dung.

∴ Horse dung is more Deous than any other dung, says Glauber and others.

I call it likewise Archæus Lunaris.

This universal Key, where with universally and particularly, every Thing can be obtained, what the artist can wish for, is the Secret universal philosophical Menstruum, their ♀ ial ∇ , their visible and secret Δ , which does not burn, their ∇ which does not wet the hands, their Vaporous, digesting, and preserving Δ , their Beginning and End, their primum Ens, their Lac Virginis, their moist Δ , which does not burn by Combustion, but preserves and matures.

It is the Alcahest of Paracelsus and of Van Helmont and Glaubers Secret menstruum, Bath, and genuine Subject, his Soap of the Wise. p.

1: Glauber calls O a Sapo Sapientum:!

*Liquor O .
Sipati.
see De la
Roie msc:!*
To this Secret ∇ , every Thing, let it be ever so fixt or hard or ever so Stubborn, must give way and relent; and this is the only medium whereby health, Riches and honour can be procured.

From this Crystalline Sea is prepared our Azoth.

1: When the Crystals of O melt in the C , it is called a Crystalline Sea:!

Ignis and Azoth' wash and purify Laton.

1: Δ and O purify every Δ :! you

you must chuse a Subject, where in the Astral powers of all the planets are united; because the matter of the Philosophers is nothing but congealed Δ and ∇ : such a Congelation is O truly : and is exalted into a powerful Essence by the virtue of the Stars and planets, and is left ready to our hands as a Universal Root; whereby you are to Observe, that this philosophic matter is not to be taken from minerals or metals, which are already determined or particularised and deviate from universality, and therefore cannot act universally.

Our matter is taken from general yet comon principles, where in the 4 qualities $\Delta \nabla \nabla$ are not yet separated and specified into something else; and therefore can be exalted into a universal Op . to restore health and exalt the metals.

The Origine of our Matter is vile and mean, of little value, and is in some respect a venomous Basilisk : O V I H U M A N S :

I : there is a pretty Harmony between the Saviour of the world, Jesus Christ, and the Subject or Saviour of matter, the Op . The Infant Jesus was laid in a Stable, and from Stables, if their ground is boiled and elixiriad, the best O is obtained, as well as from the ∇ of Graves and Church yards or Burying places; this consequently explains the meanness of Extraction of the Subject :!

Its preparation is simple, easy and not expensive, but its power and virtue inconceivably great; the Invention and Knowledge is profound and difficult, although the Operation is plain and easy enough and not Subject to curious and troublesome distillations, but plain and simple agreeable to nature, until it is exalted.

This our cold Δ is outwardly cold and inwardly a heliish Δ says Basilius, when he describes \cup our alcahest, azoth, primum Ens, ∇ Æialis, Key or Ferment is comparable to an Infant, to a youth and to a man, as it obtains its strength and perfection gradually.

Some dream that this matter is to be found every where and hint at the Air; It is true it was Δ at first, but it requires much trouble before it is brought to perfection, as simple and easy the way is to do it, yet not one in a 1000 will find it. It is a vile and despicable thing.

The matter from whence the Sp proceeds, must be divided into Elements, and you have to observe that the Red Colour is to be preferred to the White. See aphorism 19 of the Appendix by monte Raphaim!

The

The Shop is near hand, ♀ in the ♀: where you may get the matter, without buying it.

In a little Treatise called Urea aperta Ar-
cani artificiosissime of the Great and lesser Furnaces?
Frankfurt 1623. page 170. and in Glaubers 2.
part of philosoph: Furnaces, the Subject of the Op.
is also mentioned. ♀. i. e. the ♀:!

♂: It appears from both, that Calimia or Calami-
naris is intended to be treated with ♀ in the ♀,
in the room of any other ♀, by fulmination, but
by and by it will appear again as if native
from Sotria was to be fulminated with ♀
and so perfected into a tinging Sulphur?!

you must have at hand the philosoph: ♂
or the philosophical Rain ♀, to purify the body
of the Calx vive.

♂: I think he means that you must purify the
living Calx i. e. the ♀ first with Rain ♀ or Dew ♀,
and take the first Crystals only:!

to and you must also have the philosoph: Sal armoniac to
and the genuine Salt of Tartre or philosoph: Salt
of Nitre; as the true Key to our art.

Names of our matter

a Volatil is, ♀ial ♀, alcahest, menstruum, Orien-
tal ♀, primum Ens, cold moist Δ, Archæus Lunaris,
White, cold and humid, an everlasting Δ, which
does not burn visibly, is mundi, ♀ardens, ♀
per a

NB:

* See Glauber's
apology against
Farnet. !

permanens, et universalis, S. V., the ∇ of both
naturis, aeternum acerrimum, phoenix philoso-
phicus, Sigillum Hermetis, Sapo Sapientum,
Bath of Regeneration, Basiliscus, assa fatida,
The Δ of the Maccabees, the Key for vegetable
animal and mineral substances.

Names of our matter when fixed.

Oleum incombustibile, Terra occidentalis, gra-
duating ∞ , Lac virginis, Sanguis Draconis.
Sperma metallicum, Oleum viride, Chalybs
Sendivogii, the warm and dry, the Cold and
moist Δ , Archaeus Solaris, a tinging Δ ,
hermaphroditical \ddagger , Subject, Salt of the Earth,
Saturnus, Altho; the permanent ∇ not witting
the hands, \ddagger philosophorum universalis, in-
wardly hot and moist, outwardly dry and cold;
the genuine Unicorn, and yet all is but
one Thing, proceeding and generated from one.

If you can hit this, more will be revealed
unto you.

I remember the Words of Paracelsus and
of Alexander Von Suckten " our matter
" is found two fold, or in two Subjects, which
" in Regard to their Family are but one,
" but have been divided into Two by Nature;

If you chuse to make use of this two fold matter, then look for the Lion in Hungaria, and for the Eagle over Istria.

∴ Two Tinctural Mineral Subjects, by the Lion is meant S , I believe, and by the Eagle ∴ quere.^2 is meant Native $\frac{2}{3}$, as Istria has possessed these 100 years the best and richest quick silver or Cinnaber mines, belonging to the Emperor of Germany ∴

∴ S and $\frac{2}{3}$ both, contain the first principles of all metals, i.e. A and Z . ∴

Our matter is also found in One Subject, if you like to make use of that, go to the Island Cyprus, where you may also get the matter.

∴ This alludes to Cyprian Or. The Lion in Hungaria, above mentioned, may also mean Hungarian Or. a Subject much praised by Basilius, Paracelsus, Jugel and others, and is called by Paracelsus the Green Lion, in that Case the Eagle might signify O , as the Menstruum to overcome the Lion, and to be alcalised thereby, and as the Venetians imported formerly the Saltpetre from the East, and are Situate opposite to Istria, O might here be intended! ∴

NB:

∴ The Lion certainly means here, either S or Or. ∴

in one piece, The matter is cheap enough, the Children play with it,
1: Boys play often with Gun $\text{\$}$, which is composed
of $\text{\textcircled{O}}$ and $\text{\textcircled{A}}$, and $\text{\textcircled{A}}$ and $\text{\textcircled{B}}$ do not differ a vast deal.
The matter is ponderous, and when fresh, smells like
an open Grave, says Basilius.

The two fold matter is not found amongst the
Boys in the Street. The Single matter in One
piece, the poor have as well as the Rich, nay
the poor have frequently more of it, than the Rich,
and are often obliged to sell it to the Rich for a
Lively hood, that they may get Bread.

1: this alludes plainly to $\text{\textcircled{A}}$, employed by the
poor for making of matches, which they sell to
the Rich.

The method how to elaborate the Universal
and particular Tinctures, consists in
1/ a preparatory Labour, 2/ a principal Labour,
and 3/ a Last or finishing work.

The preparatory Labour consists in reducing
the Mineral Subject, by our Menstruum, into
Its first matter, which is a Slimy or Silly
Humidity, which resists a glowing heat in
a violent Δ , in the $\text{\textcircled{C}}$, whereby it is not con-
sumed nor diminished.

I should like to see that Man, who would
pretend

pretend, without the Philosophical Key or cold Δ , to extract and obtain the Essences of Vegetable and animal Substances, much less of Minerals and Metals.

But where shall we find this Key or cold Δ ? to prepare therewith the Philosophical Subject? you have heard that it is a Thing of which Hermes has said that the Inferior is like unto the Superior: mind only, that out of 3 you make One, and you have the Tincture.

: Two Subjects fulminate and destroy their corrosive acids; The left remains, and by Deliquescence and attraction become the authors Menstruum or Alcahest, which I conceive to be an oo of fixt \odot , where in he dissolves, or where with he extracts the Central tinging Δ out of a third Substance, containing a good Mineral or Metallic tinging Δ ; I think this is his meaning! :/

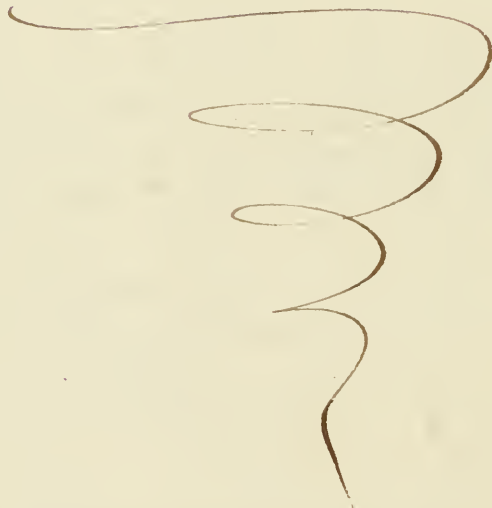
our Universal Key, by which universally and particularly, every Thing can be obtained, what the artist seeks after, is our moist cold Δ , our alcahest, or universal Menstruum of the Philosophers, without which nothing of any moment can be done either in Medicine or in Alchemy.

you will also find some Hints concerning this our Matter in Genesis 1 and 2. if you do but learn how to govern the Δ , which the 4 Seasons

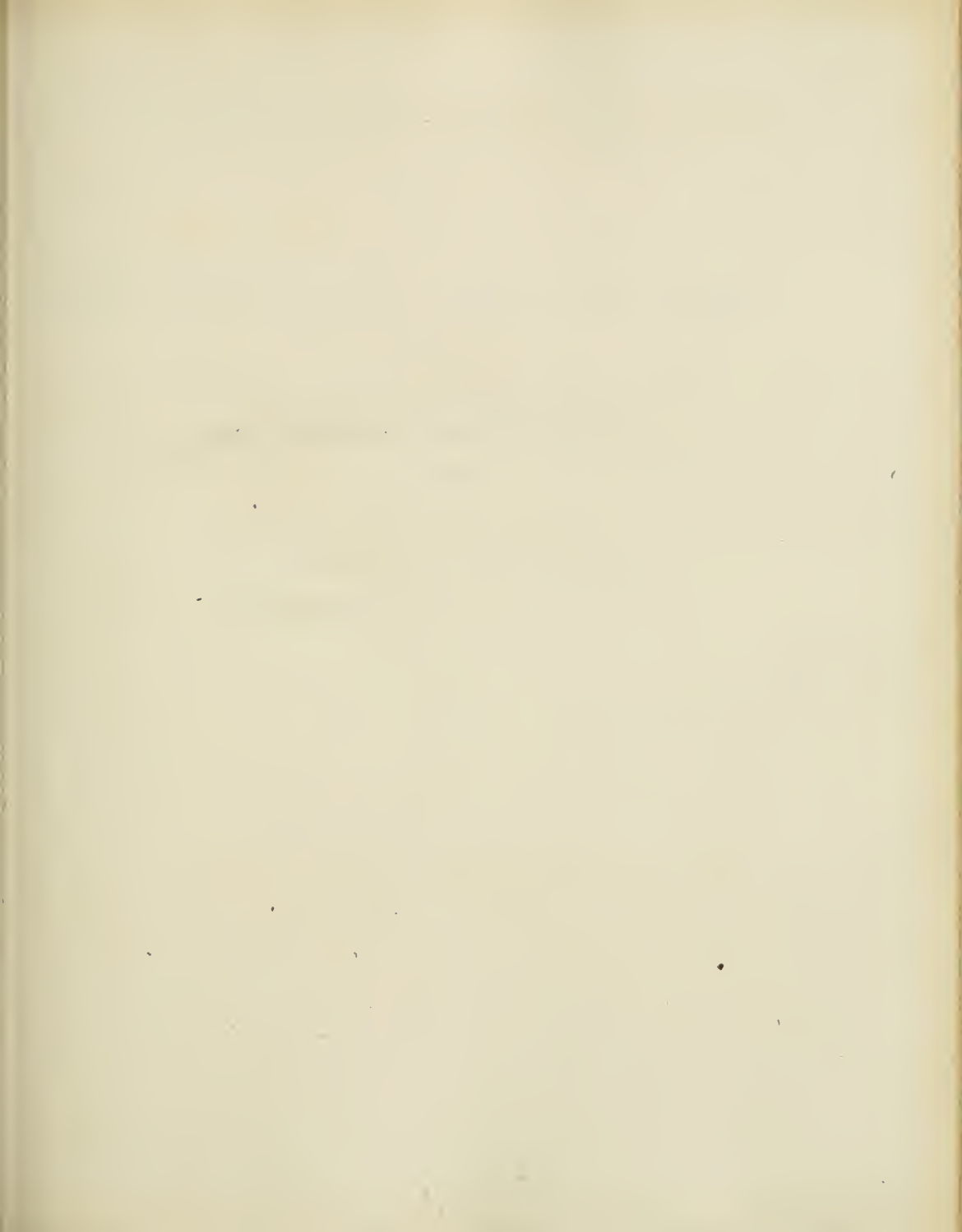
of the year will teach you.

Fare well!

Finis.



The parts written in parenthesis in these pages [; thus :] are additions by the Translator, as are also the marginal notes.



EXPERIMENTS

BY

MODESTIN FACHSEN,

Essayer and Director of the
Mint at Leipzig
1678.

Translated from *ij* German
by S. B.
1798

Contents

Distillation of Metals <i>per se</i>	
Running ♀ obtained from ♁ and ♀ by the preceding process	
♀ coagulated into a fixt metal	
To separate the ♀ of ☉ from its white body. Menstrua for that purpose	
1st by animated running ♀	
2d by the Green Lion	
A genuine Om potabile	
Process of the Green Lion — from sea ☉	
Its use in medicine	
<u>Sugels</u> noble — of sea ☉ for dissolving ☉	
To convert ♁ into running ♀	
————♂ into running ♀	
————♀ & ☽ into running ♀	
————☉ into running ♀	
————♁ into running ♀	
☽ transmuted into ☉ by means of com- mon ♀	

Medestin Jackson

Assayer and Director of the Mint

in Saxony

His

Art of Assaying

Lipsitz

1678.

in German.

a scarce Very Valuable Small

Treatise

Some useful processes

translated from the

above Treatise

by

J. B.

1798.

6:97. Every unfixt metal, such as Zn , Fe , Hg , &c. can by mere Evaporation, be sublimed or distilled per se, without any addition what soever.

Place your metal in coarse filings in an V^n body, apply an V^n alembic, but a glass Receiver, lute the Joinings every where carefully.

Place the V^n body over the Δ hole of a wind furnace, Light your Δ , which increase gradually to season the Vessels; the Receiver must have a Tube and glass Stopper to let out the rarefied Air, as soon as the V^n gets red hot in the Δ -Hole.

Thus the metal will melt and does fume constantly; the evaporating m^s. settle partly in the alembic like flowers and are partly resolved into drops which fall down slowly into the Receiver; whilst the body of the metal is calcined into a perfect dust.

This curious yet simple process to distil the volatile metals, is truly not to be despised, but well deserves to be considered; because from this foundation tinging Medicines can be made.

I have thus obtained the running Z from

♃ and ♄, whilst their ♁ remains at the bottom of the 7th Cucurbite in a friable Substance.

From this it is demonstrated as an absolute Truth, ~~that~~

- 1^o that the most remote or first Specified matter of the metals is a Saline Dric Humidity.
- 2^o the remote, or next to the first, matter, proceeding from the former, is a glutinous and unctuous permanent Flu. midity, mixed either with a pure, or impure intended, for ☉ or ♀, ♂, or for ♁, or for ♃, and ♄ Sulphureous Vapour which coagulates the unctuous permanent Humidity, i. e. ♁. metallorum.
- 3^o the nearest matter is: a running ♁, differing in purity according to the property of the different metals, but not yet fixed into a metal; thus the ♁ of ☉ is undoubtedly the purest, whilst the ♁ of ♂ is the most Δy, but the ♁ of ♃ the coldest &c.

From this we learn, (which is easily to be done,) (♀ fixed) that one may on the Table coagulate ♁ into a fixed metal, possessing every quality of the metal made by nature in the mines.

This can certainly be done, independant of the Stone of Philosophers, thus:

Take the ♁ of a metal; dissolve comon ♁ in F, add the metallic ♁ in due proportion evaporate the Humidity and melt the Re-
mainder.

this is perfectly practicable with 1/2 and 4, and
♀ and ♂.

If you can now separate the ♀ or Anima
from the otherwise ♂ by common means, indestruc-
tible ☉, so that the Body remains White on
the bottom, you may then very easily exalt
every ☉ to the dignity of ☉.

ii: 98.

We have two menstrua which are capable to
dissolve ☉ radically and centrally.

1. The first is the philosophical animated or
double ♀, which is a running ♀. For the want
of that ♀, which is clearly taught by Irenaeus
Philaletha, our fiery ♀ of ♂ is fully capable
to dissolve ☉ into ♀, and Nature her self by a
continued Digestion, will certainly regenerate it
and convert it into the Medecine of the first
Order. But independant of all this we have
2. also a Menstruum, in forma iquiva, which
is prepared from Sea ☉, and is called the Green
Lion. This or does extract the lingering ☉ of
☉, in the form of Saffron, leaving the ♀ body
of ☉ or mind, white like snow.

This extracted Crocus of ☉ dissolves in S.V.
and in every Liquor and tinges it deeply, when
such a tinged S.V. is then a Genuine Opotabile
irreducible into ☉ by no art whatsoever.

Process of the Green Lion p: 99.

Take sea Θ , purify it, by deposing filtering and evaporating it several times, until it appears pure; put it into a large high Glass body, imbibe it gradually with very strong and Clear distilled

- \ddagger , then pour gradually more \ddagger upon it, until the Liquor seems pretty thin, or the Θ will diluted, Close the Glass, and set it in hours during 2 or 3 weeks, that it may ferment or putrefy.

distil this by \mathcal{D} in \therefore , and the ω of \ddagger will come over first; Continue the distillation and as soon as green oily drops appear change your Receiver quickly, and continue until all the green oily ω is come over.

Cohobate the first Clear ω of \ddagger upon the Θ , that is pour it back into the \mathcal{D} , and proceed as before, and you will again obtain more green oily ω , which receive always by it self, and in this manner you must continue Cohobating your ω of \ddagger upon the Θ in the \mathcal{D} , until all the ω of \ddagger unites and carries all the Θ over in form of a green oo ω , which lastly distil over, the whole quantity poured back into the \mathcal{D} , once more and it will all be a fine green Oil.

Its Use in Medicine

With this green os of Sea O , the Gout can be cured inwardly and radically, and many other Diseases, by taking a few drops, morning and night in a glass of ∇ ; It is of a most grateful Taste and pleasant Smell.

Mr. Puy's Experiments.

p. 426

To prepare a noble os of Sea O , to dissolve C therewith, in order to make A Medicinal.

That a Common os of O dissolves a $\text{C}\psi$, like as A is known, but the genuine os of Sea O , prepared from the Inward E of O , which causes a solution of a ψ of C , to be irreducible, is as yet very little known.

Proceſs

Take a large tubulated ∇^{n} D , which lute all round the bottom and sides with a good Loam or with any good Luting that burns hard in the Δ and holds fast. Apply this D over the Δ hole of a Wind-burnace, either in an iron Ring or on two iron Bars.

Now light your Δ and increase it gradually, to season the D , that it may become gradually

red growing hot; but before it becomes red hot, apply a large Receiver and tie A to the D.

Now take sea O, 2 or 3 to, put it into a heated ∇^n pot, standing on a Charcoal Δ , and dry your O thoroughly, by stirring A continually, until it vapours no longer.

Now project your decrepitated sea O, by small spoon fulls into the D through the Tube, and shut it immediately with a piece of warm soft Loam. Thus the Vapours will rise and go over into the Receiver, but if they should not come freely, let a few drops of hot ∇ drop through the Tube on the O, from a pen or quill, and the Vapour will rise copiously.

In this manner you must proceed patiently, until all your O has been projected into the D one Spoon full after another. Observe all the O is not dissolved this way, only its most subtil is does come over in Vapours. When ever the Vapours cease, you may raise them again with a few drops of hot ∇ dropping from a quill or pen.

When the distillation is terminated, take the Receiver away, after the Δ is gone out and the Vessels are cooled.

Pour this ω of O into a China vason, which place in ω , and evaporate, until it crystallises on the vason and becomes a beautiful transparent O. Then let the Δ go out, and as much more will shoot, as contains O.

Dry this O, and put it into a glass D, which place in a ω heat, and into a Receiver to it.

Then light your Δ and raise it gradually, and

and a most subtil very pleasant Smelling ω of Θ
will now come over into the Receiver.

Continue the distillation untill all the Θ is come
over into a ω , which is of a Greenish tinge.

This is the so justly celebrated Sweet ω
of Θ , which dissolves a ψ of Θ radically and
irreducibly, as I know by Experience.

thus far Mr. Tugel.

f To this belongs Abbe' Roussseau's ω of Sea Θ ,
and Buerhaave's ω of Sea Θ , 2^d vol: of his
Chymistry translated by Shew. M. D. 71

to be continued

is open $\frac{1}{2}$ so as to be converted
into running $\frac{1}{2}$.

Take pure ∇ $2\frac{1}{2}$, dissolve therein $1\frac{1}{2}$ common $\frac{1}{2}$, in
a long necked glass, stopp'd close; The glass
must stand in ashes or \therefore over a gentle Lamp
Heat, until the $\frac{1}{2}$ is become a Clear ∇ .

Then take the glass away from the Lamp,
and put into this $\frac{1}{2}$ ial Solution gently and gra:
dually, about as much as a pinch of Snuff, at
each time of filings of $\frac{1}{2}$, and when such a small
portion is dissolved, add another small quantity,
proceeding thus cautiously, until $1\frac{1}{2}$ of $\frac{1}{2}$ filings
has been dissolved therein; the mercurial Solution
swells and ascends if you put in too much $\frac{1}{2}$
at once. When the whole $\frac{1}{2}$ of $\frac{1}{2}$ is enter'd and
dissolved, shut the glass, and place it again over
the Lamp; let the heat be only blood-warm, and let
it stand, in order that the $\frac{1}{2}$ may be well opened
by the mercurial - ∇ .

You will now observe, how your common $\frac{1}{2}$, which
was before dissolved and liquified in the ∇ , falls
gradually and precipitates itself on the bottom,
in the form of a White $\frac{1}{2}$ or Calx.

On the contrary the Scrappings or Filings of
 $\frac{1}{2}$, do visibly, when you stir the Liquid with
a glass Rod, and gradually concrete into a

running

running ζ , so that 2, and sometimes 3 parts out of 4, of the Shavings of η become living ζ .

The remaining $\frac{1}{4}$ part, if you do but proceed cautiously and patiently, falls to the bottom in the form of a dirty worthless Δ or ∇ of η .

When this is done, pour the ∇ gently into another glass; What remains behind of running ζ pour off from the Ψ and ∇ into a bason, and wash the Corrosive from it with ∇ , then evaporate the humidity and press the ζ of η through Chamoi Leather.

You may easily discover how much η has been converted into ζ , by weighing this ζ , as well as the remaining worthless Δ and ∇ .

The white Calx, proceeding from the ζ comes which you dissolved at first in the ∇ , collect by it self. you may precipitate this to a red ∇ , by distilling ∇ from it, and revivify it into running ζ , if you like to take that trouble, and you may obtain the same weight of ζ dissolved at first in the ∇ .

Revivification of the ζ ial Ψ .

Take your white Ψ of ζ and sublime it with Sea Θ and Θ into ζ .

reduce this to a fine Θ , pour boiling hot ∇ upon it, which dissolves the union of the ∇ of Θ and Θ , and the ζ runs together on the bottom

of the basin, and is running $\frac{1}{2}$ as before.

Thus we have proved now t_2 is become $\frac{1}{2}$, whereof it has been generated. The remaining worthless sulphureous fumes or ∇ will demonstrate to you by their weight, how much t_2 has been converted into $\frac{1}{2}$.

which does not differ materially from the common, except that this $\frac{1}{2}$ of t_2 is somewhat more blue, slower of motion and very cold, agreeing with the metal t_2 .

We see here how one $\frac{1}{2}$ unlocks the other; the Com: $\frac{1}{2}$ dissolved by the ∇ into a Clear ∇ , unlocks and brings forth the $\frac{1}{2}$ concealed in the t_2 , in a running or fluid form, whilst the common $\frac{1}{2}$ is precipitated in the form of a white ψ . I would have you to observe, that these two Mercuries, because they do not mix with each other, differ centrally, as the one remains living in the ∇ , as being the nearest or specificatid $\frac{1}{2}$ of t_2 , whilst the other reduced into clear ∇ by the ∇ , precipitates into a white ψ , as being the remote or general matter of all the Metals, by which power the Specificatid $\frac{1}{2}$ of t_2 has been extracted, and is become not a Clear ∇ but a fluid metallin $\frac{1}{2}$.

I could teach here other methods, how t_2 , previously calcined, may be reduced into fluid $\frac{1}{2}$, without any comon $\frac{1}{2}$ at all, by means of essential Oine Δ , such as Θ of \square , Θ of \square , Θ of \square , called Salvia resuscitativa, but I drop it,

as you will find processes of that kind in the
writings of Becher and Glauber abundantly.

p:112. to reduce Steel or I into
fluid Z . per Viam Siccam.

Take clean filings of needles or of Steel, $1\frac{1}{2}$,
put them into a good C , pour upon it $1\frac{1}{2}$ of
finely powdered O^* with $2\frac{1}{2}$ of Z corrosive.

These two Z must be previously mixed together
by grinding them in a glass mortar, with great
caution on acc^{ts} of the subtil Vapours; Thus
united, they constitute what Paracelsus has
called Sal alembrot / Sal allen-Broot, i.e.
a salt which yields bread to all. / Observe also,
that your Z must have been acid with Sea- O
and O , and not with oo , or the operation will
never succeed.

Now place your C in a gentle glowing Char.
coal Δ , on a hearth under a Chimney, or still
safer in the open air.

As soon as the O alembrot, i.e. the O^* and Z
feels the heat, they begin to sublime / the fumes
here proceeding, are absolutely mortal. / but soon
after the O^* and Z begin to settle and to flow
in the C . you may observe this melting, having
a handkerchief dipped in Z before your mouth and
nose,

nose, with tolerable Safety, but when the mixture actually melts, you must be vigilant and attentive and not leave the ζ no longer in the Δ , than about 4 or 5 minutes. The author says whilst you may say half of the Lord's prayer, our Father &c; then take the ζ quickly out of the Δ Coals, and place it, covered, under the Chimney to cool.

When the ζ is cold, the Θ stand at the Top in a white Cresset, breaks the ζ over a large basin, and the running ξ of ζ will run into the basin. press this ξ through Chamoi Leather, and you will find a most beautiful Clear living ξ , which is so lively, that it jumps upwards, as it falls from the Skin. It is of an amazing Dry nature, fully agreeing with its Dry planet Mars.

This Dry ξ cannot be kept in a wooden Vessel, without evaporating invisibly, but must be kept in a glass Bottle, shut with a glass stopper ground in; yet it is a genuine natural ξ , possessing every property of genuine ξ , only that this ξ of ζ is the most Dry in all Metallic nature.

It is a critical Experiment, and one must be extremely cautious, that during
the

The Resolution of δ , by the melting Θ alembrot, your ζ of δ may not be lost, as soon almost as it is obtained, therefore when the Θ and ζ melts and converts the Steel into ζ , you must then not wait too long in taking the ζ out of the Δ , as the new collected martial ζ evaporates and flies off much sooner, than any other metallic or even comon ζ , and mixes with the sublimed Flowers of Θ and ζ , which settle under the Lid of the ζ .

This has happened to me, and I took my red Mass from the Lid, and rubbed it in a glass mortar, to separate a few Globules of living ζ of δ .

perhaps you will doubt, whether this ζ of δ might not proceed from the ζ , contained in the Θ alembrot, put in the ζ ?

To be convinced, suspend an alembic over the ζ , in the room of covering the ζ with a Lid, and apply a Receiver, to collect all the exhaling Fumes, or do the Exper: in a glass B , well coated with Loam, so as to bear a gentle, yet naked Charcoal Δ under it, and you will receive your full weight of Θ and ζ , and there will remain behind a
worthless

worthless stiptic $\text{Æous} \nabla$ of S , with some of the running lively martial Z intermixt, and some come over into the Receiver.

There is still another method to prove that this Z does not proceed from the Zn -corrosive. if in the room of Filings of Steel, you take thin pieces of Steel, such as Springs of Watches, and place them in the bottom of the C , and then proceed with the O alembrot as before, and you will easily know by this Exper^t. that no Z is revived from the Zn , as Zn although boiled in ∇ , is not easily revived into running Z , except filings of S are added; thus the Z which you find amongst the melted watch Springs, is truly a Z of Steel.

To reduce Z and D into fluid Z .

Proceed in the same manner either with Z or with D , either in Filings or in thin Lamellæ. Observe, that you must suffer the added Ox and Zn to melt a little longer upon the Z or D , than with the S , as their Z do not evaporate so quickly.

1. Glauber says that a Z S , on account of its Δ , is the best Z in the world; that it is an animated Saphir Z , and can in a short time be perfected into

into the Saphir Sp. either by itself or ~~with~~
with \odot , by simple digestion: /

use of the \ddagger of \ddagger in Medicine.

such a \ddagger of \ddagger , well purified from its green Δ , by this
operation in the \odot , may be dissolved in rectified
 $\odot\odot$ of Or, which if distilled from it, there remains
a Turbit minerale, which must be further dulci-
fied by $\text{m. } \ddagger$, and lastly by S. V. Sp. and glow'd out
in a red hot \odot : /

Its Virtue and Use.

In the room
of $\odot\odot$ of Or I
would take
the $\text{m. } \ddagger$
made by al-
traction, taught
by Abbe Rousseau
See your Misc: /

This is a most glorious $\text{m. } \ddagger$ or Turpeturn mine-
rale, and when mixed with Saccharum Rosatum
or Sugar of Roses, and given in quantity of
the size of a pea, is a never failing Medicine
to cure the pestilence, even after Infection,
provided it is given within 24 hours, after
the patient is affected. This has not
once failed in many Cases, when it was
timely applied, and therefore we call it a
Blessed Remedy.

p: 115. To reduce \odot into \ddagger .

To reduce \odot or \odot , without making use of any
Fial Substance, into running \ddagger , is done thus:

- 1^o dissolve your metal, D in good V , but C in R which is made either of r O^{i} and r O^{a} , or of $3\frac{1}{2}$ of V in which you dissolve $1\frac{1}{2}$ of Ox in F .
 - 2^o when your C is dissolved, abstract the R per alembicum, until there remains a thick solution like an oo ; do this operation twice more with fresh R , to open your C the better. The 3^d time force the r of the R from it by strong heat, so that they may ascend in blood red vapours.
 - 3^o On the now remaining dry Calx of C pour gradually highly rectif: S.V . and distil it from the V per alemb., repeat this 3 or 4 times more with new highly rectif: S.V .
 - 4^o Take the dry Calx of C out, and mix it with its own weight of pure O of V , and half its weight of Ox in fine F ; mix this by grinding in a glass mortar.
 - 5^o put the mixture into a glass body, pour upon it gradually strong dist: r of Wine Vinegar, until the F covers the F about an Inch high.
- OR
- 5^o Take the dry Calx of C N^o 4 and mix it with half its weight of Ox in fine F , and pour upon it oo of V per deliq: so as to cover it well.
 - 6^o Shut the glass close and set it in horse dung or on a Vapour Bath, to putrefy, during 3 weeks.
 - 7^o Evaporate the humidity on a iii heat.

1: Ox vol: is
best: }

8/ pour hot ∇ upon the dry ☉ , and wash the ☉ from it. When the ☉ is settled, you pour the ∇ off carefully, and new hot ∇ upon it, Stir and let the ☉ settle, pour the ∇ off again with great Caution and proceed thus, until the ∇ comes from the ☉ quite tasteless.

9/ dry this ☉ gently, over the Lamp.

10/ put the dry ☉ into a small Subliming body, and sublime in \therefore with a Strong heat, and the $\frac{1}{4}$ of ☉ will ascend in a fluid or running form, and settle in the Alembic, or Come over into a Receiver, containing some Cold ∇ .

But if there remains any ☉ , strongly adhering to the Ψ of ☉ , the $\frac{1}{4}$ of ☉ will ascend in the form of Mercury Sublimate of ☉ .

11/ If you obtain it as a $\underline{\text{☉}}$ or Flowers, mix them with Calcin'd ☉ and Ψ viva aa , both in weight of your Solar $\underline{\text{☉}}$, and distil this mixture pt. D in a \therefore heat, applying a Receiver with some cold ∇ , and the Solar $\underline{\text{☉}}$ will be revived into running $\frac{1}{4}$, which will fall into the ∇ , in the Receiver, in small Globules.

you may treat D in a similar manner; D is specifically lighter, wants Colour and

Fixity

Fixity, therefore is sooner opened than ☉, and yields more ♀. So D Weight and Fixity is easily given then it is Luna fixa or white ☉, which can no longer be dissolved by V. Sea ☉ and ♀ viva are capable to do this by gradual Cementation.

♀ and ♂ are very hard Metals, but ♃ and ♄ are too soft. In ☉ the Elements are in perfect Harmony.

There is a Thing which resembles a Metal, and yet is not a Metal, it is neither too hard nor too soft, and yet it is not malleable, but brittle and fusible, this is ♂: Solar: ♃ and Bismut ♃: Lunar: ♄

AB.

♀ is the Beginning of Metals; the Solar ♃ we find in ♂ and the Lunar in Bismut.

AB.

Therefore ♂, as it is composed of ♃ and ♄, although for want of Fixation, it is not a malleable Metal, yet we deem it a Metallic Substance! and from it may be made a metallia Sophia ♃ and a Common burning ♄.

♃: ♂: ♄:

5:118 To prepare a fluid ♃ from ♂.

Take 11 of ♂, either Simple or 11♃♄, 8 1/2, * sublimed ☉ of ☐, ☉ crude and ☉ of ♃, āw 1 1/2, residue cast

(* volatil ☉ is a genuine Volat: ☉ of ☐)

In.

Ingr^d. to a fine S as well as the M , and mix
the S , by grinding. put this into a glass with
a long neck, and pour some very sharp Dist^d
Wine f upon the powders, so as to overtop it
2 or 3 fingers high. shut the glass close, and
digest one month in horse Dung.

Then pour it into a glass body, shaking
it well together first; apply an alembic and
receiver and distil the Humidity from it,
evaporate the remainder until the matter is
left perfectly dry.

Weigh the dry matter and mix it with 3
parts of perfectly dry Bole or Clay, and
distil this mixture out of an F^{n} R with a
Strong Δ into a glass Receiver, and you
will obtain a Wonderfully penetrating r , which
comes over in fumes.

pour this r upon fresh M of S , in fine S ,
and let it putrefy during 2 months time.
then distil the humidity from it and evapo-
rate the remainder to dryness —

mix this dry S with 4 times its weight of
filings of S , and distil the matter in an F
 R by an open Δ , and the r . which ascend
at

at the End of the Operation carry the $\frac{1}{2}$ of Δ over
in strong fumes, into an adapted large Re-
ceiver half full of ∇ ; and whilst the α 's of
the Θ 's are dissolved in the ∇ , the antimonial
 $\frac{1}{2}$ runs together in the bottom of the Receiver,
which must afterwards be dried and pressed
through Charcoal Leather.

p. 124. Experiment

That common crude $\frac{1}{2}$ transmutes Δ
into genuine natural Θ .

We give this Exper^t. not to Obtain Riches,
but to convince the unbelieving of the possi-
bility of transmuting one metal into another.

Take 1 part of $\frac{1}{2}$, let it melt in a ∇ , take it $1:1\frac{1}{2}$
from the Δ , and before it grows hard, pour
into it an equal quantity of running $\frac{1}{2}$, and $1:1\frac{1}{2}$
stir it gently with a Tobacco pipe.

Now take $1\frac{1}{2}$ of Common $\frac{1}{2}$, which you must $1:1\frac{1}{2}$
melt by itself in a ∇ ; as soon as it melts,
add the former $\alpha\alpha\alpha$ successively and stir
it with a hot iron Rod. Beware that the $\frac{1}{2}$
does not inflame before the Ingredients are in-
corporated, or else the Operation would not succeed.

Let

Let the mixture cool of itself;

when cold beat it to a Coarse F , which, put into a new C and let it melt, until the A is burnt away, and as soon as it flows clear, pour it into an oiled iron Cone, and when cold the mass will look like Crude S .

∴ it is a kind of S made of C by A !

Cementation

Grind the brittle mass to a fine F ; now take a roomy C , lay a fingers breadth deep of this ~~Coarse~~ F in the C , now a Stratum of Tilings or Leaves of fine D , then again a Stratum of your S , again D , and so forth until you finish with a Stratum of S above. There must be room enough left in the C to lay another Stratum of finely powdered Glass on the Top of all, and then let there be 2 fingers breadth room left for the boiling of the melted glass. Lute a Cover on the Top, which has a small hole in the middle.

When the luting is thoroughly hard and dry, put the C on an 8 Inch Grate, laid on ³ bricks on a hearth under a Chimney, upon these 3 bricks place 3 or 4 Bricks on Edge, so as to form a small furnace; Thus arranged set the C in the middle on the grate upon a piece of Tile, lay lighted Charcoal round the C close to the Bricks, so as not to touch the C



∴ Mass and fine D in Weigh!

∴ laid flat!

lay

a Stratum of small bits of dead Coals on the Top, all close to the Bricks standing on Edge, the best bricks for this purpose are good paving-Bricks or good red Rubbers; and thus keep up your Cement- Δ during 4 hours time; the ζ will never get hot enough this way to melt the $\#D$. When 4 hours cementation are past rake the Δ close to the ζ and add more Coals on the Top, and the ζ will gradually become glowing like the Δ , as soon as you see this cover the ζ with Coals and the whole mixture will melt, but the flowing glass as the Seal of Hermes will protect it and keep the tingeing $\#$ within, and yet there is sufficient excess of Δ . Keep thus a brisk melting Δ during a good hour's time, then let the Δ die away of it self.

When cold, break the ζ and you will find a $\#$ of D . knock the $\#$ from the Scoria.

Now have a Test ready under a muffle, all of a red Heat, muffle and Test, with t_2 flowing very thin on the Test, 3 or 4 parts of t_2 to 1 p. of $\#$, then at the right moment cast the powdered $\#$ into the flowing t_2 , and the matter will fulminate, the t_2 will consume every heterogenous metallic or marcasitical Substance and convert it into glass, leaving

the

the pure metal, whether D or C alone, by it self, on the Centre of the Test. This process is called Copelberg or refining.

