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Sanguis naturae, or, A manifest declaration of the sanguine and solar congealed liquor of nature. 1696

Brummet, Christoph

London: Printed for A.R. and sold by T. Sowle, 1696

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Sanguis Naturae.

by Brummet (Grummet?).

T. Sowle. London, 1696.

Gummert was Kunkel's assistant in
Dresden and quarrelled violently with
him over the supposed discovery of
transmutation. Weigel gives the author's
name as Gummert.

Copy of the book figured in Newton's
library and this copy contains an old
note with the name of the work & address of
the publishers in Newton's autograph.
See Barnett's "Alchemistical Philosophen"
(1885) pp. 282-292.

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90 169 The matter ^{mercury} ~~of~~ ^{the} ~~of~~ ^{both} ~~metals~~ ^{hand}

The matter first of metals
A moisture is which with ^{the} ~~the~~ ^{not} ~~not~~
yet flows, & therefore tis named ^{water} ~~water~~

The vulgar water every ones commends
But this is not the water we desire
For in our water is our secret fire
O necessary thou wonder of the world
How strange thy nature is & how compact
A Body dost possess which doth include
A Spirit unexpressible, to act
our misteris this only we desire
This is our water this our secret fire

For argent vive is fild, essential
only unripe which if thou count
By art it gives the secret ^{prepare}
menstrual The mother of our Stone
which is so rare ^(hasites)
our oil our ungent, & our mare
which we degenerate also our fountain ^{high}

20 The matter first of My ^{of} ~~of~~ ^{both} ~~metals~~ ^{hand}
A moisture is which with ^{the} ~~the~~ ^{not} ~~not~~
yet flows and therefore tis named water
The vulgar water every ones commends
But this is not the water we desire
For in our water is our secret fire

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SANGUIS
NATURÆ,

OR,

A Manifest Declaration

OF THE

SANGUINE and SOLAR

CONGEALED LIQUOR

OF

NATURE.

By ANONIMUS.

LONDON;

Printed for A. R. and sold by T.
Sowle, in White-Hart-Court in
Grace-Church-street, 1696.

ERRATA.

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TO THE
READER.

Courteous Reader,

UPon my certain Knowledge
that the Author (who was
a German, and died in that Coun-
try, and by whose Death these
Two, and a Third Part, came there
to my Hands; which if these Two
Parts are well accepted, will here-
after be Published) was a true Ma-
ster of the Secret he writeth of, as
well as a Man of great Probity
and Piety, and of various Polite
and Useful Knowledge and Learn-

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ing

To the Reader.

ing, permit me to speak my Thoughts
so freely, as to say, That if this
Tract doth not relish with you, the
Fault is either in your Pallat, that is
pleas'd only with some particular
sorts of Meats which you are ac-
customed to, or else in that your
Constitution is such, that you can-
not bear strong Meats, and not the
Dish set before you.

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Sanguis Naturæ, &c.

BOOK I.

CHAP. I.

WHosoever attempteth the search of our Glorious Stone, he ought in the first place, to Implore the Assistance of the All powerful *Jehova*, at the Throne of his Mercy, who is the True and Sole Author of all Mysteries of Nature; the Monarch of Heaven and Earth, the King of kings, Omnipotent, most True and most Wise; who not only maketh manifest (in the *Macrocosme*) the truth of every Science to Worthy Philosophers, and liberally bestoweth both Natural and Divine Knowledge on

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the Deserving and Faithful; but also layeth open his Treasures of Health and Riches (which are lock'd up in the Abyſs of Nature) to thoſe who Devoutly Worſhip him. And forasmuch as none are permitted to touch the Myſteries of Nature with ſoul Fingers; therefore it behoveth all who attempt ſuch matters, to lay aſide their Natural Blindneſs (from which, by the Light of the Holy Scripture and a ſtedfaſt Faith, they may be freed) that being the means by which the Holy Spirit doth clearly make manifeſt the moſt profoundly hidden Light of Nature; which Light alone lays open the way to the Wiſdom of Nature, and to unlock the moſt abſtruſe Myſteries thereof.

CHAP.

C H A P. II.

ALL the Masters of *Alchemy*, who have ever Treated of this Celebrated Stone, and left us any thing in Writing, have declared the Matter and Subject (which is the chief part of this Art) so obscurely, that *Apollo* himself would be tired in unriddling the *Enigma's* they have excogitated concerning it. And this doubtful Declaration of the Matter, is the Reason why many who seek this Science with out the Light of Nature, are precipitated into very great Errors; because they know not the true Subject of this Art, but busie themselves about other things altogether unfit for the Work. But they ought to consider what the Philosopher's Stone is in its own Nature, and what qualities it hath, and so comparing the qualities of their Matters with the qualities of the Stone, the thing it self will discover what is Truth and what not.

1. *The Stone in its Perfection is permanent in the Fire, and despiseth the most extrem, violence of the Flames.*

2. *It containeth in it self, in great abundance the Vital Fire, and the Vertues and Powers of the Superiors and Inferiors concentrated in it.*

3. *It is resolvable in any Liquor.*

4. *It abounds with fixed and tinging Spirits, which before its compleat Perfection were Volatil.*

5. *Before its Perfection it hath two distinct parts, one volatil, the other fixt.*

6. *It is of most easie fusion.*

7. *It containeth the three Principles of Nature in the highest purity, namely Salt, Sulphur and Mercury.*

8. *It containeth in potentia Gold and Silver.*

9. *It is made out of one thing.*

Seeing the Stone hath the qualities abovementioned, it is plain and evident that the Subject of it ought to have the like. Namely,

1. *That the Subject of the Stone be only one thing.*

2. *That*

2. That it have in it, in potentia, Gold and Silver.

3. That it contain in it the three Principles of Nature.

4. That it be of most easie Fusion.

5. That it consist of volatile and fixt parts.

6. That it abound with Tinctures both red and white.

7. That it be resolvable in any Liqueur.

8. That it be the place of residence of the vital fire, and the Vertues of the Superiors and Inferiors.

9. That it endure the utmost force of the Flames.

Now let the Seekers compare the qualities of their Subjects with the fore-mentioned qualities, and then they will see whether they are right or wrong.

I know there are many who will not approve of this Description of our Subject; especially those who are wholly employed about δ , Θ , vulgar φ , the perfect Metals, Marchasites, Vegetables, Animals, Stones, and other like things, all which are by no means comparable to our Subject, part of which things are either partly or wholly Volatil,

til, or wholly combustible and inseparable by any means or by any Liquor, unless perhaps they are resolvable by a Corrosive. All Philosophers do declare that the Knowledge of this Divine Science consisteth in the Knowledge of the Elements and their occult Operations; which is a certain Truth, and it were to be wished that those, who employ their Thoughts about the abovementioned Principles, would study this saying, and follow its direction; there would not then be so many Sophisters, and so few Philosophers; and they would do well to seek out one of the Ancient Philosophers who expoundeth the Elements, and their occult Operations. But this is scarce found in any one, or if perhaps it is to be found, yet by reason of the obscure Stile of the Author, it meets with incredulous Disciples.

And therefore for the sake of some good Men, who perhaps bear an honest Mind, I will Discourse something of the Elements, and their Operations, and first and chiefly of the Mover of the Elements, and of its Life; which not being known, the whole Operation of the Elements is unknown.

This

This Mover of the Elements which, not without good reason, I will call the living Fire, is two-fold, the one volatilis, the other fixt, residing in the Center of the Earth, of which at present ^{p. 12.} I will not speak, but of the volatilis; which is a Substance Invisible, Spiritual, and wholly Fiery, an Eternal Light nearest to God, the Life of the Elements, from which the Sun and Moon, the radiant Stars, and whatsoever giveth forth a Luster in the Heavens, takes its Original and Splendor, flying through the Universe, every where present, and most of all in those things which stand in need of continual Nourishment, indowed with innumerable Virtues. This Cœlestial Light is Originally most pure in it self, as long^{as} it is not defiled by impure Bodies; the Knowledge whereof is the Sea of Wisdom, which all who have obtained Light from the Holy Spirit, and Faith from the Father of Lights, ought to keep safe, if they desire a happy Success in this Mysterious Philosophy. This Light descendeth daily into the Elements, which are Bodies internally Spiritual, very simple, and most powerful;

which contain in themselves a certain femi-
 ninal Spirit, which is the very Element;
 and which Spirit of every Element is
 stirred up to motion by the living Fire ;
 and if it were absent, the Elements
 would be dead, especially the Fire, if it
 were deprived of this fiery Splendor,
 which by it self, and not by accident, is
 the true Principle of Motion in all
 things ; and to this the passive Elements
 are obedient. But yet this Agent can-
 not act without the Elements, nor the
 Elements upon one another without it.
 For this cause the Elements were made,
 by the most High Creator, which to-
 gether with their Body contain a cer-
 tain feminal Spirit, very powerful,
 which lieth hid as a Soul in them, out of
 which by the action of the living Fire
 upon it, daily new seeds are produced.
 This living Fire, with which the Hea-
 vens and all things are filled by the Cre-
 ator, descendeth through the Elements
 into the Subject, which is called the
 Balsom of Nature, *Electrum immatu-
 rum, magnesia*, the *Green Dragon*, *Azoth*
Vitreus, the Fire of Nature, the Uni-
 versal Seed, the Salt of the Earth, out
 of which all Bodies which consist of the
 Elements

Elements are produced by Nature; and out of this Matter, by the administration of an ingenious Artist, by means of a Spagiric destruction, new forms of Natural Bodies may be produced; which is one of the greatest *Arcana* of Secret Philosophy. For in this Subject I ye secretly hidden all the Virtues, Properties, and splendors of Animals, Vegetables, and Minerals, Metals, and Precious Stones; which by help of *Vulcan*, are brought from Darkness to Light.

Now I will describe the Action of our living Fire upon the Elements, which descendeth out of the Fire into the Heavens as on the Element of Fire, and there whatsoever is lucid or glistering, as the Sun, Moon and Stars, doth secretly derive its Original from this living Fire, and constituteth this principal Element, and obeyeth it as a Son the Father, and a Patient its Agent. And from this living Fire, the Heaven hath its chief Power of acting; and is of so great consequence, that if its Action upon the Heaven should cease for one moment of time, whole Nature would be ruined. For the Sun, Moon and Stars would lose their active and influential

ential Virtue, the Elements would not
 move, and nothing for ever would have
 any Action; which would be a great
 mischief to the Earth, and extremly
 hurtful to all Mixts. For the Power and
 Virtue of this living Fire is so great, that
 if that were absent, the Elements would
 be dead, especially the Heaven, an E-
 lement which most of all stands in need
 of this Light. Having passed through
 the Heaven, it comes into the Air, that
 great and most thin Element, and insi-
 nuateth it self most intimately into it.
 In this Element the Virtue of this Fire
 doth chiefly manifest it self; because in
 it is inspissated, and constituteth the vi-
 tal Air; which Air is then agreeable to
 the Creatures, for sustaining of life. For
 this living Fire simply is not convenient
 for the Creatures, nor yet the simple
 Air; but Fire congealed with the most
 pure part of the Air, and Air impreg-
 nated with the Cœlestial living Fire;
 and so they constitute vital Airs, which
 every living Creature receiveth for the
 conservation of its life. This living
 Fire needeth the Soul of the Elements,
 chiefly of the Air, which it makes use
 of for a *Vehicle*, that thereby it may more
 easily

easily enter into the other Elements, that
 is to say the ^{subtle} Water, a subtile and thin
 Element, in which it is yet more inspif-
 sated, and taketh a more gross Body of
 which it standeth in need for irrorating
 of all Terrestrial things, especially
 Salts, Minerals and Stones; all which
 need such irroration; then being Cloa-
 thed with a thick Garment, it passeth
 into the Earth, a dark and thick Ele-
 ment, and of a very Powerful fixing
 Virtue; and there it puts on a saline
 Body, which predominates over all
 things, and contains the rest of the
 Principles, which it had received in the
 Air, Heaven and Water, that is to say,
Sulphur and *Mercury*, by Virtue of which
 it becometh capable of Production. This
 Salt is the Soul of the Earth, and all o-
 ther things. Therefore if the Earth
 were deprived of this Salt, it would
 want the Power of sprouting and bud-
 ding, which consisteth only in this Salt;
 of which also *Moses* was not ignorant,
 saying (in the second Chap. of *Gen.*)
*And there went up a mist from the middle
 of the Earth, and watered the superficies
 of the ground; which Vapour can be
 nothing else, but but the subtile parts*
 of

of this Salt, which hath settled it self in the Center of the Earth, and by the warmth of the Corporeal Water are made to ascend, and so do water the whole Superficies,

Thus we clearly and evidently see, that this living Fire putteth on no other Body than that of Salt; because that alone is fit for Generation, And so the Balsam of Nature is generated by the action of the Fire upon the Elements.

p. 7. Now I will speak but a very little of the fixed living Fire, which is hidden in the Earth or Center of the World, and there hath taken up its most fixed Habitation; and by many Philosophers is called the Corporeal Water; but it may better be called the Fire of Bodies. To know this is ~~is~~ the most secret Mystery in all our Philosophy. This fixt Fire hath a great sympathy with the volatil Fire; for it wanteth it as an aliment, and to its Nourishment, which it continually attracteth out of the Water and Air, and converteth into its own Substance; and in this as in a Center all the Virtue lyeth concentrated, which being scattered, flyeth in the Circumference; as may be observed in Man, in whom

whom this Fire fixed in the Center of of the Heart, hath its Seat as the Yolk in the Egg. But its Operation is invisible and very secret, and yet very powerful, which also few know; for it operates by its heat in all things, which lie in the Earth, and exciteth the Flux and reflux of the Sea, as the Pulse in Man is excited by the Fire which lieth hid in the Center of his Heart. Hence also all the Watery and Airy Vapours, by the help of this Fire are elevated from the Earth and Sea into the Air, which Compose the Clouds, and by rarefaction of the Winds (being impregnated by the vital Spirit) fall down again to the Earth in form of Water.