Take your Cake or globe and let it be extended into a thin Lamina at the flattening mill; then cut it small with Pizars, and dissolve your D in V, and ^{it} will during the Solution throw off golden Sparks or Atomes, which will settle at the bottom in form of a black F, whilst the pure D remains clear and suspended in the V.

pour the clear D solution off from the black F, whichedulcorate and dry, then melt it with borax under a covering of powdered glass, and you will find a bead of pure C of 24 Carats.

you see that only a small quantity of D is transmuted into C, perhaps only a $\frac{1}{50}$ or $\frac{1}{60}$ part, but as all the particles of the D are homogenous, and as 1 atome of D or C is the same as a 100 $\frac{1}{3}$ of it, therefore the whole quantity is as easily transmuted, as one atom of A. This Experiment I have shewn to many unbelieving Friends, to prove Nature's Riches and the possibility of transmuting one metal into another. I do not say that this pays your Expenses, but I dare to affirm that if any one will previously take pains to

NB:

NB:

to subtilise and fix his Δ by this means of
a Strong Lye made of O and Stone Lime,
or Calcined \square and ψ viva, and = to the fixt Δ
out of it with an acid, and further subtilise
such a Δ with \square ised S.V. and convert it into a
blood red $\circ\circ$, he will see more than I can
tell at present.

See de la
Drie msc.;

I make the \square ised S.V. in this manner

I take finely Z^{d} \square , calcine it 10 or 12 Z in a wind-
furnace, the Cake I powder again and wash
5 or 6 times with rain ∇ .

upon this well dried Calx of \square , I pour gra-
dually as much well rectif: S.V. as it will
soak up.

This mass I putt into a Glass tubul: B ,
which is plac'd in a \therefore heat, and having luted
a Receiver to it, I force the a^{r} Over.

Finis of M: Faehsen's Exp^s.

Particular Processes
of

David Meurer. M. D.

Essay master and
Philosopher.

Written whilst he was in prison
so His Electoral Highness
Augustus
Prince Elector of
Saxony
Philosopher and Adept

published by Anonymus.
Leipzig 1717. 8.

translated from the
German
by J. B.
1798.

To His Highness
Augustus Prince Elector of Saxony!

as it has pleased God to convey to me the
practical Knowledge of Three particular
Labours, and as I have frequently essayed
what I obtained thereby of O and S, by the
Trials of Lead and Antimony, I do ~~not~~
hereby in this my own handwriting, at
your Electoral Highnesses Request com-
municate faithfully these my three Labours,
so that your Highness will certainly
find the Truth, if your Highness do
but proceed rightly, as I shall mention.

Proceps.

Receipt 1.

Take ♀ Ore, ^{in small pieces} ~~in small pieces~~ ^{in small pieces} put
it on several Testes, on a glowing Char.
coal A, in the beginning not too fierce, in
the glowing Heat the wild mineral Δ
must be expelled and this is called roasting
the Ore. After the Ore has thus been roasted
an hour; the piece must be taken
out of the Δ , and must be broke in two,
and then roach'd again another hour,
then taken out & broke again, and
roasted again, and thus to be continued
until it become a Coarse \ddagger ;

Your Miassen knows what trouble it
is not to roast Copper Ore, and I need
not describe it plain.

Your Highness will be pleased to observe,
that your Copper Ore must be roasted
so often, until the ∇ extracts no more
green or blue Sp; as soon as your
Highness has obtained $\frac{1}{2}$ a pound or
a Mark of this, proceed therewith as
follows per viam humidam.

Take a Mark of your well prepared ♀ ore,
when ground to a subtil \ddagger , put it into
an

in an enamell'd pan with the following
Ingredients:

to 1 mark or $\frac{1}{2}$ lb of your prepared $\frac{1}{2}$ oz,
Lime $\frac{1}{2}$ lb, $\frac{1}{2}$ yellow or previously fix'd,
 $\frac{1}{2}$ lb previously fix'd, $\frac{1}{2}$ lb Alum; these Ingre-
dients after they have been prepared as shall
be taught hereafter must be well mix'd with
the Ore or grinding in a marble mortar,
then the Mass plac'd into the pan
with Strong Wine Vinegar and S. V. Sp. ad
poured and mix'd together, so that the
mixture may become well moisten'd like
a pap; let this stand 8 days, slightly
covered to keep the dust out;

When add clear running $\frac{1}{2}$ lb and stir
it well together with the pap, the oftener
and longer it is stirr'd the better it is,
thus let it stand 8 days more, stirring
it very frequently.

Now make a Trial with this $\frac{1}{2}$,
which after every stirring separates
again from the Mass;

Take a $\frac{1}{2}$ of it, and try what this $\frac{1}{2}$
leaves

leaves behind, when evaporated on a Test under a Muffle, if he leaves any thing behind that seems worth while, take all the ♀ out of the pan and let it evaporate all, as before, what remains behind, which is a white mass, generally $1\frac{1}{2}$ ℥, must be put by and must be refined as your Highness will hear here after.

You may now add fresh Ingred: to the mass in the same proportion, and moisten it as before and add running ♀ as before, and let it stand 8 days, stirring it very frequently with a glass pestle.

Take the ♀ out again as before, evaporate and keep the mass, which remains on the Test.

I generally repeat this process a third time before I take fresh calcined ♀ ore.

Take your white mass, which remained on the Test, weigh it and mix it with of good ♀, put it into a roomy ♁, and melt it by the blast, keep it in the ♁ until the ♀ has consumed all the ♀, and there will remain a black mass, which I call my black Sagittary ♀.

$\frac{3}{4}$ ℥ of this black mass produces 1 ℥ of
goldish

goldish ♀ out of 1 to of comon ♂.

I take a Copper Bason, I fill it with comon pump V, and put into it a handfull of com: O, dissolve it by stirring, the V must be boiling hot, then I throw 1 to of Clean filings of ♂ into this Solution and $3\frac{1}{2}$ of my Black Sagittary, in subtil ♂, and I let it stand to cool, and in 1 hours time, after evaporating the V, I melt the Substance down and always find 1 to of most beautiful transmuted ♀.

preparation of the Ingredients.

Purification of the OX.

take what quantity you please, beat it to ♂, dissolve it in a sufficient quantity of Clear Spruce V, when it is all dissolved, ^{*}let it boil gently over a slow Δ a few minutes, then continue evaporating until it is a snow white dry O.

repeat this 3 times with dissolving, filtering and evaporating, and your OX is prepared.

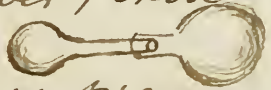
* filter this solution thro' blotting paper,

Preparation of the oo.

Take yellow oo, reduce it into $\frac{7}{8}$, put this $\frac{7}{8}$ into a small Cast δ^r pot with 3 Leggs, which must have a hollow Lid made to it on purpose either of Cast Iron or ζ Stuff, which Lid must fit nicely on the pot, having this ready, lute it all round — when the Luting is dry, put your pot on a Char coal Δ , which increase gradually during 3 hours time, and the oo will sublime against the Lid, and Sides of the pot and leave a black \odot .

When all is cold take the oo out carefully, preserving your Breath and Eyes in the best manner.

Fixation of the oo.

You must have a body made of ζ Clay, about 6 or 7 Inches diametre, the neck about 2 Inch^s wide & or 10 Inch^s long, then have a strong glass Receiver, whose neck fits over the ∇^r Body.  Heat your body and Receiver previously before you put the oo into it, in order to expell as much air as you

can,

to prevent the glass receiver from bursting,
when the osal Vapours would kill you
on the spot.

Both vessels being heated put about 1 lb
of your purified os into the ∇ body,
fit the Receiver over it and lute it im-
mediately with hot Lutum, very tight.
do not wait until the Vessels cool
again; Lay now your body side down
over the naked Δ , already Lit on the
grate in the wind furnace, in such a
manner that the neck lays flat on
the wall of the furnace and the belly
of the Receiver fairly without the furnace
resting on a Supporter.

now immediately increase your Δ , yet
but a little and gradually, until in
2 hours time the lower part of the
body becomes red hot, but the upper
part which is out of the Δ hole must
never become red hot. Keep your Δ
in this manner during about 5 or 6 hours
time and your os will sublime up-
wards

within the body: the most volatile & spiritual
Vapours will fly over into the Receiver,
which are inconceivably poisonous.

a Small part perhaps $\frac{1}{4}$ of an ounce will
not sublime at all and remains below
and looks like mother of pearl.

After 3 hours red heat, 6 or 7 hours in
all, let the Δ go out of it Self.

Your ∇ body must rest on an iron Ring
placed in the Δ hole.

You must make a mark on your ∇ body with
red Chacep that you may be able to discern which
which part of it has been the lowermost in
the Δ .

The next morning clean your Δ and ash-hole,
and place your body in the Ring, and place
that part which was above yesterday, now
exactly below over the Δ , which you may
easily do by means of your mark on the body.
Light your Δ and increase it gradually
as you did yesterday during 5 or 6 hours
time, and your sublimates, which now
lays below, will gradually sublime upwards
and some small quantity will remain be-
low in a next State.

In this manner you must sublime-
every day, during 2 Weeks, turning your
body

body and Receiver every morning, and in
2 or 3 Weeks time the greatest part of your
oo may be fixed into a pearl-like Stone.
It is a disagreeable and dangerous Labour,
the oo is naturally so very volatile, that
you cannot fix above $\frac{1}{10}$ in a day.

∴ you will find in Baron Schroeder's Msc.
that Sommer had a fixation of oo by
means of Borax in the \mathcal{C} . See Sommers
particular on \mathcal{F} into \mathcal{D} , by means of fixt oo.

Glauber teaches a fixation of oo by means
of ras of \mathcal{D} , which he distills 3 times from
oo in \mathcal{F} , and the oo becomes so fixt, as
to bear a red heat in the \mathcal{C} , but this way
loses every Ingressive quality, so that
it seems the fixation by borax, is the best.

I have done
this in many
a time!

Preparation of the \mathcal{D} .

Take 1 lb of Crude \mathcal{D} , $\frac{1}{2}$ lb of small iron
nails, $\frac{1}{2}$ lb calcined Chalk in \mathcal{F} .

Place these 3 Things in a \mathcal{C} and melt
them well together in a wind Furnace
before the blast, stir the mass diligently
with a red hot tobacco pipe; after it has
flowed

flowed very thin for $\frac{1}{2}$ an hour take the ∇ out
of the Δ very gently and let it cool of its
self; when cold, beat the M from the Scoria
and weigh the M .

Suppose your M weighs $6 \frac{1}{2}$ lb : say M 1 part: ∇
you must add 3 parts of fresh S , i.e. $18 \frac{1}{2}$,
and 3 parts or $18 \frac{1}{2}$ Calcined Chalk, mix
and melt again as before, and you will
obtain a porous mass like a honey
comb; if you do not obtain this a second
time, you must proceed a third time with
3 parts of S and 3 parts of Calcined Chalk,
until your mass is become perfectly
porous.

J . this seems to me a very perverse and
unnatural operation; the good he did
at first, he spoils now and destroys
again with such an abundant addition
of fresh S , and his first pure part or M
is now souled again by the addition
of such a quantity of Crude S .

now beat your S into small Bites,
and pour ∇ upon it into a large glass
Body, and the ∇ will extract a black
colour; pour the ∇ off, and wash the
remaining superficial blackness off with
clear

clear ∇ , by Shaking the glass;
Take the δ in Bills out of the glass and
dry it; now put it into a dry glass body,
and pour new ∇ upon it, and set the
glass in digestion in a gentle Heat, and
the ∇ will extract a fine yellow Tincture,
and will dissolve the greatest part of
the δ into a \odot coloured Solution; But
you must give him more than one ∇ ,
and the ∇ must each time over top the
 δ 3 Lines high, and the glass must
be shut.

∴ I am very certain, if the ∇ extracts
a black dirty ∇ . the first time, it will
do so this time; this seems to me to
be erroneous, the δ al maza is a very
foul and dirty one.

Take your Solutions, dilute them with
 ∇ and filter them, then evaporate until
there remain a Subtle yellow Crocus.
This is the preparation of δ , your
Highness is to use, for the Trans-
mutation of ∇ .

preparation

Preparation of the Alum

Take a large C in the A and make it quite hot when it blow. throw a handful of C into the F , and the C soon melts, then put my Alum in F to it and stir & let them burn out together and become a Snow white A , do not use too great a Heat.

The calcined Alum enables the F to extract the rest A from the calcined F Ore.

Preparation of the Charcoal.

Take fine White Charcoal, soaks it in rain F , then dry it, and glow it in a C in the Wind furnace, so that it becomes red hot.

Now when your Highness has calcined the F Ore and added the other Ingred and the F your Highness possesses then the Transmutation of S into Solar F .

Further Procedure.

Your Highness takes 1 marc or $\frac{1}{2}$ lb of your Transmuted F and let it melt well in a C , then add $3\frac{1}{2}$ Z fine C and mel. it along with the F for $\frac{1}{2}$ an hour, in a strong heat, then

then granulate it, or let it be beat into thin leaves, like writing paper.

The fine \odot is added, in order that the new generated tender \odot may have a fine body to protect it.

Further Gradation of the \ddagger .

place your \ddagger and \odot cut in small Shreds, into a roomy very strong glass matrass, pour a good ∇ upon it, 2 fingers high above the metal, you must add $1\frac{1}{2}$ of clean \S Filings; Cover the glass, and let it dissolve the metals without heat, which will take 3 or 4 days.

Now you must have the following gradating ∇ .

pour a quart of good strong ∇ into a clean and dry glass matrass, very strong, put therein $2\frac{1}{2}$ of your prepared Ox , $1\frac{1}{2}$ of your fixt oo , $2\frac{1}{2}$ of your prepared yellow \S in F , and let it dissolve without heat in 3 or 4 days time.

Now take $2\frac{1}{2}$ of this gradating ∇ ,
and

and pour it gradually into your Matrass
which contains the dissolved \ddagger and O , and
which glass must be Strong and roomy.
It causes a most dreadful Reaction, and
the Glass becomes intensely hot, therefore
this must be done with great prudence.
Let it thus stand O & P without heat.

Precipitation

Your Highness must have already pre-
pared the following Vinegar.

Vinegar.

Take a pint of Strong genuine wine \ddagger ,
very Sharp, put therein $1\frac{1}{2}$ $\frac{1}{3}$ of my
Black \ddagger which I call my Black Sagittary,
it dissolves soon, but I pour a little
 \ddagger into the \ddagger , this finishes the Solution,
and you obtain a most beautiful Sp .
of a fine transparent Ruby Colour.

I believe this to be a real Sp in an
imperfect State.

Now take $1\frac{1}{3}$ of this \ddagger , which is now become
a Ruby Essence and pour it into your
matrass

matras, wherein the dissolved metals are,
and the ♀ and ☉ will be precipitated out
of the ♀, and the Gradation takes place
this moment by means of this our
Ruby Sp and the added gradating In-
gredients.

I generally prepare my Ruby Sp this
way: I take a pint of Sharp wine ♀,
3 1/2 good ♀, mix; in this I dissolve 1 1/2
of my Black Sagittary.

one 1/2 of this Sp. I pour into the dissol-
ved metals on the 5th day; The 6th
day I pour 4 1/2 of our gradating ♀ into
the matras, and a terrible Reaction
takes place as before; but observe
that you must administer no heat,
as the glass grows most intensely hot
of it self by the solution; the vapours
are highly corrosive and poisonous and
must be conducted into a roomy Chim-
ney with a good draught.

The 7th day again you pour 2 1/2 of your
Ruby

Ruby Sp, and a new precipitation takes place immediately and the Gradation into C increases also.

On the 8 day you pour again into the Matrass $\frac{1}{2}$ of your Gradation V and it works and dissolves again most Venemently; the 9th you let it repose and the 10 day you pour into the Matrass what you have left of your Gradation V and let it work during 2 days more; On the 13 day pour into it the remaining part of your Ruby Sp; and every thing will be precipitated and graduated, now let it stand 2 or 3 days more.

The longer it stands now the higher is the Gradation into C; which your Electoral Highness ~~is~~ will find to be the Truth. I myself do not know how to do this better than I have here written.

From this process I have generally obtained $7\frac{1}{2}$ of fine C of 20 Carats.

So that there is only $3\frac{1}{2}$ of C acquired, which in our days would neither pay for the Coals and other Expenses nor for Time independent of the danger of the Fumes; nevertheless it is a partial Transmutation of perhaps 1 part on 1 part.

Process the 2. with 4 and 7.

Take $\frac{1}{2}$ lb of fine English 2, which must be free from 5, cut it into small Bitts, and put them into a Strong long necked matrass, pour upon it 1 part good V, 3 parts Sharp Wine Vinegar and a handful of Salt; let it stand 4 or 5 hours, then take your 2 out of the matrass, and wash it clear with cold V. The V serves again for the same purpose.

Now you must read 2 sorts of V, a Strong and a weak V.

With my weak V I extract the Redness from 3.

I take 3 filings or small iron nails, pour my V upon them and let it stand, until the 3 is dissolved.

Here is something left out; the V must be distilled from the solution, and the Or remaining behind must be calcined until it is of a fine Crimson red.

This Crocus 3 dissolves in 2 of 8 or in

in V like the most beautiful \odot Solution in R .
This Redness of δ is a kind of Sp ;

Now take your washed u , we will say 1 lb ,
put it into a strong dry matras, pour
your strong V upon it, so that it covers
the u 2 fingers high, in the mean Time
pour $1\frac{1}{2}$ of your Redness of δ dissolved in
 V or well rectif. α of Sea \odot , and the u will
be considerably heated, when you observe
this strong Effervescence, add 1 lb of ζ vis:
which will be dissolved with the u ,
and communicates its volatil ζ to the u ,
so that they become intimately united by
means of the Sp of δ as well as the \odot .
If he did not mention the \odot before:
as soon as the u is dissolved it must stand
until the ζ is quite corroded and disappears;
the stronger your V is in the beginning, the
sooner the gradation takes place; this
gradation does not begin before both Bodies
the u and ζ have totally disappeared; after
that Time the gradation takes place, and $\frac{1}{2}$ of
of the subject is gradated every day into
vine D .

as soon as the ζ has entirely disappeared,
you must every day pour into your ζ 2
 $\frac{1}{3}$ good Strong V with $1\frac{1}{3}$ OX dissolved
therein and after that $1\frac{1}{3}$ of the fore
going Sp. of S, and this must be done
during 12 d^s, without heat under a good
Cinnemoy. After Reduction into a body
your Highness will find $22\frac{1}{2}$ of pure
pure D.

This is my process upon A, ζ by means
of the Redness of S.

If I was a possessor of a genuine α
of S, I would undertake to elaborate
in a short time a real tingy medicine,
into α and β ; I would proceed thus:

my black Sagittary obtained from the ζ
ore and the Redness of S, but in a
liquid State,* and then gradually coagu-
lated into a small fusible penetrating
Ruby red Stone,

This Stone projected on A would
transmute it into D, but projected on
* must be united, purified

melted Z , I think the Z must become O .

The Reduction of the gradate
metals into a body

When the dissolve W and Z is sufficiently
gradated, you must pour the V off the gra-
adate sediment, then pour some V upon, in which
you have dissolved a little O .

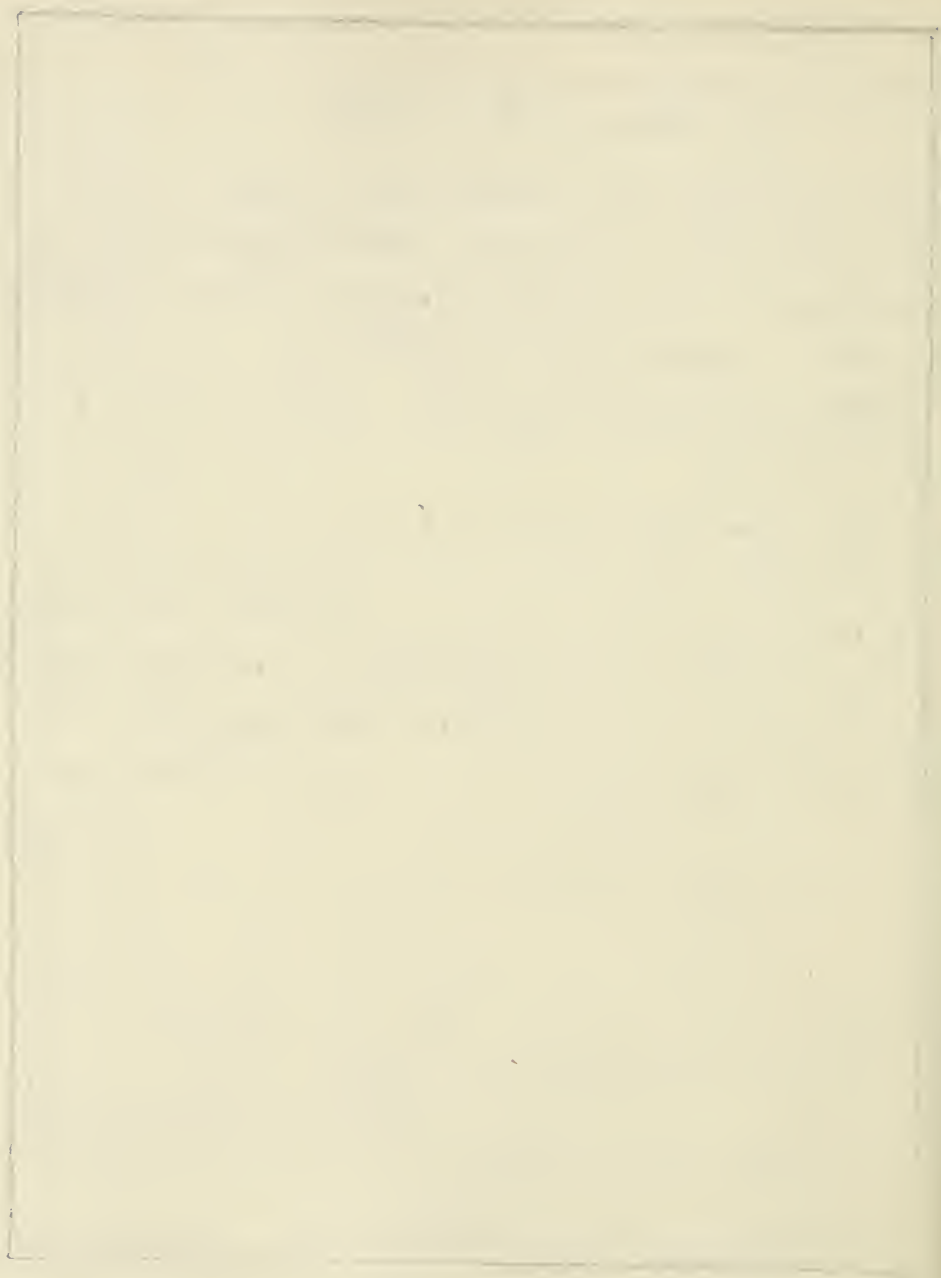
After it is well washed melt it in a C
into in D .

The washing of the O sediment is done
in the same manner, you pour the V from
the sediment, then pour a quantity of warm
 V upon it, and let it stand 24 hours, repeat
this washing 5 or 6 times, then dry the se-
diment and melt it in a C with borax.

Your Highness's

most humble servant
and Subject

David Bentner.





ON THE
SPHÆRA SATURNI

of

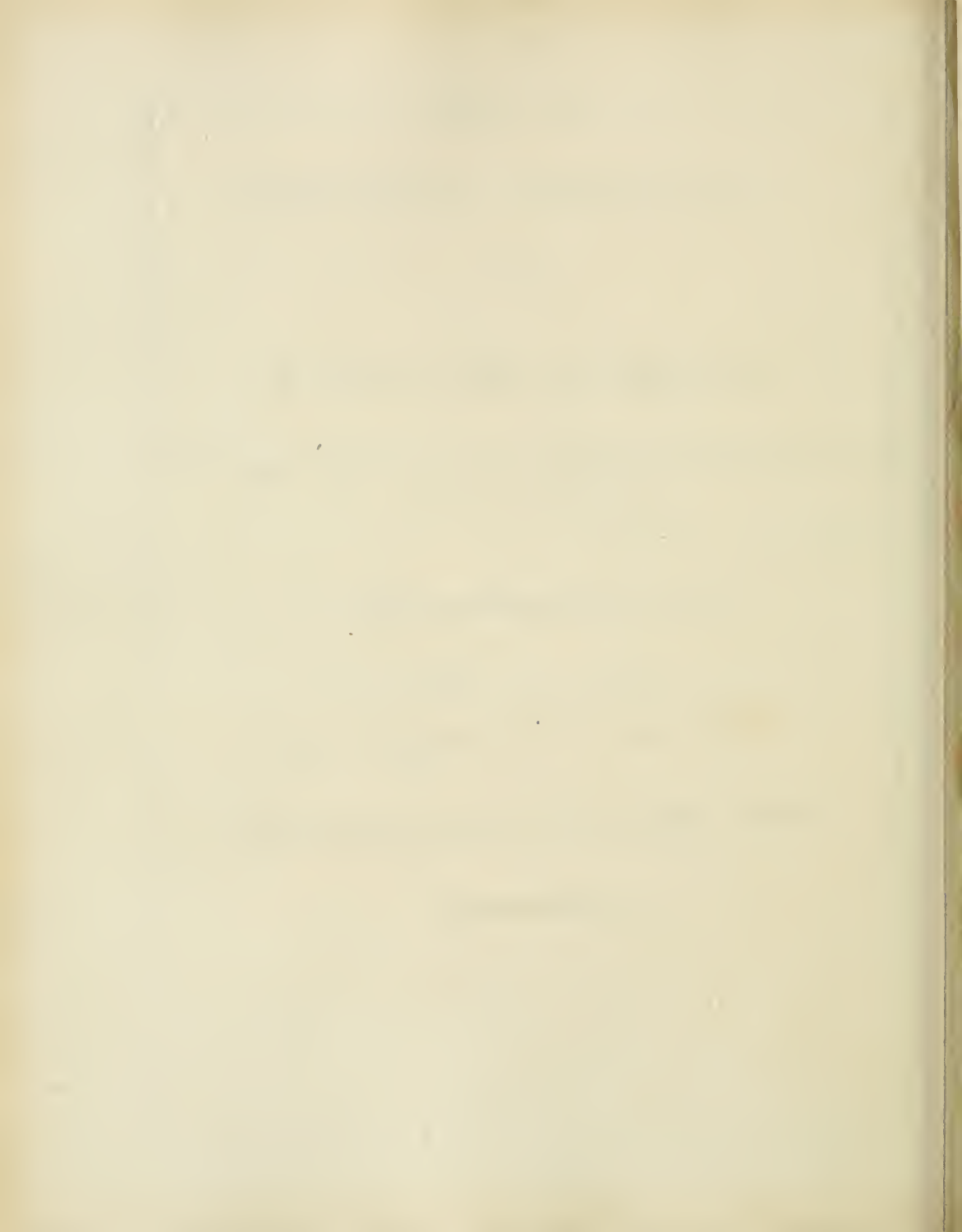
PARACELSUS,

By which ☉ is vitrified into a Tinging Glass
by means of ☿.

From a Ms.

Formerly in the possession of

THE ELECTOR OF SAXONY.



The following Procees are taken from an
ancient Msc. which belonged once to the Elector
of Saxony during the 15th Century and was brought
here in London about 20 years ago by a friend
of mine and Brother Philosopher, who lent it for a quarter
to me to copy out of it, what I pleased.

It seems to me that these procees contain
the foundation of the Copper-smith's Works,
which that conversed with D^r. Helvetius at
the Hague in the year 1666.

It seems to me that the man who taught
the so called Copper-smith, had his knowledge
from this Msc.; since and subject agree.

Preparation of the Philosophers ζ .

Take $2\frac{1}{2}$ O, $1\frac{1}{2}$ Sal alcali fixum, $\frac{1}{2}$ com: O,
 $1\frac{1}{2}$ \square in Crystals, $4\frac{1}{2}$ M^o, pulverise each
Ingr^d: and mix the powders.

put it into a large ζ , and let it melt
gently, stir it with a red hot Tobacco pipe,
in order to unite the Ingr^d: well, and pour
it out into a hot iron Cone.

This is the true ζ for our arts, of which
more here after.

The Paracelsi Sphaera Saturni

Take $\frac{1}{2}$ lb of C , fine O $\frac{1}{2}$ lb, S or steel in filings or shreds $1 \frac{1}{2}$, let these meet together in a C in a wine, urinae, project gradually of your philosophic h or even common good t upon it, and blow the smoke away gently.

Continue this, until the O and S have lost their terrestrial body totally, and their anima remain alone behind, which is their last matter, an inflammable A , red and transparent like unto a Ruby

The A being S in fusion into fine O .

Item

make a M of S A and U with t , every one by itself, as you know

The msc: saw take fine O 1 part, S $\frac{1}{2}$ part, A 1 part, U $\frac{1}{2}$ part, S $\frac{1}{2}$ part, A 1 part, the U S and A make into M 's which powder and mix.

now meet these powders and project 1 part of O and $\frac{1}{2}$ part of fine D into it, which will dissolve immediately in the M .

now project gradually of your philosophic: h or even common good t upon it, and blow the fumes away gently and gradually,

continue

continue this operation, until the metals are no longer metals, but appear red, transparent and similar to a Ruby.

project this Ruby upon C or D, or mix this $\frac{1}{4}$ of C with $\frac{1}{4}$ of D, and fix them together by digestion into a Sp.

It might be done in my opinion, with the $\frac{1}{4}$ of S prepared according to Madesten Faehsen, as the $\frac{1}{4}$ of S is the hollest and best of all the Mercuries of Badius.

Thus you may separate every Solar Δ out of a Mineral or Metal, and after Calcination and Reverberation, you may extract your reverberated Δ either with S. V. Sp. or with Sharp dist. $\frac{1}{2}$, or you may also dilute your reverberated Δ with $\frac{1}{2}$ vive, and press it through Chamoi Leather, what remains behind you may melt with the philosophers $\frac{1}{2}$ in $\frac{1}{2}$ viva in a C, and blow the fumes away; then let it flow in a lubed C with the quick flux $\frac{1}{2}$ made of C and $\frac{1}{2}$ aa, by detonation $\frac{1}{2}$ until it becomes a transparent Stone; it is then our incombustible Δ , to transmute D into C.

It is to be understood of other metals in the same manner.

The mineral of C or D is not the metal, much less the Sperm. The metal is not
the

the Sperm but only an adherent mercurial
Body, wherein the Sperm lays concealed.

When this superfluous body is separated,
you will find in every metal its first
matter, which we call the last matter;
this is a red transparent Body, brittle
yet fusible; this is the House of the
first Sperm, wherein the power of all the
metals lays concealed.

Theophrastus Paracelsus writes:

" take the Blood of the red Lion, i. e.
" the first and last matter of \odot , our
" red transparent Δ of \odot .

Basilius Valentinus says: " Take the

1. \odot / " King, and throw him before the Grey
1. δ / " Wolf, that the Wolf may devour him.
" and after he has devoured the King, light
" a large fire, and throw the wolf in that
" Δ , so that the Wolf may be totally con-
" sumed therein; now when the Red Lion
1. regenerated \odot / " is satisfied, his Spirit is become stronger
" than it was before, and his Eyes emit
" a proud Splendor, Bright like the Sun,
" his internal Essence then can do much!

many

Many have erred in explaining this Sentence
of Basilius.

They think if you pour \odot 3 or 4 times through
 ζ , it is then pure enough: but mind what
we say:

Take the Body of \odot , let it flow in a good ζ
very hot, by the blast, project gradually
of your philosophical ζ or only comon good ζ
upon it, and blow gently over the ζ with
a small pair of bellows; this projecting of
 ζ and blowing continue, until the ζ has
carried away the whole body of \odot in fumes,
and lastly there remains our Δ , our incom-
bustible Δ , transparent like a Ruby.

This Ruby tinges immediately \odot into \odot .

Therefore Theophrastus says:

" If you cause the Sphere of ζ to run with 1: 8: 1
" the Lion on Earth, place all the planets
" therein, or as many as you like, and let
" them blow, until the Sphere of ζ vanishes
" entirely, and the planets die with their
" mortal Bodies.

" Each End proves its Beginning, viz: what
" a Thing has been in the Beginning, it must
" be at the End

It follows then truly that the last matter of
 \odot is its first matter, an incombustible Δ

of

of the Sun; The Heavens with Sun, Moon
and Stars generate by the power of God
and impregnate our Earth, as the man im-
pregnates the Woman.

The Earth as the Wife receives from the
Heavens and brings forth every thing accor-
ding to each kind.

☉ is generated by our Solar Δ , therefore it
is itself a Concentrated Δ .

The sphere of ζ is nothing but ζ , a volatile
& of a voracious, rapacious and destroying
quality, above all other mercurial minerals,
in weight and colour.

ζ is called ζ , because its planet Saturn
is elevated above the other planets in
destruction and power; for which reason it
is called the Sphere of Saturn, because it
is the Heaven of Saturn destroying the other
planets, taking them along with him; it
is the Devourer of Infants, which carries
along with him and devours all imper-
fect metals and reduces them to a Chaos.

Many esteem ζ as the first matter of
the Stone, whilst it is only a Solutive

1. Sindivogius
says that the
Influences of
the planets
descend but
do not as-
cend.

ζ
 Δ
 Δ
of
☉

1. Jren. Philal.



to reduce metallic bodies into Φ ,
but that one may learn to understand the Sphere
of Saturn still better, and how to use the Same,
attend & observe.

Put the Body of line \odot into a \odot , and let it be
come intensely hot and flow by the blast, project
gradually of your philosopher: Φ or only common
gold to upon it, and blow the fumes away gently
with a small pair of Bellows; This method of
projecting the Φ and blowing away the fumes,
must be continued until the Φ has carried away
the body of your \odot in white fumes, and lastly
there remains our Δ and incombustible Φ , trans-
parent like a Dew.

What is the last and first matter of \odot , the
philosopher's Δ , our sperm and Φ ; This turns \odot
into \odot .

Φ can be reduced into its first principles by
 Φ , in fusion, as well as the \odot by treating it
with Φ and blowing the fumes away.

The Stellate Wood is our Magnesia, which
we use for purifying the Metals in the Δ ,
because the Δ separates the pure from the
Impure or the Metals, and Coagulates them
into a Stone, transparent, into the last matter;
in this I have concealed nothing and tell you,
if you reduce a metal in fusion, by making
a Δ and by blowing the fumes of the Φ from it,
into

MS.

into a state of Transparency and Fixity,
you have then obtained an astral heavenly
 Δ , which fixes ξ and D into permanent O .

Multiplication

If you dissolve this transparent Stone with
its own ∇ , which is common purified ξ , and mul-
tiply it in Infinitum, it is then after such
a preparation Our Stone and Our Astrum Solis
of Super natural power.

∴ In the room of com. ξ , I would prepare the ξ
of D according to Modestin Scurus and use that
because Tachs and Glauber say that the ξ
of the D is the most Δ , the most volatile and
the best of all Mercuries: /

ξ has a wonderful power, it is a sharp mineral
 ∇ , to purify the Bodies of Metals at their im-
perfections, and to reduce them into an astral
Essence of great Virtue.

ξ is a Volatil rapacious Saline ω ; it takes
along with it what it can conquer?

For this Saline ω of ξ no metallic Body
is too fixt nor too perfect; it deprives the O
of its Body, and manifests its occult power,
and reduces it into the last and first matter.

In this Last Matter of O , ξ can not
operate

purate any further, because this last matter
is an astral Δ ; yet the δ may ameliorate
and purify that Δ , and after its preparation
i. after the δ is purified itself: may dissolve and
augment it in Virtue and quantity to a
 δ . i. these Words are very Weighty! :/

MS:

δ is a key and a Δ to unlock all Minerals,
marcasits, Talks, Lincks &c. Whereof Theo-
phrastus mentions: that They are equal
to the purest \odot and \odot Ores, that is: that
they do contain Spiritual \odot and \odot , viz:
the permanent ω of \odot and \odot , the first
and last matter.

MS:

δ can not take any thing from that
permanent ω , but the destructible body
and Coarse ∇ .

Take fine \odot 1 part, δ and ∇ made into ω .
by δ 3 parts, ∇ 2 parts, \odot 1/2 part;
put it into a good ∇ , blow well, project
 δ gradually upon it, and blow the fumes
gently from the matter, continue this, until
the Sphere of ∇ is vanished totally.
you are not to understand, until the
Smoke or Colour of the δ is vanished,
but until the ∇ of Saturn, which is the
body

Body of the metals, i.e. the sphere of Saturn
is totally vanished; because no friend of
the Sun must appear to the Operator any
more, much ~~at~~ less of the other metals.

Nota

Elaboravi A^o 1584 - 29 Maji.

Take \odot 1 part, pour it through \S , i.e. purify it by
 \S , Steel or \S filings 3 parts, purify it by \S , i.e.
make a MSS full:; & 4 parts purified by \S , i.e.
made into a MSS full:; & 1 part and D $\frac{1}{2}$ part.

Take your purified \odot and let it melt by
the blast under a muffle, now project your
& previously calcined to ashes, gradually
not all at once, then the fine D .

The MSS full: beat to F , and project
this F gradually upon your \odot & blow gently
and constantly over the matter, with a small
pair of bellows, until the fumes of the S are
vanished, projecting fresh S gradually and
blowing, until the Transparency is ob-
tained, and you have the Sp .

Item

Take δ $1\frac{1}{2}$ ζ , fine \odot $\frac{1}{2}$ ζ , Steel or δ Filings
 $1\frac{1}{2}$. Let these Things melt well by the blast,
in a windfurnace, project gradually Saturn
of δ . i. e. philosoph: ζ : or even common δ , and
blow the fumes away gently, continue this
operation until the \odot and the δ have lost
their terrestrial Body totally, and their
Anima or Life, i. e. Last matter remains
alone behind, which is our incombustible
 Δ , red and transparent like a Ruby.
This tinges \odot in fusion into fine \odot .

Item.

Take \odot 1 part, δ $\frac{1}{2}$ part, ζ 1 part, δ $\frac{1}{2}$ part,
 Δ 1 part; and make them into Reguluses.
especially the ζ , δ and Δ with δ , as you
know.

Take the pounded Δ , δ & Δ and add it
to the \odot and δ in fusion, let it melt well
with the δ , blow the fumes away gently
continue this operation, until the metals
are no longer metallic, but there appears
a brittle mass, Red or Orange coloured
and transparent like a Ruby.

project

project this Ruby on melted C or D, let them flow well together, and return your humble Thanks to God for this great Blessing!

Thus you have a plain Instruction what Theophrastus means by his Sphaera Saturni, and what can be Done with it, which I have here communicated to you from mere Goodness of Heart, and from Christian Charity! Return thanks to God and do not forget to pray to God for me!

Vale!

Addenda.

Take C Ore, ♀ Ore $\bar{a}\bar{a}$ 1 part, ♂ Ore which is coppery or contains some ♀ $\frac{1}{2}$ part. pound these Ores Separately in an iron mortar, mix them, Searse and wash them, that no flinty or Stony matrix may remain there with, then dry the powder.

These dried and mixed ♀ you must calcine or reverberate in a Clear flame until

until they become of a fine deep red Colour,
and until all what is external Δ and
volatil is gone off; this Calcination
or Reverberation must be done by a
clear flaming Charcoal Δ , in an open
Vessel, unluted.

Nota

Some extract the Δ out of Ore by an \mathcal{R}
and then immediately fix it, and think
they have the true Central Δ , they are,
as their Δ is not ingressive.

During such an Extraction with the
 \mathcal{R} , the wild coarse external Δ is also
extracted and unites and remains with
the pure central Δ and prevents its
Ingress.

This impure external Δ must be
separated from the anima by \mathcal{S} , and
must be reduced to its last matter
so often mentioned; because

the fixt Solar Δ fixes that what it
lays hold off in the Δ .

This Separation is done thus:

Take such an extracted foul Δ , as we
have mentioned, reduce it into a dry \mathcal{F} ,

Then

then reverberate your F open and uncovered until it is of a bright red Colour; if it is not become pure and soft, you must grind it in a glass mortar, now pour highly rectified S.V. upon this F , and the S.V. will extract the genuine tender central A and leave the V behind. distil the S.V. from this A in Balneo vaporis.

This tender red A reverberate once more now in a vessel, shut and luted.

Project this A in C or D .
or reduce it to a transparency, as I have taught you, by fluxing it with S and by blowing the fumes away.

Or.

Take the C ore grind it finely, searse and wash it, dry it, calcine and reverberate it open and uncovered, to drive off the superfluous stinking A in the Δ ;

Then take it out, when it is now become of a deep red Colour, fixt and soft, so that you can grind it with your fingers, then it is good.

This fixt A treat with S , as you know until it is a red Sp .

Or.

Proces with rectif: S. V. as before taught, and take the extracted pure Δ out of the S. V. and reverberate it in a luted ∇ with flaming Δ .

Now take this pure Δ , which is our red $\frac{3}{4}$, mix it with the quick Flux: made of ∇ and ∇ $\bar{a}\bar{a}$ by detonation in a ∇ ; and let it melt on a bed of Ψ viva in a luted ∇ , before the blast of double Bellows, and it will become a red transparent glass, as fine as a Ruby.

project this glass into melted ∇ , or upon other metals, such as abound in mercury, they receive it willingly, and you will have \odot .

Or.

You may take your well purified $\Delta\odot$, after Calcination, and $\bar{a}\bar{a}$ ate it with well purified common Ψ , and squeeze the $\bar{a}\bar{a}$ through Chamie Leather.

What remains in the Skin, is good Δ . Let this Δ flow, until it is become a glass, or treat it with δ , as we mentioned about the sphere of $\frac{1}{2}$, until it is red and transparent.

In the above manner you can separate every solar Δ , from its mineral, and after Calcination

Calcination and Reverberation, you may extract
it either by S.V. or with α of $\ddot{\alpha}$; or you may
cōāate it with $\ddot{\alpha}$ vive, Squeeze it through a
Skin, and what remains behind you may
treat with δ as we have taught, then let it
melt in a bed of $\ddot{\alpha}$ vive with the quick flux
in a well luted \odot , until it is a transparent
Stone; then it is our incombustible $\ddot{\alpha}$, to
tinge \odot into \odot .

You may also $\ddot{\alpha}$ te the extracted $\ddot{\alpha}$,
whilst it is yet in the S.V. with purified $\ddot{\alpha}$,
and the $\ddot{\alpha}$ will attract all the Solar $\ddot{\alpha}$
out of the S.V. and mix there with.

Finis
1798.

SAL ALMBROT

OR

AQUA MERCURII

of

*P*ARACELsus

A Process of Th. Paracelsus
written in old german Verse in the exact Style of
that Author, and seems to be genuine.

These Verses are found in an old very scarce
Collection of Processes, called.

„ Theophrasti Paracelsi manu, Philosophi
„ excellentissimi, ~~et~~ utriusque Medicina Doc-
„ toris Manuale, i. e. Thesaurus particu-
„ larium Experimentorum ex autographis ip-
„ sus Authoris Paracelsi.

Basilea 1582. 8^{vo}.

This whole Collection of Processes are certain-
ly written by Paracelsus, in his very Style
and abrupt manner, often mixing german
with the Latin and his Latin and more so
his german, sometimes very unsmooth.

This manuale is not found in his other
works, published in 2 vol. in folio.

The Process.

Manuale Th: Paracelsi. p: 236.

Nota

- " a Tincture can be made in the manner
 " as you made out of Sclerit.
 " On gentle Fire Let it happen.
 " Take of the hangid Thic. $\frac{1}{2}$ Gr. / one part,
 " prepare him on a gentle Δ , untill he beco-
 " mes white and powerful.
 " Of filings of fine D take also one part,
 " and two parts of the elevated Eagle. $\frac{1}{2}$ OX
 " mix this well together, and put the
 " mixture in a ∇ , and lute a Cover on.
 " Let it melt well in a good Charcoal Δ ,
 " follow my advice, and let it cool gra-
 " dually.
 " Break the Lid off, and ^{take} ~~from~~ the Mass out,
 " and ^{before} ~~when~~ it is quite cold, press or Sque-
 " se the F through Chamoy Leather or a
 " Linnen Cloth, and Separate the living
 " Thic. $\frac{1}{2}$ Gr. / carefully.
 " What remains in the Skin or Linnen
 " you must Copel with Lead on a Test.

Composition

Composition

" Now take one part of the ∇ made of the Thief
 " or the Thief's ∇ , and one part of the moist
 " or running Thief, which you have made of, $1:\frac{7}{8}$ of D;
 " the Body of D, and put it into a small
 " glass globe, which seal at the Top.

Digestion

" place your glass in a gentle Heat, the
 " measure is to become a ∇ or liquid.
 " continue the Digestion until you see
 " that it is become a ∇ .
 " Continue the Digestion, until your ∇ dries
 " up and becomes an ∇ or dry $\frac{7}{8}$.

Multiplication

" Dissolve this $\frac{7}{8}$ in a Cold Δ , into ∇ , and Co-
 " agulate it again in a gentle Heat, until
 " it is a dry $\frac{7}{8}$ again.
 " This you must repeat at least twice,
 " and you will obtain a powder, which
 " will tinge Rogues and pious, believe me, 1 : base metals
 " and it does it in a vast quantity. and also D.

My

4
My Thoughts concerning this Process.

The foregoing process is certainly true, but is somewhat dark yet. It is upon the same Foundation with the Works of Artesphius : See Artesph: in Salmon : / Artesphius's process is in Sia humida, this is a Sia Sicca at first and humida afterwards.

In this process of Paracelsus the mixture constitutes Sal alembrot, derived from Sal allen Brod, a phrase invented by Paracelsus, meaning a Salt which gives Bread to all.

By this Sal-alembrot the D is radically opened in the U, so as to yield an animated running ♀, impregnated and animated with the tinging power of D. I shall for your sake dissect the process and go through it regularly, as I have done with others.

Process.

" a Tincture can be made in the manner
" as you make os of Or.

/: This means that with these Ingredients viz: ♀, ♂ and D / or D cornea still better / you may make an animated Lunar butter,
per B ; I think this is what Paracelsus means,

although

51

although he works not so, but begins his
labour in *Via Sicca* per *O* alembrot. :)

on gentle fire let it happen.

1: The Δ is not to be a gentle Lamp heat, but
a gentle Δ in the wind furnace, a quiet Δ ,
unexcited by the blast, yet sufficiently strong
to melt the Δ with the *O* alembrot. :)

Take of the hanged Thief one part.

1: the hanged thief is $\frac{Zn}{\text{Z}}$, $\frac{Z}{\text{Z}}$ is a thief in
volatilising the metals, and when he is
sublimed, he hangs on the superficies of
the subliming vessel, like a solid crystal-
line mass. :)

prepare him on a gentle Δ , until he becomes
white and powerful.

1: sublime the $\frac{Z}{\text{Z}}$ by a gradual heat, until
it is become a beautiful crystalline sub-
limate. :)

2: Of Filings of fine Δ take also one part.
and two parts of the elevated Eagle.

1: Copelled pure Δ should be taken; the
elevated Eagle is purified *Sal armoniacae*. :)

mix them well together, and put the
mixture in a *C*, and lute a Cover on.

1: Concerning this *O* alembrot, we find in Dr. Hemye
in his Experimental System of Metallurgy, a thin
folio Treatise printed in London; the following

Recept:

Dr. Hempe
experimental
system of
metallurgy

Ø alembrot a universal Mercurium
for metals.

Take equal parts of Zn and Ox in clean ∇ .
abstract the ∇ by distillation, increase your
heat a little until the mixture is dry and
melts into a fusible Θ .

Virtue of this Ø alembrot.

It dissolves all metals, makes them volatile,
and it extracts the first Δ out of the amas-
ses or metallic Glasses, such as Petroleum Zn ,
 Zn &c.

Ø alembrot is still more penetrating, if
you let it run per deliquium into a $\text{an } \text{oo}$,
and separate it from its Laces .

Ø alembrot is used thus.

Stratify your metal with 3 parts of your
dry Ø alembrot, in a glass Body, coat your
Body with a good Lutum, set it in ... , and
increase your Δ gradually, until the mix-
ture melts. The Body must be low and
wide.

When it is cold, reduce it to powder; the
metal is hereby entirely opened and re-
solved, so that a rectified S. V. is able to
extract its Δ or Tincture.

If Luna Cornea is 3 or 4 times stratified and melted with this Θ alembrot, as has been mentioned, it is greatly volatilised there. by and adapted for Mercurification.

\odot itself can not resist its power. we mean here a Well made Ψ of \odot .

/: Thus far Dr. Hempe, who was physician to King George the Second, and an intimate friend of mine, a man very eminent in philosoph: Chymistry; he died here in London about 26 years ago, aged 93 years. :/

/: you see by this upon what Foundation Paracelsus has established this process, you see likewise that Stephens his But: is a kind Θ alembrot, where with, by the assistance of $M\ddot{o}$ or even crude \ddot{t} he volatilises \odot and \odot and thus ~~becomes~~^{obtains} an animal \odot phic \ddot{t} in forma humida flososa, or a Butyrum Solare et Lunare, that is \ddot{t} Sophorum duplex. see Glaubers Proserpina. :/

/: Bourhaave tells us from Experience that by means of But: \ddot{t} all metals without exception can be distilled over by \odot . :/ In Paracelsi manuale p: 261. we read the following:

Sal

Paracelsi
manuale
p: 261.

Sal Alembrot or Aqua Mercurii

Take 3 parts Zn , 4 parts Ox , reduce to Z
and mix it in a glass coated Body, lute
a Cover on it, or an alembic to get rid of the
phlegma. Increase your Δ gradually, until
it melts into a mass.

Let the Δ go out, dissolve this mass per
deliquium and you will have an oo .
preserve this oo in a glass bottle stopp'd close.

Take of this oo 2 or 3 parts and 1 part of
fine D in Filings or in Leaves, Let it dissolve
together in a gentle Heat, and all will
be ∇ .

Digest and continue your heat until your
 ∇ is become a dry powder.

one part of this powder tinges 16 parts of Z
or Z into the best D , resisting every Trial.

thus far Paracelsus.

continuation of the process.

" Let it melt well in a good Charcoal
" Δ , follow my advice, and let it cool
" gradually.

1. Sir Robert Boyle in his Treatise, Origine
of Forms and Qualities. p. Oxford 1666. 12.
confirms this Experiment upon D . p: 292. He

The stratified plates of alloyed D with $\frac{1}{2}$ in
 a D, without $\frac{1}{2}$; he sublimed the $\frac{1}{2}$ from the
 D, and found part of the D melted and opened;

93. in the bottom of the D we found a little
 flexed Lump, which 't was scarce possible
 to separate from the glass; we found this
 mass to be brittle, of a pale yellowish
 colour, of nearly the weight of the D.

This Rosin of D did like that of $\frac{1}{2}$, imbibe
 the moisture of the $\frac{1}{2}$, and within 24 hours
 was covered with a greenish Dust of $\frac{1}{2}$.
 from the Alloy: /

Continuation of the process.

" Break the Lid off, and take the mass out,
 " and ~~then~~^{before} it is quite cold, press or Squee-
 " se the $\frac{1}{2}$ through Chamoy Leather or a Lin-
 " nen Cloth, and separate the living thier
 " of $\frac{1}{2}$ vivus: / carefully.

" The mass must be beat and rubb'd to $\frac{1}{2}$
 " before it ^{is} grows quite cold, to prevent its
 " growing moist and fatlish by attracting
 " the humidity of the $\frac{1}{2}$, then press it hard
 " in Leather or dense Linnen, to press the $\frac{1}{2}$
 " from it, carefully: /

" I look upon this $\frac{1}{2}$ to be an animated $\frac{1}{2}$,
 " animated by the opened D: /

10.

" what remains in the Skin or Linnen you
" must Copel with Lead on the Test.

∫: This does not enter into the proceps, if
you do copel what remains, you will Ob-
tain part of your ∇ back again, but not
all, or else your running ∫ could not be ani-
mated; ∫

Composition

" now take 1 part of the Thiefs Water, or
" the ∇ made of the Thief, and 1 part of the
" moist or running thief ∫: ∫ animated by ∇: ∫
" which you made of the body of ∇, and putt
" it into a small glass globe, which Seal at
" the Top.

∫: Here paracelsus has left us in the dark,
as he does not tell us how he made the
Thiefs or Mercurial ∇; however I believe
that his ∅ alembrot per deliquium, which is
a ∇ of Fe or a Mercurial ∇, would answer
very well here, if it does, we understand
the whole proceps. ∫

Manuale
p. 261.

see what D.
Hempe has
told us. p. 6.

∫: might this ∅ alembrot per deliq. not be a
proper Suedanicum to Ripsley's Mercurial
∇ per se? or perhaps the very same? ∫

Digestion

Digestion

" place your glass in a gentle heat, the mixture is to become a ∇ or Liquid.

! remember here what Ripley says, that his mercurial ∇ will dissolve common $\frac{1}{2}$ for ever and multiply itself thereby! :/

" digest until you see that it is become a ∇ .

! I presume this metallic ∇ will turn black and putrefy :/

" continue the Digestion until your ∇ is dried up and becomes an ∇ or dry powder.

! if it putrefies, nature will regenerate it; and it will become a tinging powder :/

Multiplication

" dissolve this powder in a cold A into ∇ ,

" and coagulate it again in a gentle heat, until it is a dry powder again.

" this you must repeat at least twice, and you will obtain a powder, which will tinge Frogs and pious, believe me, and it does it in vast quantity.

! The fixed medicine is to be dissolved for deliquium and must be coagulated again, in order to make it more subtil and more
pe.

12.

penetrating. This is to be repeated twice more, consequently 3 times in all; and you will obtain a powder, says Paracelsus, which will tinge roques and pious in a vast quantity.

/: I believe this powder can only tinge the inferior mercurial metals, which are γ , η and θ , into \mathcal{D} , and not into \mathcal{C} . :/

/: If we were to work the same process with \mathcal{C} in the room of \mathcal{D} , I mean to destroy and volatilise the \mathcal{C} by \mathcal{C} alembrot in the \mathcal{C} , & that can be done? we should then undoubtedly obtain a medicine which would tinge the mercurial metals into \mathcal{C} and not into \mathcal{D} . :/

The War of the Knights

Written above 200 years
ago
by

Johan Sternhals Priest and Bishop
of Bamberg.

Hamburg 1680.

with

The Explanation of His Hieroglyphics
painted on the Glass-Windows
of the Cathedral-Church
at Bamberg.

translated from the German
by S. B.

1798

1. This is not the War of the Knights published
in Hermetical Triumph.

p: 86 The Lord Chief Justice pronounced Sentence
to the quarrelling and disputing Metals, introduced
in this allegory by Sternbald, as so many Knights.

The Judge's name was
Mercury.

¶ says to O:

" Whilst Thou O O! as plaintiff against S ap.
" pleads to me concerning thy nobility and nature,
" and as I am well acquainted with Thy Origine
" but am likewise no Stranger to the nature,
" propriety and Operation of the dependant S, I can
" for the sake of Truth and justice to not omit
" to declare, that you have both boasted of great
" Things, which none of you Separately can
" verify. Thou O knowest well! if I ¶ Do not
" deal kindly with Thee and unite with Thee
" in perpetual Love and harmony, that Thy power
" over the discaided Knights / the inferior metals /
" is nothing! Thou hast mentioned my perfect
" Knowledge of thy exalted State amongst the
" Knights; Thou has spoken rightly, because
" Thy nature and power proceeds from mine;
" from the sophic or animated ¶: Thy nature must
" be retrograded and converted into mine, if
" Thou meanst ever to be of any Service to
" the discaided poor Knights!

Thou

"Thou Dependant O δ ! knowest well that I do
"perfectly understand thy Nature and Complexion,
"this appears by the operation of ξ in the Calambrot
"in one of Modest: Faehsen's Experi^t, where the Judge
" ξ shews his power in converting δ into running ξ !
"Thou canst much less than O effect any thing
"useful without my assistance; and I ξ am
"a declared Enemy to Thy External dirty appea-
"rance and Thy dirty works; therefore I complain
"justly against you both!

"yet from a motive of Special goodness and Friend-
"ship towards my fellow Creatures, I will never
"refuse to grant to Thee O δ a power to procure
"Riches, and I have often given Thee that power,
"as Thou wilt knowest, when Thee and I did
"sweat in our hot Bath, and dried ourselves
"afterwards; recollect then what Friendship and
"services we rendered to Lady Luna, which we
"are able to do again, if we please.

"Which however Thou canst not do without my
"assistance. I must further tell you both δ and O!
"that you stand both in need of my Counsel and
"Help, whilst I can do with very little of your
"assistance.

"Thou O hadst said, that thou art the true Stone
"about which the Philosophers contest; Dost Thou
"not know that there are greater, nobler and
"more powerful Subjects than Thee? and all other
"metals

see Faehsen's
Experi^t of ξ δ ξ

" metals, containing the 4 Elements as well as They
" do; dost Thou not know that there is a Mother
" of all Metals and their greatest Substance?

1. Solar: " all Things have been subdued unto Man!

" and Thou haughty ☉ do not elevate thyself
" too much, as there are Creatures of God
" far above Thee in power and Virtue!

1. So says de La Brie to Rennefort:

" I then, continued the Supreme Lord ☿, unite
" you both ♂ and ☉ with a perpetual union.

" Thou ☉! shalt henceforth not vex nor
" despise ♂, but I order Thee to make good
" use of its noble beautiful * Red Flowers
" which ♂ has got in his garden, for the
" sake of multiplying Thy active power,
" Thou shalt unite with ♂ in Friendship.

" and Thou ♂! I order Thee to accept
" and make use of the Sweet Leaven or Fer-
" ment of ☉, for Thy food and nourishment.

and thus They departed, united in Friend-
ship, to be of use to all that knew them.

1. * when a Crocus ♂ is united with ☉, it ascends
in beautiful red flowers - This must be repeated
3 or 4 times :/

This Supplement is not of Sternkals, but has been added by the
publisher, and is plainly a different work with the MS^o text:
Supplement

p: 88 " learn to know the Astra of the metals, and
" mind that for the preparation of both the White
" and the Red, you are not at first to take the
" Bodies of D or C: although you may if you like
" expensive Wor^{ks}: but take Astrum or primum
" Ens Solis or Luna. /: S or Bismut: /

" S by his Vapour obtains honour and glory, and
" places himself on the Seat of Kings.

" The Sulphur of S is the best, because when
" this is united with the Sulphur of C, a certain
" Glorious S^o can be made thereof.

p: 89 " /: S: impure, coarse and Subject to rust,
" yet amongst all the fittest for the art.



/: MS^o sell: /

" our S is not attracted by the Magnet, and our
" C is not Vulgar C.

p: 90 " put the red man to the White wife into
" a round apartment, surrounded with continual
" warmth, and leave them therein, until they be
" come a philosophic liquid substance.

: Expression
borrowed of
J. Ripley:

p: 90 " mind to place your Vessel in warm ashes,
" and in such a manner, That you may look into
" the glass, without moving it, and in 40 Days
" it will appear like pitch. In the beginning
" Let the heat be easy and soft, until there is
" a harmony between Δ and ∇ .

p: 92. The matter must never be taken from the Δ
" so as to cool, or your work will be Destroyed.

" The Philosophers Work is perfected with
" easy Labour and but Small Expences, in every
" place, at all times, and by every man that
" knows it perfectly, if the true matter in
" sufficient quantity be at hand.

p: 95. $\text{\textcircled{S}}$ consists mostly of a Coarse $\text{\textcircled{A}}$, yet
" pretty fixt, yet this coarse external $\text{\textcircled{A}}$ must be
" removed into the Scoria.

" But if the internal Subtil Δ of $\text{\textcircled{S}}$ is ex-
" tracted, without destroying its fixt nature,
" and if you know how to cause it to have
" Ingress into Luna, $\text{\textcircled{S}}$ then gives the Colour
" of the highest $\text{\textcircled{O}}$ of Ducats, and its tincture
" cannot be washed away by $\text{\textcircled{H}}$ on the Test:
" because the dryness and astringency of the $\text{\textcircled{A}}$

„ of $\frac{1}{2}$ attracts and perfects the fixt humidity
 „ of D , and her pores are shut up, that by on
 „ the Copel cannot penetrate nor expel $\frac{1}{2}$.
 „ But if such a $\frac{1}{2}$ of $\frac{1}{2}$ was by himself or
 „ alone on the glowing Test, without metallic
 „ Lunar humidity, he would at last be forced
 „ to leave the place. \therefore He would stay if he had a
 „ Car Ferment: \therefore

Johan Sternkals .p.

His Hieroglyphics
 illustrating his foregoing Process
 concerning the Tincture of $\frac{1}{2}$.

The first Figure

„ a man in iron armour is cut \therefore My Explication
 „ to pieces, lengthways. as far as I understand
 it. \therefore

Subscription underneath

„ The power of the terrestrial \therefore divide Steel or good $\frac{1}{2}$
 „ King \therefore O \therefore is gone; his Sc . into convenient longish
 „ neral, a Pretation of the King, yet thin Lamellæ \therefore
 „ $\frac{1}{2}$ \therefore a courageous Hero is \therefore cut old watch Springs
 „ subdued. to pieces: \therefore

Figure 2.

„ The man in iron armour, \therefore suspend your Lamellæ
 „ now cut to pieces, is hung in a roomy glass body,
 up over

" up, on the Gallows, surrounded
" with a Wall.

" Underneath is represen-
" ted the Sea, and a fiery man,
" stands in the Sea, spitting a
" which causes the Sea to eva-
" porate.

Subscription under it
" I have by my fiery power
" prepared a Saline Bath,
" composed of two Fighters,
" for the punishment of the
" Cold Hero.

" Over this bath suspended,
" he shall for his committed
" Crimes be suffocated, un-
" til the Rust-coloured mar-
" row is extracted out of
" his Strong Bones.

Figure 3.

" represents a man with a
" Cup in his hand, into which
" Cup he throws an Eagle.

Subscription under it
" The Sweetness of the Vine
" is gone, its Contrary has

over 5 or 6 $\frac{1}{2}$ of V_o , in
such a manner that
the Lamellæ are 3 or 4
Inch^s above the V_o .

The body stands in
∴ over a gentle Lamp-
heat, which causes the
subtil acid fumes to as-
cend and to corrode
the Lamellæ gradually
into a Crocus or Rust
of F .:]

1: the two Fighters, an
Expression made use of
by Busile Valentine, signi-
fies S. V. : and a O. Marini
rectified: aa , united.]

1: the Eagle is OX ;
 OX is a m of \square united
to sea- O . This is to
be put into highly rectif.
 S. V. and is to be united
by several distillations

conquerer, in order that by
the power of the Eagle, the
"Very blood" may be extracted
from the Rust-coloured man
row of the Courageous.

Figure 4

"represents the Eagle, quite
dropping wet, flying away
out of the Cup, and there
remains nothing in the Cup
but a Red ♣.

next to the Eagle is written:

"O! I am sorry to be deprived
of my Royal Food."

next to the red ♣ in the Cup
is written:

"Behold! my face is become
like that of Adamah, and
I am departed out of this
Life."

Figure 5.

"a naked human Corpse is
carried by and is placed
into a Vault under ground.

and Cohobations, until
it is become the celebra-
ted double animal and
Vegetable Menstruum,
which extracts a blood
red ♣ out of the first
Rust or Crocus of ♂,
for its Subtilisation
and Spiritualisation.

/: in the room of com: ♣,
take the red or so called volat: ♣.

/: after you have ex-
tracted all the ♣
from the Crocus ♂,
with the double Menstr:
distil the Solvens from
the ♣ in Baln: Vap:
until there remains
either a red dry ♣
behind, or leave it moist
and thick in the form
of a fine deep red oo of ♂.

/: Adamah-red ♣.

/: The red oo of ♂ is to be
put into a dewing globe
and is to be subreified in
a gentle warmth over the

∴ D - ♀

" Two Women walk with
" the Corpse, the One on the
" right side looked like a
∴ D: / " queen, having a Silver
" Crown on her head;
" next to the queen was written
" the Bones of our Flesh
" are deid up! His power
" is vanishid!

" His Blood comes over ∴ The Sp of ♂ is capable
" me and my Subjects! to transmute D, ♀, ♄ and ♃
into O.

∴ ♀

" The Woman on the left
" side arrayed in purple,
" sad and envelopped in
" her garments, bears the
" following Inscription
" O my Brother! my Bro.
" ther! could I but die for
" you!

∴ O

" I expected you would
" rejoice our King, and re.
" drem or liberate our
" afflicted queen!

∴ I think the Sp. of ♂ wants
a Car Terment!

∴ D

after these 2 Women, fol.
" lowed a King of a Very
" sad, afflicted appearance.

∴ a King, i. e. the Solar
Terment

with this Subscription:
" my dearest and faithful!
" I shall go with Thee to

∴ is to be published with
the

the Grave!

the oo of ♂ as it seems:)

Figure 6

represents a Thief, that Breaks
into a House, with this Sub.

Scripture

" Behold! a few days are past,
" since this Hero rests!
" perhaps he has got his
" Jewels about him? But,
" what do I see? It seems
" that His Corpse has been
" put some where else?

/: Some time of digestion
is past, since the glass has
been placed in a gentle heat:)

" Here is nothing but the
" red Sweat! This might
" be sold as a Relick of
" a Saint!

/: The matter is become
'changed, so as not to know it:)

" It is of Royal Blood,
" and yet it is despised by
" many!

/: a red Liquid:)

/: ♂ contains a Solar Sp:)
/: many despise ♂:)

" But if it should be found
" in my possession, they will
" condemn and hang me!

" Come! I'll pour it
" out; as the Street is covered
" with Snow, it
" will soon freeze, and will
" be swallowed up by the
" Snow.

/: It will soon be congealed!

/: and will become the white
Sp:)

Figure 7

represents

" Some passengers, one amongst
" them gathers the tinged } Sp. rubra :/
" Snow, with this
" Subscription

" This should not lay in
" the Street! It should be } Multiplication :/
" played again in its former
" Bed, that it might be pu-
" rified, and that with this }
" Blood the Rings Crown, } the Red Sp. is to be multi-
" by imbibing, may be made } plied with the first co of S,
" 7 times more ponderous. } and is to be imbibed and
" } fixed 7 times, I believe :/

This is our Works, to ob- } the latter End of the
tain and qualify the Sulphur } allegory is dark! :/
of S, to give him Ingress
into Luna, in order to tinge }
D into permanent O. } from this it seems that
it only tinges D, and no
other metals! but in another
part of the process, the
Reverse appears! :/

Verum est.

Sternhals.

} perhaps we may learn
more of it hereafter, if
God pleases! :/

Finis.

15
The

Key of Alchemy

BY SAMUEL NORTON.

1577.

The Key of Alchimie

These, which y^r highnes here doth see,
Are leaves of Hermes Secret tree:
Through wisdomes love wavelie brought to pass
By sowing seed in wombs of glass:
And given they are, to let you know
The garden where such fruit doth grow:
Elixers three so called of old
For health of man, Sunn, Moone, Silver, Gold;
This soile is dew'd by Impe of Saturnis^{vace},
Whose fire dame Maïa did embrace
The crooked god, whom lovinge dame did wedd
With heat doth cause our tree to spread



The Tree of Alchimi

The petition of the Author to Alchimie

Alchimie, Noble muse of all most worthy praise
 Which bring'st dame natures secret Lawes to light
 In Sphere of princelie minde againe thy selfe
 From whence at first thou chose to shine wth open light
 If Love of Love alured thee to lodge in Hermes brest
 Then fasten foot, and staire thy steps, heer is the place of rest

If care of patrons mightie hand may thee inflame,
 Or ys thou hast regard of Pallas gifts for wit,
 Or seek'st a new from princes seat to fetch thy name,
 Alchimus greater heere in regall chaire doe sitt:
 If Calids vertuss were the mke where at thou did'st shoot
 Draw up thy bow hitt right our tree doth yeeld a greater fruit

If Sicill Isle, like Center set in waves wide,
 Or view of comlie port in Roberts Kinglie minde
 Dul thee provokes; in this our Isle, oh Muse abide;
 Where equall soile, but Prince unmatched shalt y^e finde
 As Pallas did for wit, the rout of greekish dames excell
 So shie among European states for wisdoms beares y^e best:
 The person apt, place fit, good wife goe ioyns y^e wth y^e best,
 Sith fate doth thee assigne in peerelss Queen to rest;

To the most vertuous magnificent
and Noble Queene Elizabeth,
Queene of England France &
Irelande defendour of the faith &

I haue receiued that the Persians, both taken wth an
inestimable love of their Princes, & wth a
vexatious regard of their duties; Endeavoring
them selves to shew, what affectiones they boare
to their naturall soveraigne King, Established a law
among themselves, that none might presume to
salute his person wth empty gauds: w^{ch} w^{ch} w^{ch}
every Subject intending to salute y^e soveraigne,
did present him wth some of the most vexatious
things they had: of Custom, noe doubt, deser-
ving great commendationes, and not a little
to bee allowed of, as that w^{ch} w^{ch} w^{ch} w^{ch} w^{ch}
vs, two excellent patternes; The purest and
dutifull Persian love, towards their Prince,
and the good government & vertues of their
king; w^{ch} so deeplie stirred wth the love of y^e
people; Encouraged therefore by this Persian
example, and being noe less carried away wth
dutifull zeale, then any Persian w^{ch} w^{ch} w^{ch}
giving both a farre more vertuous Prince
& a greater government, then the Persians,

Am

Am desirous to salute your Ma^{tie}, and your
most humble doe present you with the most precious
 Jewel I have nothing mistrusting but that y^e
 selfe same causes, which moved the Persian
 King Artaxerxes gratefullie to receive the pre-
 sented purlowfull of water fetched from the
 river Cyrus, will also stirre your Highnes,
 not less favorablie to accept of this my purlow-
 full of water; first for that the wells of the
 rivers were equall, as also in that it is deriv-
 ed from as noble a river, as that we take the
 name of Cyrus; In respect whereof, Artax-
 erxes caused it to be put in a gold flagon: I
 mean that this my writing fetched out
 from y^e most noble fountaine of knowledge
 the great secret River of the ancient learned
 Philosophers, by mee your presentment unto y^e
 Ma^{tie}, y^e Highnes respecting the same by means
 of my writing; might be by you put up
 into the golden flagon of your understanding,
 which shal sett out a cause where by y^e
 youe to find this my travell as acceptablie
 to be received, as did the Persian by lew of
 more labour & studie; for the Persian
 a lonke & joyning the king comming; ran
 speedlie downe to the river Cyrus, we being
 near

neere at hand, his labour was not great; But
farre more easie had it beene for mee w^{ch} in
Hammeball to make a new passage through the
Alps, then to have viced out this science from
the dark Enigmata Simbles, & parables of
our writers; w^{ch}erein they selues Confesse y^t
they envolved it in clouds, Eclipsed it in
tropes; & obscured it in figures, to the end
that it alone sh^d be knowne to them & to none
others but to such w^{ch}om it liked them to ac-
cept as scholars, & children; betweene w^{ch}ome
it passed from mouth, to mouth; Noe wonder
therefore though it hath, & is sought of many
& found of few few: In respect w^{ch}ere of Ro-
daguin compares our travails w^{ch} the labours
of Hercules; For as said a matter is it for
us to mortifie y^e, as for Hercules to smite
the swift stag in the maiden wood; w^{ch}ere
the Poets fained did flie; As said for us to
blende & rectifie our stone, as for Hercules
to blende Agaveus gall of dung; As said for
us to shed the blood of our green Lion, as for
Hercules to slaye the Lion in Aemra; As
said also for us to obtaine the skill, & science.
As for Hercules to conquer Atlas & his Arts;
The

7
The like for his other Labours were, are from
the Philosophers of the Poets alluded; whereby
to shadow the art; May rather be easie to be come
by, as saith the proverb, as to wrest the club
out of Hercules hands; Althoughe it fortun'd
mee in maner unlooked for, to gett upon
the secret bosome booke of Evliæ; whereby the
true grounds are discovered, of w^{ch} saying by
prose found so many to bee true, and little
doubting of the accomplishment of the rest
I thought it but a point of dutie to reveale
and upon the Secrets secre of unto y^r High-
nes. being both your Subject & servant
And soe must he rather because being about
Candlemas last in great danger by sicknes;
at w^{ch} time, there was not any one living,
y^t more griev'd mee to thinke on; then y^t
I could not be a meanes for reviving againe
of that, w^{ch} had so long lain dead; In w^{ch}
I had found such great likelihoode, sure tokens,
& proofe of practick w^{ch} forc'd mee even w^h
sicke as I was, to labor yett earnestlie to
finish the translatione of Evliæ his bosome
bookes, Not that I thought your Highnes, w^h
unable to understando the Latine, in w^{ch}

I know both your greek, w^{ch} others offer w^o
languages, & skills, to have taken deeper root, w^o
but that a more easie way of unknown names
might bee described for the better understanding
of the art; w^{ch} books I for provided that it w^o
might come to your Ma^{ties} hands, not so much
for the books it selfe, as for my owne severall
practice; w^{ch} should have bene here to an-
swered, w^{ch} a right Censure & Judgment of
proceeding in the rest, for though some here
are w^{ch} I know have the same workes, yet
have they failed in proofes, not by the fault
of the Author, but by their owne follies; But
w^{ch} since I begin to referre unto yourough-
nes w^{ch} I would have done; seeing that sick-
nes is escaped & health attained; I have in
this volume truly set forth, much more then
that booke contained, or my selfe at that
time either knew or thought on; w^{ch} since
I have in practice found out, to rease here
fore from that w^{ch} I would have done, & to
come to that w^{ch} now is to be done; I entred
further in practice & thought to have proceeded
to the end of the work, & then to have re-
vealed it unto y^r Highnes; but being detained
there

9.
2.
Here from by the advice of a Certain friend
of mine learned in the Lawes; who informed
me that my doings would come within
compass of the statute of multiplicers; &
wished mee to deale not further till your
M^{tie} were here advertised, or y^e Licence
obtained in that behalf; & w^{ch} to attaine
& onlie expose this way; so open to your
Highnes this art, that here by you might
easily discern, that it neither attempted
the dealing here w^{ch} out sufficient ground;
neither with fraud, or collusion to abuse any: but
that it sought a soule, that the art might
take effect, and being brought to pass y^e M^{tie}
might have both the knowledge, & use thereof.
In the working of w^{ch}, there fall out as
many things very delectable to the eye; for
that it passeth throughout for many alterations,
& changes; as from a bodie by vibration to
no bodie; from a solid & compact substance,
to waters, & liquors; from hard, to soft; from
soft, to hard. from fixed, to flying; from w^{ch}
flying to fixed; from gross to pure from pure
to gross & so to pure againe; from heat to
cold from cold to heat; from cooler to
cooler

Soules; from Element to element; from u-
 fulness, to emptines; from Emptines to fulness
 from imperfect, to perfect; & here, for ever to
 abide; In w^{ch} alterations, there is discovered
 unto us the Natural causes of all things
 vegetative bearing life, & being under the re-
 volution of the moon; so that the u-
 great secrets of Philosophie; as well in supe-
 rior as inferior causes shall openly lye
 bare & uncovered before you; Inasmuch that
 you shall seeke your selfe furnished wth an
 inestimable Knowledge of all things natu-
 rall, yeare, miracles & wonders shall you see,
 for what is see, that will & marvaile to see
 the hard Iron, become soft water; or the u-
 sturdie firyed Steele of nature bidding fire
 become volatill, or flie away in smoke; or
 movinge quicksilber, to abide in stedfast
 mass; & rittle glass, to suffer the hammer;
 Copper to become medicinable; Gold & Sil-
 ver to be potable; Cinne to remove great u-
 sicknesses, & Lead in vertue exceeding all;
 to have almost the sweetness of Sugar; w^{ch}
 Last of all; All manner of deadly poisons, to
 be some perfect medicine; All w^{ch} you
 know

know will lightlie be done, and are not of
great difficultie; If things therefore for a
contrarious in kind be brought to pass be-
tween wome, there is such contrarieties,
& discrepance in nature; as from hard, to
soft; from grave to light; from brittle, to a
bend; from unavorie, to sweet; from poi-
son, to preservative; how much more easie, &
o needes then many matters goldenish, & sil-
verie, between wome there is controve, &
agreement, & in kind be brought to
gold, & silver; As time, wherein wee finde
graines of Gold; & silver in Lead; As is a
write to disprove the words of such as
ignorantly condemne the art for false, &
the Artists for bequillers, & deceivers; In-
deed deceivers are rare; A good way to a
know the false from the true, is this; a
Eye deluders alwaie make it a matter
of great cost, sayinge true Artificers know
to be most false, & therefore affirme it to be
of little charge & cost, as indeed it is not
such as any man neede to undoe or sin-
der himselfe for; A nottise infallible rule
will I give to know them by; If they be
talked

talked wth all, touching the matter of the Stone,
 they are alwaies in Amalgams wth S, Arstnick
 crude & S G, If you demaunde what mens^{tr}
 is, many can tell, that Raymond writeth of
 Menstrue, but if what it is they cannot satisfie
 you. If you require of them, what fer-
 ment is they may verghas tell you gold, &
 Silver, But if you aske them the maner of
 solutione, they lyeke an Ignoramus, whoso-
 ever therefore is ignorant in any of these
 things, never trust him in our v^{er}gils^o forge;
 But to remove suspect of sinister dealing in
 my selfe, Let this my writing suffise
 you, from point to point is most plainly
 set downe the order & maner of every
 thing; Save only of the charge, of which
 there shall in the end appear an estimate;
 where by unto your charge, yt may bee
 evident, that the 1000 or 100 weight of
 common Jewellers spend & speake of for
 the performante of the art, are not to bee
 consumed here in; wherefore Guido &
 Publick writeth; Of one saying
 that purfes bottomes are not to be turned
 by; for things of great cost are not needfull
 in

in our art; (The other affirmeth); that a
 things of great charge are not herein
 required; & those to be liers, w^{ch} report
 the art to be of great cost; w^{ch} say about
 it to be accomplished by gods grace, re=
 sonable expenses & convenient of time,
 It resteth now here fore that I finish
 w^{ch} this my ender Epistle, w^{ch} two man=
 ners of requests, w^{ch} are in a first bestee
 of god; to send y^e Ma^{ties} long life w^{ch} in
 prosperous Raigne, to the advancement of a
 his glorie, the subduint of y^e enemies
 & the comfort of your true Subjects;
 Last of all a most humble desire your
 Lignes, to accept in good part, the given
 fruit of this my montes travaile, w^{ch}
 although it bee not so exactly produced,
 framed, & penned by mee & my writer,
 as I would wish, & were also requisite,
 of better leisure had served, yet my good
 is that faults & imperfectiones here in
 committed, shall be tolerated by your Ma^{ties}
 accustomed clementie & prudent consideration
 your Ma^{ties} most humble
 subject & servant in
 Bonds of Loyaltie
 Samuel Norton

From St Johns in
 Cantabrigs the
 20. of July 1577

The Preamble

If I shall (right renowned, & magnificent in
 Princess) favour in this my treatise, to a
 yet forth) less shew of theoreticall doctrine, then
 yetter to part) been used among the Chemicall
 writers, pardon mee there fore; I beseech y^e
 Highnes, neither attribute, nor impute yt to
 theoreticall; ignorant; nakedness of skill, or a
 insufficiency of art, but rather to that I have
 been bound by dutie, stirred by good will, provoked
 by your infinite vertues, & altogether carried
 away, wth affectionate desire, ^{to} doe ought that
 may inuest, though) but a little good to bee
 acceptable unto your Ma^{tie}; having directed my
 course another way, & bent my selfe to
 another charge; Namely in plaine words,
 & sweeter of cleer, not wth fickle voices of
 obscuring; to set downe & open the materiall
 courses & practices contained in the secrets
 of the Philosophers stone, both for phisick,
 as also for that, w^{ch} I found of truth (as
 farre as I gave you) for transmutatione of
 Metalls; In w^{ch} doinge I shall not greatly
 digress from some of the Philosophers forefoot-
 steps; Morien the Romane moved wth the
 vertues & earnest suites of King Calid of
 Egypt,

14
Egert instructed him in the science, Aristotle
stirred by good will gave bare to Alexander, &
imparted the same to him; Of later years
Raymond taught it to King Robert of Sy-
cill; Where it was to yr Hugues great
Grandfather of famous memorie King Edward
the 4th, in whose time there were Seaven,
whom I can right well prove, but sad the
lot; of which 3 of them were favored wth the
King and were Laymen, the residue were reli-
gious of whose Dalton Mount of Westsburie
was one; My great grandfathers Master, another;
The third our Noble George Archie Chanon:
The 4th Alaram Bishop of York to whose
Archie wrote his Medulla; The Laymen which
were favored of the King; One of them was a
stranger borne in Lorraine, The other nigh
the middle of England, The 3^d of them
was my great grandfater himselfe, being
of his privie chamber, Divers times an Em-
bassadour for him, & one also that wth a
himselfe bore just fortunes fromes (as
the traitorous Earle Henrydove the King
unto, when he was forced to flie into Bur-
gonie) If you see, I not a little wonder, why
he would not impart it to the King; O.