And thus every Searcher of Nature must acknowledge it to be true, that there is only one Subject under the concave of the Moon, in which alone the Virtues as well of the Superiors as of the Inferiors, lie concentrated; out of which by the Chymical Art, stupendous things may be brought to pass. This Body is salt, but not common Salt, or any other Salt of this kind, but a Saturnine and Mineral Salt, which hath

*This Acc. for a
Vital Acid
precipitating
a Marine.*

hath chosen to it self a residence in the Sphere of *Saturn*; and is also called the Heart of *Saturn*; out of which being made clean and bright, and purged from all Excrements, by an easie Art, a certain gummy Liquour is drawn, called by the Name of a Glorious *Mercury*. But you must be wary in the choice of this Salt. There is only one Salt which is useful to us, a pontick fiery, bitter and Mineral Salt of a *Saturnine* Nature, out of which this famous Liquor is extracted; which is of so great moment, that without it, no Transmutation of Metals can be made. In this *Mercurial* Liquor may be seen what is *Sulphur* and *Mercury*; for the *Sulphur* at first sheweth it self in a Purple and Yellow colour; but the *Mercury* is invested with a Watery and Airy humidity; and tho' the Salt appeareth not, yet its Virtue is eminent in this Liquor. For it is wholly Saline, and by an easie Fire is coagulated into a permanent Earth, which representeth Salt. And so you have three Principles of Nature, *Salt*, *Sulphur* and *Mercury*. These are but a few things which I have said of the matter; which tho' it be very secret,

cret, yet the Operation of it is more secret which nevertheless in my following Discourse I will reveal, so that its occult may be made manifest only to Men Electèd by God.

C H A P. III.

I Have said above, that the living Fire (with which the Heaven and the Elements are filled by the Creator) doth secretly descend into the Subject which is the Balsam of Nature, and the absolute Subject of the Philosophers Stone; whose nine Properties I have declared, and which I think fit a little to unfold; in the search of which the Ancient Philosophers were very long employ'd. This Natural Body in which *Sol* and *Luna* do inhabit, they found; as sufficiently appeareth by the Writing which they have left us; out of which the Modern Rout of Alchimists who seek the Golden Stone, have imagined as many *Ghimeras* as their Brains could reach;

reach; whereof some affirm that the Concretes of the Vegitable and Animal Kingdom, others that Minerals as *Antimony, Sulphur and Marchasites*, and therest of the Minerals; others, that Metals themselves, Gold and Silver; but others of a more subtile Wit, that *Vitriol* and common Salt is the Subject of the Glorious Stone; which Opinions the sincere Seacher of Nature ought to leave free to their Authors; and let him know by the Light of Nature and Experience, that the chiefest Error of these Smatterers in Chymistry is, that they falsly persuade themselves, that there are divers Subjects of this Art, contrary to the general Rule of the Philopsofers, who teach clearly, that there is only one Subject, and say that that is compounded of the Four Elements, out of the three Principles of Nature; and so both the four Elements, and the three Principles of Nature compose their Stone, by which they delude these foolish Chymical Novices. For they say, the Stone is made of one thing, or two, of three, and of four: By which contradictions, they declare to the Sons of Art, and Pious Seacher, this

this only wonderful Subject of this Art. For immediately this thing which composeth the Stone is but one ; which is divided into a fixt and a volatil, into an Agent and Patient, and so it is two ; and altho' it be so divided, yet it doth by no means lose its Unity. So also when it is divided into *Salt*, *Sulphur*, and *Mercury*, and so is three-fold, neither doth this Division destroy its Unity ; much less doth the Division into four Elements do so. And tho' this matter be common, yet it is not known to these Novices in Chymistry, who seek it among Animals, Vegetables, and partly Minerals ; but they know not that in these it is already determined ; among the Minerals, the chief are *Antimony*, *Vulgar Mercury*, and *Vitriol*. In *Antimony* indeed there is found a *Mercury*, but too much coagulated ; and also a *Sulphur*, but too combustible. In *Vitriol* there is also a Mercurial Nature, but too acid, and hath no incombustible Sulphurous Salt. In *Mercury* and other Minerals, there is found a useless proportion both of *Sulphur* and *Mercury*, of which the greatest part is in part wholly *Volatil*,

or wholly Combustible, and so is not fit for this Art, but ^{which is} our only *Minera*, inclosed in an Earthly Substance, out of which may be plentifully drawn the Philosophers *Aqua Permanens*, whose Virtues are also powerful as well in Art as in Medicine, and in no sort Venemous, but it is the chief Purger of Humane Bodies, by Urine and Sweat; the highest Medicine for the Venereal Disease, Cancers, Leprosy, Fistula's, and other incurable Diseases. And its Virtue is great in a *Quartane*, the Dropsy, Stone, Gout; it most powerfully resisteth all Poyson and Philters. But of what kind this Matter is, which is indowed with such Virtue, and out of which is plentifully drawn the Famous Philosophical *Mercury*, I have sufficiently demonstrated in the preceding Chapter, and herein will farther demonstrate; which is not properly Mineral nor Vegitable or Animal; yet a Metal-line *Sulphur*, *Salt* and *Mercury*, are together purely and plentifully in it, which is obvious to every one, and lieth hidden in every thing, but especially in the Earth, the receptacle of all the influences, in which also the Virtues of the Sun, Moon,

Moon and Stars are found Corporally. This the Artist ought to take where it is most near and most pure, in form of a Trine-salt, which elsewhere I called the Salt of *Saturn*. Out of this Salt groweth Gold, and all other things in the whole Mineral Kingdom; and into it they may be resolved again. And as in Gold lieth hidden a bright and diaphanous *Sulphur*: So also in our *Saturnine Minera*, there is a Cœlestial *Solar Fiery*, Diaphanous red and sweet *Sulphur*. For where there is glittering Brightness, there is light; where is Light, there is Heat; where is Heat there is Life and very powerful action; and which is a great matter, in it reign the Elements animated with a living Fire, which is a Cœlestial vivifying, fertil and greening Spirit; the Light, Force and Life of all things. And although the Cœlestial Sun doth much help the the production of Sublunary Creatures, yet without this Internal Sun nothing can be generated; which also the Philosophers knew. Therefore all other Concretes are rejected, as also Salts, except one which is the Salt of Wisdom, Power and Strength,

and the Mother of the other *Salts*, namely our *Central Saturnine Salt*, a *Sublimous* and *Mercurial Salt*; whose Heart and Blood doth easily dissolve every Metal, and coagulate *Mercury*.

The Fire as *Sol* and *Luna*, tho' they appear not to fight, yet they are powerfully in the inward parts of our matter, & it possesseth the seminal Virtue of all things; so also that unless what is hidden in it be made manifest, they will not appear; which is done only by reduction and purification of the Matter, that the *Feces* (which be Clouded over *Sol* and *Luna*) may be throughly purged away, and the Matter may first grow white as a *Diamond*, and be as fulgent as a *Ruby*, then they appear to fight. Which reduction must be made with a certain contrary Liquor; for *Sol* and *Luna*, which are secretly in our Matter, and rule powerfully in it, are not reduced so as to appear to fight, unless this reduction is made by a contrary, which is a *Menstrum* or most subtle Vapour, penetrating and resolving, containing in it *Air*, *Fire*, and *Water*, and separating the pure from the impure, and yet first extracted

extracted out of our *Minera*; which Liquor possesseth only power of reducing, manifesting, and multiplying Tinctures; and therefore it is called the Secret Fire of Nature, which alone exciteth and perfecteth Tinctures. But yet we must not therefore suppose that the Subject is red or any other colour, but it is white ^{apparently} and red only in *Potentia*; because this Nature of redness lieth secretly hidden in the Belly of the Air of our Matter, not shewing its Tincture visibly, because if it be put into the Fire, it cannot manifest a fixed Tincture, unless it be first reduced by an ingenious Artist, so that the Watery and Earthy heterogeneous Substances may be separated; then appeareth a Tincture resisting the Fire, and shewing it self in it white and red.

The certainty of this Solar Subject may be evidently known, if out of it the three Principles of Nature can be separated. What they are I will explain. *Sulphur* residing in our Matter, is its fiery, most subtile, and most thin part, partaking of a subtile Earth, which indeed is the perfect and absolute Tincture, having power of rubifying and

illuminating every Body, by reason of its innate oily, very fat, unctuous and viscous, fiery and ethereal quality; upon which account it is able by its subtile and internal action to produce all Natural things. Which *Sulphur* is called the Philosophers secret Fire, the living Fire, and the luminous part, &c. Therefore if any one in the Anatomy of our Matter see a certain shining, subtile, clear Substance, full of a fiery shining redness like a Ruby, and full of active Virtue, he may be certain that he hath seen our *Sulphur*, and the secret Fire of the Philosophers. *Mercury* is the Aereal and unctuous humidity of our Matter, and the inseparable Companion of *Sulphur*, and is as a Menstruum to it, cherishing and nourishing it, and a *medium* of conjoyning the *Sulphur* with the *Salt*; but the reason why it is viscous as *Sulphur*, is, because it hath subtile Earthy parts resolved in it, which it took with it in the Anatomy made by external Fire. The *Salt* is the Principle of coagulation; and coagulateth the *Mercury* and *Sulphur*, and in which a new form is introduced by the action of the *Sulphur* which operateth in it; which

which *Sulphur* is very bitter and acid, in which bitterness there is a certain fiery substance corrupting the inward parts of the Salt, and which being corrupted, immediately it receiveth a new form, and that a living one, which is a great Secret.

These Principles are also very much defiled with heterogeneous Feces; which an Artist ought to know. *Sulphur* in the first place, aboundeth with destructive and consuming Feces: But the *Mercury* with watery and cold Substances, contrary to life; and in Salt there are caustick, viscous and bitter Salts; all which must be separated, and if not, they occasion damage and unlucky success to the Work.

This one Minera is of easie fusion, so as it can catch *Mercury* upon the fire before his flight; which if it be circulated by the Philosophers Wheel, so that those parts which hinder speedy fusion be separated, and the Elements firmly coagulated, it becomes of more easie fusion than it was before; which fusion dependeth upon the Saline and Sulphurous Spirituality, which is a perfect and concentrated Light, penetrating

every Body and on all sides illuminating it with the tinging Rays with which it abounds.