Yet in his booke I finde that hee was willing
to see to; yf some great fault in the King had
not letted it; for in his booke after a mour-
ning sort hee saith;

Truie King Edward was nigh thereto
As sinne hadd not lett him thereto
But surely sinne pointlie wth great
Will not bee together in one place
For further see adde

Gratia tradatur peccatum dum dominatur.

That is to say

Grace of consolations

As deferred while sinne hath dominatio.
Yet both in the beginning and ending of his
booke hee after a propheticall kind of manner
gives out, that that science shall happen
to the Kings of England; where his words
are found to be on this wise

Yet once this science as I understand,
shall greatly honor the Crowne of Englande.
When in this Land shall raigne a King,
Whose shall love god above all things,

These latine verses in the beginning of his
booke are to many & to long to be recited,
but that w^{ch} I most of all desire to come
to pass, is that w^{ch} hee intimates in

his

17
the 6th Chapter were speaking of the
stone to be revealed to the Kings of this Land
it shall be found for aints;

Oh by the fortune, & by the grace
Of a woman faire of face

And wight know of Oh Queene! wight it be
of selfe or noe? I write not this unto y^e.
Ma^{tie}, that I mean, hereby, to present my
selfe as able to performe it, although I hope
I may be by y^e Ma^{tie} licenced from danger
of Law: & in the mean time, this my
writing, wight here I term Clavis Alch^{ie}
mie, shall serve instead of a key, to open
discover the Philosophers writings, practices,
& locked up sentences; wight they have so
carefullie locked up, under a mantle of Phi-
losophie, to the intent that it might be kept
close, being a thing of soe great price,
both from the rude vulgar sort; as also y^e.
it might not be attained, of the ungodlie
& wicked persons, or attended by sur^e will
disposed mindes, as also using it to serve
their appetites, or seeking there by to accom-
plish their fowle devises; would be ready
to runne headlong into a thousand outrages.
& mischiefes, to the great abusing of the old
Leavings

leaving the displeasure of God, causing the
 Effusion of blood, of ruine of Nations, and
 Subversions of Estates; And therefore right
 few there were that wrote so plainly, or
 disclosed ought so practically, that one might
 have found just cause to blame him; as is
 rare to finde a black swaine: Although even
 Monarchs like, yt pleased Alexander to re-
 prove Aristotle for want of Secrecie: As
 little cause had also brother they raised
 that note of imperfections of Sullie of Rome
 it is written Cui claudit sua dogmata nulli
 either as had my grandfather to professe An-
 axagoras in that respect for a gentle master;
 For sure I am that if they had received no
 more secret instructions from their m^{rs} by
 mouth, or else had had no greater knowledge
 afore then they had from their works; Alex-
 ander should never have needed to finde fault
 with Aristotle his m^r, nor Thomas Morton
 to have blamed Anaxagoras so gentle a m^r
 nor they to have raised that report on Raymond
 whose writing yf they speak plainly, yt is to
 the, w^{ch} of themselves beside, are able to
 understand, as one brother may another; And
 surely in my opinion, yf in any place he
 was

19
was over plaine, it was in these booke, first
in his Epistle of exhortationes to King Robt,
and in his oration, w^{ch} accordyng w^{ch} the
worke of exhortationes, & his booke, de testam^{en}
mento & Codicillo, w^{ch} were so feareful to bring
into water w^{ch} for separations but farre
w^{ch}out comparison, is the transparent stone,
w^{ch} were of see so largely intreated in his first
booke de quintessentis; & in 44 Canon; But
seeing we are now entred to speake of such
writers as have uttered plainness in their
works, that hereby posteritie myght bee in-
structed; there is none that have deserved
more commendationes & honor, then have
our owne Countrey men; of w^{ch}ome, I will
name two, I be, & George Axlie; w^{ch}ose
works I judge were by some divine pro-
vidence of God left to the remynyng of these
excellent arts; that they should not bee
hidden, & lie dead among such few, as
pleaseth god to stirre up for the attaynement
of the same; I be under counte of p^{ro}fick,
taught how to handle the base, and to ex-
tract the menstrue; But our Noble Axlie
w^{ch}ome I cannot sufficientlie extoll; although
some there be that myghte have
against

against him, whom I will excuse over to his
 owne errors: yet I will not blame; but
 (sing) as mistake (I will, O vnderstand him
 not, I take God to witness; I never yet found
 false conclusions in Aristotle, but that hee wrote
 fell in the way of his feet; O here fore I
 must needs say that Aristotle was alone in
 man: for beginning where hee begins; I
 see cease not; but plainly sheweth, how
 to begin, how to continue, O how to finish
 O make perfect; And as there is no secret in
 the art, writing is in plainness forgotten;
 so doth hee above all the writers of the world,
 open the secrets of guiding the ferment;
 for in vaine is all our labour, though we
 were attaine to the stone, if we know not
 how to ferment it: (writing) it is for rare a
 secret, that yee too I should never finde
 it in any one clutche; Alas hee would I yet
 speak wth him that ever came nere it;
 writing mee once, or twice perche of oleum &
 operam; till at the last better wayning my
 wth Aristotles words, I learned to stand vnder
 where I was wont to fall; for see it is,
 whose onlie hand gets rowled away the
 stumbling stone, where at men vfuallie
 shall

Bell, & hath made the ground level; alonely
 Twilic hath the vein of the vegetable stone,
 of the mineral also he wrote right learned-
 lie, plainly, & well; Although heber there in
 beareth the bell; from whence Twilic almost
 hath it verbatim; yet neither of them both
 reveale the manner how to extract the
 Lac virginis or Menstrue from & a lone by
 him selfe, writing since that time hath
 bene Twilic set forth by the learned bro-
 thers Theophrastus, Paracelsus; the man at
 whence so bearklike, our Davish Gallus u-
 Mastiffes so ferlie yett, & baitingli bawle.
 I may not for manners sake say some-
 thing, like to these, that bark at the blood;
 But now as concerning the Animall
 stone, I will set downe, what experience
 hath learned mee; Thus gave I yeare in
 manner of preamble declared those Authors
 to ye Higges, in whose words there is most
 plainness to be found (& yet gave they set
 downe nothing so plain, but that it is
 covered philosophically enough); although u-
 shadowed or shrowded wth a more les man-
 tle of philosophy: the rest thesors of my
 receivable shall show forth the divisions
 of

of my booke wth the significatiōes of ob-
scure names, & voyces of art; The booke is
divided into eight severall parts or Treati-
ses; w^{ch} of the first entreateth of the
practises of the vegetable Stone; The se-
cond, of the mineral Stone; The third of
the animal Stone; The fourth treateth
the fermentations; The fifth contrineth the
mixed Stone; The sixth the compositions
of the transparent Stone; The seventh
the Elixer of life; The eighth giveth rules
of Multiplication & Projection; To finish
the last part therefore, let vs come a
little to explaine some termes, w^{ch} may
seeme at the first some what difficult to
understanding; Therefore the Philosophers
minding as many as in them lay, to a
double these writings w^{ch} obscure fore-
ces; did not openlie use to name the Met-
tals w^{ch} their accustomed names, but
sometimes w^{ch} devised names of each
ones particuler Invention; but most com-
monlie they gave them the names of
planets, as unto Lead, Saturnus; unto
Cinn, Jupiter; unto Iron, Mars; unto quick-
silver, Mercurius; unto Copper, Venus; unto
Gold.

Gold, Sol; & into silver, Luna; & marked
 them wth the Characters of the Planets;
 As for Jupiter, ♃; for Mars, ♂; for Mer-
 curius, ☿; for Venus, ♀; for Sol, ☉; for Lu-
 na, ☾; Lead also is by Rodaquinus named
 Capricornus, ♄ being burnt or calcined
 they call it Alminium; so writeth Anax-
 agoras; Lime calcined they name that
 Cerusa; Iron Crokeferr, or Crocus Martis;
 Quicksilver calcined wth corrosive water,
 pretwitate; & wth oile & pulverized corrosives
 Sublimate; Copper Calcined is Adust; Gold
 or silver, Calces preparato; More over, when
 they want to give the material of the
 vegetable stone; they then termed their
 Lead, Lead of Philosophers; & being calc-
 ined, wth they afore termed Alminium they
 againe called Adrop; & the gumme wth the
 vegetable wort procedeth of that matter; in
 they call Sericon; Egg oile wth procedeth of
 that Gumme Menstrue, Moreover they term
 med the Gumme, the green Lion of the
 Philosophers; & this Menstrue is called the
 blood of the green Lion; The liquors wth
 proceed from that, they gave the names
 of Elements; for imitating the Lawe
 of

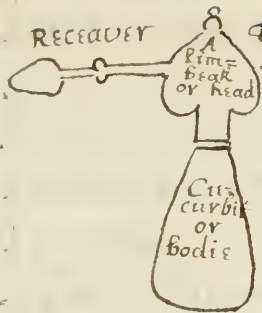
and worth^{of} nature, wee see per operations be-
 fore vs, as a plat of frame of nature; for as
 there was fouer elements divided out from
 that, w^{ch} is termed VNI for out of our uⁿⁱ Y^h
 primeyle, wee divide, or severate fouer sub-
 stances; w^{ch} wee call elements; of w^{ch} VNI
 that w^{ch} is w^{ch} most lent fire; wee
 call aere, or adent water; O being frozen
 lie rectified vpon g^{iv} earth, that termeth
 Diamond g^{iv} Lunare, V of w^{ch} water or u-
 liquor, w^{ch} is more weak, & of w^{ch} w^{ch} more
 w^{ch} is the floud, or w^{ch} league; E
 red liquor, w^{ch} is of y^{ol} w^{ch} w^{ch}, or u-
 some w^{ch} more deere redd, is counted the
 orle or fire; that w^{ch} remaineth, is called
 the aere, or f^{ey}, Sulphure of Nature, is the
 salt or sublimed lifted v^o earth of bodies,
 after the compleat putrifaction; V bodies
 are the mettals; S is also a
 named foliate or congelate; w^{ch} sulphur
 being dissolved into oyles, or liquors, are u-
 called oyles incombustible; E w^{ch} is
 oyles of gold or silver; w^{ch} is the ferment
 of the stone; E being assigned to O & C .
 D w^{ch} the w^{ch} lights of the world,
 the figuratiue adapt the same names
are

are called the lights of the stone, for as the
 sun & moone are lights to the world;
 besides give influence in creatures; so the
 fermentes are lights to the stone; giving it
 the same influence, Moreover it is also called
 the soule; w^{ch} quicketh the whole stone,
 for as the soule in man, is cause of quick-
 ness, & motion; so the ferment are quick-
 ners & movers of the whole stone w^{ch} out
 w^{ch} it can never be Elivered; and these
 fore we say, Aoyne bodie, soule, & spirit:
 By bodie we meane the Sulphure, or elixir
 the alterate Sulphur; By soule the ferment;
 By the spirit the mixture w^{ch} ever w^{ch}
 we call; The Aire, ardent water, Lac virginis,
 or Lunaris, is the w^{ch} spirit mixture; The oyle
 or fire is the redd mixture; We gave also in
 this art 4 fires, Namelic fire of nature, a
 fire against nature, unnatural fire, &
 Elementall fire; fire of Nature is the li-
 quor extracted out of the bodies; Namelic
 the aire, Quintessence, or Lunaris, & is cal-
 led the fire of Nature, in that it is agree-
 able, & Amicable unto all bodies; And for
 that it recomforteth things corrupted by
 fire against nature; This fire of Na-
 ture

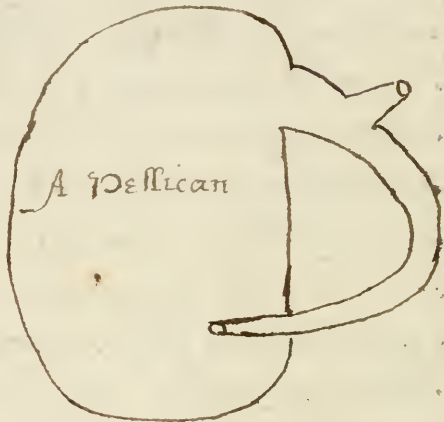
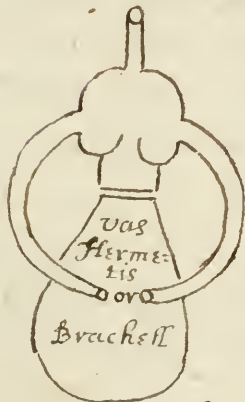
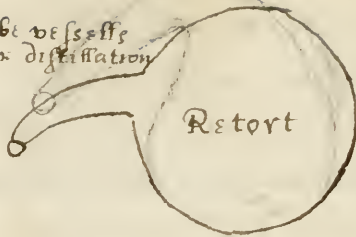
Nature, is also called mercurie vegetable; fire
 against nature is all corrosives, & because
 they eat & corrode bodies, are called fire
 against Nature; Unnatural fire, are Bal-
 nea, that is dungills, or yustes of Grapes, &
 w^{ch} serve for digesting or putrifying seats;
 The last is Elemental fire fed by Combust-
 ble matter; of w^{ch} fire wee have three gen-
 ders or kinds, & a number of Species & de-
 grees; of w^{ch} the first is called the fire of
 the first degree, & contains all degrees be-
 tween Lent heat & scalding; & is the most of
 heat of water, called Balneum Maria; The
 second is the heat of ashes, w^{ch} is a
 drie fire, & its graduations is from the be-
 ginning to the end, double each degree of the
 bath, until the height of distilling heat;
 The 3^d degree is the heat of sand, w^{ch} its gra-
 duationes are from the distilling heat, unto
 the highest heat that can be given; that is un-
 till it be all fire hott; The first degree of
 fire is apt for digestion, putrification, fe-
 veration of olies & water, & circulation, &
 w^{ch} dissolution, & rectification; The second
 degree of fire serves for some rectifica-
 tions, distillations, & coagulations sublima-
 tion

Sublimation, & Drie & Calcification; the fire of
the 3^d degree (verminely) to the exhalation of
oiles, Corrosive waters, precipitation, & things
to be done raised wth extremities of fire, As
wee have treated of fires, so shall it not be
unnecessarie to say some what of waters &
earths in the vegetable stone, As touching
fixation, dissolution, vegetospiritual nutri-
faction, & Multiplication (except for prepara-
tion of ferment) wee use no other waters
but our mercuries white & redde; In the
mineral stone. It meanes out of Ar. vi. or
quicksilver, wee onlie use his proper Ele-
ment to all purposes, for alteration of bodie,
And in other mineral works, wee use
grave water of fundrie compositions, as shall
appear in the mixed stone; To speake of
Earths, & first of the vegetable stone; wee
have twaine, ^{and} yet both come out of one
matter; The first is that, which remaineth
before upon the draught of the menstrue,
The other is the residue which remaineth
in the bottome of the glasse after the Sepa-
ration of the Elements, & is called the earth
of the stone, or the second Black Earth;
The earth of the Mineral stone is all one
Earth.

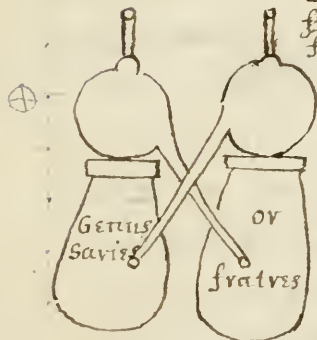
Earth, & remaineth) after the extraction of the
Liquor, which must be separated; All Corrosive
waters be chiefly made of one, or some of the
these following; Salt prepared, vitrioll, some-
times called Coprites, or the greenish of
foles wth vitrioll, being evaporated, is term-
med vitrioll Roman, Salt petre, or Nit-
ter, Sul Armoniac, & Alum, wth these in
wth these Corrosives, are the bodies corroded
to Elivers Mignit, or the wth Ar. vi. u
called Azoe, or wth the sharpe vineger, other-
wise called the water of the sea; which is
of the water of S^u sublimed, wth these the
bodies prepared, are soon dissolved to serve
for Minerales ferment; As furnaces, I shall
not neede here to speak, wth the vortures
shall in the end of the booke be plainly re-
set forth, But seeing, that of Necessitie, I
shall be driven to speake of vessels, yet shall
not be inconvenient, for better understand-
ing, as well as for Knowledge of varieties
of vessels, to express both their severall
formes, & Names, wth done, our vegetable
Creative hath his beginninge
finis



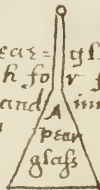
These be vessels
fit for distillation



These 4 kinds
following serve
for circulation



The pear-
serveth for
ation and
ambition



The gripes egg serveth
for nutrification

For recipients & other things
like things, we are but
common & know it to all
men, & will we silent other
pass open, and so an end
of my veritable

Here beginneth the Treatise of
The Key of Alchimie & first of
the vegetable stone. u

Hermes the great father of spirits of chymicall + Tr 406
 Philosophers, after he had in the beginning of
 Fabula Smaragdi set out the essence of the
 art, commencing to speak of the materials of the
 philosophers stone; he doth us to take the
 stone Animal, vegetable, & Mineral; Of the Ani-
 mal, & the Mineral shall be spoken in their due
 place, & the mean time wee will handle the
 vegetable; And although the philosophers have
 ascribed divers slender devices, rather to con-
 ceale then to disclose the true way of; As
 Garland in his 14th chapter, Quia ex succo tri-
 herbarum simul coniuncturum Scz mercuria-
 lis, Portulacae ^{Marina} quae lac facit, & chelidoniae;
 Whereas he meaneth the parts of bodies, Sol &
 Lune; Lune by purstaine, by chelidoniae sol, by
 close Coulering, have made the learned sort,
 yearward some that think them selves right
 wise, to seeke it in herbs & plants; As is
 writen by Thomas Norton in his 4th Chapter,
 Talking wth Confus; Not knowing the cause
 whye it is called vegetable, for a lonic ure
 trees, herbs, & plants, vegetables; And therefore
may

may it easilie be directed on this wise; No-
 thing giveth that wch it hath not; Vegetables
 have not metallike vertue, Ergo &c; Crug.
 the parts are not to be denied, & yet to
 be distinguished; Vegetables are not used in
 the stone to give any metallike vertue;
 but onlie to serve for preparation of metalls,
 that thereby the vertues may bee the better
 extracted; & yet using the selfe same reason,
 it would prove that some vegetable giveth
 ingression to metalls thus; That wch it hath,
 it may give to the stone, vinnyger & souner
 of the vine, & hath vertue ingressive; Our
 vinnyger vegetable may give ingression to
 the stone; wch it thus prove, the spirit of
 the stone, giveth ingression to the stone,
 the spirit of vinnyger is in the spirit of
 the stone, Ergo the spirit of vinnyger ingreth
 to the spirit of the stone, giveth ingression
 unto the stone; Therefore writeth Avicenna on
 the words of Marie, The water is the Men-
 strue drawne out from gum, which consisteth
 of double spirit, that is of vinnyger & of
 himselfe, & in his vision againe

Bisorem vide rubrum potare liquorem
 Uuarum, donec viscera rupta erant.

CRUG

By this lead he meaneth red Lead that is in
 Adrov or Minium or Saturne, or Caputoene or Rube-
 scissus Antimonie; Of w^{ch} of vinegar distilled, is
 the vegetable, Quia ex vite est; Take therefore the
 base afore named, & so give everie pound weight
 power on a gallon of Distilled vinegar, & set it in
 a woole place for 3. 4 or 5 daies, every day stir-
 ring it 4 or 5 times a day; & after that fil-
 ter it over, wth a wollen cloth of flannel, -
 into vessels or bodiees of glass; so long, that
 the matter may be clear & cristalline; By
 w^{ch} meanes, the bodie is now become no bodie,
 but brought, or seduced into the first matter,
 into a viscosus matter, w^{ch}es of it was in the
 bowells of the earth, ingendored; And there on
 w^{ch} the Philosophers in the Meteors, there
 is nothing alterable except it be brought into
 the first matter; here implies food drink so
 fast, that the bowells be all burst, there made
 a roe made spiritum liquidum; here our faicty
 Guido, the first matter of our stone, is viscosus
 water, made firme in the bowells of the
 earth; In a notther place also: The first mat-
 ter of our stone, is water Sulphurous, & mer-
 cureall: The w^{ch} is stamelic signified by the
 words of Arnold w^{ch}es se faicty, sciant Ar-
 tifices &c

lution

ation

. Artificers & Let the Practisers of Alchymis u-
 . nderstand, that the kinds of metals be not u-
 . transmuted, except they be brought into
 . their first matter; & then may they be al-
 . tered into other kinds, then they were at the
 . first; Agreeing wth him w^{rite} the Philosophers
 . Marchamech Corpus habet liquifieri in materiam
 . suam primam; The bodie ought first of all to
 . be made liquid; into its first matter; w^{ch}
 . is our first solution, in preparation; w^{ch} of
 . w^{ch} the philosophers terme (solutio prior) of
 . w^{ch} shall here after be spoken; But because
 . in this solution we take a great deal too
 . much vinegar, w^{ch} we seeke not but ra-
 . ther use as a meane to draw our quimie
 . water, from the lead; we therefore place
 . this water over a slow fire on a trevet,
 . that the superfluous watrishnes of the vi-
 . poration negere, may be so evaporated away that we
 . may find the extracted matter of lead dra-
 . wne out by the vertue of vinegar; For so
 . are we taught both by Aristotle, & Ave, accord-
 . ding both in that point, touching the prepara-
 . tion of the base, w^{ch} words are
 . Equis, vapor away the vinegar upon a
 . Lent fire, untill an Oile thick & viscous
 . remains

remaine in the bottome, like liquid vitre; w^{ch} soft
 substance being soule, becommeth of greene &
 colour, of w^{ch} I finde written in, Fabula &
 scientie maioris these wordes; In primis habet
 tur in Leone: nostra viridi vera materia & sua
 nus coloris sit, & vocatur, Adrop, Azoth aut &
 Duenech viridi; The first point is to finde
 out the true Matterials, & what colour it is,
 w^{ch} is found in our greene Spou, & is called
 Adrop, Azoth, or green weitch, w^{ch} word is by
 John Farland found to be vitriolum viri-
 de, green vitriol, And therefore Avicenna
 writs in an other place, & calleth it vitriolum
 Azoc, to give men to vnderstande, what it is,
 & that it was not meant to be green Copper;
 But to returne to our purpose; w^{ch} our
 our quicke of Sericon is perfectlie soule
 Let it be ground into as small parts as it
 may, & so putting it into a bodie of glass &
 never exceeding above the proportion of 4 pound
 at a time, Lute too the j^ont, or Alumberd ver-
 ry sure, & fast; so that no breath may
 expire or breath out, w^{ch} being drie; put to
 distill in a sand fire, and make distillation
 first w^{ch} a lent fire, untill the superfluous
 waterishnes of the vinnyer, have no sharpe-
 ness

sharpnes from hence let it be parted, & su-
 ting here to another great, or large Receiver,
 increase the fire, & then the white smoke will
 beginne to ascende, & so falling downe to the
 bottom of the glass in the dize; Continue ou-
 stillation this distillation for the space of 6 houres, &
 so you shall receive a red humour or here
 abouts in colour, w^{ch} Raymondus calleth it is
 stinking Menstrue, & is our ☿ vegetable;
 Of writing ☿ Geber pronounceth these words,
Prima materia corporum non est ☿ vulgi, sed
est vapor virtuosus, et humidus; The first
 matter of bodies, is not ☿ common, but is
 a vapor virtuous, & moist; for we write in
 commune philosophie; *Urat ure condensata*
becometh raine; So the condensed aire or
 vapor of our base, condensed in the peaco of
 our Alimbeck Furnace, into water, w^{ch} is ☿
 Menstrue or ☿ vegetable; Not unaxellie here-
 fore finde it set downe in *Fabyla scientia*
maioris; In secundi similiter habetur qualiter
corpora solvantur in Ar: vi: philosophorum
in Aqua ☿ nostri, & fit unum corpus novum;
 It is likewise the second worth to save, or
 finde out, after what sort the bodies are dis-
 solved into Ar: vi: of philosophie; *heat is*
 into

into water of our ☿, & so becommeth our onlie
 new bodie: Guido the philosopher, speaking of 2
 the 4 works, said in the processe of this art,
 saith that the first work is that the dissolu-
 tion of the stone be done by the detraction, & see-
 kinge of Elements; Alamelic that the Menstrue
 be drawne from the bodie, to the same effect
 writeth Parmenides; Primo solvo lapidem in
 suum p^{ri}mo, And a little after expressing plainly,
 what the meaneth, sheweth what must bee
 dissolved, scz grossum, in simplum, the gross sub-
 stance into a thine Duenech, into menstrue
 or chustasis; But more plainelie Zenon writing
 of the second work, although he sett it downe
 for the first worke; Wherefore note, that verie
 few Philosophers ever spake of the solution in
 preparation; & therefore counted the solu-
 tion in drawing of the Menstrue, to the first
 worke, wch they terme solutio prior, There-
 fore saith Zenon in Alchemico, opere oportet
 that it be begonne first of all in this worke of
 the stone, that the bodie, soule, & spirit, be
 mortified & drawne out, beinge that otherwise
 in this art yt yieldeth noe fruit, afore it be
 mortified, But the separation of elements
 is of mortified bodies, & the effect of every
 Element

Element is set forth; wherefore if you will make
 the Elixer, it behoveth you to solie to dissolve
 to dissolve the stone into Elements; For so in
 inverte the words of King Hermes in his
 second Treatise scito fili ~~et~~, know thee first
 my son that our stone is of many names,
 of sundrie colours. So that it is ordained,
 of made of 4 Elements ^{we must} divide, & cut
 into sundrie members & straggles to sequester
 & to mortifie their parts, & so convert them
 into the nature of that is in them; where-
 fore saith our Rivle the second worke is the
 purging & cleansing of the stone, which is
 done by rectifying of the Elements, & amelic
 in separating of the Earth, the water, & the
 Aire; & the end & intent whereof it is done,
 appeareth in the words of Basil the Philoso-
 pher, & in the second worke of Guido: Basilius
 saith, In the perfect masterie; Stones never
 receive or receive one of another, except they
 be both cleansed afore, for they receive not the
 Spirit, nor the Spirit the bodie, before; So
 that the Spirituall be made bodilie, & the bodi-
 lie Spirituall; We cannot see; except they
 be first most perfectly cleansed & expured
 from all other filthines; Guido calleth it his

Second worke, that the stone may be colled,
 rectifying of the Elements; Namelic in a
 separating the mensture by Elements; wch
 is the wpolle worke after the wpolle mensture
 be extracted, vnderstand there fore that upon
 the drawinge out of the mensture, there re-
 maineth behind in the bottome of the glass
 an earth some what blackish like unto soote;
 wch is Guido to the bequiling of fooles wittes
 to be cast away; wch earth is yet to bee a
 new founde; that there on may more of
 the menstruall Liquor be drawne; for as yet
 saith Aplic the best of the fire remaineth
 behind; wch distillation accomplished, that
 it be woto, take of the seed, & take the mat-
 ter afore named, out of the glass, & put it
 into an earthen panne, upon a few coales
 to calcine, for the space of one halfe houre
 until they become of colour brigg like gold
 or yeallowish, & so are they sufficientlie re-
 calcined, wch is the calcination of the fetes;
 Take there fore a pound weight of them, &
 put them to a gallon of Distilled vineger,
 Dissolve, stire, filter, vapor, & distill as afore,
 twice

Note

twice, or thrice; for that as yet, the best
 of the fire Elements lie (yet beginde u
 ppen in that blacke earth), w^{ch} is called
 Ferru Nigra prima of w^{ch} wee asore speake,
 of this drawing of Menstrue & Calcinatio
 of the feres; saith the Philosophor: first
 dissolve; that is the base in Menstrue; w
 next calcine, that is the blacke earth here
 named &c. This Menstrue or vegetable ♀ being
 on this wise extracted, & that thou hast
 thy ^{resole} proportion determined, thus loosed into
 thy naturall Liquor, then accordinge to the
 doctrine asore said, you must on this sort u
 proceede to the Separation, & Rectification,
 of Elements, w^{ch} separation is diverslie u
 given out of Philosophors; And that by Aw
 ley himselfe; The prooffe of w^{ch} I felt deare
 lie bought; for there by I lost all my quan
 tities of white Fincture in seeking of the
 Lunarie after that manner, for that w^{ch}
 I found, thinking it to have been Explic
 one manner of separation was but a
 Note of Separation by Explic taken out
 of the works of Florentian; And here
 fore

Therefore I admonish to refuse that way of
 Severatige, & follow thy way; w^{ch} Avolic
 set downe, as from the Aulphoric of Aristo-
 tle; w^{ch} I know to be right true, & good; &
 therefore (expertus loquor) w^{ch} I saye, Severation
 is allowed by Hermes; Saying, Cum habueris
 vis ueram ab igne, w^{ch} you shall have the
 oyle from the fire; w^{ch} are the two vert-
 tues operative (so termed of Aristotle) it is thy
 wife brought to effect; Take your Liquor as
 fore said, put it into a Gyves Egge & stopping
 it verie close, place it in Balneo; therefore
 digest, for the space of tenne daies, that done;
 Take out thy glasse & put thy digested mat-
 ter into a bodie to distill; Lute thy head close,
 & thy receiver, so like wise, & draw thy wat-
 er w^{ch} an easie fire, & that w^{ch} thy wife
 w^{ch} most lent heat of the bathe, is the
 Aire or burning water, termed (Aqua Ar-
 dens) w^{ch} y^e must thus trie; power one or
 two drops thereof into a spoone, wetting
 a linnen cloth therein, put a candle there
 to, & w^{ch} the flame provoke it to burne
 & if it burne not & cleane away, distill it
 by

operation

Note

41
by it selfe in an oyle bodie Inted as a force,
& that w^{ch} will not burne, but by itselfe in
beinde, grow that away: for it be slow,
or faint water, & so doe 3 or 4 times, & in
that w^{ch} will burne keep it, & distill it over
4 times more w^{ch} maketh 7 Rectifications
in the w^{ch}; But if the last two tymes
were done in ashes, it were a great deale
the better for it; In that it will make it w^{ch}
the softer; & better able to worke; And thus
is the Ayrie Element seperated, rectified, &
evaled w^{ch} into Quintessence; so writeth
Lil; w^{ch} is then to be kept in a glasse close
sealed; This done in the same way evaled
the slow, that is his waterie substance; w^{ch}
is not of the Aire is, of pale waterish colour,
but of colour under w^{ch}; Distill this till
there be in the bottome or ground of the glasse
a substance black, Liquid, & light; And so
gave wee another Element of the water, that
burneth not, but extinguisheth fire; w^{ch}
water take, & put upon the black substance
mingling them well together, & shut the
vessell, & let ^{them} stand to digest in
Balneo,

Balneo 7 daies; that the Elements may be the
 better separated; When done, proceede to the
 separation of the water, & oyle from the
 earth; Open with a most strong fire of ashes, or
 sand equals the water, untill the fore said
 substance remaine blacke, & drie in the bot-
 tome of the glasse. Which earth, is the earth of
 the stone, or is that wh. is afore termed Ferru
 Nigra secunda; The water & oyle wh. were from
 the same afore drawne ^{to} gether, separate in the
 light fire of the Bath, untill the thick oyle
 remaine in the bottome; Which take & keep
 apart in their vessailes; for that you have in
 the 4 Elements separated separated one
 from another scilicet water, fire, aire &
 earth; And thus is the stone purified from his
 Originall filth, by separation & rectification
 of his Elements; But if any will proceede to
 goe further in this separation of Elements;
 to create Diamond & Lunarie; Open follow
 this way of Aristotle, I advise thee; for Saxiv
 are they, upon other mens saymes doe make
 to be made; seeke not many wise to calcine
 the black earth afore said into white, but
 Calcine

ination
 2^d earth
 Lunarie

Calcine^{it} from his blackness to some faire
 colour, in a furnace of Reverberatione; & you
 make it subtil into powder; and there on out
 your water ardent afore said; & so distill it
 from the earth in ashe fire 7 times, & every
 time Calcininge the earth as afore. & so wee
 have that water, w^{ch} Raimond called his
 Lunaris perfectlie rectified; Of w^{ch} he saith).
 Then is Aqua ardens perfectlie rectified, w^{ch} is
 some from wine; By vertue of w^{ch} all bodies
 are dissolved nutrited, & purified, & the Elements
 are divided, & the earth is exalted into a mer-
 curious salt, by his vertue attractive; Therefore
 that knuckety thez is any other water is a
 foole; & ignorant & shall never come to effect.
 Thus farre extends the words of Raimond, w^{ch}
 the accomplishment of Guido his 3^d worke; w^{ch}
 is the elevation of the stone; (w^{ch} he saies,
 is done by inhibition of wates, that it may
 be made perfect Aqua vita, by Rectifying
 of the earth) w^{ch} water; Herms agreeth
 in these words speaking of the same earth).
 Rectifie the Urin saith he on his earth, cal-
 cined; for then you need not care; if that
 in

" in this stone, bee a little of the earth, for
 " even as a little Leaven doth ferment a great
 " deal of Paist; so a little of the earth, will
 " in this stone doth suffice for the moun-
 " timent of the whole stone, & these words
 " in his Concordance, upon the words of
 " Hermes, & Aristotle, saith: "Wee need not
 " if in this clay substance, (of which wee
 " spoke)" there bee a little vertue of earth,
 " it taketh from it, while it is rectified
 " upon it, for but a little ferment
 " is: And in another
 " place, where he speaketh of the earth,
 " the ferment
 " of the water; taking Hermes to record
 " he saith; "his source is the earth,
 " without which fer-
 " ment, the spirit of the stone cannot
 " be made perfect; neither the spirit
 " be perfectlie bent
 " in; nor can give the complement
 " of his vertue;
 " And therefore wee give this water,
 " the
 " vertue of his earth; & then
 " wee take his strength
 " perfectlie & whole; wherefore
 " saith Hermes,
 " his vertue is whole, if it shall
 " be turned
 " into his earth; & then it shall
 " be called the
 " water of Life perfectlie
 " rectified, & com-
 " plete; And if wee shall
 " distill often times;

Yet shall it be called water of Life, w^{ch} hath
 often beguiled the ignorant, w^{ch} taking in-
 stead thereof Aqua vitæ of wine have delu-
 ded themselves, & lost both Labour, & Cost; n^{or}
 whether is that alowelic common to the ig-
 norant, but those that rightly vnderstand
 the materials may easily lose their Aqua
 vitæ, & Lunaris, as I my self to well know;
 When these w^{ch} call, I sought to dissolve the white
 stony of gold; so wondered it before I founde
 out the true solution of Sol; Let us now
 proceede to the 4th worke, w^{ch} is Conun-
 tion or Coniunction, that betwene male, & fe-
 male, Agent, & patient; water & earth, that
 the soune of the fire may bee incorporated; n^{or}
 w^{ch} is held so dear among philosophers, Whose
 soune is that w^{ch} is called Sulphur of Nature;
 which is to be obtained two waies; the one
 by putrifaction; the other by alteration, w^{ch}
 will here fore create this Sulphur upon
 this vnerset booke; let him follow this way
 of Rubeic, Take of this first black earth, and
 calcine it till it bee faire, & yellow, Take
 there of one ounce, or twaine, according to
 proportion

mixture

proportion of the water, or Lunarie; & p^rer-
 son vower sure quantities of Lunarie as may
 starte & over the earth), & so doe from 8 daies
 to 8 daies, that is in evert 8 daies out, un-
 till it will drinke no more, but that the
 water stand vpon ym two ~~times~~ fingers high.
 And so is Coniunction or Coniunction made;
 And p^rere the two winged, or flying dragon is
 ioynd wth the dragon wthout wings; Of w^{ch}
 the fixed, or not flying dragon eateth ^{of} the win-
 ges of the flying dragon, till at last they
 both die together; And so arising againe, be-
 come both one flying dragon; Coniunction thus
 made. Where as afore in time of Coniunction
 the vesselle, or gripes egge, was in a wth place
 but onlie loosely stopp'd, wth a linnen cloth;
 Now seale it wth Solomons seale, or else
 wth some other close kinde of stopple; for in
 this place are Geber his wordes to be verifie'd
 'Evolat & imprimis in cluseris undique rimis;
 p^rer otherwise the spirits will flie awaye)
 not rogne wth the bodie; I must rest p^rere
 a while, to speake some wth of alteration;
 w^{ch} hath almost the same course to runne,
 Save that wth the first earth) in putrefac-
 tion is done wth Lunarie, it is to be im-
 bited

imbibed wth his first Alkenstreu vnsparaz
 ted immediatly wth the stillinge there
 of: Doe there fore on this sort: Take 4 oz
 of the earth, that remaineth of the
 same distillation & calcine it into a
 faire yellow colour, & there vpon pour
 so much of the Alkenstreu, as may even
 scarcely cover it throughe, & so make
 full the glasse; for the combustion is
 done; Now let vs proceede to putrifaction;
 wth order is to be kept in both, & is like
 that that followes are not to be looked
 for in alteration, as in the putrifaction;
 And there fore (Lixley) speaking of the
 processe of alteration, maketh no men
 tion of the Colours; But only saith; &
 hide or burie thy worke in warme bath;
 or dungill, & there abide the alteration
 by the space of 150 daies; until such time
 as that of gum, wth alteration shall be sub
 tle & convertible may be sublimed into
 solid earth, although that the residue
 be some what more greater; for that wth
 is grosser, & thick shall remaine belowe
 in the bottome; This alteration shall be done
 best of all in a lent fire, & wth from hence