The Spagyricall Art by Distillation and Separation, affords us two *Sulphurs* out of one Minera of a Saturnine Nature; one is volatile and green, the other fixt and fiery; which two by circulating their Elements were made one, which *Sulphurs* are of the Nature of Salt produced by Nature out of the most pure Soul of the Elements. Because by the mixture of the living Fire and this Soul, these *Sulphurs* are produced, in the greater World, out of which by the Chymical Art the two *Sulphurs* of the Philosophers are extracted, which consist of the most subtile and pure part of the *Sulphurs* produced by Nature. Out of this pure Substance Metals are also generated, which differ only according to the purity of the place, and the more or less fit disposition. Out of these two Minerals is plentifully extracted the *Mercury* of the Philosophers, which is their Radical Humidity mixt with a subtile Earth. For as by this Earthy *Sulphur* is meant the heat and fire of Nature, as also the form

form of the Matter, which we also call *Sulphur* : So also the Humidity of this Substance is our *Sulphur*, in which, (if they be joynd by Art in a certain proportion, and are decocted in a Glass Vessel, circulating their Elements; first Water, Air, Fire and Earth, and then they are purified by reduction into a certain chaotick, thick and viscous Mass; then by Distillation into Liquor, one white, another red and shining as fire; lastly they are fixed into a glorious and permanent Earth) consisteth all our Art. *Sulphur* is the principal part of our Tincture, and that which plentifully beareth rule in our Matter, is two fold, as we have declared, white and red, fixed and volatil. The fixt is the *Green Lyon* ; which lieth hid in the Center of our Concrete, abounding with fixt and tinging Tinctures; but the volatile is the Fire of Nature and our *Sulphur*, full of Power and Efficacy of tinging and illuminating, as his Vestment doth manifestly declare. For it is the blood of our *Green Dragon*, distilled from the very Bowels of it, abounding with redness ; therefore it is, not without cause, called the blood of Nature,

Nature, which stirreth up its own *Sulphur*, lying hid in an Earthy Substance, and brings it from Power into Act; and then out of it do arise our two glorious *Mercuries*, our two perfect *Sulphurs*, one red, the Husband; the other white, the Wife; springing out of one Minera. And that *Sulphur* which we call the *Green Lyon*, is the Fire of Nature, which lieth hid in the Center of our Subject, understand Salt, and there is detained shut up in a strong Earthy Prison, disabled to exert its force, unless by its associate it be set at liberty from its Fetters, so that it may come out together with his Companion. This deliverance consisteth in solution, which is very difficult; for this *Sulphur* which we also call the Stone, is both most hard and most soft in its Nature, and therefore it is not easily dissolved, except in its own Liquor, that is his Companion, in which it is most soft; so that it can be set at liberty only by this aery Companion, which otherwise could not be delivered, neither by Fire nor Water; which is a Secret known to few, of which I will speak more particularly hereafter. This fixt *Sulphur* is very powerful, and sustaineth

sustaineth every thing that operateth in Nature, but as soon as it is set free, it ceaseth from its labour, if together with its Companion it be carried aloft, and in the top of the Vessel, where if they are detained, they constitute a certain Substance bright as *Luna*, called *Diana*; at this time I say, it receiveth the power of Transmuting.

Since the Stone is of the Substance of Salt, it resolveth it self in any Liquor; but the Salt, out of which it is prepared, is of most profound research, and differeth much from other Salts; for it is fluid in the fire, and values not its Martyrdom at all; and loseth nothing of its Virtue therein, though it be kept in it divers years, which other Salts, as *Vitriol*, *Sal Gemme*, and other the like Salts, cannot do; for by often repeating ignitions, they all turn to an unprofitable and unfluxible Calx, which is not resolvable in any Liquor, being of the Nature of damned Earth.

Tho' the matter to fight is most vile and most cold, yet its more inward parts are meer Fire, and aboundeth with the Living Fire, and the Virtues both of the Superiors and Inferiors; and

and therefore its Soul flyeth in all places to bring down the Living Fire. For the Father of it is the *Sun*, and the Mother the *Moon*, from which it secretly deriveth the Virtues of all things. This Living Fire ruleth powerfully in our two radical *Sulphurs*, fixed and volatile; which two being firmly united, do constitute our Universal *Mercury*, which containeth in it self the two Central Fires of the *Macrocosm*, the Celestial and Terrestrial; and these two, by the help of External Fire, are reduced into one Substance, in which the Celestial and Terrestrial Virtues lie concentrated, which heat is the innate heat of every thing, which often sheweth its splendor in the Eyes of Fishes, Hairs of Brutes and Men, in Insects generated out of Dew, as also in rotten Wood; but I think it is sufficient, that every one daily seeth the luster of Gold and Silver, Pearls and Precious Stones, and also beholdeth the *Sun* and *Moon*.

Lastly, it is to be considered, That the Tincture of the Philosophers is a Substance tinging imperfect Metals in a very strong Fire, into perfect Gold and Silver,

Silver, from whence it necessarily followeth, that its Subject ought also constantly to resist the Flames, and to rejoyce in them. But it is not the whole Substance of the first Matter which endures the Fire; because it aboundeth with many Elementary Feces, which are combustibile in the Fire; but only its pure parts, which are also called incombustibile Oyls, rejoyce in the Fire, and are permanent in it; because they are of a pure Nature, and not defiled with any Feces, therefore the Fire cannot touch them. Wherefore it is necessary in the first place, to purifie the Matter, and take away the Sphere of *Saturn*, which becloudeth the *Sun* and *Moon*, before they can despise the Fire; and then decoct these parts till they be reduced into one thing, whose Virtues neither Fire, nor Water, nor Iron, nor Air, can diminish, but they, unvanquished, resist all their force. Consider therefore, O Man, the Wisdom and Power, which the most Wise, Eternal, and Omnipotent God, *Jehova*, hath granted thee. Consider these things in Humility of Heart, and sing *Hallelujahs* to him without ceasing, for *Holy, Holy, Holy, is*
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the Lord Zeboath ; the Heavens and the Earth are full of the Majesty of his Glory, Amen.

C H A P. IV.

WE have spoken copiously of divers things necessary to this Art ; but we will speak yet more, and things more necessary, among which is the solution of Gold into Water, which is the beginning of making our Divine *Mercury*, and that is, to convert the hard and soft Nature of our Gold, into a thin and watery Substance, with conservation of the Internal Nature, and Property of Gold. For if this Internal *Sulphur* should be corrupted and destroyed, it would not be a Physical, but Sophistical Operation ; but that which we desire to perform, ought to be done with our corrosive pontic bitter and sharp *Mercury*, which imitateth the Natures of *Sol* and *Luna*, with which we truly dissolve ; because our *Sulphur* is hard and kept close in the Prison of its Excrements ; therefore this
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Substance ought to set it at liberty and extract it, in the mean time by the same Operation we also calcine, reduce, dissolve and putrifie the Gold. For if we calcine, the Fire burneth the Heterogeneous fetid and viscid parts which naturally adhere to Gold, and conserveth the Homogeneous parts, full of life, and so attenuateth them, that thereby they become of more easie solution. But nothing doth more destroy and conserve these parts, than our pontic and corrosive *Mercury*, by reason of its fiery Nature wherewith it abounds; which also the Philosophers call the Fire of Nature; and if they speak of Fire, they mean this Water, and not common ravenous culinary Fire, as appeareth in their Books, when they say, *Burn our Copper with very hot Fire.* *Azoth* and *Fire* are sufficient to burn Laton, and yet this burning is done with a gentle Fire, for with a very strong one it would be destroyed, because our *Mercury* being tender and full of *Fire*, cannot bear a vehement *Fire*, which would make it fly away from our hard and unattenuated Gold, and the Gold would remain undissolved, and if it were dissolved; it would

would ascend with its *Mercury* in form of a red ponderous Water. Therefore also in this Operation two Works are performed; namely, a coagulation of *Mercury*, or of the fiery Substance into a red Mineral and viscous Water, and a solution and conversion of Gold into the same Water; which the Philosophers hint, when they say, That *Mercury* cannot be coagulated unless the *Sulphur* be dissolved; and on the other side, the *Sulphur* cannot be dissolved, unless the *Mercury* be coagulated; they must mutually act one upon another for the performing of this Operation (for Gold, which is hard and strongly compacted, needeth this Subtile and Aereal *Mercury*) which if it be accomplished, out of it is generated, by putrefaction, a middle Water, powerful in Tinctures, which is that permanent Water which the philosophers so earnestly desire; that is to say, that with which, and the glorious Salt, is generated a certain Substance which we call *Diana* regenerated, and the triumphing *Sulphur* of Nature. And it is to be noted, that this regenerated *Diana* is generated of the fiery Salt and fiery Water, leaving behind

hind it unprofitable Ashes, and is so fiery and penetrant, that it can burn Gold; and without it no *Elixir* is made. For in our glorious Salt there is a certain Virtue which is fiery, subtile, penetrant, and most mighty in Power, which is found in its last and utmost destruction, in which is the Virtue and Power of multiplying Gold: And it is so powerful, that this Virtue can neither be burned by the vehemence of a calcining fire, nor be extinguished by the coldness of the dissolving and washing Water, nor be stirred by any force of the Winds; *And therefore*, saith a certain Philosopher in these words. *Our Stone is alone ponderous, unmoved by Fire, unmoved by Water, unmoved by Wind; and it is also most light, hollow and spongy, moved by Fire, moved by Water, moved by Wind, because it is moved and altered by the Spirit which is called Fire, which is called Air, which is called Wind.*

Our Gold is not vulgar Gold, which is sold by Gold-smiths, or any thing like it, but it is a certain other Substance more precious than Gold itself, whose Green and Golden colour doth sufficiently demonstrate its Original

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nal and Excellence. This green Gold in its first Root is cloathed with a foul Garment, which must be separated by dissolving it by help of *Mercury of Gold*, first extracted out of Gold, and abounding with a bright *Golden Sulphur*; which alone is capable of performing this solution; because it dissolveth nothing but the golden nature of Gold, which is of its own Nature. But the Earth adhearing to Gold, is not of a golden nature, and therefore is not dissolved by this solvent, but falleth to the bottom of the circulatory Vessel, in form of a muddy and viscous matter, very like to the Sediment of Urine, and is easily separated from the dissolved Gold. But this *Golden Mercury* is wonderfully intricate to be searched out, and tho' it be found every where, yet it is most difficult to be found, by those who know it not, tho' easie to those who know it, and know its Nature exactly. For it is a white and serene, ponderous, acid and pontick Liquor, of an ethereal substance, which is sublimed with a most gentle fire, and converted into Air, and there in a Glass Vessel turneth into Water, which is that so cele-

celebrated Animal, Vegetable, and Mineral *Mercury*, which the Ancient Philosophers knew, especially *Lully*, who doth not without cause, call it red Wine, and *Lunary*. For it doth not alone constitute the Essence of these three Kingdoms, but also the Heaven it self; and all the Heavenly and Earthly Natures have their Being and Conservation from this Spirit and Watery Substance, by reason of its living fire with which it abounds, and without which no Creature can live. Therefore the Ancients call it a fiery vigour, the Natural living fire, Animal, Vegetable, and Mineral; by which all things in the Air, Water and Earth, which have life, are nourished, and which failing they die; by which Substance is performed the true solution of our Gold, and by no other; because all other Waters are Heterogeneous to our Gold, and therefore not fit for our Work.

Of this kind of Gold we have spoken. Now I will also say something of the Body, which is certain, saline, sulphurous, fixt and permanent Matter, which must be dissolved with a Philosophic Menstruum, else all the pains is

lost, which are taken in any Operations, and they are all vain who boast of such a Tincture, without this menstruous and permanent Liquor, which alone is able for penetration, subtilisation and depuration of this Body, and reducing it to the highest Purity. For this Water was before naturally included in this Body; which if it be again poured upon it, it opens its Pores, and attenuateth without any inward hurt; because it is of the same nature with the Body, so that it can do nothing else but nourish and conserve it. This Water is extracted out of the very Bowels of our Matter; for even our Body was Water before, and by Nature, by means of the internal fire, is reduced into a Body, which is easily reduced and resolved by its own Water, whose Nature it before had, which if they are dissolved and decocted by fire of the first degree, convert themselves into a viscous fiery penetrant Substance, which by farther operation passeth into an Earth, which by the Philosophers is called the black Earth of *Magnesia*, whose Operation they have hidden with the utmost envy.

Our humid *Mercury*, which containeth the fire of the Elements, is extracted out of our only *Minera*, by force of external fire, which being highly purified, is poured again upon the Body and conjoynd with it so purified, and worketh lying upon it, untill at last it exalteth it to a higher degree; namely, into *Luna of Luna*, which being again dissolved and putrified with our Water, affords us a permanent Water, which resolveth all Metallic Bodies, yea and Precious Stones; with which Water, and our glorious Earth, we prepare our two *Sulphurs* and *Tinctures* both white and red. But that this Operation may be more easily understood by all, imitate the following manner.

Praxis.

Take our Corporal Mercury, Animal, Vegetable and Mineral, pure and purged by the fire from all Excrements, and put it into a Glass Vessel, stopping it very firmly, and digest it by assation, till the bloody Pores of this Body be opened, then take it dry and dissolve it in Aqua Fœtida, white and pondexous, which is also Vegetable; digest

it for some time till it appear a dry Mass. Dissolve this again and filter it well, decoct it till the whole be resolved into a bloody Liquor, shining and ponderous; circulate this wheeling about and extracting it into a liquid, hard and thin Substance; which is our Mercury, with which Gold and Silver are burnt into Ashes: A great and wonderful Mystery, known only to Adepts; the secret knowledge of which Earthy Mercury, Hermes hath shewn in his Table, saying, His Father is the Sun, and his Mother the Moon, the Wind carrieth it in its Belly, the Earth is its Nurse; it ascendeth from Earth to Heaven, and again descendeth into the Earth, and receiveth the Virtues of the Superiors and Inferiors, its Virtue is intire, if it be turned into Earth. Out of which Earth which is our Mercury sublimed, glorious and fixed, is made our Elixir.

Now let us return to the Water, by means of which this our Subtilisation is made; which is a certain Water very subtile and precious, acid, scetid, corrosive and sharp, which the Ancients hid under the Name of Vinegar, as also of other acid and fiery Liquors, as of Aquafortis, Vitriol, Allam, Salt-peter, and

Sal Armoniack; by which Water our Body is made subtile, and reduced into the next Matter of the Stone; which is a viscous and muddy Water, fiery and full of Tinctures, with which the Stone is sublimed, viscid and fixed into Earth is fed, that it may ascend to a Royal Dignity. Which Secret, namely of subtilising our Body, the Ancient Philosophers would not reveal, but left it to God to reveal it to whom he pleased; nevertheless they left in writing among the Rubbish, some hints how that middle Substance is to be prepared, yet very obscurely (namely that Spiritual Substance which they named with many Names) and yet is the Key and Foundation of this Subtilisation, of which Water it is said in *Turba*, Our Body must be environed with the Flames of our red fame, and be broken by it, as being a fire against Nature; for by this Water, which is full of fire, our Body is washed till it be also made a Mineral or permanent Water.

But that I may give you an Epitome of this Chapter, I say, That the whole Work of our Subtilisation consisteth in Vapour and Water, which is called a

whitning and purifying Water; which I divide into two parts, namely the Water of the two *Zaybeths*, white and red, whereof one calcineth the Body, and in calcination coagulateth it self with it; but the other purifieth it from its blackness, whitēneth and rubifieth, and at last makes it volatile. Which Water is called *Acetum Acerrimum*, because it is very sharp and acid. This Humidity also containeth in it self an unchangable Tincture, which can by no means be extinguished. This Water is called *Aqua Vita*, *Vegetable*, *Animal*, *Spirit of Wine*, strong *Vinegar*, *Saturnal Water*, and many other Names. But the Artist, who endeavours to set upon this Work, must know that every Body is dissolved by a sharp Spirit, and made volatile like a Spirit; and if the Spirit be so prepared by the help of the Body, our *Mercury* is prepared, which putrifieth, washeth, fixeth, and incereth it self, till at last it attaineth to the highest subtilty and purity, and sublimeth it self from the bottom of the Vessel into a white Stone. This must be separated from its Feces, by sublimation and reduction; and then will be

be prepared the foliated Earth more white than Snow, which after its due Decoction, coagulateth and fixeth vulgar *Mercury*, and transmureth every imperfect Body into true *Luna*. This most precious whiteness is our *Arsenic*, an incomparable Treasure, which above all other things the Philosopher needeth. This *Sulphur* must be calcined, till it be converted into a dry and very subtile Powder; which Powder must be imbibed with the white Oyl of the Philosophers divers times, till at length it floweth like Wax, and then will be prepared the white Stone, whereof one part tingeth a thousand parts of any Metal, into true Silver.

Thus it appeareth clearly, That all that can be desired in Philosophy, may be extracted out of only the Body and its own Sulphurous *Mercury*, which two with the help of the fire, accomplish all things; and he who understandeth these two, understandeth all that is necessary to our Art. Tho' the Philosophers say many things of divers matters, yet they mean nothing else but these two *Sulphurs*, which for the sake of the Sons of Art, I will explain.

CHAP,

C H A P. V.

AMong the Secrets of *Alchymy*, the greatest is to draw Water out of a Rock; verily a hard and very difficult Work, unless *Chymistry* alone had shewed us the possibility of this thing; which the Artist ought to endeavour to do by Fire, which in the beginning must be gentle, in the middle strong, and in the end most vehement; so that all the Aereal and Ethereal Spirits of this Rocky Minera, may issue forth into a fit Philosophical Vessel, and there resolve themselves into Water; which Water with wonderful Sympathy loveth the Rock, from whence it issued; which Water is called by various Names, as *Rock-Water*, *Argent Vive*, a *Fume*, the *Tinging Celestial Spirit*, *Incombustible Sulphur*, *Wine Vinegar*, *Succus Acacia*, *Spirit of Wine*, *Temperate Water*, the *Luciferous Virgin*; all which Names signifie this Water; which if it be again conjoynd with it, remaineth Stone, and often operateth resting up-
on

on it, it acquireth a wonderful active Power, as all know who are acquainted with this Water. This Operation is also called by the Philosophers, a destruction of the Compound; which destruction is not to destroy as the Vulgar *Chymists* think, who destroy Mixts by Corrosives, but the unlocking the Bonds of our Compound, by which it is bound, which if they be unlocked, it is divided into parts with conservation of those parts which constituted this Elementary Mixture; which parts so divided, are purified and delivered from Excrements and Impurities, with which they abound in their Composition. But that this might be more easily done, the Ancient Philosophers devised this Distillation and Destruction, by help of which, the parts might be most highly purified, and exalted to such a degree of Purity, that thereupon a new Compound might be made, of greater Efficacy. But to bring this to pass, the Artist ought to follow Nature, as all Philosophers, both Ancient and Modern teach, and to extract our Mineral, out of the Bosom of Nature, where she hath hidden it, and purifie it most subtilly,

subtily, by very frequent Cohobations and Reductions. For so it thoroughly sheds all its Excrements, and whatsoever else hindereth it from its perfect Power of Transmutation, which is wonderful, and yet it is more wonderful, that in this vile and abject Minera, lieth hidden the celebrated Stone of the Philosophers, whose Essence also by reason of its obscurity no body can see, unless it be delivered therefrom, and brought to light; for before it is set at liberty by the Chymic Art, it is a rude, vile, abject, and undigested Mass, which is also found scattered in the Earth, out of a hundred pounds whereof, scarce one or two pounds can be extracted, which is [the pure Soul, Fire, Oyl, and powerful Tincture; so also but one pound of our glorious Substance; which, after many Martyrdoms, we extract out of our Minera, and after every Extraction dissolve, coagulate and fix; till passing through almost all other colours, it appeareth white, subtile, dry and penetrant; which abovementioned colours do sufficiently evidence the Essence of this Minera, whereof the chief colour is green, as a most certain

tain indication of life. These two Substances, that is to say, the *Mercury* and glorious Earth, are sufficient to perfect the Stone, having first, as we have said, accomplished their purifications; because our *Sol* and *Luna* before that, were involved in obscurity.

The Excrements of the fixt Body are Earth and Fire, burning, viscous, insoluble by our *Mercury*; and therefore they are easily separated in our Water, and those things which have the nature of the Body, do easily mix invisibly with the Water, all those things appearing which have not the Nature of the Body, which puddle the Water and confuse it, and which by a quiet rest of the Vessel, fall to the bottom, and there unite, and are separated from the limpid Water, which retaineth this precious Body in its Bosom; which at length, by Reduction, appeareth again, and by Assation, is more and more attenuated; and by attenuation is more and more cleansed from its Earthy and Viscous Excrements, which as before, are separated by our Water, till at last there remaineth a spongy, fixed, most pure Body.

dy. But this Water is a thin and viscid Water, abounding also with Excrements, which do naturally adhere to it; for these are a fiery and sulphurous Earth, able indeed to coagulate this our Water in a long time, but yet of no moment, which nevertheless many have unluckily magnified, the Philosophers exclaiming, In *Mercury* is whatsoever the Philosophers seek; which is not to be understood of this Water, but of our glorious *Mercury*, which notwithstanding is extracted out of this Water, which containeth Fire dissolved in it, for which reason it hath Power of coagulating it self, which is a long work; therefore to quicken the work, we dissolve some parts of the glorious Earth in our *Mercury*, that the Secret may be compleated in a shorter time. But this thin and viscous Substance, which we also call our *Mercury*, doth also abound with many Aereal and Watery Excrements, which savour of the nature of Fountain Water; but there are others, which are of a greasy, oily, and fat nature, and are the corroding and Caustic Fires of a sulphurous nature, which must be separated; first, by a
gentle

gentle digestion, in a Vessel exactly well stopped, that thereby they may better be let loose, than by Distillation and Filtration till no cuticle at all swim upon the top of the Water, which may very easily be seen; for that would be hurtful to the Water, and bring damage to the Work; but if this *Mercury* be thus rightly prepared, it is fit to perfect the Mystery which ought to be accomplished, and to perform many other Operations; but chiefly to perfect the Sublimation, which cannot be done without pure Materials. For the Body admitteth not unclean Waters, and Water agreeth not with an unclean Body; therefore both ought to be clean, that they may be perfectly united, and at last sublimed to the top of the Vessel, and there constitute the *Sulphur of Nature* so much desired. This Operation, *Morien* shewed in these words, *If you do not perfectly cleanse the unclean Body, and do not dry it, nor whiten it well, and do not mix its Soul with it, and do not take from it all its ill scent, till after its cleansing, the Tincture cometh into it, thou hast discovered nothing at all of this Mystery.* Therefore we must apply our selves

elves with our utmost endeavours to this Purification and Mixtion, that both may be united and joined pure together with an inseparable bond; and a durable Matrimony, which even the Fire may not be able to separate.

C H A P. VI.

WE have already said many things of Purification, Solution and Distillation, and that we may proceed farther to things necessary to this Work, we will speak something of Philosophical Calcination, which among the Philosophers hath been of great account. For it purifieth those things which before were involved in the darkness of Excrements, and it bringeth to light clean things, which before were stained, and affordeth to us Oylly *Sulphurs* profitable only to our Work; but not as the Vulgar Sophisters do, who attempt to Calcine by violent Fires, *Aqua fortis*, Cementation, and the like, which

which are plainly contrary to our Cal-
 cination, who yields dry and Calxes not
 flowing like Wax. This is not our
 Calcination, but rather the loss of our
 Body; because they do not increase but
 diminish the innate Fire of our Gold,
 which alone we want for perfecting the
 Tinctures. They who calcine thus,
 are blind; and walk in darkness, for
 our Calcination is not a dry desiccating
 of our Body, by which the Body is
 made dry and not flowing. This is not
 our Calcination; but after we have
 drawn out all the stinking and menstru-
 ous Spirits from the Mineral Body, we
 pour them again upon the Mineral Bo-
 dy, and abstract and cohobate till at
 last we obtain a Body pure, fixt, fiery
 and fluid as Wax; out of which (being
 resolved in our Merary, and so often
 cohobated upon it till it be turned into
 a red and viscid Oyl) is prepared the per-
 manent Water, and the glorious shin-
 ing Earth, the only Pillar of our Tin-
 cture. Thus our Calcination is the
 augmentation of the innate fire, and
 the highest Purification of the Body;
 which is done by our Pontic Water full
 of fire, which burneth and mortifieth the
 Body

Body, and after Death brings it to an Immortal Life.