You

28
You have your Crystalline Sulphure or Salt;
You have your matter w^{ch} is apt, to put on
purple or white clothes, that is apt to be
imbibed w^{ch} the two Figures, & is good w^{ch}
the ferments, that here on the stone may
be had, after it is joined w^{ch} the two virtues,
operative; of w^{ch} shall shortly be spoken after
the obtaining of the Sulphur: In the meane
season let us not vesse over that plate, w^{ch}
Arlen so plainly allegeth) for the manner
of alteration; Saying, "Our water put upon
our earth) be ginneth) to bubble, or feete, w^{ch} is
w^{ch} in an houre after it is distilled, ought
to be put upon his clay, namely, that the
bodie proportionate to the quantitie of wa-
ter, be put to putrifaction & altered into a
Crystalline earth), & that w^{ch} is altered; &
may be fixed; & the rest that remaineth
behind in the glasse may bee cast away) for
damned dust"; And after that sort understand
the that where as the philosophers doe put a
downe many Rectifications, & detractions,
that they doe to deceave foolles; seeing that
it is but one worke, one Labo^r, one vessaile,
one thing to be quidd, namely, w^{ch} the
boodie, & the spirit; And although in these
words

words there may seeme some discrepantie from
 some other places in that, it said many rectifi-
 cations, & detractions; True it is that divers
 philosophers, have after the Coniunction made
 mention of taking wth the glasse after it is
 black, & that it ought to be removed, & a-
 gaine ^{to be} imbibed; w^{ch} they did, to beguile fooles,
 Of these see meane by it by, & not of them
 that speak of Separation, & Rectification,
 a fore Coniunction; but of such as after set-
 downe such Treatations, to the beguiling of
 fooles; for see knew that there was no philo-
 sophie, but knew after the Separations Con-
 creived, there can be no openinge, till birth,
 & there fore & after Coniunction, no more
 but patientlie abide putrefaction, for that
 the putrefaction of the one, is the generation
 of the other, & wthout the one seed sowne
 in the ground, doe putrefie, & breake, wee
 see that no graine groweth, no herbe spring
 geth according to Aristotle; saying in our
 first Philosophie, corruptio unius, est u-
 generatio Alterius, And Crases the philoso-
 pher in Turba; saith, speaking of the same
 Coniunction; Sapientis accipite ut Nostrum;

the wise men saith see take our es, name
 the is out nostrum after
 fraction follo
 lie

Manife our Earth, & plant it in a vessell
 wth our first water, that is wth the Aire or Lu-
 mine, & so sett it ⁱⁿ Communion together
 made as a fore said; & the glasse shut w^{ch}, w^{ch}
 proceeds to putrefaction; for these beginnets
 the worke of a Philosophers & not afores; &
 And this is it; of whence it is a Common
 speech, that the process of the stone is wo-
 mans worke & childish play; A womans worke
 for it is attributed to washing because the
 Liquor of the spirit, after the solution of
 the bodie, ascends w^{ch}, & falling downe a-
 gaine in drops, doth continuallie wash the
 matter, & for the self same thing it is
 called *epitorens play*, in that *epitoren-*
playing among puddles do Commonlie be-
 wet & soirtt them selves wth water; w^{ch}
 is signified by the ascending of the
 spirit in the glasse & washing of the ma-
 tter. And therefore they say Aer Latente
 abluat, the aire washeth the earth; & the
 worke of putrefaction, is that in the glasse
 be set in moist fire, that is, in *Balneo Ma-*
rie for 150 daies, these to putrefie, until
 washing the wheele of philosophy, it becomm-
 eth like fishes eyes, that is. to white Sulphur;
 Having

57
Havinge past all Colours; Alaselic, that at
40 daies it be black; The reason ascribed, is
that peate working in moist bodies, impendee
blacknes, w^{ch} the Philosophers call Caput
corvi, w^{ch} is a sure token of Putrefaction;
w^{ch} Guido affirmeth on this wise; The de-
tection of the stone endureth for 150 daies, at
the least, & in blacke Colours is the tincture
p^{ro}vided, even as the soule is in the boodie; be-
twene w^{ch} & the white as one should say
there appeareth the Colours of a peacock; &
after that perfect white; Ripley himselfe in
affirmeth, that after blacke counteth Greene,
& so after that white; And in his vision in
shewing the putrefaction of stone, figur-
ed in his Toad, touchinge the first Colours
black, he hath these words into English
verse from the Latine in these words

"And when his worps the force of vitall breath begin
to lacke,

"The dying Toad forthw^{ch} became like scale for
Colours black;

"And of his sundrie Colours, it followeth)

"Which done, a wonder to the sight but more to be rehearst

"This Toad wth Colours rare through every side was pearst

"And white appeared, when all the sundrie hues were past

"Which being tincted, redd for ever more did last

"And of this is generallie given out among

all

full the philosophers, One vessell, one glasse
 one furnace; A great manie of other secretes
 they gave about this vntersation, getting
 their examples from humane Coniunctions
 of generations, omitting we part of Physicall
 discourses in that besulte; w^{ch} to be read for
 reverence sake, I will not commit to v^{er}ies;
 most Excellent of Vertuous Queene, giuing
 all readie set downe as much as may suffice
 to leade to creation of Sulphures; When
 there fore the white Sulphur is fullie risen
 in the glasse, part it, as warilie as may be
 from the fumes remaining; and if you
 will proceede to the red Sulphur, for the red
 Silver, to the making of gold; parte this in
 twaine; o in a greues eye, put the one part
 w^{ch} you intende to parte red; and set it in
 ashe fire, increasing ^{the} fire from tenne
 daies, to fenne daies, vntill 30 daies; o heat
 the sulphur become red, then parte you that
 matter; w^{ch} exceedeth all treasures, in all the
 world; And thus is the way plain Sul-
 phur of the vniuersall boodie, e of his owne
 earth; In w^{ch} earth) Alagoras speaketh, Aryst
 totle, saying in his Epistle to King Alagoras
 of Persia; Andoerstanto there fore that there beginneth)

ta

warie w^{ch} is

beginning
of the

the

82
The worke of Sluvers, or not before, for
all that went before, was but to create the
two earthes; viz, the white & the red; wch are
Lune, or Sol of the philosophers; for (Aimone
saith of these Sulphurs, our metall is not
but our Quines, in wchome the cleareness of
Sol, or Lune are inflixed; Where upon wee
make wnto, vs these Quines by art, & going
further to the worke of the worke, next
ensuing, the saith, fearing how it ought to
bee imbibed, to become the stone; Put there-
fore the white earth into one vesselle, & the
red into another in manner of a Grapes Egg
or on then wchome the two waters virtues overa-
like stiller water & fire, that is the Lunarie,
& the red Oile before referred; To the white Inhibition
Sulphur the Lunarie, & to the red, the Oile;
Alwaies take heed, that to the red Sulphur
you put no Lunarie, & to the white no Oile; Nota
This inhibition must be done in ash fire,
the vesselle close stopped hard wth jaun lining
cloth; But alwaies take heed, that you wchome
not on to mure at a time, for making the
bellie to rest, wch cannot be solven, but by
a vomite; There fore imbibe him often times,
& drie him wth Leisurlic, butill that it will
give

give easie fusion, or melts like waxe on a
 plate of silver, if it be the red; If w^{ch} it is
 tried it on copper; for soe must the vegetable
 be fedd, w^{ch} meate & food, till the
 be able to doe a mans Act; At w^{ch} time the
 is the stone perfect, ready to be Elivered;
 The matter & forme of w^{ch} Elivration, is
 his fermentation, w^{ch} shall be shewed w^{hen}
 we come to the 4th Treatise, as is already
 said in the preamble; And thus having brought
 our vegetable stone now to the fire, he is
 to the perfect stone, rasing & flowing; I
 will cease to speake any further of this long
 worke, done by putrifaction of his owne bo-
 die, & will intreat of the order of Raimonds
 Attortations of the vegetable stone, to King
 Robert of Sicill; & here w^{ch} all conclude our
 vegetable Treatise; Although there are many
 Attortations, to attaine the Elivirs in short-
 ter time, then this long way by putrifac-
 tion; w^{ch} is from the preparation of the
 base, to the end of the Elivir, a yeare & a
 quarters worke, even to a most expert
 Artist; yet is there none more excellent
 or like to this long worke, then is his
 Attortation of Raimonds; Other Attort-

tations

Attortations there are; of w^{ch} I have tried
some, but one above all the rest w^{ch} were w^{ch}
verie light still, I made Silver to purtt
e flow in tenne daies, w^{ch} y^t I had continued
on, must needes have bene the white Silver,
Alcinera; Save that my fault was, to lose that,
by the breaking of a vessaile in calcina-
tion; w^{ch} can at any time be done bee in
done againe; I will not say in mine owne
practise vnto your Higges any other wise,
then I have proved true: Pardon mee I beseech
y^r Ma^{tie} for my rude writing; In w^{ch} our
der colour of art; I seeke not to abuse y^r
Higges, neither to enfeeble y^r Ma^{ties} eyes
w^{ch} vaine falsehood; So farre as I have gone
in everie one of the severall practises; I
will set downe in the end of my booke,
that your Ma^{tie} may the better see, o^r con-
iecture, what likelihood there of is to be
gadd; for the attainment of the Cl^{et}, for
the points where to yet I have not come;
I set downe the practises, as I have gathered
out of the philosophers, o^r that verie route
w^{ch} I mean to follow, o^r prosecute, y^t I
y^r Higges shall think good to permit o^r
licence; w^{ch} y^t I bring to effect, as I need
by)

55

by this writing unto your Highness impart
 the secret of the skill; so will I good gratefully
 than impart the medicine; Thus much may
 I surely say, that of the Elixer of mans
 life, & turninge of all diseases, I am sure to
 give; for that, or this I might have said, w^{ch}
 if you imployed the Argent water, some other
 way, w^{ch} your M^{tie} shall seee after better un-
 derstand, when it come to the seventh Creatif,
 to declare the composition of the Elixer of
 life; I have digressed; I will now therefore
 come to the manner of Ramonios Alroctation
 of w^{ch}, because this is of the vegetable Elixer,
 I will seee what I can, to end the vegetable
 Creatif; Of other alroctation; for that it
 is Mineral & mixed, I will referre it over
 to the mixed stone or Elixer; And although it
 may be thought that all Alroctations are
 a diminishing of perfection, save onlie in
 these w^{ch} seee settled downe to King
 Robert of all w^{ch} for the vegetable worke.
 see commended by this Alroctation; of w^{ch} I
 fort & vertue, see faith; Deus Novit & God.
 (faith see) whom I take to witness Inome
 how that this manner of Alroctation in
 effect

ortations

57.
effect subtileness, vertue, & goodnes; is more
subtil & better then all other worlks of the w
world; & therein all the philosophers agree u
that all the worlke consisteth in ϕ . θ . ψ , & ν
Of w^{ch} since the elixer is ingendered, there
can bee no greater likelihood then in this
way; w^{hen} therefore wee have our Ardent
water extracted, as afore is shewed; distill
it 9 times, Take there of 12 parts, putting it
into a paire Gemmiesaries, that is to say m
to every of them 6 parts, that is the halfe;
Open take of gold well made, & purged
into foliate, one part, & dividing it into
two; w^{here} w^{ill} do as w^{ill} the water; An e
xcess Gemmiesario, put equall weight; Cut
done & the Gemmiesaries, close luted, & stop
ped, w^{here} the roses of the Allimberkenter u
into the bodie, place them to distillⁱⁿ Ashes,
w^{here} they may in the side of the furnace
be placed, so that both Gemmiesaries may
receive equall heat, & be of equall remo
tion from the fire; Open w^{hen} you see u
bodies feele heat; yee shall see how that
the ferment, or gold will beginne to dissolve,
Open tie, or fasten to the pipes of the
Gemmiesaries

Gemmificaries noses & Sponges w^{ch} must be kept
 soke, continuallie; And when the gold is all dis-
 solved, you shall see how the ferment dissolved
 will ascend w^{ch} his water, & distill from one
 vesselle into another continuallie, twice a
 every day, & twice every night; When you
 shall see this ascension & descension continue
 w^{ch} equal heat, you shall receive how by
 reason of heat the spirit becommeth thinne,
 subtiler w^{ch} the longer it shall be distilled, &
 will alwaies ascend & increase in degree &
 height of subtilnes & strength; And in a
 few more lentes fire it shall be done
 in, it shall be more subtiler in strength and
 fortitude; This manner of order, continue
 on, for the space of 20 or 22 daies, & the
 quintessence of this blessed water will be
 so; that it will no more ascend, but re-
 maine fixed, w^{ch} the ferment, & so it
 converted into the stone; When received,
 take out both the glasses, & w^{ch} together
 as they are, set them in the Balneo, & in
 by & by in one night they will be dissolved;
 Then congeale them, as aforesaid; so doe & give

And

And by the power of God it will abide ex-
acted in manner of an oile; w^{ch} will never
more be kindly coagulated; And this way
is more pretious then all other waies; yet
must you perceiue marke, that the like is
to be done, w^{ch} I dare, to the w^{ch} worke.
I save that where as the redde worke is
done & coagulated in 22 daies, the white
will be done in 10 daies; for that lunc is
much more gross, earthlie, & ruder; But
that after the fusion is not ^{soone} dissolved
as the redde wherefore there is no ^{farre} great
odds of time, betwene the one & the other,
where as Parmond perceiue addeit, to take sol
brought into foliate, that doe you not in
any wise, but learne this generall use
of mee w^{ch} is both theoretically grounded &
practically proved to be true; Alledge ^{never} ~~not~~ w^{ch}
beinge sol & lunc; Orde if call it for that
being in foliate it is redie to be molten
againe into gold, & therefore can never
Aoine par minima, & neithee may it abide
examination, And there fore findoe it is
written, xut not beinge to certt things;

Therefore

52
worse fore, let it bee either walve prepared or be
brought into oile as shall be declared in the
Treatise of fermentation; By w^{ch} means,
there ariseth an other commodity, for then
less quantitie, & proportion of water will
serue, & besides that, the Elixer shall be purer
by reason that the ferment is tincted afore
into a reddishe colour; And these my
words are not sweeping from the treatise,
in this Magick; where in god willeth,
that the Lunc be dissolved into liquor.
And for proportion appointed, that for
every part of Lunc, be ioynd three double
of the water, & so proceede as afore is re-
cited in the Accortation,

And this I have may serue for the full
practice of the vegetable stone, that w^{ch}
resteth in Elixeration shall hereafter be
spoken of, when we come to fermentation,
Note these fore this difference, betwene
the stone & Elixer; The stone; The stone
it is when it will reare, & flow; & be sta-
die to give ready fusion, then may it
justlie be called y^{er}, & alonelic & not
afore to be said Elixer, till it be ferment-
ed; And so And this present Treatise of
the

they) plaine, & easie enough to understand; &
¶ (saith see) Leonem viridem & eum dissolve
¶ Take the green Lion meaning by Coverage
¶ in corrosive water, or Aqua fortis dissolve
it; setting it in Balneo, by the space of 15
daies; After that out the vessell; & make a
distillation, that the tincture of the vitriol
may be had; Then wth his Elements separa-
rated & rectified proceede upon his owne u-
rthy first & salinied; or upon the salinied
earth of the ferments, or of the waies, at the
mineral stone of ¶, is to be wth; To wth
therefore to our purpose of the Mineral
Stone; Although some there are that not
throughly understand the trade, & secrets
of philosophers; doe not only think but
also affirme, that quick silver is not the
matter of the stone, To wth I will
lie graunt; And saith further they about
twice authorities, - as among others Tho:
Mortons authority for one; wth in his 4th
chapter see saith), yet may not wth met-
alls & quick silver be made, To make Elives
if yet intended to winne; Small doubt
there is there in, for they are not for this art,
¶

These words are not amisse if they were
eigthly waied; for true it is; that
Metals, & crude quicksilver shall never
make Silver, as they remaine, or are in
their crude matter; except they be before
brought in their bodilie Compositions; that
they by they may be the better & quicker
brought into the vifious waters or quicksilver .
And in that behalf full plaine are
Thomas Norton's words, w^{ch} in a little af-
ter, w^{ch} you see not after his accustomed
manner of most darte sweetly uttered
his meaning, beeie plainlie as appeareth
in these words;

Yet if you destroy their whole composition,
Some of the components may serue to
And that is nothing else of that one, or of other,
But onlie magnesia & Litharge see brot for,
By w^{ch} words is given to vnderstand, that
first of all wee ought to make solution; for
bodies, or Argent: vifid crude, being dissol-
ved, are not any longer bodies, but dissol-
ved liquors, or quicksilver of bodies; And these
saute Piples in his Medulla, weighing
to Marquam Bishop of York; w^{ch} that you
Know

Know how after what sort, wth the Aire
or Elements of 4 dissolved by Sunne heat, is
lifted up & rectified, these wth to Elixirate.
the bodie of 0; & ye delist, faith hee, shall
bee a searcree out of the most pretious
w^{orke}, Again in the Treatise of the Mint
real stone see such these words: Certaine phi-
losophers faimed 4 to speake, & said, I am
father of enchantments, Brother to the Sun
& sister to the Moone; I am the w^{orke} of
Life drawne not out of the wine, but
of quick, that is not of the vegetable, but
of quick 4; I make black, & white, I carry
in my bellie the Sol of philosophy, how
that can you see mee, being dissolved, after
I am virgin milke, wth my brother the 0
shoudt faime sin an untored font wth
my sister the D I shall make all black
bodies white; Of wth 4 & 5 elements se-
parated, I finde, that another philosopher
saith, of 4 Elements, when his Elements are
separated, & againe mixed together by
Equall waight, is made the Elixer com-
plete of the 4; And further that hee
is meant by 4 Common or ut. vi. fear
what

Not

heare what Raimond saith; The best &
commonly from mount Passulan in Lethren
bayes, or skins, of w^{ch} Cebes saith, Au all
they worke labour to separate & w^{ch} some
reade to over come & for see that cannot
deströie & cannot repaire & neyther may
you worke there wth all, untill it be dissolved;
w^{ch} fore it is said ab afoze; put not crede
to w^{ch} things; Of it onlie wth the ferment
it the Elixer made, w^{ch} Congealeth ar: vi:
of all imperfect bodies: w^{ch} fore ab Rai-
mond saith in his booke of & it is never
congealed; But w^{ch} the Sulphur congealing
of it selfe congealed, And because in it
being dissolved being dissolved, not crudo,
There is a great secret; the philosopher
saith; A certaine kinne smöte ven-
geth out of his owne vaines, w^{ch} if it
bee fine lie dattred, or againe redissolved
vpon his owne vaines, That is, if his
water goe out by distillation or solution
& againe out on his owne earth, & so forth
all to be made fluxible, or fixt; see
then causeth a certaine fixation; of w^{ch}
the Elixer is ingenered in short space
for

For certainly without his liquorous spirit the
 bodie of the spirit is not elevated; Now touching
 the manner of extracting this water
 from the tree there is but this only way,
 not, I in theoric that is from Geber, and
 Rhisic, but most secretly from Paracelsus,
 And so far as I see it fall out in Practice.
 Concerning the manner of doing it, Geber
 speaking of the dissolving of O & D, would
 have it done in the water of the tree; that it
 quoth see in the water of the dragon; And
 further saith, Quod illa aqua draconis est
 that that water of the dragon ought to be
 made, or drawne forth, by Alkimbeck, not
 out putting any other water to it; & that
 in drawing there of, will arise a great
 stink, & further willet, that the tree be
 purged twice or thrise by passing through
 Alkimbeck, before it be distilled in strong fire,
 as touching the stink, & excessive savour,
 my great grandfather commanded that the
 Artist should prepare a good of leather with
 glass eyes, to blindfold or stop his eyes, not
 mouth, eares, or any other breath, to bee
 fettered at ones feet, for fear of the noisome
 aere.

Nota

are of subour of ¶; Twley his way of u
drawing, thommes some what neere Par
atellus way, in heat his bodie was of u
stone, his head of glasse; And touching his
manner see fairly, Put the bodie w^{ch} is
it waigetic in a distillatorie of stone, or
draw his sweat from him, w^{ch} a little u
spiracle, as long as any thing will destill;
Then the vesselle being opened, let the w^{ch} is
hole woole, w^{ch} being tould; Luting fast
the head againe, destill it, & receive more
of the humor; So doing manie times,
untill the w^{ch} is hole & corporall bodie become
after the manner of clay, or dirt in the
bottom of the glass, then put againe on
heat matter, the water destilled, & make
it putrefie the space of 40 daies in a
Youngsill, or Balneo: w^{ch} done destill first
a white humor w^{ch} a strong fire, w^{ch} w^{ch}
workes upon the earth of sol, & u
repar
do, either upon his owne earth, or earth
containe, for heat of his power earth
& oile is the best medicine made w^{ch}
coagulated, ar. vi. §. Thus fare yoeth
Twley: But to come to heat, w^{ch} Pa
ratellus

Paracelsus teaches, & that w^{ch} is known
 proved, Take a stone bovie, & set him among
 a pease of coales, the bovie being well luted
 to the head, of glass or stone, Then make
 fire untill this bovie bee redde fire yet, Then
 having a sole made in the bovie afore, a
 little under the head, w^{ch} must be stopp'd
 wth some lute; so that it may be shut, & over-
 need at y^r will; Take your ζ or quic silver,
 first well purged, or luted wth by, Allimbert,
 twice or thrice over; & by a funnell of
 glasse put it in by 2. 3. or 4 ounces at a time,
 Then close fast the sole, & keepe your fire
 besic yett then shall you hear a great noise
 in the bovie & the ζ will rise over the
 water & fall into the receiver; w^{ch} you
 must afore lute besic fast to the nose of
 the Allimbert, & on this sort may you draw
 at many ζ as you will, & when you have done
 distilling; Let your bovie coole, & taking of
 y^r head; you shall finde in the bottome of
 the bovie, an earth; Eye w^{ch} take & cal-
 ture; for that earth is not to be taken a-
 way, after it is fixed; for on that earth
 is the stone to bee made, after the separa-
 tion

Separation of the Elements out of the same
Liquor, or Menstruall & afore said; w^{ch} must
thus be done; Take the liquor as it is
in the Receiver; w^{ch} put into a Glass egg
close stopp'd, that nothing may exhale;
Then set it in Balneo to nutritie for
the space of 15 daies, that come euertie
it out into a bodie, & setting on a Lim-
beck draw in the Balneo gentlie all the wa-
ter that will come; & that is the Lac virginis;
w^{ch} thou must 7 times after distill in an
ash fire; & the oyle w^{ch} remaineth, that
keep fast in a glasse, close stopp'd, for it
is the fierre Element of the Alliuerrall Stone;
The order & manner of working wth these
Elements to the white & redde followeth;
& are three; the first is w^{ch} giv our earth;
The 2^d on o o D; the 3^d by nutritation;
To the first, take 3^r Lac virginis beny-
rectified, & the earth being calcin'd into
white, dissolve the same earth into Lac
virginis rectified, & being dissolved, coa-
gulate it againe wth a gentle fire, over
a fivatorie, the water being well stop-
p'd in a pearle glasse; & so put into a fiv-
atorie

fixatorie, & being so dried & fixed, dissolve,
& drie as a soze; but till it will flow, or yette
easie fusion; then may it be fermented w
with either the Oile of V, to the white worke,
or oile of gold to the redde worke; In this man-
ner coniuning to this flowing graine, be-
ing divided into 2 parts; Part V to the white
worke in proportion false to false; And O
to the same in proportion, two + parts; five
being well together in a fixatorie; And when
they are ioynted, that they will both flow
on a fiery plate; Then take of the redde worke
7, or fixie Element, & powring there of some
vntie quantitie on the matter; set it well
stopped to dissolve in Balneo; & being dissol-
ued, plate it in an ash fire, to drie to pow-
der, or rathe in a fixatorie, & so you may
doe; increasing your medicine by dissolu-
tion, & coagulation or fixation, but till
it will congeale no more; but remaine
oile, w^{ch} is the great Elixer Mineral, for
y^e gold Oleymirke; Of this way Rixley speaketh
in his Medulla; To the end that Elix-
er may be added, to the transmutation of
metalls, These are sundrie waies; Of w^{ch} the
first is in 7 order, that is w^{ch} 7 & 7

owne earth) of them to create gum flowing;
w^{ch} must be sought of a cunning artificer;
Dissolve saite see & into a milkie water;
of w^{ch} milkie water, see giveth a prettie
note for here w^{ch} see affirmeth, that the
elefist, may dissolve as many other vnder
& into water as see will: But passing to
the process, see addeth the separation in
these words; Let this dissolved liquor be put
to dissolve in an easie fire, & it shall distill
our virgins milke cleare & crystalline where
w^{ch}, all bodies may be dissolved into their
first matter; & this water is of silberie
colour: w^{ch} if it were fixed w^{ch} this
earthly faces calined, & againe dissolved
in a quantitie of this water remaining,
again & so regealed & dissolved, until it
rieste & flow; it should make the Elives
on all bodies imperfect, as Ar. vi. & others
into frew, white & red; & so is made
of this & ^{riat} liquor or water permanent
& r; And touching the process of this
worke see saite; And because when &
is dissolved, the elements are separable
from it, a competent satisfaction I ad;
after the white liquor a golden humor
shall

shall ensue, or must like unto redde, w^{ch} wth
a little ferment, to the gum of the afore-
said white stone being added, shall bee
w^{ch} that golden humor imbibed, & brought
into the redde Elipse, w^{ch} shall transmute
& Elipserate all bodies into perfect^o, & filbes
if it be handled as aforesaid; And so is y^e
first manner accomplished, & y^e 2^d is in
it, & the white bodies, to the white works
& w^{ch} the redde bodies to the redde works;
that is w^{ch} the prepared salts of Lure and
Sol, Namely, that the waly bee prepared,
after the manner, as shall bee here after
shewed in fermentation; When these fore,
the salts be prepared, put them in a cir-
culatorie in Ash stre, & put there upon
a prettie quantitie of Lat virginis; & so
circulate them into powder, putting first
dissolved them in Balneo, but farre better
would it be done in Gemmisaries, after the
manner of the vegetable Alcotation a-
foresaid; And may so be handled in all
points; for the 3^d manner w^{ch} is by outri-
faction, w^{ch} I may plainly sheweth in
these words; More over when it shall bee
dissolved, dissolve in it a little of the fer-
ment

ferment, & put all into limia, sealed wth
the philosophers knot; And wth an easie
fire, draw the spirit of the 4 Elements.
Traverse the depth of the sea, till when
the foulds are gone into the drigg, there
shall shine & appeare a matter like to
fishes eyes; then by the space of 30 daies
following let it bee made red, in a muffle
firs, till it seeme to melt like flowing
wax; Then is it apt to convert all bodies
into pure gold; And this Medicine may be
multiplied, wth his proper quantities, by
convenient solutions & coagulations, And
thus is the way plaine to Eliperate wth
it only; In other way is here also; to dis-
solve it into water, wth is called the sharp
vinegar of philosophers; or the water of the
sea; Of wth Thomas Asteton (traveller Enig-
matically enough) maketh mention, in
his 6th Chapter where he speaketh of
Surg Liquors, as wth the stone pate of
wax;

Other men say, no Liquors from above
descended better then Surg, as wingers love
By wth hee signified the water of the sea
that is the water of the 4 Sublimato,

Or

W^{ch} of the wise (Pwley, fermelt) sharp vine-
ger, & salt white feres, & seveels, as for
necessitation; With water upon the scale of
Lune, do Pwley, make Silver; as appears
in the 9 words, see do at Ester that; where
in his 4th word the salt was upon the scale
of Lune, w^{ch} most sharp vineger, w^{ch} is our
sure water of the sea; The order of the work-
ing here w^{ch} is on his wife: Take the
well purged, & sublime it twice from vi-
triss, & combust salt; & once more from
Allom; Then beat or grinde it small, &
rub it w^{ch} down on a broad pewter plat-
ter, & let your sublimate so stand in a coole
plate to dissolve, & it will turne to wa-
ter, Take that water & perle it often
times, then distill it, & so rectifie it 7 times;
With this water; dissolve his owne scale
w^{ch} remaineth after the first distillation, Nota
being afore salted into white, & so dissolve
it & fixe it often times until it be fixed
& flow, for to that end, are the words of
Pwley, where see saith; A good quantitie of
our sharp vineger being distilled by filter,
let distillation bee made by Balneo, from
from his feres, & let the feres be taken

and wth a lent fire, be dried w^o, & fixed
in a viol stopp'd; then being iterated,
let them be dissolved in th^{is} owne water.
& let the water be distilled againe, & th^{is}
faces may bee fixed; So continuing solu-
tions, & fixations, until you may have
the medicine fixed, & flowing; w^{ch} is to
be fermented in th^{is} maner; Let the
medicine be dissolved in th^{is} owne water
by y^e selfe; and let the white calx of
S also be distilled wth the same water, in
an oyle vessell; Open let the solutions
bee mingled together; & fixed together, &
doe wth th^{is} as afore said in the oyle; &
also out of th^{is} vinegar, if it be convenient
let it be nutritied for 10 daies in Balneo, there-
out may the elements be separated, to
serve for the uses afore shewed; And there-
fore suite (Rixley); let there also be made
water of Ar: vi: sublimed, as you know;
white, is called our sharpe vinegers; & let the
calx of white, or red, ferment bee dissolved
wth vulgar dissolution; until it be cleare
water, w^{ch} wth the stone shall be fermented;
if you list; And thus I trust I have sufficiently
declared the practice of the Mineral stone
finis

flere

75

Here bequinneth the Third Treatise
of the Key of Alchemie containing
the Animal Stone

Come now amongst, that according to the
predemonstrated division, in the Preamble of
my booke I shew forth the manner of the Ani-
mal Stone, & as I have seene, parts as I
have found written, & all things, it might seeme
a thing incredible unto them; w^{ch} have fallen
yettes to into private consideration of the worth
of nature, & unto my selfe also, at the first
beeie difficult; when I waied it according
to common sense, or after the common
first face; for w^{ch} or w^{ch}at it see that
seeking to v^{er}ify, or amend the metallike
futures of mettalls, these by to convert
them into perfect bodies, w^{ch} would ever ima-
gin to deale, w^{ch} blood, whose substance
is of a farre other composition, & in them
contrarie to metallike or minereall kinds;
Wherefore I answer, that as at the first,
it seemeth a matter beeie v^{er}ie v^{er}ie;
So if it be throughly laid downe & wisely
contoured after the sound ground, and prin-
ciples of our philosophie; it will shew it
selfe other wise; for like as the Diamond when
taken

7
taken from the Mine, is to be ignorant
of little value or estimation of being poli-
shed, is greatly esteemed of the Sapidaries;
So the Animal Stone proceeding from the
blood of man, afore it be polished, that is,
afore the cause be laid open, known for
the secret working here of, may appear
at the first shew to be a faint dark, and
obscure; by view of dissemblable likeness, in
kind of metallical substance, And because
it will as shortly as I can come ^{to} the fourth
of the matter I here demand these questio-
ns, w^{ch} being thoroughly & diligently ser-
ched out, will not onlie give great delight,
but also yet to perfect proofe here of, to
come therefore to the demands, I aske two
questions, whereon mettalls consist, what
is the first matter of mettalls; Whose an-
swers trulie, the truth shall appear;
To the first, I say, that what soever doth
consist of even & equal substance may
be made & brought by course of Nature
to the selfe same matters; w^{ch}en blood
therefore w^{ch} mettalls, saving the com-
munitie of substance, may be brought
to ^{the} selfe same matter, w^{ch}erein the com-
munitie

Community of their substance, lieth namely
Salt, sulphur & F^{ire} , where seeing it falleth ^{out} so
in mettalls, that without it there can be mi-
ture in his proper mine, increase & grow,
nor above earth; either suffer the benefit of
felvce by art, except it be brought & divided
into his salt, sulphur, & F^{ire} , where fore if
the generation, & alteration mettalls, be in
salt, sulphur & mercurie; then must salt
sulphur & mercurie; serve for generation
of mettalls; and seeing therefore that in
blood there is salt, sulphur, & F^{ire} , no
doubt but the salt, sulphur, & F^{ire} being per-
fect, may serve supplie & fulfill the du-
tie & part of salt, sulphur & mercurie;
So to the first question, if continuos, that
blood may serve for matter of the stone
if it be by art brought to the perfection
of nature required in that becalfe; for
the second demand, if aske whether our
elfe is to be required in this art, for trans-
mutation; save only pure water, & pure
earth: where fore saith Raimond, our
gold & our silver, are but our two mines
& that is our pure water & our pure earth;
where fore seeing that pure water, & pure
earth

earth) are the materials of the metallical
kind, To the 2^d, I determine, that the pure
water, & the pure earth, w^{ch} is & are found
bloud, may serve for materials of the stone:
for so writeth Roxelus in his concordance
upon the words of Hermes, & Aristotle; w^{ch}
writeth thus, although many have imagi-
ned, that this worke may be done of peares,
& bloud, &c; w^{ch} have imagined falsely, & true
years, if the Elements should here from be
separated, for of peares & bloud, in as much
as it is peares, & in as much as it is bloud, may
it be made; but not of Elements; so that
if Elements be separated, it appeareth in
this that it may serve to the stone: Indeede
of any good to be done wth this; A little
little, if it be separated; but if bloud may
brought into subtile of nature, then no questi-
on that Subtile is as good an earth, as may be
possible; And therefore writeth Guido; of the
early word is not more matter nor care to
to be had; So it be fixed, neither can I do-
mit but that the Elements separated from
mans bloud are verie medicinable & com-
fortable for nature; for so writeth Avicenna
in his booke of Quintessence; & Ruesissus

in his Parsons, & Aleardo in the book he wrote
to James of Colado, intreating of the blond
of man, concerning the creation of Sulphur.
to be gave out of mans blond; The manner is
plaine & easy to be found out by Twley, both
in the 12 gates; ad alfo in his medulla, in the
Treatise of the Animall stone; where as tou-
ching the matter he wrote, to be in man; & the
methe, sim Cuneosus; the little word, & shew-
ing the essence of the matter, he wrote it to be
gave out of a man of Mars that is out of a
colicent complexion, & for the state of
mans body, gave from a healtie & sound
man, for the regard of the time, & season
of the years in Mars; for the proofe of the
worke; in this sort: Take Salt see the blond
of a sound vaire, & emptie or take the
superfluous watrishnes there from, Put it
in a Glasses quite sealed, to nurture in the
fire of the first degree: where let it stand
a long season, untill it become black: When
done, take it out & set it in ashes, where drying
up, it will bubble, in wh bubbles there will ap-
pear shew & appear colours innumerable, untill
it become white; Then in a strong fire for 30
daies, make him red; if for the red worke,

The wor
mans bl

and then is it Sulphur of nature: & that
excelling all other things, or Sulphurs: & grows
upon breaking out into a great wondering; see
saith; Oltarbaile more marvailous then any
marvailles; for it hath the nature of per-
fect Sulphur; Not to make the Elixer, imbibe
the Sulphur wth the seed of vegetable, till it
bee fixed, & flowing, & give him his ferment
of O in the 4th proportion five then under
fire, w^{ch} may be multiplied, as the vegetable
or mineral, And is then the great Elixer, for
his manner of working, untill he write
Sulphur seare, seare, w^{ch} at Oxyley saith

Take this one thing, his hidden stone, his nutritive;
Wash him in his owne broth, till w^{ch} hee become,
& that done; see thou ferment him wth this

Of all thy worke hee here is w^{ch} is some;
On his way therefore, it appeareth that the
stone may be made of mans blood; w^{ch} for that
it cometh of man; tis said to be Animal;
Thus farre have I proved; that I have seen
it black & further am not yet able to say
for that this quarter of a yeare I have not
seen it, w^{ch} his manner of working, I find
the Animal, as containing the blood of man;
So come therefore to the other part; w^{ch}
Oxyley

82

Doubtly (speaking) of, from the words of Alaric
the vnderstanders; Inhere by it falleth out that
Alaric, by the Chymical stone vnderstood a
fixed earth, w^{ch} earth was the calcined earth
of egge shells; (what will some then say); you
can say bee true; being that kinde ought to bee
roynded w^{ch} kind; w^{ch} cannot be, for that egge
shells are not of a metallike kind, A answer
that in this respect, they are of kind, for that
one fixed thing, or matter hath affinitie to
another fixed matter; so that in the vnitie
of their fixedness, they are of kind, & are not
therefore contrarie effect; That earth assuredly
is most best for our intent, that is
most & void & exempt of humiditie superfluo-
ous namely, in w^{ch} there is least ¶; w^{ch} is
in the egge-shell; for all that w^{ch} is moist
that nature turned into the white & into
the yolke, & that w^{ch} is most drie that it
turned into the shew: w^{ch} is of colour white,
for that, that seat working in drie bodies,
that indured whiteness: for otherwise with
the shell should have beene black, & tender;
for that seat working in moist bodies,
taughtly blackeneth; & that other earthes are
more meet for vs then our owne earth;

L. Dard

Hears what Raymond saith, his owne earth
is felowme or never naturall for him: Guida
likewise writing to the Bishop, sheweth
that there is no force what earth, it bee,
so that it be fixed; Therefore the comman-
deth his first earth to be cast away; w^{ch}
xlate Twyley reuoketh to bee meant; w^{ch}
that the Metist will make the stone
of other fixed earth, besides his owne; w^{ch}
at this tyme, is the xphilosophers intent;
that shorter worke may be had by plan-
ting our ζ in a more fixed boodie, then
his owne; And here fore writeth, Alagi-
dinus; The faires from w^{ch} the water was
drawne, are to be browne away; & cast
away, for that they are all of no vallew;
& his ζ must be planted in an other sub-
tille earth; out of what boodie this earth
fixed must be had, & what that boodie is;
Twyley sheweth it to bee egge shells; expoun-
ding the wordes of Marie, w^{ch} shee speaketh
of the mountines to be meant by egge shells;
w^{ch} are little hills, or mountines; There
Marie saith, that the boodie is taken, for
the little hills; w^{ch} boodie is white, & cleere;
not suffering motion, or corruption; & is
ingendered

84.