Here perhaps the rout of vulgar Chymists will object, not understanding this Calcination, and for that reason will say, How can Calcination be made with Water, seeing the fire is the only Instrument of Calcination? To this we answer, That the Philosophick Calcination is not the Calcination of the Vulgar, which calcineth Mixts into Ashes, dry and deprived of all the innate fire, and fit for no work necessary to Life, as above-said; but our Calcination, calcineth the Mixt into a viscus Humidity, abounding with fire, and fixt and Permanent in it; which Humidity alone *Alchimy* useth to perfect her *Arcana*, this is made with the Pontic Water, full of Living Fire, which alone is capable of perfecting this Calcination, which defendeth Bodies from the most violent flames of the Fire, and mixeth it self with their internal Fire, and fortifieth it, which hidden Calcination is known to few, and the true Knowledge of it is a great Secret in this Art. Which that the sincere Searcher may more easily understand, let him

take

take the hard Vegetable Body, left in the bottom; and take it fresh and most subtilly powdered, and put it in a Vessel well secured, and put that into a Furnace with an open Fire, increasing the Fire by degrees, and at last giving a most strong Fire, let him urge it so far, that the Vessel comes plainly to a candent heat, so all the Watery and stinking Vapours, left by the Menstrual Spirit, will pass out, and the Body will be freed from them; but the Fire must not be increased to that degree to make the Matter vitrifie by the Flux, for then it would lose its Vegetable Virtue, and the Operator would lose his Oyl and Labour, and the Body would lose its Thirst and Hunger of Drinking up its proper Soul. Therefore it must be calcined with very great Caution, and so that it may retain this Thirst; and thus the Calcination will be rightly performed; which is a very tedious and long work, in performing of which the Artist ought to be very Cautious.

Set hard

Now, after the Earth is so prepared, take it and work it by help of our Calcination till it be wholly freed from all its Earthy and burning Feces by Reduction,

duction, Solution, Calcination, and Imbibition, till by Calcination it becometh wholly red, and the Calcinary Water be also freed from all its Phlegm and Watery Humour. Take the Earth now fluid, porous and plainly fiery, and grind it into Powder in a hot Glass Mortar, grinding it over a Fire of Ashes for two or three hours, until it be a subtile Powder; then add to it drop after drop of the *AquaVita*, grinding it continually with a Glass Pestle till the coagulating fume of the Earth be pretty well satiated. Then put it in a Glass Vessel, digesting and imbibing with *Aqua Vita*, and grinding till it be converted into a bloody, glorious and *Mercurial* Liquor; which Liquor is *Aqua Vita* regenerated by the Fume of our Earth, the *Cælestial Water*, *Ethereal* Liquor; and this is a short and secret way which few also have known. The other way is longer, and is thus, Take the Earth rubified by virtue of the Fire of our *Aqua Vita*, and grind it subtilly, and digest it with its Water, till it be converted into a black sparkling Mass, which is the *Antimony* or *Black Lead* so much

much spoken of by the Philosophers; which is made in three Months, then wheeling it about, and circulating it well, work it till it becometh a Tincture Citrine and red. This way is long, and lasteth almost two years, and is very tedious, which also the Ancient Philosophers taught, saying, *Azoth and Fire are sufficient; Fire and Water wash Laton, purifie, fix and incere it.* And wash *Laton* and tear your Books, least your Hearts be broken. Which way also a certain Philosopher teacheth darkly, saying: *Take that which is most Volatile, and conjoin and wash the more fixt with the volatile, till the most fixt receiveth the most volatile; then turn the Earth into Water, the Water into Fire, the Fire into Air, and inclose the Fire in the middle of the Water, and the Earth in the Belly of the Air; mix the hot with the moist, and the dry with the cold, because one Nature overcometh another, and Nature rejoyceth in Nature; and afterwards Nature containeth Nature, but the Earth containeth them all.* For when the four Natures have ascended up to Heaven, again at length descended, so that the Fire may descend into Air, Air into

Water, Water into Earth ; but the end of the whole work is Powder and Ashes. These and the like words the Philosophers use to describe their Secrets, by which they delude the Ignorant, and cast a Mist before the Eyes of the Vulgar *Chymists*. But as I have said before, let all lay aside their Opinion of our Calcination, who believe it is done by the Vulgar way ; these Persons are daily deceived, and deceive many with themselves ; let them learn first, before they attempt our Calcination, which is of so great moment, and so wonderful, that in it *Fire* alone and *Azoth* are sufficient, and know, if they desire to know, that every Spirit is fixt by a Calx of its own kind ; which if it be fixed with the Body, it calcineth it, and if the Artists, so calcine, they will find it profitable ; but if not, Sorrow and Sadness will overwhelm them, because being Ignorant, they dare attempt our Calcination.

CHAP.

C H A P. VII.

BEcause the Vegetable Body which we also call *Mercury*, is of a vile Nature; namely, Earthy and Watery; therefore it ought to be exalted to a more noble and subtile Nature, namely Airy and Fiery, which two are very near Principles of this *Mercury*, as well according to the intention of Nature as of Art, and therefore the Vegetable Body must enter again into the Belly of its Mother, that by Death and Regeneration it may attain to such Dignity; but which cannot be done but by Philosophic Corruption and Alteration, which causeth our Menstruous, Fiery and Airy Vapours and Fumes (which before came out by Distillation from the Body) to thicken by a gentle Digestion and Rotation, that this Water being circulated, may the better penetrate the Pores of our Body, and so successively alter the inward part of the Body, and at length truly and rightly regenerate it. This Putrefaction or Alteration of this Body, consisteth in Solution of the same Body in

its own Airy and Fiery Vapour, which can best by Digestion, alter the Body, and bring it to a new Generation. And it is altered whilst it is dissolved in that Water, because this Water is the true Sepulcher of the Body, in which it dieth and is putrified. For only this Water, and no other, can alter, putrifie, dissolve, distil, calcine and mortifie the Body, until at length it is reduced into a most subtile, not terrestrial, but viscous Alcohol, which is done not only by dissolving this Vegetable Body in its own Water, but by many other labours and Operations; namely, by dissolving it into Water, and then again drying, calcining and inhumating it, and this again drying and calcining, and afterwards distilling, till at length the Body as it were invisibly by so many, & such Operations, is truly altered; the sign of which is a dark blackness, which is the true mortification of this Vegetable Body, in its Mother or Menstruous and Vaporious Water; which is done in the beginning of the Work, and in the crude Conjunction of a pure Agent and Patient; which is a hard Herculean and hazardous Work, the Knowledge of which dissolveth all other Arcana of

the following Operations; but especially of the second Alteration, which is done with our Sublimed and Glorious *Sulphur*, by Inhumation and Imbibition, in a Philosophical Vessel, with our permanent *Mercury*, of which we will not now speak; but of the first, which is very laborious, and requireth an Ingenious Artist; of which also the Ancient Philosophers made no mention at all; which whosoever understandeth, very easily attaineth all the rest, in which no Man can err, if after Distillation and Inhumation, he prepares the Earth to citrinity and viscosity; of which Body so prepared and calcined to a Citrinity, take one or two pounds, and Powder it subtilly in a strong Mortar, and imbibe in the same Mortar from hour to hour, grinding it subtilly, and imbibing with our Living Water, till the Matter be converted into a fat and slimy Mass; whence you must circulate till it be thin, and circulate again till it be thick, sometimes imbibing and distilling, so by reiterate Works, this Earth will become a thin and viscid Mass. Take this and put into a Glass *Cucurbit*, which put in *Balneo*, and there

there circulate it till it be turned into blackish Ashes, which you ^{must} keep carefully, and dry them in a gentle Fire, in a Glass Vessel. Then take these Ashes powdered, and put them into a Glass Vessel very well luted, and distill at first with a gentle Fire; then somewhat stronger, and so will ascend our *Mercury* white, viscous and limpid, which we call the *Lunary Virgin Milk*; now increase the Fire, and there will ascend a Gummy Liquor, red as blood, and transparent, which is the blood of *Sol* and our Earth, which is extracted from part of the Body and Soul of our Stone. This is that Liquor permanent and triumphing over all Metals and Stones, the blood of the *Green Lyon*, the Secret Fire, which must be extracted from its crudity, and exalted with the glorious Earth; to exalt which, take it pure, and pour it upon the remainder (which is Lead already calcined from redness to black) and digest it upon this Lead, till it hath extracted its Salt, and be satiated with that Salt; then it must be exalted, which is our triumphing, exalted and glorious *Mercury*, of an Hermaphroditical Nature, which

which is that Water which putrefieth, purifieth, coagulateth, fixeth, distilleth, calcineth and incereth it self; which is so secret among the Philosophers, without which no Tincture can be made which an Artift can use to make *Anrum Potabile*. Put into it Vulgar Gold, having passed the Royal Cement, and being then most subtilly foliated, circulating the Gold and distilling, till it be converted into a thick Oyl, splendid as a Ruby, the use of which reneweth Youth, and restoreth debilitated Strength. But for *Elixir*, take it and circulate it upon *Sal Armoniac* sublimed and fixed into a citrine colour (N. B. not Vulgar *Sal Armoniac*) and circulate till it be fixed, then ferment and multiply, until this *Mercury* together with its Earth, flow and remain fixed in the Fire, tinging every Metal into true Gold.

This is now what I was willing to say concerning Alteration, which alone containeth the hidden Secrets of Philosophy. For our Stone must often die and be revived and regenerated, and at last attain to the highest Glory; which we have at present so clearly laid open, that

that he must be of a dull Wit who doth not perfectly understand it.

I have written clearly, and will yet write more clearly; but it will make many admire, apprehending that I break the Seal of *Hermes*. But let these know, that I have written clearly to the Sons of Art, to whom I would lay open more, if it were Lawful to do it publickly, but to the Mysophilosophists and Sophisters, these will be meer *Enigma's*, and which is more, they will not believe there are so great Secrets hidden in Nature.

CHAP.

C H A P. VIII.

FOr the Exaltation of our Body (which we also call Gold) that of it may be made a new Heaven and a new Earth, it is necessary that the Body being already made pure, be again joined with a pure Soul, that so both being perfectly united, may be exalted and glorified; which glorification, that it may be rightly performed, it is requisite that the Body be made pure by Death and Separation, and that the Soul be likewise purified, to do which, the Artist must in certain quantity (but cautiously) pour the Soul upon the Body, so that the Soul being so joynd with the Body, may carry it to Heaven; and so both are perfectly divested of all Excrements, and acquire a very high penetrating Virtue. Both must be freed from Excrements, because this Soul (as is sufficiently shewed already) needeth many Purifications, by subliming it, that it may be freed from all its Original Uncleaness, before they be united, so as they may become one thing by Glorification. For if
they

they are conjoynd whilst they are impure, they will never be united, because the Original Uncleaness with which they abound, would hinder Union; and their Conjunction being hindered, they could never unite; for in that Union consisteth the Glorification, but both; that is to say, the Body and its Soul, are separated from their Original Uncleaness before they are conjoynd, not by one and the same method, but by divers; that is to say, the Body by Death and Mortification often reiterated, and the Soul by Sublimation often reiterated: but it must be observed, that the Soul must by little and little be poured upon the Body, and be cherish'd by natural heat, till the Soul hath imbibed all the Body, and the Soul which is contained within the Pores of the Blood, receives a Sanguine Body, which it doth receive when the Blood, in which it is contained, hath imbibed the Body, and so the Soul and Body are united by immediate Contact, and being of the same Nature, one hath easie ingress into the other, and then the natural heat cherisheth them so, that they are more and more united, and

and by Union become one *Body* different from the former, in which the *Soul* and *Body* are exalted together. And it is to be noted, That the *Body* before was gross and foul, and the *Soul* in like manner impure ; both which are now purified and united , which if they be united, (by help of the blood in which the *Soul* is contained) are exalted into a fiery *Body*, much different from the former, which is the *Son* of the *Fire*, a glorious *Sulphur*, not unlike to shining *Talc*, out of which is immediately made the *Physical Stone*.

Now let the Searcher of this Science consider, how great a *Work* the *Glorification* of the *Body* with its *Soul* is ; and let not any one accuse me of obscurity ; I say, when this *Soul*, known to all, with the *Blood* and *Body*, are truly and really conjoyned, then you must take this *Matter*, and put it into a *Glass Vessel* well luted, and a *Glass Alembic* very well closed, and digest it ; then give a good strong *Fire*, and so our *Sulphur* will ascend to the sides of the *Vessel*, and will leave a black *Powder* in the bottom, very volatile and of no value, which is the damned *Earth* deprived

ved of all that is good for any thing. But if this Powder be heavy, it is an evident sign, that still there remaineth something good in it, which could not be dissolved, and then this Body must again be imbibed with the *Soul* and *Blood*, and again be sublimed, till it ascendeth white as Snow, and shining, which is our fiery, foliated *Sulphur*, which alone we need, to make any Tincture; to which, for abbreviating the Work; we add pure *Luna* dissolved in the permanent Water; then we decoct, fix, incere and ferment in a close Vessel, till it be compleatly fixed, pure, flowing and tinging.

Take the dead and living Body, and put it in a Glass Vessel, and pour upon it its Soul till the Body be all imbibed by it, then distill and sublime; reiterate this Work often with fresh Water or Soul, till the Matter sublimeth it self clear as a Star, which you must take and put it into an Egg with a long neck in hot Sand; digest it for a week, the next week increase the Fire, at last increase it more, and so it is fixed; Take this sublimed and fixed Mercury, and dissolve it in the fire against Nature; co-
hobate

hobate till both become one Water, in
 which dissolve Luna, and decoct, imbibe and
 fix till they flow, because it tingeth Venus
 into Luna.

C H A P. IX.

BEcause I have declared to all
 Lovers of this Science, the begin-
 ning and end of perfecting our *Mercury*,
 which is the chief and longest part of
 our *Elixir*, which being had, all the
 rest may be easily performed; Therefore
 I will speak of its Perfection & Operation
 into an *Elixir*; whose first Operation to
 accomplish this end, is thus, Take our
 Earth very highly purified, which is our
 Gold, hollow and spongy, and put it in-
 to a Glass Vessel, and there irrorate it by
 little and little, with its own subtile Hu-
 midity, which easily entereth this spon-
 geous Body so that by means of Circula-
 tion, the Airy and Fiery part of this sub-
 tile Humidity may incorporate, and be
 coagulated, and be united together with
 the Earth. Then irrorate again with
 the subtile Humidity, and circulate for

F

eight

eight days in a Vessel very well closed (and here above all things, beware that you do not irrorate this Earth but by little and little, from eight days to eight days, in a very long trituration, so that the force of this Water may not suffocate the Virtue of the Earth; because the Virtue of the Earth is weak in the beginning of the Imbibition, which if it should be suffocated with abundance of Water, it would become an unprofitable Mass, void of all Action.) But the Phlegm of our subtile Humidity may be drawn out by Alembic during the Circulation. So by reiterate Irrorations and Circulations this Earth will become a pure Fire and Æther, and the Artift will then obtain his desire, when the Earth is rubified by the Spirit and Soul, which by Irroration and Circulation, have united themselves together with the Earth; which if it be distilled, he will have the *Blood of the Green Lyon*, the *Saturnal Water*, which is the first Operation of the *Mercury*, in which the Spiritual Substance is transmuted from Nature to Nature by means of the Body, so often, till together with the Body, they constitute the permanent Water.

The

The second and last Operation, is that of the Fixation of the permanent Water and the glorious Earth, of which the Philosophers say, *That it is a Commixtion of Qualities, a Copulation of Complexions, a Reconjunction of things separated, a Coequation of Principles, a Disposition of what is repugnant; which must be done by a gentle Fire, cherishing the parts mixt together, and put into a Glass Vessel, being first made very pure. And the Internal Fire of these parts being excited by a gentle External Fire, doth dissolve and decoct them, and by decoction they are again by little and little inspissated and made thicker, until at length they are wholly fixed, and remain fixt in the bottom of the Circulatory.* For the Earth containeth in it self a Fiery most thin, dry and insensible Fume, which coagulateth the volatile part, being of its own Nature and Substance. This Fume lying hid in the Center of the Earth, by its Action converteth the other volatile Elements into its own (namely a fixt) Nature; and then the Motion of these Elements ceaseth, because they have attained their desired end; which if they be again dissolved

by the volatiles, their motion beginneth again, till the fixed have overcome the volatile. Then again motion ceaseth, which if they are dissolved again, they work afresh, &c.

Here all Operators must observe, That in this Operation a two-fold Fire must be used, the one Internal, the other External, which External must not over power the Internal ; the Internal is a dry *Mercurial* *Etherial Nectar*, and our glorious *Mercury*, which vivifieth, conserveth and nourisheth the Matter, and bringeth it to perfection ; this Fire is not moved but by an External Agent, which if it be slow in Operation, the Internal Fire lieth still, and produceth nothing ; but if the External be too strong, either the Vessels break, or the Matter burneth ; therefore the Fire must be warily applied, so that the Fumes, which lie hid in the Center of our Earth, may be moved, and then the Spiritual Humidity will resolve the Earthly Siccity, and the Earth will be impregnated by the volatile, and will grow thick ; the sign whereof is blackness. And if the Spirits of this Compound be more inspissated, various colours

lours will appear, and by a farther O-
 peration, there will appear a white co-
 lour, afterwards a citrine, and lastly, a
 red diaphanous colour; and after reite-
 rate Operation, the Matter will be of
 easie fusion, fixed, and tinging all imper-
 fect Metals into pure Gold; which that
 the Artist may attain, Take our glo-
 rious shining Earth, and fix it Philoso-
 phically, as above we have declared, and
 put it into a fit Glass Vessel, let it be
 dissolved there in our Water against
 Nature, which also is called *Lunaria*,
 the *Blood* of the *Red Lyon*, distilled
 Spirit of Wine, *Saturnal Water*, our
 glorious *Mercury*; digest the Solution
 for three weeks, then open the Vessel,
 and joyn to it an Alembic, and distill by
 Fire of *Balzeam*, all insipid Phlegm that
 can be distilled, and when it ceaseth,
 take away the Alembic, and shut the
 Vessel; put it again to circulate, then
 all the Humidity, by little and little
 will be fixed, and will grow thick like
 mud of a blackish colour; circulate
 it farther till perfect blackness appear,
 and by farther Operation whiteness, and
 lastly the highest shining redness;
 which is the fiery *Ruby*, tinging and

healing the Leprous Bodies of Metals; the multiplication whereof an Ingenious Operator can easily effect. Namely, if he dissolve the Stone of the first Order, compleatly finished, in our glorious *Mercury* decocteth, fixeth and incereth; and so he may multiply it, and very highly exalt it; which that they may accomplish, *I wish to all, by our Lord Jesus Christ. Amen.*

Finis Libri Primi.

Sanguis Naturæ, &c.

BOOK II.

CHAP. I.

I Have, in the preceding Book, sufficiently taught, not only the Theory, but also the Practice, sufficient for understanding the Operation of this Divine Science. But for the more clear understanding it, by divers *Praxes* as well in general as in particular; I have written this second Book for the benefit of the Faithful and Worthy, as also of those who have attained to some Knowledge of our Mysteries, that they may more easily obtain their desire. And against petty tricking *Chymists*, who endeavour to make the Tincture of the

Philosophers, in one Vessel, for very little charges, in one Furnace in a short time, and shamelessly, and with a brazen Face, fraudulently profess this Art, which they are not in the least worthy to know. And here I would advise the True and Faithful Searchers of this Art, that they understand, that there is but one thing in Nature of which all things are made, which can be desired in Philosophy; which tho' sometimes I have called and shall call *Calx Vive*, sometimes *Tartar*, sometimes *Venus* and other Names, yet I say, that only one thing is to be understood, as with me beareth witness, the Ancient Philosopher *Hermes*, saying, *As all things were from one by the Mediation of one: so all things proceeded from this One by Adaption.*

The First PRAXIS.

THE Masculine Earth of *Sol*, of it self, can bear no Fruit, as the Male without the Female cannot have any Off-spring, and therefore necessarily the Male needeth the Female; and our *Solar* Earth needs the Water, which is
its

its Female. Take therefore, *In the Name of the Creator of Heaven and Earth*; this *Solar Golden and Ruddy Earth*, and add to it the Water of Dew, which is its Wife and Mother; for this Earth is generated by the Dew, and put it into a round Glass Vessel, so the Earth will resolve it self in the Dew-water, and the Water will be impregnated with the *Golden Seed* of the Male. Then give a gentle Fire of Circulation, so the superfluous and stinking Sweat will vanish out of the Vessel, which being gone, if the Female begin to fly and follow the Sweat, close the Glass firmly, and continue the Fire, so the Matter, feeling the Fire, will work, namely the Water upon the Earth, and by long Operation and Continuation of the External Fire, the Water will extract the Seed of the Earth and grow thick, and wholly, by farther continuation together with the Earth, will thicken into a blood-red Liquor, which is the first Fruit of the Philosophic Tree. Take this and circulate, evaporating its superfluity, and adding more Water, and circulating, until the Earth with the Water be turned in-

to

to Air and Fire. Then distil, first the Air, which reserve firmly closed up in a Glass Vessel. This Air is the white Air, the vivifying and unctuous Air, the life of Metals: Secondly, distill the Fire, which is *red Vital Fire*, a Fire vivifying the Souls of Metals, keep also this Fire apart. Now rectifie first the white Air till it be bright and serene as Crystal; in like manner rectifie the Fire till it be like a pure Ruby. Then take the Earth and separate from it the Water, which rectifie and joyn it partly with the Fire, and partly with the Air. Rectifie the Earth by drying it gently till it be white. Then add to the Earth, first, the Fire conjoynd with the Water, and circulate the Fire upon the Earth, till the Earth appear plainly dry. Add again the Fire with the Water, and circulate as before, till again it be plainly dry; and if all the Fire be coagulated by the thirsty Earth, the Earth will be turned into Fire. Now add again the Air with the Water, and circulate till the fiery Earth hath swallowed up the Air; add again Air, and circulate till it be again dry. Then add all the remaining part of the
Air,

Air, and circulate for some days, and take out your watery, fiery and airy Earth, and put it in another Vessel, and give gentle Fire and a certain watery humour will arise. Then put an Alembic upon your Vessel, and distil, increasing the Fire, and so there will pass over, first, an airy, fiery and earthy Water splendent as *Luna*. Then cease, and put to it another Alembic, and distil an airy, fiery and watery Earth, which two being had, if the Artist be adapted, he hath enough for doing farther things, if he proceed after the following manner.

Take the airy, fiery and watery Earth and pulverize it, grinding it subtilly in a Glass Mortar, and put it into a Glass Vessel, imbibing this Earth with the airy, fiery and earthy Water, grinding this Mass strongly upon a gentle Fire, till it be like a thin Paste. Now distil and circulate it till it be thin and liquorous; then distil, and pour this distilled Water again upon what remaineth, and distil and cohobate until the Water with the Earth becometh a fixt Oyl, which must be circulated upon Gold after this manner.

Take

Take Gold calcined most subtilly with *Sulphur vive*, into a purple red Calx, which put into a Glafs, and pour upon it of this thin Oyl, and circulate in a close Vessel till the Oyl become red. Take this and fix it upon the remaining Earth of Gold, after a Philosophical manner, till both are fixed into Powder, which resolve with the Oyl aforesaid, and convert it by Circulation into a fixt Oyl, whereof one part tingeth much Copper into Gold.

This manner is very difficult and long, by reason of the many Purifications, and long Circulations and Distillations and Conversions of the Elements. But the following manner is shorter, which is done with *Calx vive*.