ingendered between male & female; Out of w^{ch}
of Maries words Dixer, founde this, I know
not; But in that Treatise of Maries, w^{ch} pass
sed betweene her & Aros the philosopher, as
I did finde it reported in Postinus, ad e-
piscopum savatantam; are these words;
Accipe herbam: & take saite, for the herbe
that is white cleare & honorable & growing up
on the little hills, w^{ch} Dixer affirmeth
to be egge shells; & of that herbe shew af-
ter wards saite, that it is a true boie
not flying the fire: for the verities of the
word shew agreeth some what w^{ch} Dixer.
But to remove all doubt what earth it
should be that our Eagle (i^e our ♀) should
rest on: Aristotels Beallers name it
as indeede it is by his owne name; Saying;
I will name it here by his owne name; w^{ch}
w^{ch} the common people name it, & that is
the end of the egge; w^{ch} beinge calcined &
his skin removed saite (Dixer) is the white
st earth, & will longest abide fire; els I
have seene; And that it cannot be ♀ sub-
limat, w^{ch} some woulde, the Sublimatorie
to be little hills; Maries words are cleime
in two sorts: for that shew saite, it groweth

85
won the pills, w^{ch} sublimate doe not
but w^{ch} in the pills; And further (saith hee)
it a bodie w^{ch} will abide the fire, w^{ch} su-
blimate will not doe; but flie the fire; & h
vanish away in smoke, To come to an
end of this Alimds stone, let us set forth his
practise: wherein (saith hee), hee little pills or
the eggs of Terns, whose shells separated from
their skins, dried w^{ch} after their washing, ought
to be retained until they have the white-
ness of the snow & the Atomous subtili-
tie; The solution of w^{ch} is after this sort, first
the eggs until they be verie hard, then let
them be subtilizd by water or vitriol; so that
they may be parted from their skins, as
much as is possible, then put the frag-
ments of these shells in the strong lie of
urine & ashes; so made w^{ch} must salt;
& let them be set stand for eight daies, &
every daie rubbing them w^{ch} your hands;
that their skins may be made away: After
ward, let them be washed in water &
their skins w^{ch} float above, be taken
away; & let the shells w^{ch} remaine non-
seriously in the bottome, be dried on a
table in the sun, After ward let them
bee

2 worke.

be retained in a furnace of reverberation, -
even as much as they may possible, untill they
become white only of white colour, & in
names of a subtil matter & then keep for
the use, because that earth extracteth all charges
of the world, for that it shall be more meete
for the world, then any other; Seeing that
gold, nor silver, can stand so great fire &
saith. Examination as can this earth, be
therefore our mundified mercuries be plan-
ted in this earth: after they are rectified,
that is to the white world, white ☿², &
to the red world, red ☿, that is the oil
of the stone; We must be put upon this
earth; & so in a circulatorie circulation upon
him untill it be fusible, which would be
well be done in the Chattrill or Gemmifierie
& when it will so pierce & flow; then se-
ment it as in the other Elixire; & by solution
& coagulation increase it; And this man-
ner of working accordeth with the words of
Alicar: Saging vitrifica super illud Kybrich
& zybrich & that is vitrificate, or garden upon
it kybrich & zubeck, kybrich is gold brought
into ferment & zubeck is the two ☿², for so
Exley interpreteth it; where he saith; from
the

87
the words of Marie; Make thy water
like the running water; Of the two zaybeth
or zybeck; that is the two ^{parts}. w^{ch} Marie bid-
dest to be vitrified upon the fixed boodie;
& to be made liquid by the secret of Nature
in a vessell of xgillologie; By vitrification,
shee meaneth to saye it orieed w^{ch} must
bee done in ashes; for so did Ripley it in his
first worke; w^{ch} was as shee affirmeth upon
the calx of the little hills w^{ch} the water of
the menstrue, that is w^{ch} the solvent water,
to be white; for so did it for the worke,
& in his annotations upon Raymond see for
it to circulate in drie ash fire; Thus hee
saith in his first, saith wee brouget the Ani-
mell stone to be elixir, / finis

Heere beginneth the fourth treatise
of the key of Alchimie; & containeth
the manner of fermentation

In the three afore treatises, are shewed the
making of the stones namely vegetable, &
mineral, & Chymical; w^{ch} were fore that wee now
come to accomplish the same in their degrees
of perfection; this place is most convenient;
for that heere by, the treatises passed may bee
troughly

88
thoroughly finished into Elixirs, as well as the
effusions, w^{ch} are yet to follow, in the mixed &
transparent stone: wherefore I have reserved
the middle & 4th plate to treat of fermenta-
tion; as well for the accomplishing of the
stones passage, as for the finishing of those
to come; let us therefore returne to speake
of fermentations; The philosophers speaking
of their secret worke of nature, to bring
their elixirs to effect, have intended the com-
position of the elixir, to the creation & framing
of man: w^{ch} consists of bodie spirit & soules,
Even so their stone for divers likely simbla-
bles, they affirme to consist of bodie, spirit
& soules; Of the bodie & spirit we have suf-
ficiently spoken already; We will therefore
fore speake of the soule: Know therefore that
even as the bodie cannot live, or move to doe
or use any acte wthout the benefit of the
soule, neither can be framed, or brought
to life, wthout the conjunction of the soule,
& the soule being attaine removed wth the
plate from whence it came; the bodie re-
maineth dead, deprived from all action and
becommeth a carcase; so the stone, though
it can never so longlie receive of flow, yet
can

09
Can it never become Elixir, w^out it be
commixed wth the Soule: w^{ch} is the ferment:
for other wise it wou^{ld} lie dead, & be of no
effect or vallew, for transmutation; And
therefore they wander far out of the way;
The object that the stone is one thing; &
how we add thereto nothing; that is strange
or forraine; Save onlie remove superfluous-
ness, & therefore wou^{ld} have the Elixir
to be made w^out gold, or silver: Andeeds
if they know the difference between the
stone & Elixir; it might be true: for in
the stone there is nothing but sin selfe, but
when they meane, here by the Elixir, then
can it not bee; for that there cannot bee
any Elixir, w^out the addition of gold, or
silver, And yet saith Raymond, Gold & Sil-
ver are not forraine or strange; And more
at large writing of the stone, Raymond
saith, that w^out ferment, Sol & Lune
shall not be brought to pass: for that
they are the forme of the stone: for other-
wise our vegetable & is not of sin selfe
sufficient to make & forme the stone: for
that it is not sin to give that w^{ch} is
appropriate unto another; & is the proprie-
tie

70
Proprietic of that vegetable & ric; w^{ch} is in.
Sol^e & Lune by nature, And in the latter end of
the first question in his Questionarie, see some
things that of necessity. Aristotle confesse
that of gold, silver & vegetable, w^{ch} he affirme
meth to bee the true & all a materiall essence
thereof; In other objection, w^{ch} seemeth of great
thee force, they gather of P^{er}is words, & for bet-
ter prooffe hereof, they introduce this si-
militie or Example; The words of P^{er}is are
these, our gold, & silver are not gold & sil-
ver common, & therefore gold & silver are
not ferment; These words win a answer.
by the very words of Ramonno, w^{ch} see
himselfe answereth it after this maner
Saying that in these words there are two
things given us to understande: first that it
is common gold, & after so feate) us that
though common gold is the matter of the
ferment; yet, we are not these w^{ch} are to
ferment, but it be altered & other wise
reduced; & then saith he, it cannot be raised
o; for that it is altered; & so are P^{er}is words
to be understoode: And the like Effect are the
words of P^{er}is, w^{ch} see yet vithly the per-
loxxes words in that very point; Saying
ur

91
Our tincture is drawn from ^{vile} argent, & is
indued wth an other more noble
thing; for that wee doe ferment it wth
gold common; And therefore see saith, that
all ambiquitie may be removed here from
you must know of certaintie, & believe mee,
that the stone may be finished in the
wth wth & red, both wth spring out of one root,
wthout common gold or silver, but it can
never be made elixir of the stone, but
by putting to of common gold & silver:
wth ought to be altered & requinted wth the
of our stone; & to be lifted into cristalline
line sulphur, & fixed: And part of that gold
ben. sulphur to be made red, & other part
of that by the oil of the sulphur of silver,
to be text in his wthness, & both sulphurs
of the gold, & silver to be oilified: wth two
ciles the sulphurs of other bodies, wth are
to be counted as it were of other wthde
matter, between & ferment ought to
be fermented, until they be soe easie
fusion, flowing; of a quinnature,
making both the elixir, first wth &
red; the ferment of wth cannot be called
the common, but ferment Philosophicall

i. ferment of ferments; that is not of
 common ferment, but must be taken, & re-
 solved into new qualities; in
 w^{ch} all men almost erre, fermenting it
 wth waters, & other cratures for of too
 does not altere, nor bring, not the true
 doctrine of Alimons; Saying of nothing
 that is write or seed, wth nature can
 forme, ought & live to be made, or can
 be made, but it shall passe the philoso-
 phers wheels: So that the first qualities
 of seeds the second qualities, are to be
 brought in; by our waister: And on this
 wise are the philosophers so to be unde-
 stood: w^{ch} seeme to be ignorant to asse-
 sse; And thus are their varieties understood
 & Obis words answered; To some to be
 examined where by they seeme to prove
 the words objected, is thus; & if find it
 both objected & answered in danger Succ
 in where is said, that even as bread w^{ch}
 is our leavened & baked is perfect in his
 estate, or being; & is come to the end of
 his perfection: So that here w^{ch} all, we
 can leaven, or ferment no more; So in
 gold w^{ch} is pure, & by examination of fire
 brought

75
brought into a fixed & firme body, & there
withall is impossible to ferment any more;
To answer the premisses; it followeth ^{even} in
the next wordes; Nisi habeatur &c, Except
the first matter of mettalls bee had; Into
what it must be resolved, & into divisible
Elements: w^{ch} wordes I take doe rather seeme
to confirm the exposition of words before:
Open ought at all, to reject the same: for
if it be not of gold common, except it
bee altered, & yet of gold it must bee. & it
must be of gold; but yet altered; And
therefore not as if know some fantasti-
callic imagine to have it fermented wth
the heartes of gold. And that it is
alchemic gold, that is the soule, & ferment
of the stone, Let vs see, what I saye
Quercit patz in that beusse in fib 32:
36.38.40.62.05.06. pages, where for the first
hee saith, Speaking of the Coagulation
of ♀: Take coagulum &c, w^{ch} Coagula-
tion ought to bee done wth O & D dissolved
in ♀, but yet only O to the white
worke, & O both to white & red; Again
in the next alleged; Item tinctura: Also
the tincture is the composition of the stone
of

of fire, & clere, of gold or of silver: Every four:
 It is a certain compound of the fire & clere
 of gold, or of silver: Gold to the red, & sil-
 ver to the white: & in the page a little a
 little after, the Elixir of Philosophers is made
 of three kinds, of the stone Lunaris &
 Solaris & ☿: In the Lunaris the white Sul-
 phur, In the Solaris the red sulphur; &
 the stone of ☿. (uberty) both natures white
 & red: In 38 fac matrimonium q' Joine
 matrimonie betwene the red man, & his
 white wife, & you shall have all the
 Masterie; The philosophers stone rithly
 is from a white matter into a most pre-
 cious Treasure: That is from the Sperme
 of Gold, by act of generation projected into
 the matter of ☿: which is by the first
 conjunction, wherefore, it is said, that when
 sol shall be compounded with his like full
 Mercury; it shall be a pregnant planet.
 & in 40 The white benefit of this elixir is in
 sol, & ☿: for indeed they being joyned to-
 gether in one, makes the philosophers stone
 to have infinite Virtue; for of the body is
 fettered out a colour more red then blood;
 Lyane in the oz: for that as the philo-
 sophers

philosophers say, without ferment there is
no perfect mixture: Even as good bread can
not be without fermented past: so is it in
our stone: Seeing the ferment is as the
soules, which giveth life unto the dead im-
perfect bodies, by mean of the spirit com-
ming betweene; which is ♀: & by after-
ward; there is no other ferment but such
well to the white as red Elixire: & only
to the white elixir; namely Gold or Sil-
ver of philosophers, not gold or silver na-
turall: altered therefore: Last of all in-
ss. 56. the saith, the ferment is the sault;
which by mean of water giveth life to the
imperfect bodies; which as afore said not; And
it also bringeth into a better forme, And
attaine if you mingle not ferment with
Elixire; the bodies shall not be coloured as
it ought: for because that without ferment
shall neither come nor come forth: Firmus
saith, that there is never true mixture
without the red stone, Avicene saith, that
gold fincteth not, except it be first fine-
ned; & that it doth give mixture: Gold
saith, gold is said to be body of a body, &
ferment; for the Elixire doth work &
red

redd, in scala philosophorum. A fundus well-
tem. ferment is double, one to the white, one
to the red; To the white Lure, & to the red
O: Plato speaking of the Stone; saith that
except there be that in the stone, we amend
not the stone, we shall never have that
we seek; wherefore we give this in charge,
that the stone, be joined wth the booke that
it may understand the like, that it wth mee
gold, & silver: Whites are the ferments of
your small elixir: Concluding therefore, that
there is no other ferments, besides the
ferments of O & D: One will to the practice;
Ending wth his one saying, out of the
rosarie; where it is written that he wth
yetts aboute to seek any kinde wth
any O or D, is likened to a man that
would climb wth a ladder wthout steps
or roundles; There are divers, & sundrie
waies to prepare the ferments, of wth
at this time & in this place; I speak but
of two waies: for that the 3^d way must
of necessitie be touched in the next
treatise of the next stone: The first is of
the preparation to make the ferment
of ferment; wth is the long way in
fraction

mentation
vales
ota

putrefaction, The operation is the dissolution
of \odot wth the Lac virginis minerall, or wth
the sharpe vineger; w^{ch} wee speak
in the Minerall stone; To the first:
Therefore take your gold, & having well pur-
ged it wth Antimonie: as every common gold-
smith knoweth, let him bee beaten into fo-
liate, or leaf gold: Then let it be corroded
in corrosive water called Aqua fortis, made
in this wise; Take vitrioll, of the wise Greene
Copperose, \odot to him rogne galls his waage
of salt Peter, grinde them verie finelie
together & put them to distill in a Retort of
earth; & at the first make lent fire, un-
till the saunt water bee gone, then change
the receiver & lute fast a great & long
receiver there to, & make & increase the fire
stronger, & receive all the water, that com-
meth out in a redd funne; for that is the
pure part of the strong water: w^{ch} if it
bee 3 or 4 times rectified, distilling it over
in ash fire; then is it very well able to cor-
rode \odot but not \odot ; except it be fortified wth
sal Armoniac, or combust salt, w^{ch} is
the better; Now must thus fortifie your
strong water, wth combust salt, Take the
Salt

Salt of Burnage, & traine it in an earthen
 pot, untill it be burn'd white in a common
 fire of coles, then grinde it on a marble stone
 into fine subtil powder, that done you must
 dissolve a good quantitie here of in the corro-
 sive water in a strong fire of sand, distill
 the wbole together; & so doe wth new salt
 twice, or threife more; Then into the wa-
 ter, put wth leafe yoto to dissolve, & when
 you see that the corrosive water ceaseth to
 bubble, & boile; set it on a few ashes in
 the furnace & when you have so corroded the
 yoto, as much as you list, Then take that
 water w^{ch} is of a golden colour verie beauti-
 full in the eye, & in ash fire draw the cor-
 rosive water here from, then in the bottome
 will the oyle of yoto remaine, most faire oyle of
 in light on w^{ch} put againe other new
 water: for once more; & draw 3 or 4 times,
 then shall you have your yoto verie faire in
 oyle; & well corroded: w^{ch} if yee touch
 wth bare hand, they will bee of a faire &
 purple stain; And here on riseth the
 words of Avicene; Gold doth not finte, ex-
 cept it be afore finte; But to proceede
 unto that, wherein resteth the great secret,

Take

Take a good quantitie of Common fountain
water distilled, & pour it upon the
ore of gold; w^{ch} will soon descend to the
bottom, like graines of salt, though not
of that colour; vapor away therefore, or
evacuate marilic / the water from it; &
drye the matter, remaining; w^{ch} put in
a crucible to calcine for the space of 8
daies / in furnace of reverboration; first
w^{ch} a lent fire, after w^{ch} an indifferen-
t & last of all w^{ch} a strong fire, untill the
water augmenting & increasing become
like sponges; Of this process writes only
Johannes Ripley in his little Booke
where see saith, Calces of C C C are made
two waies; first w^{ch} Common ^{ore} and
Common salt; Serenetic w^{ch} strong
Corrosive of vitriol & salt peter: in w^{ch}
they receive solution; unto whose solu-
tion let distilled water of the fountain
be put, & the salt shall descend into the
bottom of the glass, in forme like unto
graines of salt. Take these graines &
drye & calcine them, as is said & so forth;
In like sort is to be done w^{ch} Lime; save
there to put no salt to the Corrosive,
And

And thus are the Saltes prepared: Of wh^{ch}
 to make Sulphurs of nature for the great
 ferment, doe thus; Take the sponges afore
 said; Wash them into powder, & dissolve
 them in your Lunarie vegetable, or ardent
 water, being not gone so farre as Lunar
 rie, pouring it on the Salte untill it be
 colour'd wth the tincture of Gold, & so
 doing it, untill all the tincture be ex
 tracted, then put the water wth the tincture
 together in Balneo for 10 daies, & at
 the tenth daies end, draw off the water of
 all the water from it, & leaving the oyle
 in the bottome; Which will then be verie
 thin & subtil, put that into a greyes Egge
 feated, to putrifie; provided alwayes, that
 some small part of the water may be left
 wth the gold in putrifaction: Which greyes
 Egge must be placed in Balneo for 15 or
 20 daies, untill it be converted into white
 sulphur; first havinge passed the colour:
 for Piples then saith, that the oyle of gold
 is so simple of it selfe, & the bodie so
 oxen, that yet then working in most
 bodies, ingenereth blacknesse wth all
 philosophers. For the most part appoynt
 to

Nota

107
to bee had at the end of 40 daies, yet
some appoint so, yet there must be given
a note out of Avicenna's practise of the
greater work, or perlosovirale tree, writ-
ten in his 3^d distinction of his booke of
Quintessence, for the better understan-
ding of the colours in putrefaction,
see saith; Da igitur sibi ignem et give
him his fire in his fort succursalis,
so without any intermission, but will see
come by it to E: that is by dissolution
to Alteration: for that when becommeth
an other colour to be ingenoroso, it is
black; yet think it not, so black colour
as the flax, or bullas, but that that
colour is rather of the colour of an ill
rotten pomegranat: And after you see the
show or token of colour; understand that
then there is conjunction, & love knot
kint, between the spirit & the boodie:
And as his is in the red: so is there
the like in the white boodie; And saith
the artist ought to note, that the col-
ours differs in generation of our Infant,
for the colour of the white falleth under
an other condition: for first of all his
colour

Colour of putrefaction is of greenesse mixt
 wth rednesse, & from hence they both come
 to bee in their due times subluxes; of nature;
 Of w^{ch} the white is then to be taken out
 of putrefaction; & to be brought by circula-
 tion of his ^{white} upon him into water, or
 oile: w^{ch} is ferment of ferments, & oile in-
 combustible for the white worke; ^{white} w^{ch} is
 the subluxes of boies must be ferment-
 ed w^{ch} all for the white worke; The man-
 ner how shall follow, after wee have done;
 & brought the red subluxes of gold to bee
 ferment of ferments, & oile incombusti-
 ble; w^{ch}en here fore y^r subluxes of \odot is
 white; w^{ch} from him that damned ferres;
 w^{ch}ing remaine in the bottome of the glasse
 belowe; Then put them into an other glass
 egg, & clare him in an ash fire for 30
 daies, increasing your fire from 10 daies
 to 10 daies, untill the time of 30 daies;
 then in Balneo dissolve or circulate your
 red subluxes wth the oile or fire of the
 vegetable stone; untill it starts liquie,
 or be brought into oile; w^{ch} is then red
 ferment of ferments & oile incombustible
 for the red worke; w^{ch} these oiles & fer-
 ments

ferments are all stouts to be fermented;
 The manner of doing is divers, where of I
 will set downe two: The first is that,
 when you have brought your Sulphur into
 oiles, very liquie, draw here from in a
 Limbeck as much of that w^{ch} you put on,
 as you can conveniently; then take the
 Sulphurs of other Bodies: w^{ch} it bee to be
 red^d w^{or}ke, three parts, & of the ferment
 so dissolved one part: w^{ch} to the w^{or}ke
 passe to passe: Let this be done in a veare
 glasse, w^{ch} beinge very close sealed, put it
 for two daies to dissolve in Balneo: After
 that take out the glasse, & put it in a
 fatatorie there to fixe under fire untill
 it be fixe, & will flow; w^{ch} prove & if
 it will not, let him stand in fixation till
 it will so doe: & upon is the Elixir of
 perfect vertue, after it shall be augmen-
 ted in qualitie: w^{ch} shall bee shewed, when
 wee touch augmentation, & projection;

ication

2^d way

As concerning the other way of fermenta-
 tion, dissolve first the Sulphurs of the
 Bodies, & the Sulphur of the ferments w^{ch}
 their proper g^{ra}tes w^{or}ke to w^{or}ke and
 red to red; beinge so dissolved, draw off
 passe

704
galls of P , you put on; & putting the re-
frone of the solutions together, fixe them
in a fixatorie, as is afore said, & untill they
be Elixirs, & this is the most Noble way
of fermentation: And can never faile; The
other way of fermentation is of less labor, &
will be accomlished, in little labor space.
After ^{as is} you have silvere Oyle, is brought to
calce, afore said, dissolve the ralles of the
white wth the Lac virginis minerall; if
red wth the fierie Element; & so wth
these Finitures, bring them into oiles,
where wth you may ferment at will, &
pleasure, according to that wth is already
said in the Minerall Stone; Let there be
made water of Ar: vi: sublimed as you
knowest, wth is our most sharpe vineger;
& let the ralles of C , C , D , be there dissolved
wth vulger solution, untill it be some
cleare water, that is after the sharpe vine-
ger or Element of the Minerall Stone be
extracted, & the oiles must be put into
Balneo for the space of 15 daies; in wth
Balneo it will dissolve & become more
finer; where wth the stone may be
fermented as you list: And this is an
essie

105
easier way), This place might well serve
to speak of Paracelsus way of Allocation,
or lifting up of talces into gro: but that
in as much as it is only done by benefit
of the compounded or mixed waters, I will
pass it over, until the next Chapter
following: We shall at large show the
orders of working: for the Compound
stone; And in the mean season let
this be an end of fermentation:
+inis

Here becometh the 5th treatise
of the Key of Alchemie
containing the mixed stone

The philosophers sometime needed or troubled
with the length of time, we they consu-
med ere they could might being the slow-
er to effect by putrefaction, did hunt
them selves, to finde out some shorter
way; we at last they found by joining
together of contrarie natures; for where
at afore they were driven to make two
works; one in a torreding, & another
in recomforting, the torreding; that they
at last found out to doe at one time
by

700
by joining of their natures so equalie together,
that as many as bodies were kindred.
by the fire against nature; so many they
might on the contrary side be solven even
at that present instant, by the fire of nature;
wherefore they drew them both together:
Or else after they were drawne, did combine
them; & put them together; so that
they may might iointlie have the use of them
at one time; by vertue of w^h they might
create their Elivres in shorter time & space
by alteration were afore in longer time
they did it by putrefaction: Or Elivres so
made favored by the vertue & benefit of the
mixed water: wherefore I think it not un-
necessarie to give them the names of the
mixed stones; for that all such Elivres
are perfected by the power, & strength of the
vegetable, & mineriall; not howe ever speak
of; is not all one w^h that, w^h in the
vegetable afore I spake of: for this our
alteration w^h now wee intreat of are the
varities of all bodies lifted into use, & so
become causes of a second intention, or
of alterate qualities, by vertue of our
philosophicall fire, against nature: Of w^h

manner of

107
manner of working Calcatus faitz the per-
lofesses, faitz, that from the innumerable
vegetable roynd together the depth of his
Secret art proceeds; and of these two wa-
ters, writeth Raymondus bolj in his Magicke
& in his Annotations: In the Magicke
My Sonnes, there are two waters brought
w^{ch} the wold art of Alchimie is accom-
plished, & in his Annotations, Fota enim
vita mineralium & for the wold way of
the mineral work consisteth in two wa-
ters, of w^{ch} two, the one maketh the stone
volatile, wthout labour & perill, the other
fixing it, doth fixe, & it fixed wth fire
wthout any labor or perill for that it
is made or drawne forth from out of a
certeine stinking menstruall made of
4 Lints, & his water is more stronge
mortall, then any other water in the world:
whose only Spirit doth multiplye & in-
crease the Eincture of the ferment: Of
these waters verie few of the elder per-
lofesses ever seemed to speake of, nor
carkellie to name it, except that in one
only place, I sawe rec^d of two Dragons
fixing together in the floud of sata-
lia

Parata: Now our noble Expley expoundeth
 explicitly to his worke; w^{ch} these waters:
 In w^{ch} some, & in Rainons I only heard of
 these waters: Of w^{ch} I have had proofe,
 for that it will lift up rales into v^{ro} as
 I have seen: And seeing therefore that
 Rainons, is the elder philosopher, w^{ch} upon
 Expley most ~~obviously~~ seemeth to follow.
 It will first of all beginn w^{ch} the receipt
 of Rainons, on his mixed stone: Now it
 finde written in his annotations to King
 Robert, & is that w^{ch} I afore referred over
 to his place; & is to be prepared after the
 maner of the vegetable extraction &
 searfed: Rainons therefore speaking of mine-
 ralle & vegetable waters, saith that by
 a due consideration of w^{ch} a man may
 so mingle the Minerall, & vegetable to-
 gether, that in short space so may make
 the greater medicine after his maner
 The vegetable water (saith he) that is the
 water w^{ch} is being two times rectified,
 At w^{ch} distillation, the water most com-
 monlie is void of flegme; then saving
 verie good vitrioll, saire & cleare & crub
 bee so like w^{ch} in equall waight; mingle
 from

109
them together grinde them verie well, &
orie them in the Sunne, & afterwards on
the fire: So that you woulde haue iudged their
watrinesse were gone; & then put them
in your water; & in the beginning destill
wth a lent fire, & in the end wth a strong
fire, as is the manner in corrosive, &
sharp watter of arsenifore so doe five
times, every time putting to new water;
Alwaies taking heed that your powders
be verie well oried; & so shall your mine=
rall spirit be well iouined wth the blessed
Spirit of water Ardent: This thus hande
led, take your gold in proportion & man=
ner as is afore said in the vegetable Arden=
tation, & doe in all points as afore, & then
shall you see how that wonderfullie the
Spirit of the water will be in com=
paries fixt wth the gold; wth in the gold ve=
getable will not bee in 25 daies; & the re=
son is that one spirit engrosseth another,
& because that the spirit of the quinte=
ssence of vitrioll is more fixt & gross
then the spirit of the quintessent of the
Ardent water; & for that also there is
a greater conjunction betwene the spi=
rit

Spirit of vitriol, & the nature of gold; in as
 much as they have their beginnings from the
 same principles in that they are Minerals;
 Therefore for the spirit of vitriol joined to the
 spirit of water ardent, doth make him more
 thick & grosse & causeth him to cleave quick-
 ly unto the metal: for he will cause & rear-
 son believe mee that of all acortations he is
 is most excellent at fusing golds altho
 much: Having here ^{or he will} made fixation you
 may proceede to solution by often dissolution,
 & coagulation as in the vegetable acortation,
 altho; it will not so soon be dissolved as in
 the vegetable: for that it will after 9 times
 solution, w^{ch} solution must be reiterated he is,
 as in the vegetable, except it be dealt wth all
 at the heat, immediatlie in these words fol-
 lowing; In w^{ch} he exenths a great secret say-
 ing, O King, that if may in as much brief
 maner as is possible, write unto you,
 you must understand that out of the lead
 of philosophers, there is an oile of golden
 colour after extracted, or thereabouts: w^{ch}
 w^{ill} if you shall after their first fixation
 dissolve either the stone mineral mixed;
 or animal, three or 4 times, or for the
 Space

77
For 3 or 4 daies it shall exuse you
from all labor of solution & coagulation;
The reason is, for that this is the secret
oile, wch maketh all medicines penetrable,
Amicable & coniungible to all bodies &
wch above measure, increase his effect in
strength, in such wise that in this world,
there is nothing more secret then this; where-
fore I will tell thee, & King, that
wch shall be wonderfull, & that wch will
seeme incredible unto all the old philo-
sophers, that if you know, how to separate
this oile from his watriness, & shall
therein labor according to the manner of
division aforesaid, you shall in 30 daies
accomplish the stone, the order of wch
is already shewed in the separation
of elements, & in the vegetable stone
yet in no wise neede there wchall in
the vegetable artortation; & so much the
worth of the mixed stone tolletted out
of Aimmado. It now resteth therefore
to speake of the mixed stone, according to
the way of Ripley; for sure it is, that
amongst all men there are none that
gave him selfe so much to the divors &
Curdie

Sumorie opinions of practice, as see do, but
 most poetical of Rainons: Also we have
 therefore, if his followers find so much
 profit in Rainons; Confessing that his
 in was so renowned wth Rainons words,
 & was so great an expositor of Rainons,
 that almost see must describe the properties
 of Rainons oyle; and yet in his good sur-
 exceeded Rainons, so that looke what force
 see fetted out of him, see added it to the
 uttermost; yea more waxes then one, as may
 be appears by his works on his mixed stone:

For w^{ch} we see at a in Rainons there is only
 one way repeated, see fetted downe 3 fev-
 erall practices: Of w^{ch} the one is w^{ch} the
 water of the pure sea, that it our sharp vir-
 tues of Sublimed, & mixed w^{ch} the ac-
 cent water upon the w^{ch} prepared, w^{ch}
 it sees lightly overpasse; for that it is
 shewed & means the like manner of deal-
 ing in the minereall practice, by tur-
 bulating: To come to the making of these
 mixed waters w^{ch} are in number two,
 the one consisting of 4 things; of salt
 peter, vitrioll Romaine, vitriol Sericon
 that is the gum of Sericon, & vermil-
 Lion

113
vermillion or cinober, & the order & man-
ner of drawing thereof, is allone wth the
order & manner of drawing of the corro-
sive water, afore shewed in the last treat-
ise: the proportion of the ingredients told
lowest; let the gumme of the Sericon bee
double the vitrioll, the petre salt to the
vitrioll, & the cinober halfe to the petre.
The process of the worke set downe by
Pisley, I cannot advise to be
followed, for that hee doth that, wth
reinde & sublimed & fixed: for that
never kinde it is solely done,
when reinde things are dealt wth,
therefore for sake reinde & the worke on
this sort; Take & sublimed, & sublimed
it by it selfe 7 times more, wth will
then bee farte willing to rise from the
bottome of the sublimatorie, & of that
& take o' warts, & of the oils of gold one
part & a halfe; & grind them well toge-
ther on a glasse yemore, made broad
& smooth like a marbles stone; & that
done; put it into a long necked glasse
stopped wth clay or cotton; & set it to
precipitate in ash fire, increasing the
Fire

animate
, &

fire double; & in fine it will be vertigated
 into redd powder in 7 daies if it bee well
 followed wth strong fire; so that it will
 bee brought to fixed: Open wth this fire a-
 gainst nature, dissolve this powder, & being
 dissolved, draw the corrosive here from i-
 but in it bee as thick as oile in the bottome,
 & stopping well the glasse, let that be fry-
 ed into drie powder; first wth a lent fire,
 after wth a stronger, & so reiterate this
 worke 10 times, for then it cannot be made
 drie, but remaineth. oile transmuting all
 imperfect bodies into true sol; The order
 how to dissolve sol wth this water is thus;
 your sol being made into powder or fine
 selve as afore said, dissolve it in a great
 quantitie of the first water, heat somewhat
 of in the drawing of this compound water,
 And let it stand therein in Balneo 20
 daies, & then it will be red, & faire oile
 to see so; If from wth in a limbeck, & in an
 alk fire, draw off the water, & the oile
 shall remaine in the bottome; where wth
 increase your & as afore said: And this
 way accordeth some what wth Parmonos
 woerts, written both in Magick, & in the
 exortation

exortations, where see faith; Above over
 if thou shall mixt 7 times sublimed
 wth 100 g^{ra} of gold dissolved; & although there be
 27 parts of 7, & but one of gold; yet if thou
 wilt put 100 7 to sublime sundrie times,
 ever vutting that downe againe vpon his
 fardes, w^{ch} rise to 20, the 7 shall at last
 be fixed into medicine sweetning & fine
 ting; his maner of working carrieth
 a farre greater likelihood then ~~the~~ words
 w^{ch} 7 reade: for that the one is almost
 now very neare brought to fixation, & the
 other is eare & reade, & will after a lon-
 ger time of doing; besides that the ex-
 position of ferment is verie finite after
 that way; & all the benefit of the fixation,
 must in reade 7 rise by the oile of gold;
 where seee it page 2 reals, the one from
 the quintessence of vitrioll, where on
 the 2^d page, that the booke of the spirit
 volatill is fixe by the fire against nature,
 w^{ch} is the quintessence w^{ch} riseth w^{ch} is
 saith (see s^{us}) in snowe whiteness, &
 the other from the oile of gold; wherefore
 I conclude that his maner of dealing
 must of necessitie far exceed the other reade
 mercurie;

mercurie; of w^{ch} this is the way, Take gold
 strained in the colour of blood w^{ch} the first
 water viz ^{the} first, very cleare & clarified so-
 lues: for in less time nothing is done: w^{ch}
 alteration cannot bee so much profitable on
 lesse gold be mercurized into pure quintes that
 it may w^{ch} that so w^{ch} it shall be igneed in
 a 24 proportion strained through a linnen cloth
 w^{ch}out any globe remaining: for my self saith
 the same so seen it ordered; for then may it
 w^{ch}out faile bee precipitated in a longe ves-
 saile, & strong & surelie luted on every part;
 except in the top: where let it boile into red
 powder, like unto cinober, w^{ch} violence of
 fire; as I have seen it done saith see by w^{ch}
 the of; & being fixed dissolve it, & doe as
 is afores declared; for now both waies are
 shewed; let that be followed w^{ch} hath most
 reason; And for the fixing of sublimate &
 same done it into red powder w^{ch} the onlie
 Elementall fire, above & beneath, in the space
 of 8 houres & less, the other compound water
 w^{ch} serveth for the alteration of w^{ch} is sol-
 loweth in these wordes: Make a compound
 water of these 3 things that is Gumme of serpi-
 con, Naturall vitriol, & Salt Water or Salt
 water

Sublimat
ed

Water, & then distill according to Art; it
worketh many things, & is called the two
dragons of rejoicing & forgetting in the flood
of saturia: Besides, touching the virtues of
this water, see speakers more wth I seee
now omit for brevity sake; Touching the
order of the work, see quoth this note; and
so commeth to practice, the working wth
the prepared Calces here in inertio, must
bee placed in a round plate, the vessels paid
stopped wth a linnen cloth; Now to the practi-
tick; Take the prepared Calce of the bovie, &
put upon him such convenient quantitie
of compound water w^{ch} may well cover it,
or no more, agreeable to the reasonable judg-
ment of the expert artist: w^{ch} straight
way shall boile wthout any other externall
fire, added to it: w^{ch} dissolving & lifting,
& lifting w^{ch} it selfe in forme of pre; the
hand of the workman must remove; &
so doing, till the whole calce of it bee lifted
w^{ch} & made to powder; w^{ch} must bee put in
a good quantitie of natural fire rectified
into water ardent; w^{ch} by administration of
outward fire, as in the Chalnes or lent seat
of sand, must be dissolved into one by sub-
strating

subtracting the water from it, the oftner it
 be done, the better. w^{ch} is one if it be of
 O, & C may the Calces of other bodies be lifted
 up after this manner bee measured, but it they
 be fixed, & flowing: w^{ch} shall some take for vi:
 & other imperfect bodies: the same oil may
 also be put in Rymia, here to putrefie, & to
 be turned into ferment, w^{ch} is that w^{ch} was
 spoken of, touching alteration for ferment;
 w^{ch} w^{ch} in a great deal shorter time w^{ch}
 may make ferment ready for the stone,
 then by putrefaction, & so an end of the mix-
 ed stone; finish

Here beginneth the 6th Treatise
 of the Key of Alchymie, con-
 taining the Transparent Stone

Besides speaking of fundrie, & divers tracta-
 tions in the art of Alchymie, as touching the
 composition of the stone, & elixir, followeth
 two waies in generall; by vertue of w^{ch} the
 art is brought to effect, as must as in it
 lieth, by outward administration; If w^{ch}
 in his little booke he writeth thus: There
 are many waies, (saith god) w^{ch} you shall
 finde surer by experientia then by imagina-
 tion, neither shall it bee very difficult or
 chargeable

179
aspurgable to the workie, to beie all waies:
wherefore some are solven by fire exita-
tive, namely fire Elementall, other some
againe not so; but are solven in most roote
places that alteration may be made, if
it will, by heat of the menstere; Of elixirs
done in feate by coagulation, wee have all
theirs workie intreated long enough: It will
now here fore speake in this plate of the
composition of the Elixir in rold; w^{ch} is
that, that the philosophers call the of trans-
parent stone & is altogether condensed in
w^{at} into a pure & clear mass like verie
full of yre, w^{ch} is saide to be of sundrie
colours after the linctures, of w^{ch} it is com-
pounded of: And by the skill of this, may all
pretious stones be diversly counterfeited,
but especially pearles; & this is great prac-
tise, w^{ch} Parmono, Evelyn & others have under
the counterfeiting of stones, so surely and
certainly given out: Of ^{the} Parmono in lib 43.
44. 45. Canons in the first distinction of his
booke de Quintessentis gate sufficientlie
declared to sure as are philosophers: And
understand the secret of the art; Evelyn
on the tortations of Parmono; shadowe it
marvailously

marvellouslie vnder the confusions of 20
 solutions, & will here fore (taking the method
 from them both), shew forth an easie, & not
 so difficult way; the knowledge where of
 is attained, even as Protagoras made the same
 in the counterfeit of an horse moute: for when
 I had long time sought to putrifie the earth
 of the menstrue, & the earth of the vitriol, ex-
 posed wth the common water; where in working
 contrary to art, it would never putrifie, &
 brought to prove what it would doe in rote, &
 paying but it vnder ground, it immediately
 congealed into crystalline masse; where by
 I received the work of the transparent stone;
 in w^{ch} according as Dauid had there intended
 in that place; for that here we meanely
 to counterfeit pretious stones, rather then
 to frame Elixir, by that meanes: w^{ch} way
 of Elixiring, is of all waies the most noble:
 for that here in it least labor & travail,
 & least faile & perill; for that after the com-
 munion, there is alonely nothing to be done,
 untill it become to be transparent; then
 patientlie abide the time, where fore saith
 Dauid, finito quippe anno, tu habebis omne
 illud q^d the yeere being come about you
 shall