*The Second P R A X I S with
Calx vive.*

TAke *Calx vive*, calcined to a redness by a strong Fire in a dry Reverberatory; put it into a round Vessel, with a strong cover, adding *Spirit of Wine*, and imbibing with the said Spirit till it will drink no more, then distil first the Phlegm from the *Spirit*
of

of Wine, which being passed over, increase the Fire, and joyn another Receiver, and distil the *Spirit of Wine* from the *Calx vive*; and when the *Calx vive* is plainly dried, then take it and dry it more in a Glass Vessel with a good strong Fire, and being again cooled, add *Spirit of Wine*, and distil; but if you see a Skin swimming upon the *Spirit of Wine*, separate it by filter, because it is a combustible *Sulphur*. And so cohobate the *Spirit of Wine* upon the *Calx vive*, always separating the Phlegm, till it be thick, oily and fat, then cease, and take the remaining *Calx vive*, and calcine it in a Reverberatory with a strong Fire, until it be plainly white; put it so white into a strong Glass, and imbibe it with the thick Water, reiterating till the Water be coagulated by the Fire of the *Calx vive*; then digest this Mass four days, and distil first a Water which is *Aqua Vita*, from *Red Wine*, *Spirit of Wine*, rectified, &c. And when that is distilled, encrease the Fire, and change the Receiver, and so there will ascend a *Volatile Salt*, which *Salt* is the Terrestrial Fire of the *Calx vive*, purified, coagulated,

coagulated, and made *Volatile* by the *Spirit of Wine* in form of a bright *Salt*, which the Operator must take, and affa-ting, calcine and imbibe it with the *Aqua Vita* of the *Red Wine*, and then dissolve that Mass, and distil till both become one Water, shining as *Crystal*; which is the fiery *Mercury* of *Calx vive*, resolving all Metals.

This *Praxis* of *Calx vive* is shorter than the former, but in working it, the Artist ought to be Ingenious, especially in calcining the *Calx vive*, and imbibing it, which must be done warily. And to this *Praxis* the Vitriolization of *Tartar* is not Inferior, which is not only useful in all tartareous Diseases, and in resolving their Obstructions, but also in encreasing the anima's of Metals.

*The Third P R A X I S, of Vi-
triolate Tartar.*

Take *Salt of Tartar* very well calcined, and well purified by Resolutions and Calcinations till it be Porous; dissolve it by Imbibition with *Spirit of Vitriol*, then dry and imbibe, and

and again dry so often, till one part of the *Tartar* coagulateth two parts of the *Spirit of Vitriol*. Then take it, and powder it, and spread it upon a Glass plate, and set it in a moist place to resolve into an Oily Liquor, which evaporate in a Glass *Cucurbit* in *Balneo* till it be like Honey. To this add more of the *Spirit of Vitriol*, and dissolve this Honey-like Mass, and when it is dissolved, distill off the *Spirit of Vitriol*, which pour again upon what remaineth, cohobating so often till the *Tartar*, together with the *Spirit of Vitriol*, become one Water: Which take (for it is the fiery Water of *Tartar* and *Vitriol*) and distil gently in *Balneo*, first the burning *Spirit of Vitriol*; then encrease the Fire, and change the Receiver, and distil the *Oyl of Tartar*, which must be rectified, as also the burning *Spirit of Vitriol*; which two, are our *Mercuries* sufficiently fitted for the Composition of the *Elixir* of the first Order.

There is yet another manner very subtle, which is done by Extraction and Sublimation; but it is very secret, which I will also Communicate to the Worthy, and it is done out of the *Vitriol of Venus*.

The

The Fourth PRAXIS, of the
Vitriol of Venus.

TAKE *Vitriol of Venus* which is made of *Verdegrease* and distilled *Vinegar*, by Extraction, as is known; Powder it, and put it into a Glass Retort very well luted, put it into a Furnace with Sand Fire, and put to it a Receiver, and begin to distil first with a gentle Fire till the Phlegm be come over; then encrease the Fire, and when the white fumes begin to distil, change the Receiver and joyn a new one, which must be well luted; and when the white Spirit is distilled, encrease the Fire; and as quick as can be, change the Receiver, and distil the *Red Oyl*, which is the *Oyl of Verdegrease*; encrease the Fire till the Retort be of a white heat, and when no more will distil, take off the Receiver, and break the Retort, being first cooled, and take out the *Caput Mortuum* which is obscurely red, and ponderous, by reason of the *Venus* which it containeth; powder it, and pour upon it its dephlegmated *Oyl*, and also its white Spirit; and when you have poured

ed

red on all the Spirit, close the Vessel, and circulate these Liquors upon the Earth till they are perfectly united; then distill, and first will come over a white and gummy Liquor, which is the exuberate Water, then encrease the Fire and there will ascend the *Sulphur* of *Venus*, subtile and penetrating all Metals after its Calcination. Take this and powder it, and put to it of the exuberate Water, circulating and dissolving till both are turned into a glutinous Liquor shining like *Talc*; which circulate till nothing will ascend and descend, then distil, and there will distil a serene Liquor, which is our triumphant and exuberate *Mercury*; and when it ceaseth to distil, encrease the Fire, and a white *Sulphur* will distil, which is the glorious *Sulphur* extracted from the Earth of our *Venus*, and the Feces which remain are the *Terra damnata*.

The following manner is of the Salt of *Saturn*, useful and very profitable upon Metals, by reason of the grain of Gold which it containeth.

The Fifth PRAXIS, of the
Salt of Saturn.

TAke the Salt of Saturn very well purified, and mix it with two parts of *Vitriol* calcined. Put this mixture into a *Cucurbit* well luted, and joyn to it an *Alembic*, luting it strongly, and distil into a good large Receiver first with a gentle Fire, and the Water which distilleth, is called the *Water and Oyl of Nature* distilled from the Heart of *Saturn*, which rectifie well till it is bright, break the *Cucurbit*, and if the *Caput Mortuum* be red, it is good, if not, calcine it in a *Crucible* with a gentle fire till it be red. Take this and separate all heterogeneous things from it, as well as may be, after the vulgar manner, till it be pure; which take and put into a large Glass Vessel, and pour upon it its distilled Oyl in great quantity, and put the Vessel in a warm place for four or five hours, and then filter what is dissolved of the *Caput Mortuum*, and upon what remaineth, pour new Oyl, and filter what is dissolved; pour all the Solutions together, and distill all Oyl by

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Retort, so a certain white and subtile Salt will remain in the bottom. Take this and dissolve it in new Oyl, and cohobate this Oyl upon the *Salt of Saturn*, till after the Oyl the volatile Salt of *Saturn* riseth; which purifie by four sublimations, every time changing the Vessel; and taking out that which is pure; and rectifie the Oyl by seven Distillations. Then conjoyn the Salt with the Oyl, and digest this Mass for four weeks in vaporous Bath, then distil in a Retort well luted, cohobating so often until they are inseparably united. Which Oyl is our *Mercury*, which being decocted with the *Anima* of Gold, and fixed, giveth a great Tincture upon Lead. But the following manner gives not place to this.

The Sixth P R A X I S.

TAKE Urine putrefied, and inspissate it, out of which so inspissated, make a Salt which is an *Animal Salt*. Distil this in a very strong Retort, and what distilleth rectifie seven times, till it be pure and very bright, which keep. Take what remaineth in the Retort and

calcine it, and extract out of it a Salt with common Water, which Salt must be rectified by Calcinations till it is white and floweth. Take this and Powder it very subtilly, and dissolve it in the Water reserved as above, and when it is dissolved, abstract all its superfluities, seal the Vessel and work the matter by Circulation of the Elements of this Urine until the Matter appear dry by means of Circulation, which dissolve again in the abovesaid Water, and circulate the Solution by Distillation till all be converted in the bottom of the Vessel into a very thick and fat Oyl, which dry and distil, and there will distill a two-fold Water; one white, the other yellow, each of which rectifie seven times by it self. Now take the Oyl remainining in the Retort from the Distillation of the white and yellow Water, and sublime it in a clean Vessel, encreasing the Fire by degrees, and take what is sublimed, and put to it the abovesaid yellow rectified Water, and circulate the Water with the sublimate till they are united; in which dissolve Gold, and cohobate the Water upon the Gold till the Gold be turned into an Oyl, which

which is augmented by the yellow Water, conjoynd with the sublimate, in *infinitum*. And it is to be noted that after every cohobation of the Water upon the Gold, the Phlegm must be separated; this way is very available to Metals.

The Seventh PRAXIS.

TAKE our Vegetable Body, which is our Gold extracted from the *Minera of Saturn*, Powder it very subtilly in a very clean Glafs, and if it be one pound, put to it of our Water (which is the *Aqua Vita* distilled from Wine) two pounds; mix it very well with a Glafs Pestle, grinding it for two or three hours continually, and when the Mass is so mixed, put it in a good strong Glafs, and digest it for a fortnight; then open the Vessel, and evaporate the superfluous Water, which is the Phlegm of that wonderful Wine from which the Phlegm distilleth first, and when the Mass is dry, powder it and again dissolve it in this Water, and again digest, and again evaporate, and when the Mass is dry, yet once more do

with it as before; then put it into a *Cucurbit*, and give a Fire of Sublimation, and what is sublimed, put together, and what remaineth, work over again with our wonderful Wine, and sublime, and what is sublimed, put with the former; and so often work the remainder with our Wine, till there remain in the bottom a subtile Powder of no value, for it is the *Terra damnata*, and the Desert laid waste, which cast away; but take that which is sublimed, and sublime it seven times by it self; then Powder it most subtilly, and put it into a Glass, and put upon it so much of our glorious *Mercury* that it may become a Paste, which so work that out of it by Circulation, may be made a fixt Oyl. This tingeth all impure Metals into Gold or Silver, according as it is fermented. Our glorious *Mercury* is commodiously prepared after the following manner.

Evaporate the superfluous Water, which is the Phlegm of the wonderful Wine, from which the Phlegm distilled out, and when the Mass is dry, powder it and again dissolve it in this Wine, and a digest and strain evaporate, and when the Mass is dry, ye once more do with

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The PRAXIS of the Glorious
Mercury.

TAKE our Corporal *Mercury*, which is Animal, Vegetable and Mineral, the reason whereof for the present I will not speak of. Powder this most subtilly, and pour upon it the Water of the Rock in equal weight (for this stony Spirit is white, and containeth the Soul of the Elements, and therefore it is called the *Blood of Nature*, **(Secret)** extracted from its own Body, Animal and Vegetable) and digest it in *Balneo*, circulating this Water upon the *Mercury* till it will work no more; then separate the Water from the Earth, and add new, till all which is Homogeneous be extracted out of the Body. Then take this Water exuberated with the Fire of the Corporal *Mercury*, and circulate it into a black Earth by continual Operation, and when the Water is so converted into Earth, after it hath passed through all the other Elements, take it and sublime it in a close Vessel upon a gentle Fire, and what sublimeth to the top of the Vessel, will be a Volatile

Substance shining and ruddy. This is that thing which tempereth the violence of our *Mercury*. Take this Substance very pure, and add to it its Water, and distill the Water with it, and all which distilleth will be bright, ponderous and unctuous, and is our glorious *Mercury*.

The following manner is very good, which is done with white Sugar, which is brought in great plenty from the *East Indies*.

The Eighth P R A X I S of Sugar.

TAke white Sugar-Candy which groweth in the *East Indies* in long Canals, and powdering it subtilly, put it in a strong Glass, and put to it the acid Spirit of Honey, very highly rectified; and by Circulation, convert the Sugar with the Spirit of Honey into a viscous Earth, which circulate, adding more of the Spirit of Honey, till it be thin and liquid in a palish colour. Take this and digest it in *Balneo* for thirty days; which time being passed, open the Vessel, and distil off gently all the super-

superfluous Phlegm, then change the Receiver, and close the Joynts exceeding well, distil a viscid Liquor of Sugar, which pour again upon what remaineth, and distil the Liquor, cohobating so often upon what remaineth, till it ascendeth with the Liquor and leaveth the Feces behind, which keep well, and take the Liquor, and circulate it by it self for seven or eight days in a close Vessel, then distil gently a clear and bright Liquor, which is one of our *Mercuries*; but what remaineth is thick as thin Honey, to which put the Feces above reserved, grinding both strongly in a Mortar, and being very well mixt, put to them our distilled *Mercury*, and seal up the Glass firmly, digesting till our *Mercury* by digestion groweth red with the Fire of its own Body, then separate it, and add new to what remaineth, proceeding as abovesaid, till it will no longer grow red; keep what remaineth, and take the *Mercuries*, and digest them for two days; then distil with a gentle Fire (luting exceeding well) a white Liquor, which being distilled, put your Vessel in Ashes, increase the Fire, and distil, and there will

will distil a thick Liquor very yellow ; which keep, and rectifie very highly in Ashes till it become clear, thin and bright ; then take the Feces and put them to those above reserved ; mix these well in a Glass Mortar, and assate them, in the beginning gently, then strongly, till after various colours they become yellowish ; which take, and put to them drop by drop of the red rectified *Mercury*, and circulate ; when they are dry, add more of the red *Mercury* drop by drop, circulating the *Mercury* with this Earth so often, till it remaineth moist by Circulation ; then seal up the Vessel, and digest it farther.