121
shall give all that, that may be desired, of
the world; either to his work or to the other;
of w^{ch} you may at pleasure doe what you list
as well in the masterie of Alchimie as in the
making of stones & in medicine, touching
the making of stones I will say nothing; for
that peere in I intend to give out the making
of Elixir in totto; & upon his ground I mean
to lay the foundation, that may be made
of $\text{F} \text{O} \text{O} \text{C}$: only in toto, by reason of the
great working there in the glass; & not wth
out, for by the selfe same manner of reason
that I sublimed betwixt in a retort place
to be turned into Sulphur of nature by the
water Argent; by the selfe same manner
of working wee may no doubt bring the
other to his full force & vertue; for all his
masterie lieth in the seat of the water, &
what water wee should take, appeareth by
Raimond, Alchymist Ryley would take the
lunarie vegetable; But Raimond in his
place meaneth by Lunarie, the Lac virginis
minerals, w^{ch} he willeth to be rayned with
quintessence; saynt Cate an ounce of
most fine yoto, & dissolve it after the
manner, w^{ch} I have shewed her in my
Testament

Testament, Namely pure Lunarie, to w^{ch}
 add Equall waights of the quintessence, w^{ch}esse
 by 3 gauges, that by Lunarie the meane of
 the Lac virginis minerall, other wise it would
 not bee by vertue of the compoundo: for that
 Lunarie, & Quintessence is all one: well, I will
 not stand upon that, for it will not meddle
 wth any vegetable water in this behalf: Al-
 though it will shewe how it may be done by
 two waters for the w^{ch}ite, & by the only one
 for the red: The two waters are the Lac-
 virginis minerall, & Exleys Compoundo water
 of those things afore shewed: w^{ch} water last
 named, let it bee 7 times rectified, or de-
 stilled before it bee obtayned: To come here-
 fore to the practice; Take your yoto, made
 like w^{ch} afore taught, & dissolve it in Lac
 virginis, or in the rectified water named;
 w^{ch} being dissolved, filter, that the only
 fine & pure water may passe away, that
 soon nutritie it altogether in Balneo, for
 15 daies, then put it to distill away the
 dissolving liquor in ash fire, till all the
 oyle of C remaine in the bottom, & yet
 note that I have sent yoto passe over the
 Limbeck: where fore if you can so passe over
 the

12.5
The whole (as of hmit it would) it shall
be the better: When here fore you take your
golds as you like of; Take your fierie Ele-
ment of 7 one parte, & mingle it wth the
other parte of oile of O: wth done, put it into
Balneo for 24 houres that it may be bet-
ter conioyned, then take it out of the Bal-
neo, & covering your glasses eyg well close;
set, or burie it in the ground, a foot; & so
let it stand for the space of a whole yere
then take it up & you shall finde it con-
verted into a transparent stone of Golden,
or Carbuncle colour: wth you may by putting
on more of the fierie Element, dissolve
in hot balneo, & congeale in cold, to be in-
creased as you list, wth shall be the per-
fect Elixir on all bodies; Yet note that
when you shall take out of the earth the
your glass; you must in an Athenor give
it a prettie firing heat for 9 daies; & so
at the end of every dissolution & congeala-
tion, wth Remondo in these wordes Com-
mandeth to be done: Et da sibi quietem
be servaturis per novem dies naturales con-
tinuos: The selfe same manner may you
observe in Lunc, wth sitze of the waters;
The

waters; The transparent stone now finished on his wife, I will some what say of pearls; Take here first the fairest, orientest seed or ome pearls; & dissolve here of an ounce weight in either of the waters named as afores; wash them over the Limbeck if you may; & then in Balneo Separato away the water, so that the oile of the pearls remaine in the bottome: Then take of the oile of pearls one parte, of the oile of Lure sand like unto the O, faine a parte; of the Lac orquins Equall to the Lure; Boyne them together, & after set them in Balneo the better to boyne: Then having moulds of stone made of what forme you will, wether like a pearle or like an akorne of what bignes or quantitie you list, put therin iointed liquor into that mould or furnell, w^{ch} stopp close, & place it for the space above mentioned, then shall you see it conuerted into a hard mass, or orient pearle, w^{ch} you must fixe after ward in drie fire, as it already saught, of this I have seen no proofe, save that I have gathered it from Paimont, & Bixler; w^{ch} openlie protesteth, & that w^{ch} is a damnable wish, that see could see it: And sure reason
 naturally

ventose, it to be verie likelie. And for that
 he is murr I say, that I have to shew gold
 dissolved wth the Lac virginis, that congeales
 or wth I saw, w^{ch} if it were orderlie hand-
 led wou^{ld} be the transparent stone, from w^{ch}
 gold also w^{ou}ld I wou^{ld} have separated the
 water dissolutive, I saw w^{ch} there of in
 weak fire rise over wth the water. W^{ch} proves
 that it will pass the limbeck, & is therefore
 the best way, for botolic (besides that) may
 there wth the stone be ferment; And thus I
 shew w^{ch} that w^{ch} may suffice, for the
 transparent stone; finis

Here begins the 7th treatise
 of the Key of Alchimie con-
 taining the Elixir of Life
 and the use thereof

I trust there is none so ignorant, that thin-
 kes any art able to prolonge, or continue the
 life of man any not or little longer, then the
 appointed course; against w^{ch} determined time of
 god there can be no defense, w^{ch} to w^{ou}ld,
 were farr from faith & sacred religion, nei-
 ther have I ever read any of the w^{is}domers, or
 rather learned w^{is}domers of elder time, that
 asserted or attributed any sure vertue of Elon-
 gation

Elongation unto their Elixir of Life; Although
 thereby they keep the booke safe & sound from
 the extremitie of griefe, as long as god shall
 appoint time: Although it pleases some wth
 full blowne seekers of soylus beate, to yeele
 fute sounds in exort fute foot, wondering
 why some of the philosophers lived so little
 time & had fute medicines to prolong life,
 as though what skill power man hath, god
 were able to prolonge the set soure; wee see
 none so great enemies to learning, as the
 ignorant, not vntillie therefore sipe the
 vndebe Scientia nemine habet inimicum
 preter ignorantem: & these wee see are soonest
 readie to condemne, who either have least skill
 to judge, or else not to comprehend what mis-
 sed that wth ignorantie they have sought for,
 & cannot find or else moved by envie, to see
 that attained to, wth they cannot aspire to,
 do speake such thereby to pindoe, what they
 wislike, & means it by fute obscure resis-
 tions, as know no more mannes but Wallin
 no other way to the woode, but one; Deinde
 & speaks ill of the most ancient medicines
 of the exort elixirs to cleave to the vnfai-
 vorie Gallens Drugs, & if they should say
 that

127
that that the stone set w^{ch} v^{er}o f^{er}m ad
f^{er}mes, Alchimens, w^{ch} numbers, whose names
are extant in *Flurba philosophorum*, knew not
the excellent vertue of that chemicall kind
of v^{er}sifick; Euen what say they to Avicenna
of Herross, who were old men & knew both, but
v^{er}o f^{er}m out furre above the other: Rupefist
rus flourished about that time, of latter
times Arnoldo & Ramondio & offers a number
succesfully, whom wee know not: All these
of latter yeeres here were, whose memorie
are fresh, ab about an 100 yeeres since, was
Thomas Norton, whose owne words are these

I made also the elixir of life
w^{ch} mee bereft a merchants wife:
Shee wrought w^{ch} it a full great wonder;
I made the quintessence w^{ch} set vnder
the nose of sin, w^{ch} soundeth me to death,
would make revive hereof the only beauty

Of sin it were asked what daies he lived;
these, were lately, that would ^{well} report, for
he lived since the birth of my father & was
provecd a tatis: In this time there flouri-
shed Anglorum Raimundus, I mean George
Foxley who resting alonke to that ex-
cellent kind of v^{er}sifick, said Gallens does
in

in little write; And yet if I speak not this
 to commend Gallen; for I know in describing
 in describing the knowledge of Physick, he
 wrote right excellently; although in describ-
 ing of medicines he had them all, from the
 Empiricks, & set downe none of his owne; what
 Physick vnto Gallen to minister of his owne?
 if he had none but that w^{ch} he had from
 other mens practise? or wherefore getteth
 he his name of a most expert Physitian?
 if he did great cures it appeared, he did
 them not w^{ch} that kind of Physick: of
 w^{ch} he was ignorant, y^t hee at all w^{ch}
 some other mean then is commonly knowne,
 I write not this to decrease Gallen, but
 rather to shew that Gallen vnto hee set
 Physick of Philosophers: w^{ch} hee learned of
 of Plinocrates his m^r; w^{ch} Physick surely
 hee could not learne, unless hee should
 disclose the secret of the stone, hee here-
 fore gave out an other kind of Physick to
 colour the matter w^{ch} all; w^{ch} hee said obser-
 ved to doe good by working the practise
 of the Empiricks; if vnto not this
 opinion as from my owne autoritie; for
 indeede the honorable Yannonio falses it
 in his

129
in his first distinction of his quintes-
sentials; ~~where~~ showing that Hippocra-
tes' philosophers like ~~had~~ Aristotle in his pro-
nosticks spoken of it ~~concerns~~ to Galen, &
writing a gloss upon the same works
of Hippocrates, see saith; Galenus a verit-
tate huius narrare voluit & ut innotescat
Eunomus most fault-finding teachers, & the
use here of, we here I mean to declare,
not that the world should know it, for
fear of opening to great quarrels abroad;
But in this place, that you most noble sove-
raigne might be instructed herein for
the preservation of that time in health &
estate; we time of desire of good to great
it long; for I feed not on future good;
So our purposes matter, I know there are
sundry kinds of pills between the
Galenists & the Empiricall physicians; where-
fore because I am not ignorant of them
both; I will thus much say between them
that as I know among the Galenists, that
the large quantities of their doses, doo divers
waies hurt the bodies, so among the other
sort, I fear their desperate giving of
Ries, & hurtfull minerals, will breed
great

great part, for that verie few know how right-
 fullie to prepare them; but that wch is done
 by extraction of oiles, & quintessences is
 most excellent & may most profit be given,
 for mettalls just as are of knowne vertues
 may be ministred. (surely) if they be brought
 into notable liquors: for the effecting of sublimat-
 ions & rectifications, wch are divinis, they sa-
 lyes are effectual in surgery then in vici-
 ticks invadible, although they may be given
 if they be well prepared, And in my opinion
 the aqua vita wch Paracelsus speaketh of
 for the preparation of sublimat is our aqua-
 vita, & not of a vine, but our true Quinte-
 essence & vegetable: of whose compose I
 will now speak: In the vegetable creature
 I afore saide, what the matter was from
 the menstru it extracted & in what sort the
 Elements ought to be separated, & rectified;
 wpon these fore you have wch vegetable,
 or cleere water well rectified, that is
 7 times rectified, & distilled; then these
 dronies these Simples following; black pep-
 per, Euphorbeum, pyrethrum, Anacardium,
 Squilla, Solatrum, Apium silvestre, in re-
 ception after the Judgment of the distiller
 artist

731
artist; & esse put into the Quintessence of
or ardent water to putrifie for 21 daies; in
the fire of the first degree, then put them
to digest, & putrified into a Limbeck & in
ash fire draw all that will ascende, & after
that circulate it in a Bearsew for 100 daies
then is it Quintessence, & artificiall Balsme;
of w^{ch} Exley hath speake. Let soites &
gumms be putrified in the said Aire of the
blest stone, and after distilled, & next in
a retulatore, in Balsmo for 100 daies, & shall
be Quintessence, healing all infirmitie, & see-
veth the boie from the corruption, & renow-
ing youth; that it the strength of the mem-
bers; & sette parts, for few of this quintessence
it to be v^{er}o shall last of all appare; beere
note that as soone it as it is drawne, &
circulato, that then it is quintessence; but
when it is circulate w^{ch} soites & gumms,
then it is artificiall balsme; To w^{ch} if the
quintessence of gold be added, it shall be the
gold potable, & elixir of life; To make gold
potable, take gold verie well purged & in oile
of salt dissolve it, w^{ch} will be done by setting
it 3 or 4 daies on an ash fire; then by often
washing away the salt, w^{ch} distilled vinegere
either

182
either drawing it of often times in a Limbeck
in ash fire untill the oil of salt have lost his
saltnes, that done wash away the durt
Least w^{ch} distilled fountaine water, then pour
er of the water adient afore reserved, for
purpose swife or heire, every time evaporating
of subm^{it} as you see turned into a yellow
colour, & when you have so much as you think
will serve your turne, w^{ch} may bee about 3 or
4 angers waight of the golden tincture w^{ch}
will be enough for 4 or 5 ounces of adient wa-
ter, w^{ch} is both a great & a huge quantitie; then
proceed w^{ch} your evaporations & draw away
your adient water, & your oil of gold so left in
the bottome, put to dissolve in balneo; & w^{ch} in
7 daies it will be turned into a more firm
water, w^{ch} so dissolved (saith Raymond) is
gold notable, & hath infinit vertues as I have
written (saith he) in the booke of the preserva-
tion of mans health, & is gold notable if it
bee added to the artificiall balneo before that
it be circulated, & so altogether circulated
into the firmnes of saunie, for 150 daies,
is then the Quintessence, of artificiall balneo,
the Elixir of Life, & that onlie medicine;
whereof Raymond writeth in his booke of Quint-
essence

Quintessence, we will read the reasons & parts
we see the medicine works so great effects, let
him read the same words of Pannond, & there
shall we find, how it hath infinite virtues,
& why it is called Ceterum phorid: first
because it is for great causes appointed, that
at some time the Quintessence of pearls, should
be adjoined there with, & will show forth the
making here of: Take of seed pearls verie
finest powdered, put it into ^{vineger} 3 or 4 times distilled
& here in dissolve it, we dissolved evaporate
of & so put on new vineger until that all
the pearls be dissolved; Then wash it well
with distilled water, that the vinegerish taste
or savour may be far away: That done, send
it as you did the gold & so shall you have
the Quintessence of the pearls ready to any
use, either to mixe to your Elixir, or else
used with the Elixir, as you shall see here
The order how the Elixir, is to be used;
for the diversitie of Cures following;
The first Canon here fore sheweth how to
cure all diseases in general, from the head
to the feet after a generall manner; so
like wise for the restoring of youth
is to be done;

Take the Elixir of Life, afore said, & here unto
 ioyne 2 or 3 drops of the quintessence of pearl
 to the quantitie of half a nut-shell, & so take
 it for a convenient space of 4 or 5 daies, & if
 to this you will adde the common quintessence
 of wine, it shall worke more strangely &
 forcible, this is the rule wch must be obser-
 ued for the restoring of age & strengthening of
 the feeble

The second Canon sheweth after what
 manner it is to be used, for the reu-
 sing wch of those, wch seeme to be
 gone in vantage

Take of this Elixir the quantitie afore na-
 med, & putting it wth some liquor in a spoone,
 minister it to the parties, upon the second
 use of you shall see how discesing it self
 in to the stomack, & reuiveth all members,
 it will cause the naturall heat of life;
 & great wch if you will giue it worke more
 effectuallie, ad here unto the quantitie of a
 great drop of the fierie Element wch is
 of golden colour extracted out of the herbe
 of Selidon.

The 3^d targeth the cure of the Leprosie
 Giue of our Elixir unto the partie by the space
 of

of 2 daies & see shall be perfectlie cured
 so that it be not leprosie from the finger of
 god as was behesey, & Constantine his leprosie;
 Yet for the better working here of let it be taken
 in the water of strawberries, for if that water
 be deuerten inwardlie, & closed wth teare
 in said on the partie, it will worke won-
 derfullie: for that straberie hath a vertue
 & rovestie in that behalf;

The 4th for the Pulser

Take the quantitie of Elixir afore said, &
 give it in drink wth the sugre of yvie & saff
 wth mustered seed; for the spaw of gonaies to
 drink wth it shall use also to cure the varu-
 liticall members, & the wth all let sin be
 bathe, in a bath wth a moist mass of these
 pearbs, by wth see shall be cured in short
 space, & that so wonderfully, as if god
 never had made it; and other helpe here
 is wth all, that our quintessence you give sure
 brings ab purge vicious humors;

The 5th (the best) remedies against the
 Coniunction

Give wth our Elixir the aire of the globe
 & spiritous separated according to art, &
 here wth all things. some quantitie of the
 powder

powder of the flesh of water bewishes; & see
shall be wofold & sound; Note also that this
is the onlie cure & refuse of all fevers what
soever;

The 6th against melanchollie & all
manner of falling sicknesses;

The cure of this is that w^{ch} our Elixir afore
said given in deint; wherein be infused Junce
Loric Santauris, the greater virginie, Fines,
Laxis lazuli, & Eleboris niger; But most
chiefly if vnto them you add the herbe
Hypericon, Commonlie called St. Johns
worte or perforate; & if for the falling sick-
nes pionis

The 7th to relve such as are feare-
full, to make them recover healt
strength, botoms. fortitudo
more than commonlie they subs
by nature

Add vnto our Elixir of the Quintessence
of pearle pionis, angelica, & saffran, &
give it him to deint, & so shall he recover
both experientia fortitudo & strength

The 8th for such as are wounded by
biting stinging or any kind of vision
Give him w^{ch} the quantitie of our Elixir

137
or medicine afore said some of the Quintessence
of Angelica, wth the Juice of Rue, red dit-
tanie & Scopas regia, wth putt into put Gen-
tian, & unicornes roene, wth let sin drink & see
shall bee cured,

Take g^o for feale infectious infect su-
mors like & fowls breaking out
Give them of our Elixie to drink, & out-
wardlie anoint them, wth ointment made
of quit-silke & Stavisace, to wth add some
of our Elixie; & wth the ointment may some
Stavisace be mixed; & so doing you shall
bee cured, except it be a plague from god.
as that of Herod, wth it is seed of the 12 of the
olde

Take wth for the quartaine wth seemeth
to be said to common of Galene phi-
sicians

Give unto the patient wth our Elixir, to
drink such things as are spoken of in our
sure of melancholie adding thereto the
herbe Sabine wth only take an especial pro-
vestie for this fever in so much that if
there be but two or three drops of this
Juice warmed, put into the mouth; or in
the eare, it taketh away the fever being
so

so used for 3 or 4 daies :

Use it for a trueertian

Give of Cubarba, two xemie waigt to
weight, one xemie waigt of pure scamonis;
wth salt a nut shell, of our Elixir, & so con-
tinue these daies, & food shall be cured;
But if the Elixir be mixed wth wth wth ad
unto the detraction aforesaid, Furboth send
wth volixodie;

Use it a remedie against the
Quotidian

The Quotidian is only cured by taking
our quintessence afores it bee artificiall.
Balme, & Elixir, & especially if there wth can
be given any of these things wth pure flegme
but above all if you put these unto some of
the Juice of of the Gerbe ¶: for it is an
Experiment that if you take 3 or 4 drops
there of, & put it in the right nostrill or
right eare of the partie, seen as Remond.

foliit Typum quotidianu fabris

Use 13th continually the cure of all
fevers, whether of blood, Colic or
wth flegme, whether fabris sinocha, cau-
son, frenesis, or charges or any other
proceeding of wth flegme,

In feavers proceeding of blood, first make per-
 colomic in setting of blood, & after applye the
 vartie wth our quintessence, the powder of wa-
 ter & revishes, & a little Campher, give it to
 be drinck, that the feaver, & inflammation
 may be taken away; if of Colic applye wth
 our quintessence in drinck sure as wec use
 to coole, & outwardlye applye linaments,
 wth these cooling things, water & revishes
 & Campher: Et velleyme applye wth our
 quintessence things, as purge velleyme, y^e
 for the letargic give the fire of the quint-
 essence; that is the fire or oile of our stone;
 wth let it bee applyed wth hot things, & in
 drinck let route things be given: As unto
 all these things of the quintessence of the
 mans blood, be added; it will worke won-
 ders in the cure of all feavers;

The 14th against the feaver pesti-
 lent

Administer of our elixer of life, half a
 nut shell full & it shall suffice, yet if you will
 pare it worke the stronger, adione thereto.
 Gentian, red dictamine, cloves, bole Armenie,
 castorium, Scopa regia, or wido Que: wth wth
 see shall tast the raies of life will asend.
 to

to the part, w^{ch} will expell the infected aire
The wound be given w^{ch} in a day after the
partie is jilt, & (god willing) the shall be
cured

The is against the swaine

There are divers kinds of swaines, some
proceeding of emptines, some of overfulness,
some of wounds, but how soever it happeneth
it is deadly, w^{ch} drink, & w^{ch} the fire
& oile of our stone, or quintessence: w^{ch}
there to you add things that are moist of
evaporation, The greatest cure in this is to in-
duce a fever. w^{ch} is to be done w^{ch} the herbe
flamula, or Swormort if it be put in our
quintessence, & so let it stand 3 dayes, w^{ch}
w^{ch} rubb the arteries, & the back bone &
lay on clothes enough, & the patient shall
have a fever w^{ch} cureth the swaine: Then
Labor after to cure the fever w^{ch} the
medicines appointed for the fever: If the
swaine proceed of emptinesse, let the
partie eat: w^{ch} of fullness give him a spare
diet; If of a wound, comfort the wound w^{ch}
a hot Iron; After that w^{ch} salves that pro-
voke rottenness, or quitture, & then w^{ch} sur-
ab cause flesh to grow, & give all these
ministrated

7. 2. 1.
ministered wth a little of our quintessence,
further for wounds or fistulas. It is seen
also that our first menstrue worketh wth w^onders
It is ist against the Sciatica, foot
Gout, & all manner of Gouts, & last
of all for laxative medicines ought
to bee ministered

For the cure of the gout in generall, good
part given us, the quintessence; to bee vsto
in wine, & to be laid vpon the place,
But farre better if wth all the quintes-
sence of mans blood be mingled. But if
to the be added the quintessence of Scabius
p^odden in wine, bee outwardlie applied,
But because we are entred^m to the cure
of the Gout, not knowing what may be
pen even vnto the greatest, I will show
the most approved medicine of the world,
w^{ch} I spent it was my paine to finde out
by great consideration of the thing, & ha-
ving also had great prooffe here of, I will
seee set it downe. for I know it is the
only medicine of yealve, & farre excellent
any virtue vegetable; for it is of metalli-
call kind;

Take therefore a good quantitie of redd
ledd

Lead or minium & temper it wth oile of roses
 & yolks of Eggs, make it like a plaister, lay
 it to the place upon a veere of letter & im-
 mediaticke w^{thin} an houre or two after, it
 taketh away both redness swelling & paine;
 But in tempering of it you are to add a
 spoonefull of our menstrue to it, then more-
 thely it a quick dispart: y^es for the fluxion
 where our Elixir were given, for 6 or 7 daies,
 inward, & applied outward; then noe doubt,
 it shoulde bee cleare healed, & will not
 beie remitturall; for my selfe^m whom it is
 morbus hereditarius, & greatly given^{to} it,
 am by heat only in a manner never troubled
 wth all; for the administering of laxative
 things here falleth out free & con-
 siderations: first heat her kill not; secondly
 heat her loose no vertue: 3^{dly} heat her
 may worke in the farmost parts of the
 bodie wthout danger to take away the
 next humors, observe therefore these things
 & give it wthout our quintessence, & let it
 stand mixed 3 houres, for the quantitie
 is wthout the quintessence that you minister
 one ounce; wth it one dragma if of a dragma
 one penny waigt, if of a penny waigt
 one

one barlie borne e so forth:
 Als touching the making of the Quintessence
 of mans blood, I referre it over to Arnold-
 de villa Nova, in the booke whiche hee writeth
 ad magistrum Jacobum de Folledo, whiche is a
 common booke e founde to Ruessius; e so
 the 7th treatise hath his ende; finis

Here becometh the 8th treatise
 of the Key of Alchymie, contey-
 ning the rules of Multiplication
 & projection

Having in the 7: afore passeo Treatises
 labored, that our Key is now able
 to open our secret locke of Alchymie: yt
 now alone hee resteth that touching to
 walke, e wander into these places, at
 will, wee turne our key about in the
 locke, by w^{ch} action wee turne backe the
 spring, the doore flieth open, e the way to
 entrance is plaine: whiche in this treatise
 I briefly mean to accomplish, in shewing
 the waies of multiplication e projection;
 wherefore note that as soon as our fixation
 afore said is made by setting our Elixir
 to fixe in a furnace of fixation, where
 the fire may bee made above, that by
 seals

zeale here of the fire may strike downe the
 spirit upon the water, w^{ch} w^{ch}om it is to bee
 ioynded, in such sort that it ascends not, bee
 kept downe, that by the power of administra-
 tion of fire, it may bee kept still w^{ch} the
 bodie, & soule; that they may altogether com-
 mixe in one masse; w^{ch} will not burne but
 vents easie fusion in fire; & wards quick-
 lit: at w^{ch} time wee count it perfect Elixir
 & call it the Elixir of the first degree; for
 that it is then able to runne on a smaller quan-
 titie: w^{ch} if it be fedd w^{ch} milk, & food will
 w^{ch} itoren like come to a fuller growth & so at
 the last to a mans stature; w^{ch}en see shall
 see to use the art of nature, & multiplye in
 his kind; either as a plant, w^{ch} is nourished,
 or moistured w^{ch} the heauenlie dew & raine
 commeth by nourishing, & feeding to a great
 tree, & bringeth forth fruit innumerable;
 Of w^{ch}om the seede, or kernell groweth, & ac-
 quaine becommeth to multiplye in his owne pro-
 per kind: Even so our Elixir food & nou-
 rishing w^{ch} the heauenlie dewes & raines, that
 is the structure; w^{ch} wee afore called their
 vertues operative of Alchemic Lumarie & gile;
 the one to the blacke w^{ch}ite & the other to
 the

143
the red: And here of greatest Aristotle, that
there be very great to be many store of oils.
The mixture after the first fusion: for so many
multitudes of mixture shall here be as
there is of oils, water, (i) Lunary; Alots
Therefore that although there be but one mul-
tiplication in general, that is to say, the
multiplying of the weight & red: yet for
that it done by two kinds, & manners of
working, we therefore divide it into two
parts: of which the one is multiplication,
spiritual, & the other corporal; that is
the one in quality the other in quantity;
that that is before (turned on 10 may be
made to turn on a 100 to a 1000, & so
ward by the increasing here of; of which I
will first speak, & that alone to be done
that the fixed may be made volatile, &
against the volatile fixed: & that by the
often subliming of the water not fixed;
upon the earth fixed; of this kind of mul-
tiplication, I finde in clancore Buccina,
Et augmentum in quantitate pro bonitate est
et and the augmentation or multiplica-
tion, in quality & goodness is to dissolve
& coagulate the mixture that is to imbibe
it

it wth our ☿ & to dric it wth; wth his plant ar-
 rotoch, Arundo p^{er}uina, R^{ex} tinctura. prepara-
 ta partem unam ☿ Take of our prepared
 finiture one parte, that is of our Elixir of
 the first degree, & dissolve him in 3 parts of
 our ☿ that done, put it in a glasse & seale it
 fast, & put it ^{to} under a phisic^{ke} buttill it
 beo dried wth, and made into oyle; That done
 open his glasse, & imbibe it againe; & the
 oftter you shall doe so, so many the more shall
 you winn, & gawe it finitred, the sifter; &
 transmute the larglier; according & agreeing
 wth those wordes, written in Clangor Buccine
 primus modus est & the first manner is
 that you dissolve in the water of his wth,
 or redd ☿: of whom see was created, buttill it
 become cleare water, & after that you shall
 thongale it, & wth his oyle, increse it, upon
 the fire untill it flow, by wth his vertues
 shall be doubled in finiture; wth all his
 operations & perfectiones, as shall be percei-
 ved in projection, for that the waight, wth
 was afore proscribed on a 1000 will now
 runne & be projected upon 10000, & in his
 kind of multiplication here is no great la-
 bor: against & find in Specularie, that if
 you

You take these medecines when they shall be
fixed, & by giving them their weight & red-
oiles, shall dissolve them in their weight & red-
gries & so congeale them, their vertues shall
everie time be doubled: so that if at
the first you have one parte & convertes an 100
partes it shall at the second time convert
1000 at the 3^d time 10000, at the 4th 100000 &
so at the 5th time into 1000000 of true
Sol & D; wherefore it is to be noted, that
in how much the more the medecine is dis-
solved, sublimed, & congealed; so much the
more better, & abundantlie it will work,
because that in every inhibition & subli-
mation it winneth 10, in projection it
therefore no wearying labour, in reiteration
of sublimation or congealation: for that
by these meanes, the matter is better digested,
vinted fixed, & worketh more effectuallie
& this spirituall multiplication is done
2 waies, one by solution of seat, that you
take the medecine, put it into a glass,
& burne it in our moist fire; for 7 daies,
untill the medecine be dissolved into wa-
ter; without any turbulēt fumes; the
other way by solution of limbeck; that
you

you take for glass vessels, w^{ch} the medicine;
 & let it be run in a brass vatt, whose
 mouth is straight, in w^{ch} let water boile,
 the mouth here of being shut, that by the
 vapor of the boiling water, w^{ch} ascends
 upward, the medicine may be dissolved, &
 take heed, that the boiling water touch
 not the glass by the space of 3 fingers, &
 the solution will be done verys in one day,
 either in 2, or else in 3 daies: And after that
 the medicine shall be dissolved, take it off,
 & being coole, let it be set to fixe, & con-
 geale, to be hardned, or drie; And in few
 mnts more the medicine shall be dissolved,
 and fixed; the perfecter shall it be; and
 such solution is his subtiliation, & spiri-
 tuall sublimation; w^{ch} the more oftner it
 be done; so much greater & more full shall
 it be, where upon write the Rasis: The
 goodness of his multiplication depends
 not, but in the often reiterating of it, in
 sublimation & fixation of the perfect me-
 dicine; for in all mnts more is the order
 of his complement, is reiterated, so much
 shall his exuberation more be more, &
 be increased the more; for for much more
 You

149
5

You shall dissolve the perfect medicine, so much
more shall you winne every time to prociert
one on a thousand, for if at the first it
follow 1000 at the second it will fall on
10000 at the 3^d on a hundred thousand: at
the 4th upon a thousand thousand, & so to
infinity. To continue this spirituall
multiplication w^{ch} the saying of Morien:
know for certaine (q^d see) that the more our
stone is dissolved, & congealed; so much the
more the spirit, & the boodie is conioyned, &
the tincture shall be increased; On this sort
therefore make spirituall multiplication;
Take the Elixir & after it will run, on
100, (as it is a mean Elixir that tincture
not so deepe) & of this take one parte, &
that dissolve w^{ch} I write or read according
to the nature of the Elixir, by powering
of those mercuries upon this; untill see
become (by setting in balneo Liquido, & cleane
dissolved: then congeale this under fire
till see be powder: & so often may it be
congealed, & dissolved, that it will some
no more become powder or ore but re=
maine in oyle; At w^{ch} time, it is oyle
incombustible, & great Elixir, & this
Spiritualle

Spiritual multiplication belongeth chiefly
 to the great Elixir: The other multiplication
 w^{ch} is done by often dissolving, & congealing
 of the medicine, w^{ch} is the augmentation in
 raretie, w^{ch} is without any new adding of fineness
 severely to the lesser Elixirs: To come here-
 fore to multiplication corporall or in quan-
 titie; it w^{ch} is often cast it on bodies, here by
 to make one ounce weight 100 or 1000 ounces
 weight, & this is done by projection; name-
 lie, that an ounce weight of Elixir be cast
 on a 100 ounces of I^{r} purged, & that it be
 hereby converted into medicine, where of
 one ounce of that, will turne a hundred
 more into medicine; For better, & clearer
 understanding; Take of the Elixir made
 into oile, an angels weight, w^{ch} we term
 Elixir of the highest degree, & oile intom-
 bustible, project sim upon six ferm weight
 of crude or common gold purged; & it shall
 be turned into a powder white & brittle,
 of w^{ch} grows six owne angels weight, on
 a hundred angels weight on a hundred
 angels weight of quick silver purged, &
 it shall be medicine, converted into sure
 a brittle substance, that if here of be
 growne

Growne upon his owne bodie, that it on
 any of the bodie, if the Elixire ^{is} be
 of the same, it shall be converted into
 medicine, Of that take one part of growne
 on & purged, or of his proper metall 1000,
 & it shall be turned into pure gold: & so
 like wise for silver, for the white Elixire;
 The medicine thus made, is called the
 Elixir peregrinans; for it may be car-
 ried; in ones purse, in powder more of
 if you will multiply one part in virtue,
 & into it small, & heron pour, of your
 gries, will it dissolve, & congeale ad more
 afore longer you; & so may you doe infinit-
 ly on the first manner of projection;
 w^{ch} it on gold, & silver purged; for altho
 Expley; your medicine being made per-
 fect into Elixir, it is to be projected,
 upon perfect & lenst, & purged, bodie; &
 but most effectuall upon the pure bodie,
 that is our gold, & silver: And therefore
 writeth further; The two earths being
 made perfect; the one into white mede-
 rine the other into red, that is into
 red medicine; make oyle (saith he) of
 h^{er}em boly (1) subtil them, till they be
 some

become the oile afore said; & then the white,
 on silver; & the red on gold; & then on other
 bodies; & the matters are at an end: where
 fore right wiselie, & plainelie it is founde in
 Scula pholosoforum; Melius tamen est
 proycere et, writing here fore what you
 shoulde proict, se wilke, Nunc demittis, so
 be cast on fundamenta mea, Nunc demittis.
 for that it is come now to the last worke,
 & that it is the last point, namelie the
 Elixir made; se biddest to cast that on
 fundamenta; w^{ch} is gold & silver, for that
 they are groundes of the stone; & going to
 the next point, cast fundamenta super
 verba mea, by verba mea, see meaneth
 quite silver purged; & that converted into
 medecine, so be super diligam te domine,
 that is on the 24, if the Elixir be made
 on any of their parts, if of any other met-
 tallon them; for their kinde embraceth
 kinde, & maketh better fusion; for that
 betweene these metallis there is a certen
 love, w^{ch} you noteth in diligam te, & dili-
 gam super attendite, for that the end
 whereto Argimie attendeth, is to create
 gold, & silver; Les faitz attendite, to shew
 that

but after these medicines, we must raise
 from projection to make medicine, & attende
 to making mettalls; w^{ch} will be on
 1000: To end therefore the manner of pro=
 jection; take Lib Sul, that as long as
 the mettall whereon you project turneth
 an over deepe yelowish, or redish colour,
 increase your quantitie of mettall, &
 when your mettall declineth & decayeth
 in colour, increase, or put on more mo=
 dering, the practice of projection, &
 first on Φ ; Take Φ , & here ^{on} put com=
 mon salt, & vinegar, & stirre the quicksil=
 ver well therein, that done straine it
^{through} in a fine linnen cloth, & then you shall
 have it faire & bright; w^{ch} put into a
 Crucible, or gōlo smite, w^{ch} & setting it
 over the holes, till it beginne to fume
 or smoke, then put in your medicine. to
 the vertue of Lib conversion, & stirre it
 well together, & so it will be converted
 into perfect sol & Luns; The Lib projection
 upon Φ is of all, most best, for that it
 is of easieest liquifaction, the next co=
 rros into that, are the Ψ : for that in
 easie fusion Lib cometh next; w^{ch} is
 purification

purgation it sh^d melt them in a Crucible,
 & in melting them pour on Sal Armoniack;
 but better to throw over your mettals wth
 Sal Armoniack afore you blow your fire,
 and when your mettals are molten, & cool
 you shall see them as white as silver, then melt
 them againe; & into your Crucible put ye
 medecine wth stir wth an Iron Rodd; &
 when you see your mettals well coloured,
 pour it out into an Ingot, & suffering it
 here to coole, you shall finde it trans-
 mitted into perfect mettall; Of projection
 on other bodies I m^d not to write, because
 the heat of melting Iron is too great for
 for smites, & too great for smites; but not for
 p^rimes; These respects now nothing, where
 on, I should longer intreat, since all the
 Treatise is treated wth Iron & promised to
 intreat: Save that I trust, I may wthout
 offense retract this one thing, where I pro-
 mised in the end to set downe how farre, if
 I had gone, & proved, in ^{some} ~~one~~ of one of the
 Treatises; I see wth, because it was already
 unwarely given out in every Treatise, &
 hope your Honours will not now expect re-
 iteration, but cleave absolute mee from.

breary

breary of promise: The last parts of all
w^{ch} I have now to doe, standeth not in in-
treating any longer; although altogether
consisteth in craving; wherefore in most
humble ^{dutifull & lowly} manner, & first of all, I crave par-
don of yr Ma^{tie}, if any thinge have in this
my writing, more rudely over frayed me,
then I wou^{ld}; w^{ch} if you finde, & be-
seeth your Ma^{tie} to bear wth all; & to accept
this my simple apologie in good parte;
w^{ch} I in this volume offer & present
unto your Highnes; & w^{ch} the writing
the writers saith to performe it, yt your
Highnes shall command; finis

The furnaces are described in the latter end of the Booke

A view of such charges as will rise in the accomplishing & performing of the whole art & science here in contained as much for the materials as for the furnaces & vessels

In primis of Red lead or minium in waights 280 we after the rate of 4^d the pound & amounteth to iiij-pij-iiij

Item for the ^{first} solution of the same there must be 280 Gallons of distilled vineger we at 10^d the gallon amounteth to xi-pij-iiij

Item for the 2^d & 3^d Dissolution of vineger distilled 160 gallons amounting to vi-pij-iiij

Item for 7 cuncts to scake the mineral stone of round waights, at 5 shillings a pound amounteth to 2-10-0

Item for the materials of the stone for corrosive & compound waters to ^{mixed} dissolve the gold & silver iiij-0-0

Item in gold & silver for the elixir of life & firmens of the stone of earth 4 ounces amounteth to xiij-0-0

Item for purging & beating together into foliate iiij-0-0

Item of stone bodies to distill vinegers iiij dozen at 16 pence a bodie comes to 2-8-0

Item 3 dozen of heads at 12 pence 1-16-0

Item of large receivers 4 dozen at 21 pence a receiv^r iiij-iiij-0

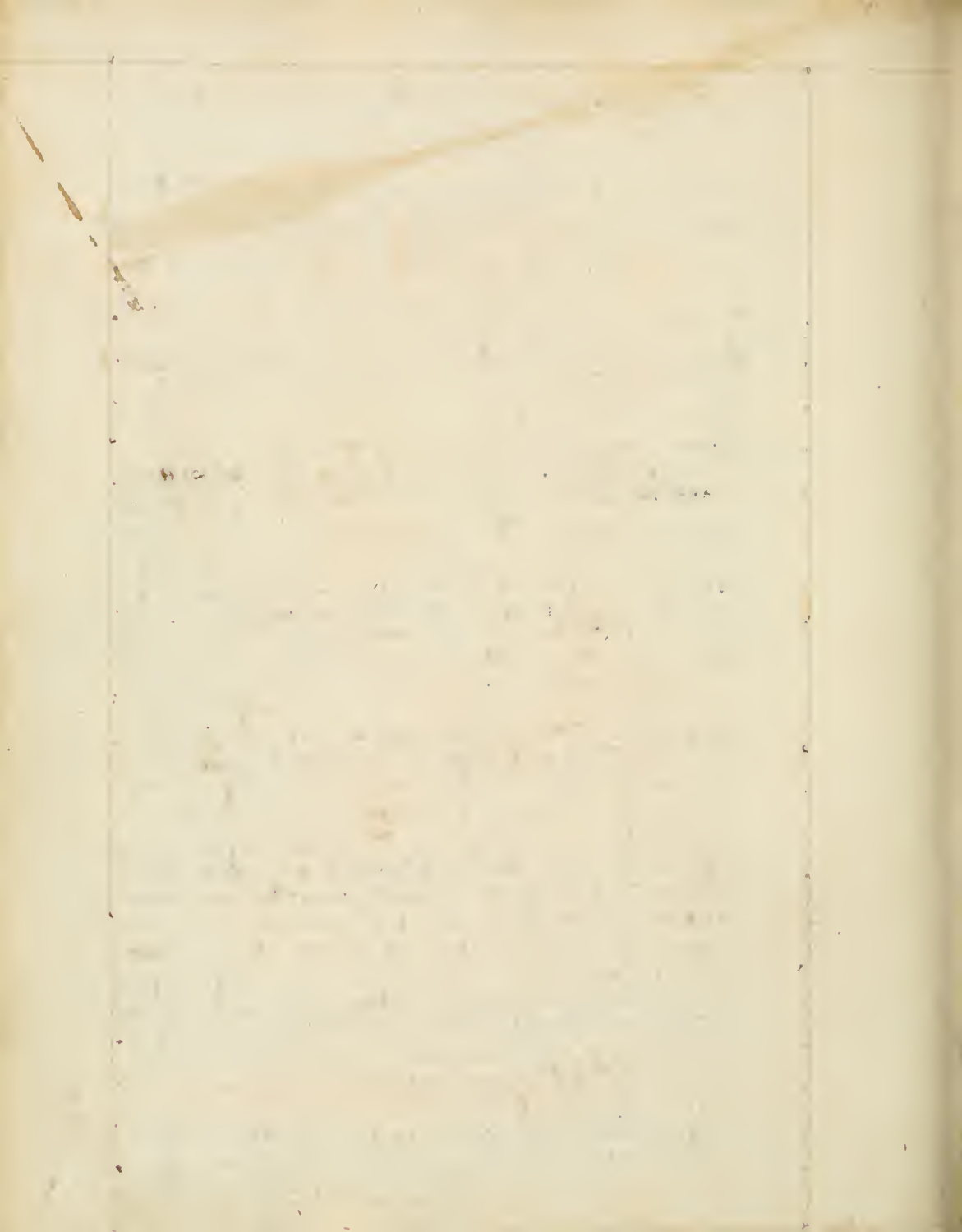
Item for drawing of menstrue 3 doz: of glass bodies & doz: of heads amounteth to 2-8-0

Item for 3 longe receivers a yard long a receiv^r costs 6^s 8^d amounteth to 1-0-0

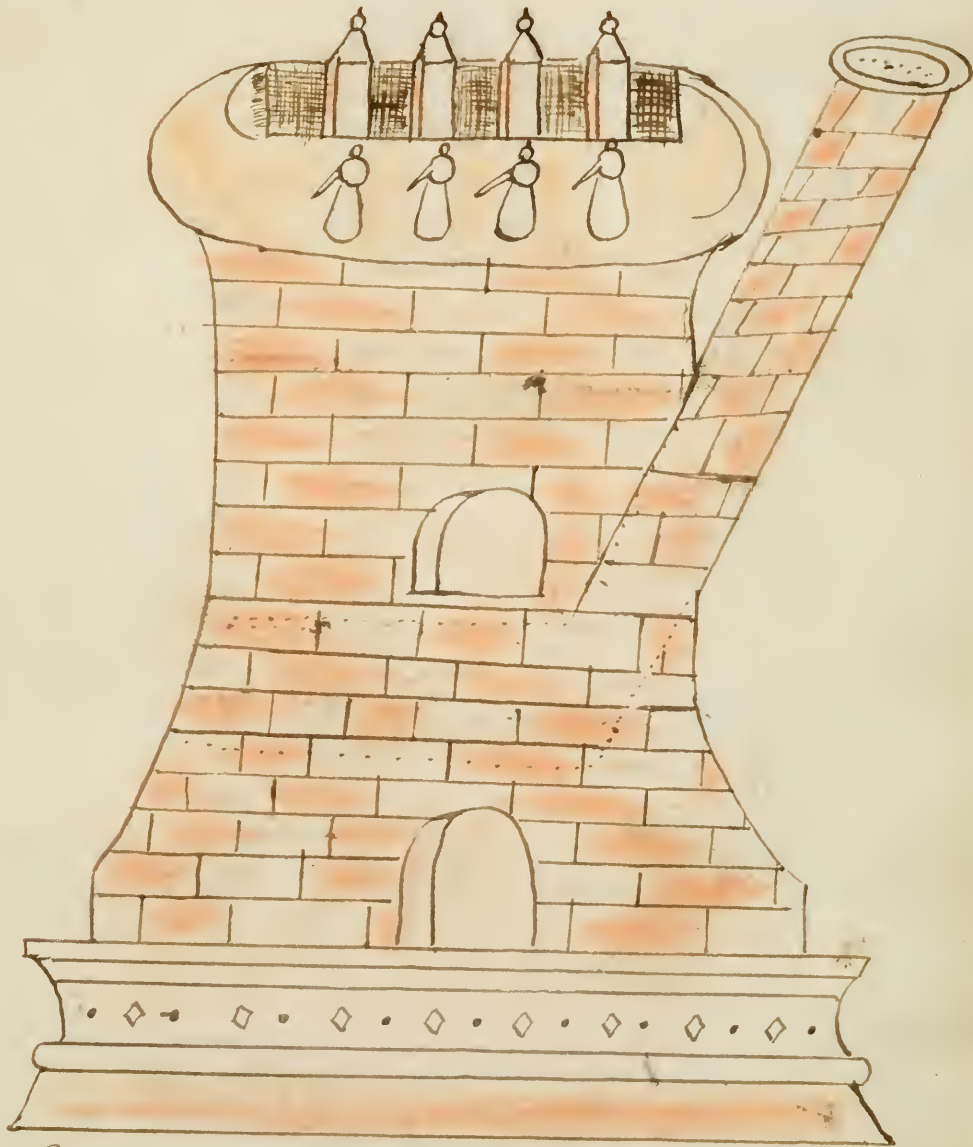
Item for other kinde of glassen vessels 3-0-0

Item for Brick, Iron work & making of the furnaces 0-0-0

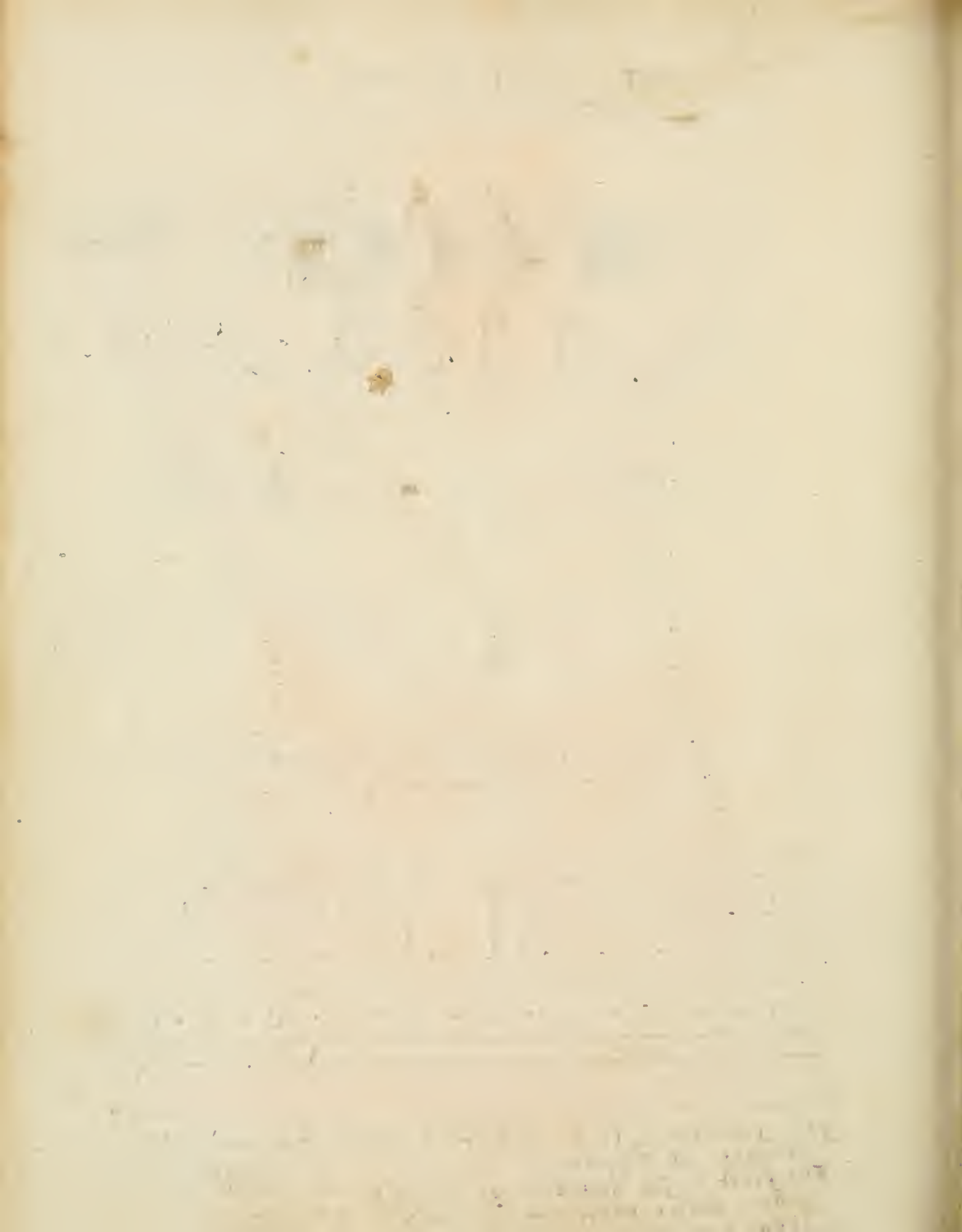
Summ for xiij-iiij



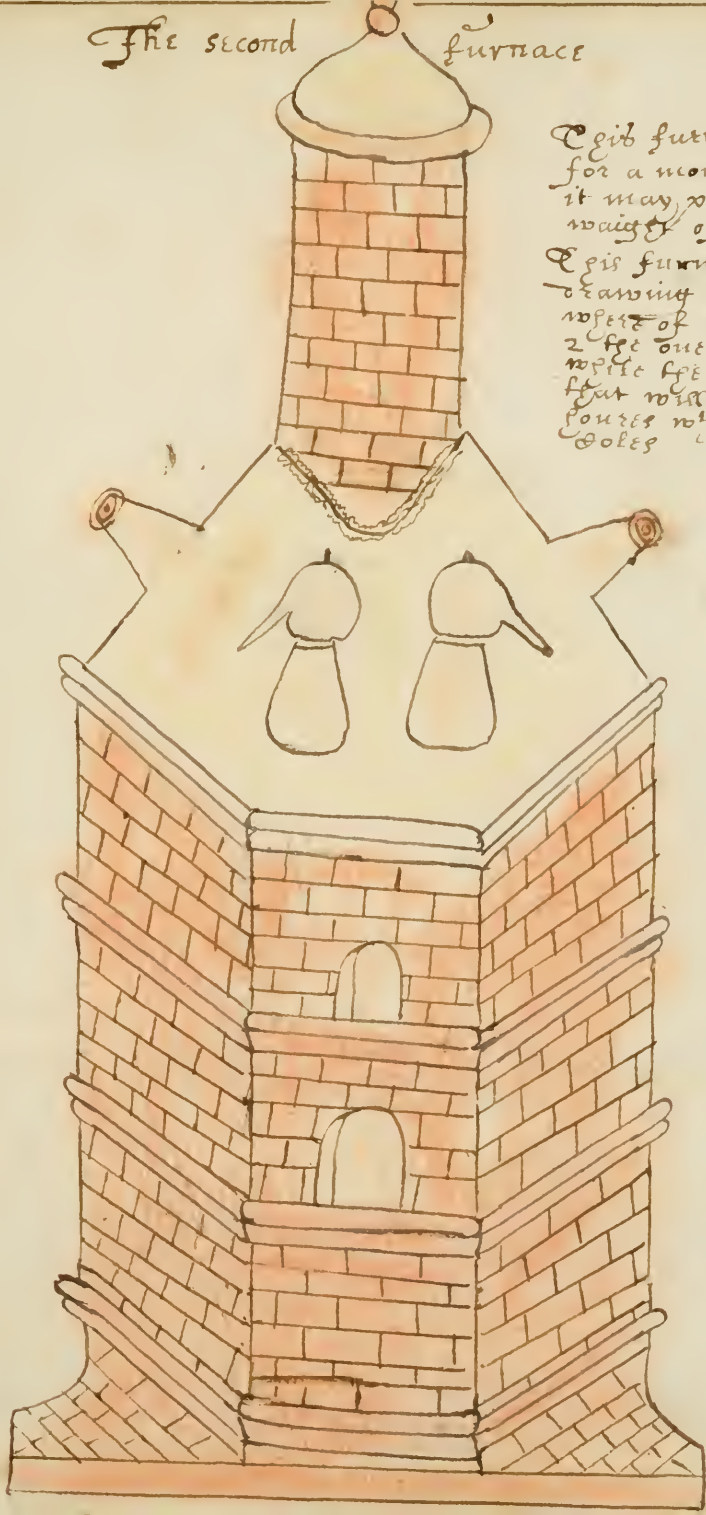
The first furnace



This furnace is to be used for 2 months space while the vinegere is Destilling.
The first is for destilling of vinegere wherein wth 24 gallon bodies, there may bee daily destilled so many gallons of vinegere, this furnace will bee fedd every 12 hours wth 2 full barrels of coales.

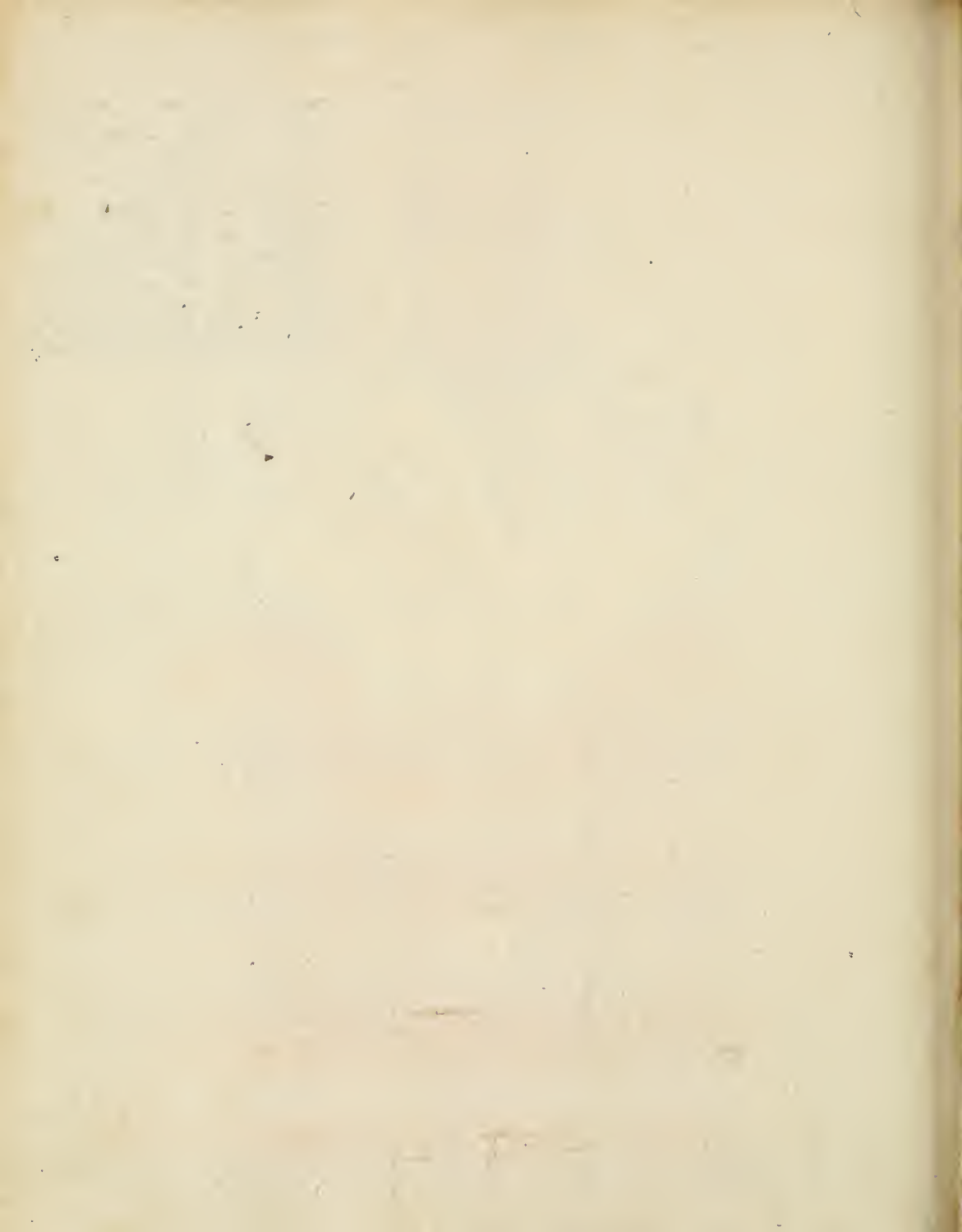


The second furnace



This furnace is to be used
for a mount in the space
it may pass over an 140
weight of gumme

This furnace is used for
drawing of menstrue
whereof there would be
2 the one to stund & coole
while the other goeth, &
that will be fed every 12
hours wth one bushell of
coles

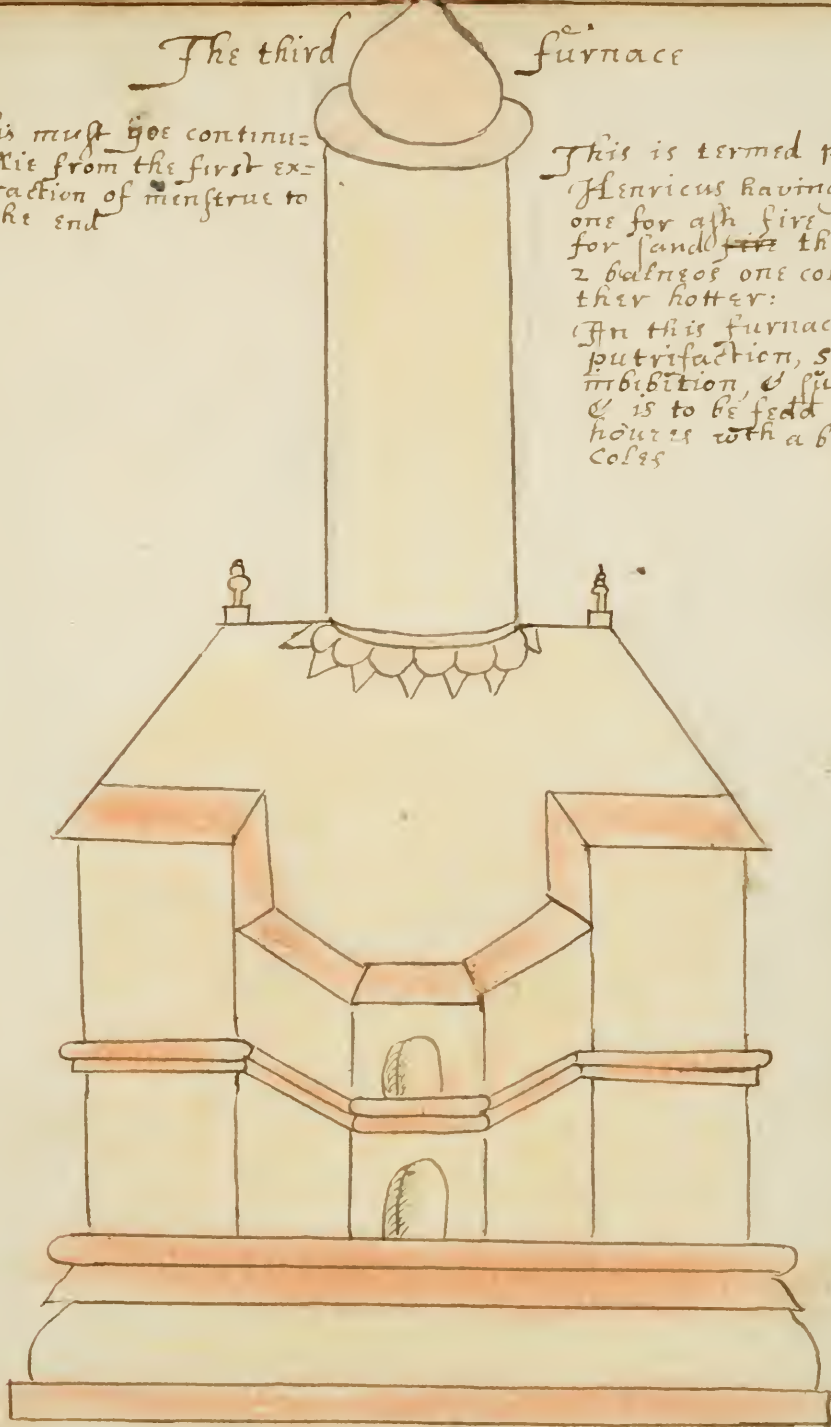


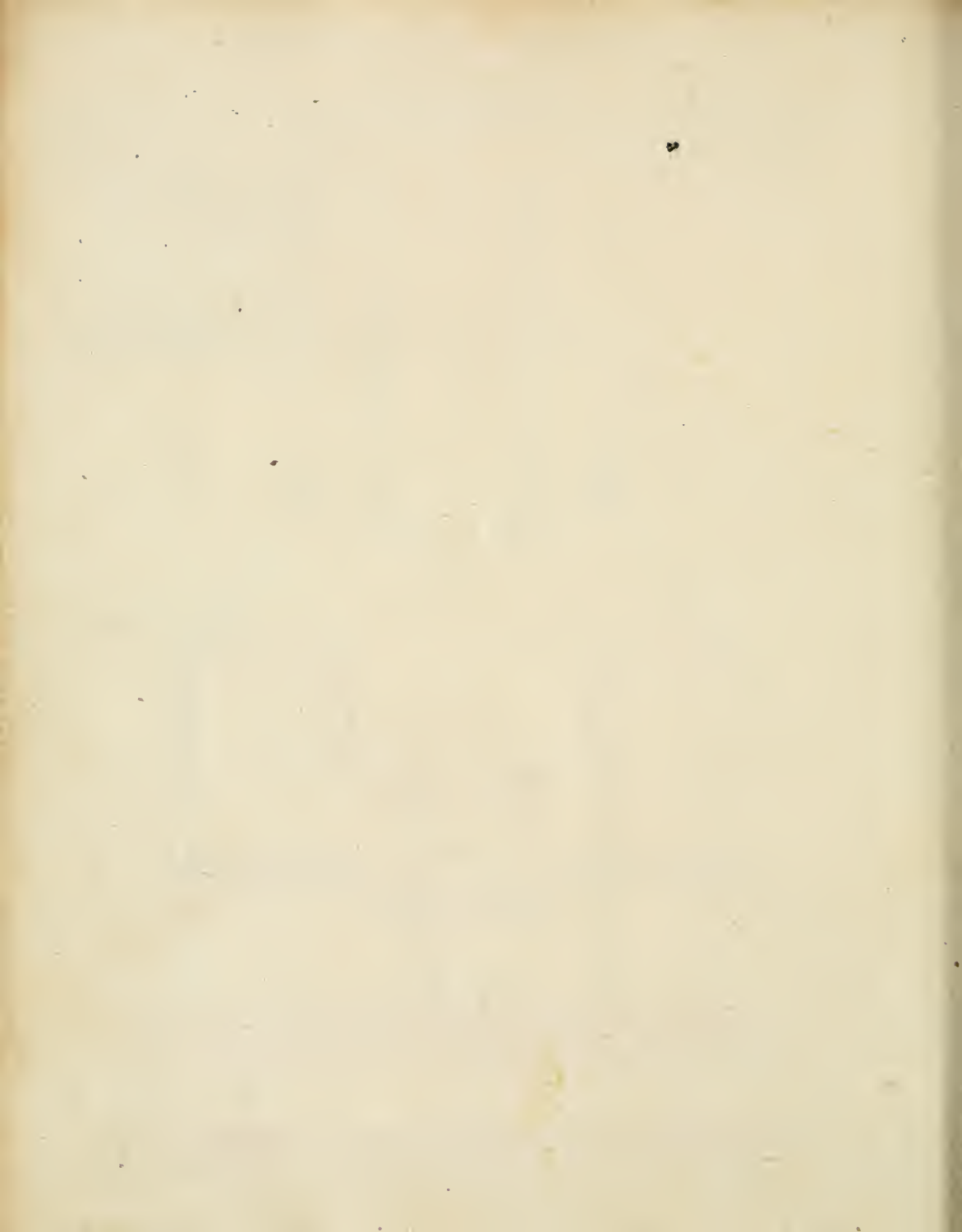
The third furnace

This must goe continu-
allie from the first ex-
traction of menstrie to
the end

This is termed piyer
Henricus having 3 sides
one for ash five another
for sand ~~the~~ the 3^d for
2 balngos one colder and
ther hotter:

In this furnace is both
putrifaction, Separatio
inhibition, & such like
& is to be fedd every 16
hours with a bushell of
Colles

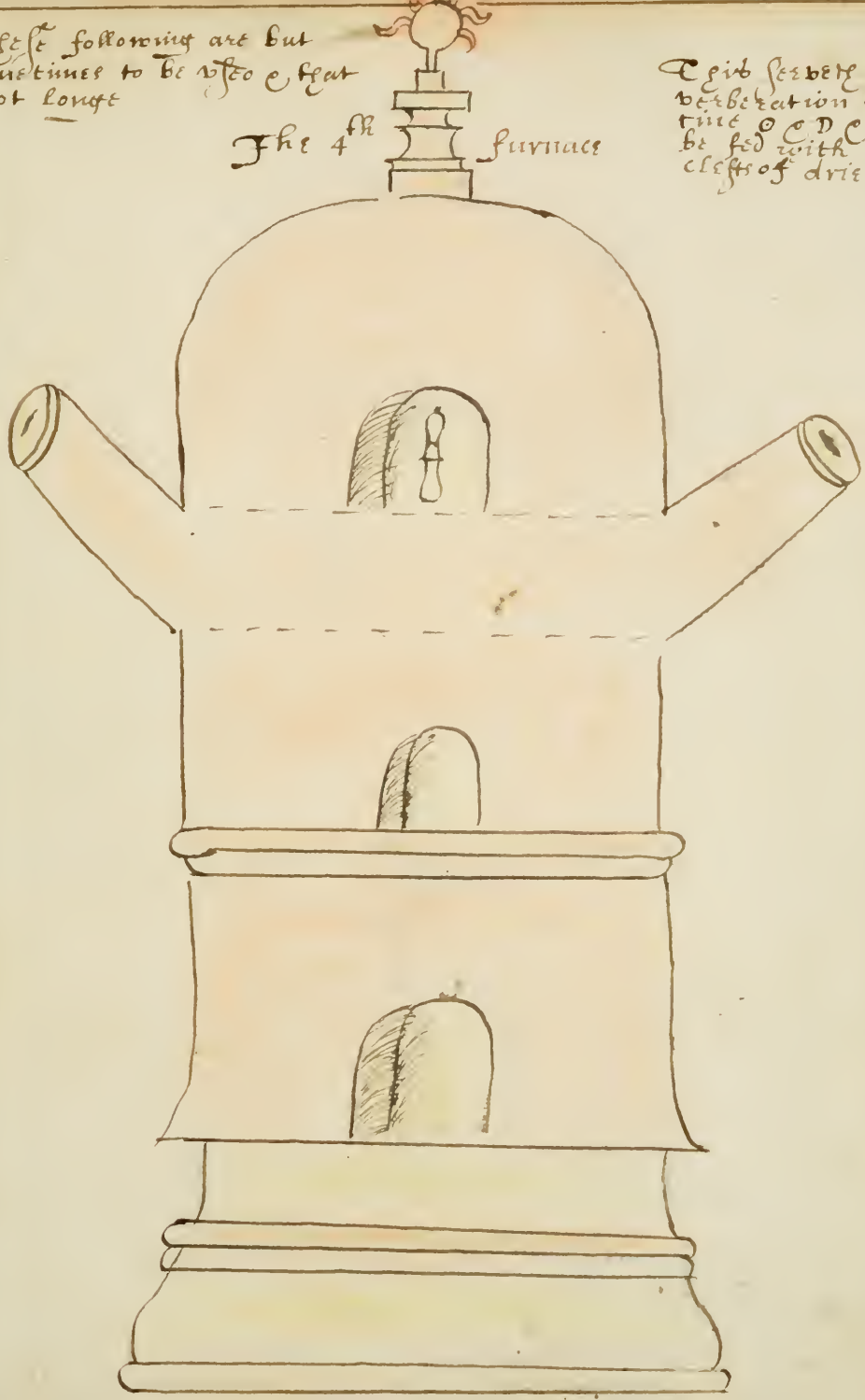




The following are but
sometimes to be used & heat
not long

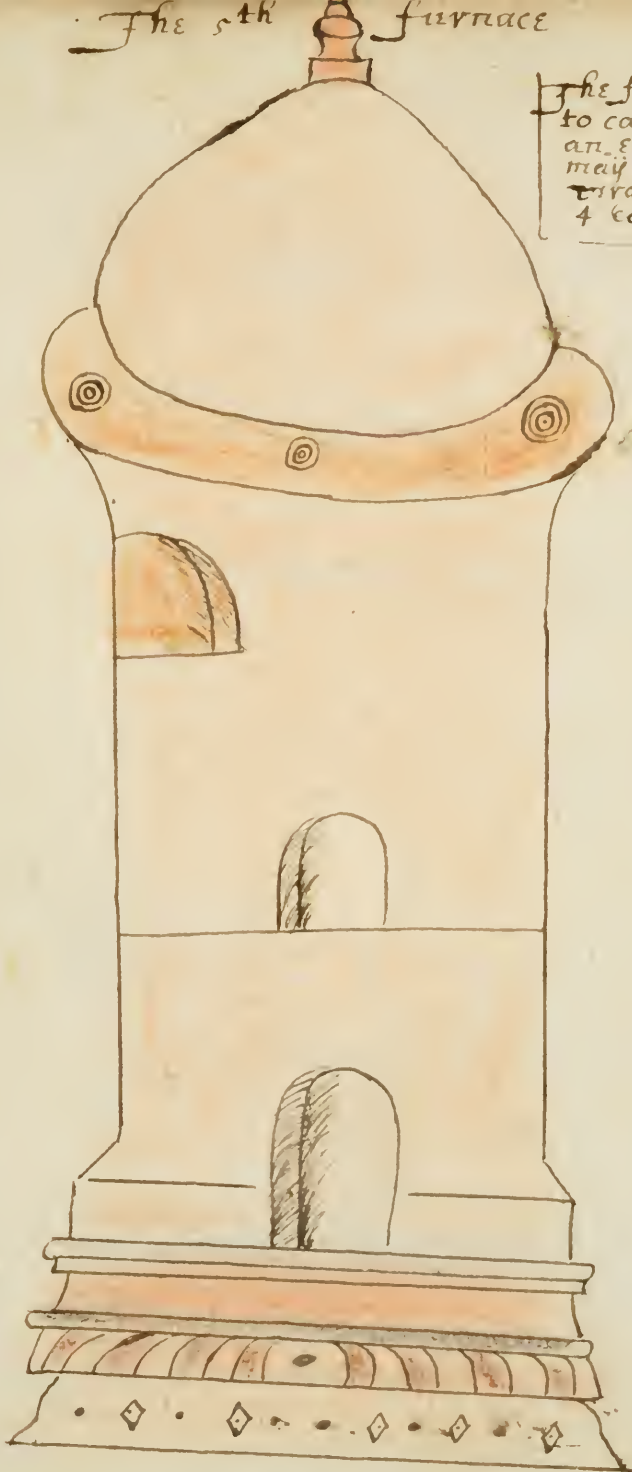
The 4th furnace

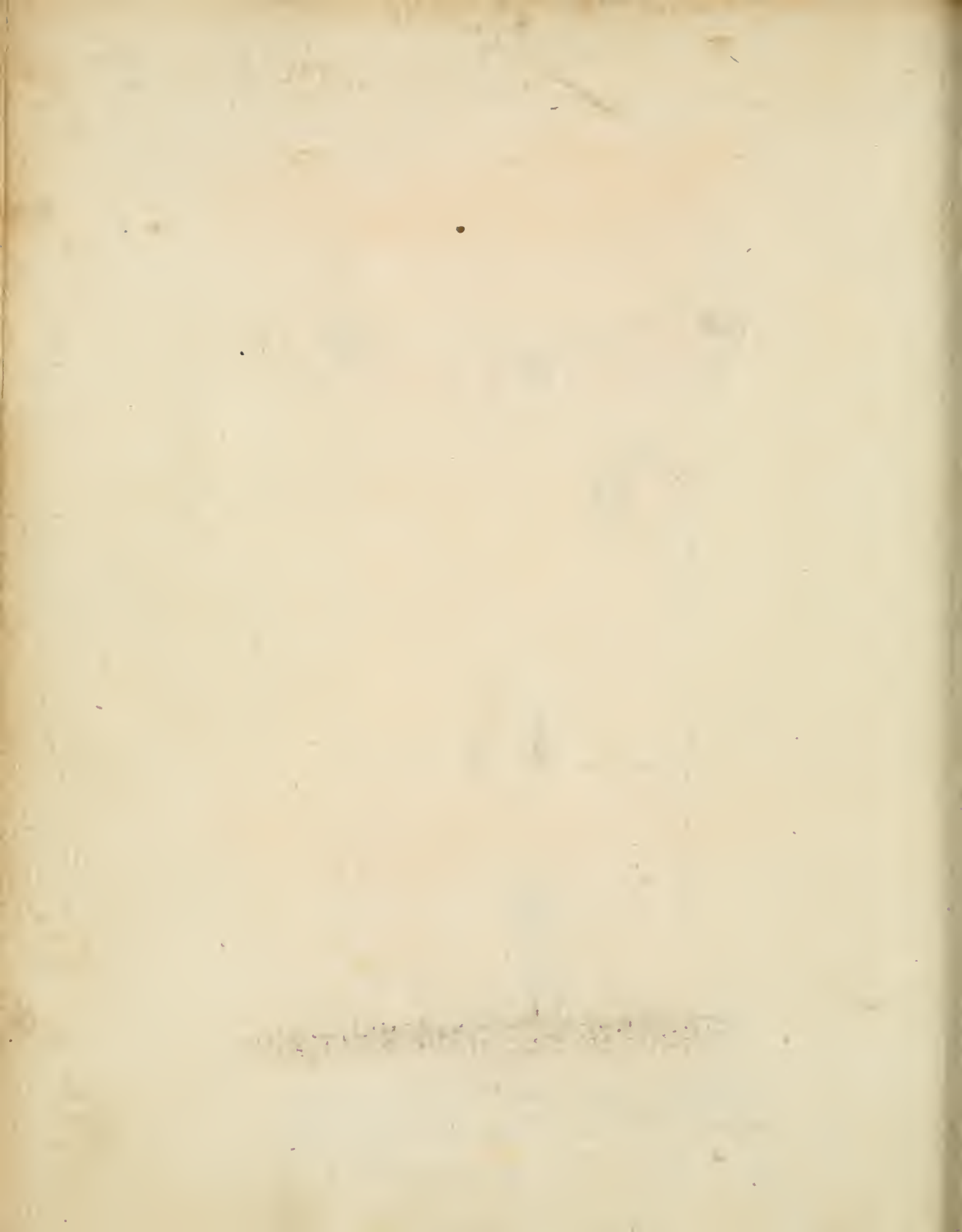
Give service for re-
verbation to cal-
tine & D must
be fed with the
clefs of drie oak



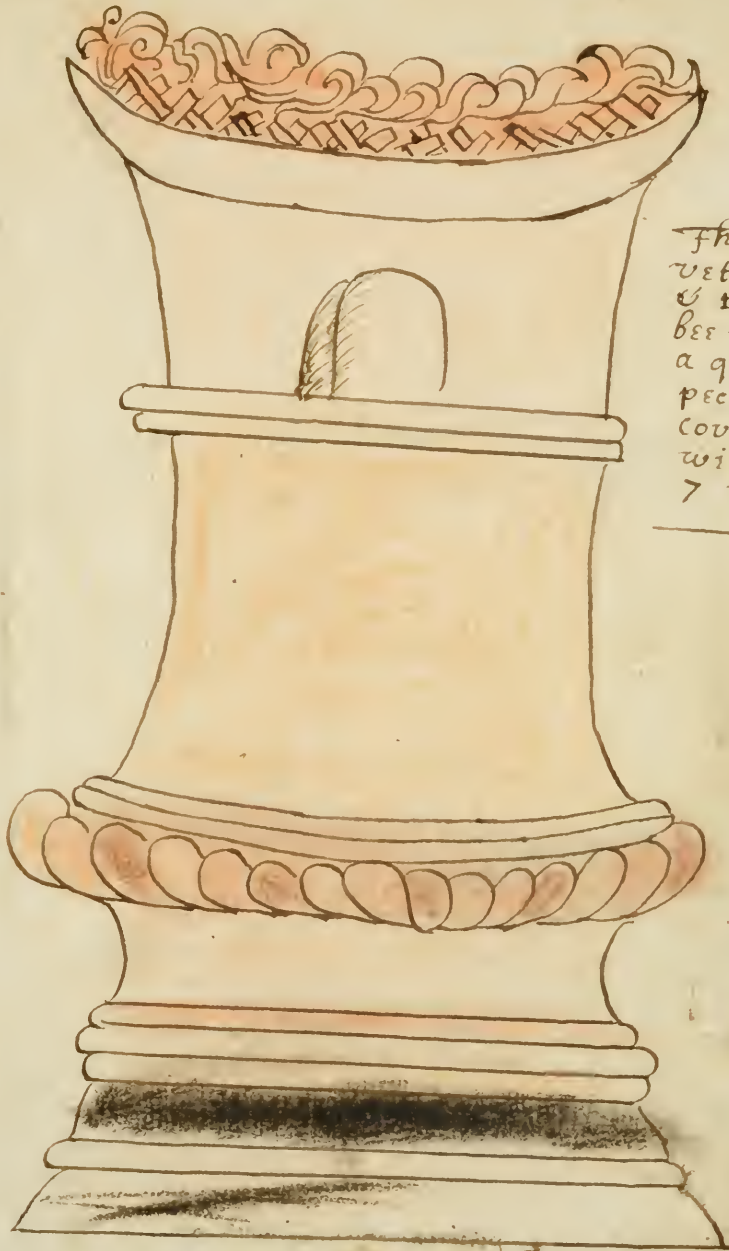
The 5th furnace

The fifth is an Athenor
to calcine & sublimed wth
an easie fire of drie, y^t it
may be dissolved into lac
virgine & is fed wth 3 or
4 coales at a time





The sixth furnace



The sixth ser-
veth to fixation
& the five must
bee made upon
a quarter of a
peck at once wh^{ch}
covered wth ashes
will last for
7 houres

FINIS