Now take Gold calcined, and pour upon it our *Mercury*, and distill the *Mercury* so often upon the Gold, till the Gold remaineth white, with which *Solar Oyl* the Medicine may be multiplied, till it is most strong.

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The Ninth PRAXIS.

TAKE the Minera of the red Earth, out of which separate a bloody and vaporous Humidity, which Circulate by it self for a long time, till from these is made one red fume, and another white; rectifie each of these by it self, separating the superfluous and combustible *Sulphur*. Then take the Body well known, and coagulate these fumes upon it by means of a dry Fire, and when this Mass is like Ashes, take it and distil, first a Liquor, which is *Lac Luna* extracted out of the Rays of the Central *Luna*; and when it is distilled, take and rectifie it till it shineth like *Luna* in her bright Lustre (if it be first rectified upon *Sulphur vive* sublimed, which must especially be here noted) this Liquor is our vivifying Air, green and very powerful in Virtue to multiply *Luna*, which is of kin to it. Take *Luna* first subtilly purified by various labours, and precipitated into a Powder by a corrosive; of which, with this *Lunar Water*, make a thick and blue Oyl, by a gentle cohobation of the said *Lunar Mercury*,

Mercury, upon *Luna* so prepared. And here it is to be noted, That after every Distillation of the *Mercury* upon *Luna*, the Phlegm must be separated, which the *Mercury* during the Operation, by its own Virtue attracteth. Afterward, decoct that *Lunar Oyl* by a gentle heat of External Fire for 190 days, into a white shining Earth, which must be multiplied with the said *Lunar Oyl*, till one part tingeth five thousand parts of *Venus* into *Luna*.

This, Friendly Reader, is what I was willing to say in general, by divers *Praxes* tending to one end, which every one may easily understand, if he have but the knowledge of the *Sulphur* and *Mercury*, discovered by me in the first Book.

CHAP.

C H A P. II.

I Have sufficiently, in the foregoing Chapter, declared the *Praxes* in general, and openly enough to be understood. But now I will speak particularly of the Operations, and for the greater Illustration of the said very clear generals, that all who are Worthy and Faithful, may understand them. I know also, that for these *Praxes* I shall have many ill-Willers and Reproachers, and chiefly those Philosophers, who persuade themselves, that the Tincture may be made with a very little pains, in one Vessel, one Furnace, with one External Fire, and so deceive, with themselves, many others. But let these high-nos'd Scoffers know, that the Philosopher's Stone is a thing of higher moment than they imagine. For it is a difficult thing, and of deep search to be understood; and of great labour to be accomplished; which they with me would acknowledge, if they apprehended the Operations of Nature; But to what purpose are many words? They had rather die than quit
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that Doctrine which is so radicated in their Minds, by reason of their un lucky Interpretation of the Books of the Ancient Philosophers ; but enough of this, now I will proceed to the *Praxes*.

The First P R A X I S, of
Mercury.

ALthough this *Praxis* at the first sight, may seem ridiculous to many, yet it is true if it be understood. Take, *In the Name of the Omnipotent God*, of the best *Mercury*, which must be Pure, Flowing and Chrystalline, and very Serene, which you may very well know, if you put it upon Silver ; and after Evaporation, it leaveth behind it a black spot, which is a certain sign of Gold, or if you put it upon a strong Fire, it emitteth green and red fumes ; if it hath these signs, it is good, and fit for our Work ; which you must purifie by subliming it divers times, that at length by a long time, it may become pure and neat, and freed from all Corrosive and Phlegmatick Excrements. Which take and pour upon calcined Gold, mingling and grinding

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the *Mercury* with the *Gold*, till both are very well mixed; put them upon a gentle Fire, evaporate the superfluous *Mercury* from the *Calx* of *Gold*, till you see it appear of a red colour; then take it and grind it subtilly in a Mortar, and amalgamate it with new *Mercury*, grinding without Fire (which is to be noted for this kind of malgamation is made without Fire) and when it is like fat Paste, take and evaporate it again, reiterating this Amalgamation with new *Mercury*, and Evaporation of the said *Mercury*, so of en till you see the Nature of this *Mercury* to be sufficiently introduced into this *Gold*, which may easily be discerned. This *Gold* is Mercurialized *Gold*, which take and digest in a *Glass* firmly closed for some time; which being done, take it out, and to reduce it proceed thus, Take the Mercurialized *Gold*, and mix it with the subtile and serene *Mercury* in sufficient quantity, and put the mixture into a good strong *Glass* Retort, which close well, and digest this serene *Mercury*, circulating it upon the *Gold*, so till you see no more to ascend and descend; and in the bottom of the Vessel

Vessel you will find the Gold corrupted; of a black colour; which take and amalgamate with new *Mercury*, distilling, cohobating and animating the *Mercury* upon the Gold, so often till the Gold is plainly reduced into a viscid Water, which is its Reduction, and requireth a long time; out of which reduced Gold now the Elements must be separated. Here let all the Ignorant Sophisters and all Chymists be mute, who endeavour to make all Tinctures in a short time without any labour. These Idiots know not, that first there must be a Reduction of Gold into its first Matter; namely, a thick splendid and viscid Water, abounding with the Principles of compounded Gold. Secondly, the separation of this reduced Gold, and Sublimation of the same most fixed Gold, before any profitable Tincture can be made. Verily an *Herculean* Work, and most laborious! and not known but by those who are Learned and Expert; which *Lully* and *Geber*, most subtile Doctors of *Alchemy*, do sufficiently shew; whose divers ways of working described by them, are to be accounted not Sophistication, as the

Ignorant

Ignorant Chymic Mob persuade themselves ; but for the very Truth, let all Searchers of the Chymic Art, read the Writings of the Ancient Sages, who have treated of *Alchymy*, from the most Ancient *Hermes* to the most Modern ; they will find them all full of various Purifications, Reductions, Sublimations, Calcinations, and the like, of the pure Substance of Nature ; and also of the Distillations and Circulations of the Elements, which how laborious it is, no Man who is wise is ignorant of. For the pure Substance of the Mineral Nature, is the Stone of the Philosophers ; which before its compleat Perfection, is a rude and undigested Mass, very much defiled by the Elemental impurity, which that it may attain the highest Purity (namely, that it become a meer Fire, for the Stone itself is nothing else but meer Fire concentrated into one thing) it requireth very great labour. But nevertheless (despising the Doctrine of the Ancients) these new Chymists and fraudulent Gang, endeavour to obtain without any Labour and Industry, that which God hath given only to the Laborious ;

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but

but they are deceived, and with themselves deceive many Persons who are Ignorant, Credulous and Covetous of Gold; wherefore also for their sake, the true Art of *Alchymy* is esteemed as an unprofitable Juggle. For it is a far other Work to divide and sublime Gold than they phancy; to the Operation of which I will now apply my self.

Take the Gold reduced by *Mercury* and distil it, and there will distil a Water of Gold; which being done, the Air of Gold will distil; and when that is over, then will distil the bloody and splendid Fire of Gold; and the Earth, as the fourth Element, remaineth in the bottom. Which take and assate it gently upon a gentle Fire, and when it is assated, take the distilled Air and pour it upon the Earth, and circulate till you have conjoynd the Air and Earth. Then distil, and the Earth will distil in the Belly of the Air, and be suspended in it. This is a great Mystery, that the Earth should be suspended in the Air, and almost incredible, unless it could be ocularly demonstrated. Now take your Earth suspended in the Belly of the Air, and decoct
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it with Fire of Gold till it grow red, which is the great *Elixir*, which may be multiplied infinitely. O wonderful Nature! Who permittest the Earth to be suspended in the Bosom of the Air, and also to inhabit with the Fire! Thou verily art wonderful, because thy Operations are wonderful. *Hermes* was very well acquainted with thee, when he said, *Separate the Earth from the Fire, the thin from the thick, sweetly, and with great ingenuity. It ascendeth from Earth to Heaven, and again it descendeth to the Earth, and receiveth the Virtue of the Superiors and Inferiors; and so the World is created.*

This *Praxis* of *Mercury* (which nevertheless is not that vulgar *Mercury* which is sold by the *Apothecaries* which the *Alchymists* so wonderfully torture, but another) is very good, to not only the Understanding, but also to the Working of which I could wish that all Worthy and Pious Persons might attain; for whose sake I will subjoyn the following *Praxis* for their greater Illumination in the said *Mercurial Praxis*.

The Second PRAXIS
of Mars.

Take *Crocus Martis*, not vulgar, but calcined, and made purple red by Spirit of (also not vulgar) *Vitriol*, and dissolve that *Crocus* in new Spirit of *Vitriol*, and when it is dissolved, then the Spirit will be very well tinged; which decant, and circulate so long, till the Tincture by the Operation of the Spirit upon it, beginneth to be *Volatile*, then distil, and again pour the distilled Water upon the remainder, reiterating and cohobating so often, till the Tincture ascend together with the Water, which is the Tincture of *Mars* extracted from the Earth of our *Chalybs*, which distil divers times by its self; then take what remaineth, out of which you have extracted the *Martial Tincture*, and calcine it gently, out of which so calcined by gentle Coction, by a certain Art extract the Salt, which purifie very carefully, calcining, dissolving and distilling so often, till it is pure and passeth into red, as the innate colour of this *Martial Minera*, and dissolve

dissolve it in the said red Tincture, and put both into a Glass Vessel very well closed, and decoct them both till they are fixed in a strong Fire. With this Tincture of *Mars* (circulated upon Gold) you must ferment, and again fix it; which if it be done thrice (namely fermented with the fermental Tincture) it will be a particular *Elixir*, whereof one part fixeth 1500 parts of *Venus* into *Sol*.

The Third P R A X I S of the Fixed Body.

TAke the *Fixed Body* which you very well know (which must be very pure) and dissolve it in Water, and when it is dissolved, put it presently to the Fire, and distil gently the Phlegm, which cast away, and when a certain acid Water distilleth, change the Receiver, and take it; and when the Vessels are cool, pour this Water again upon the remainder, and dissolve it in a warm heat; and when it is dissolved, put it again presently to a distilling Fire, and distil first the Phlegm which cast away (for this Water in which the

Body is dissolved, is like *Spirit of Wine*, for it attracteth a watery Phlegm) and when the acid Water distilleth, change the Receiver and take it, as you did before. Continue this Work of so cohobating and dephlegming for six times. Then take the Matter which is in the Vessel, and is very much corrupted, grind it subtilly, and put it a Glass Vessel, and sublime it by degrees of Fire, and take this sublimed *Mercury* and dissolve it into Water with its own Water, and when you have this Water, take *Luna* finely laminated, and cast it into that Water; and when it is dissolved, distil the Water from the *Luna*, and what distilleth, pour again upon the remaining Silver, reiterating so often till you see the *Luna* turned into an Oyl by cohobation of this Water upon it. Then take this Oyl and put to it the Water with which the *Luna* was turned into an Oyl, and mix them both well, and put them into a strong Vessel strongly closed, and put it into Ashes, and digest 120 days till they are fixed into a white Powder, which take and dissolve in the Oyl with its Water; and when it is dissolved, digest it after the same manner

ner as you did before, reiterating this Work so often, till this Powder flow like Wax, without fume. And here it is to be noted, That after the second Fermentation with the Oyl, they are fixed in a shorter time. And this Tincture tingeth much *Venus* into *Luna*.

The Fourth P R A X I S, of the
Green Lyon.

TAKE that Substance which in the first Book I named the *Green Lyon*, for that is our Gold, living, and green, of a Saline Nature, produced by Nature out of the pure Substance of the Elements. Dissolve and congele this, so often reiterating, till it floweth without fuming, which that it may be more easily brought to pass, this Gold in every Solution must be dissolved in its own Water. When this Gold floweth as Wax, take it and dissolve it in that Water in which our glorious Earth is resolved, and to every pound of Gold put half a pound of the glorious Earth dissolved in its own Water; and when the Gold is dissolved, digest it for 20 days in a warm place, and separate

rate (the Feces which during the circulation, fall to the bottom) by Decantation. Then take this Liquor and put it into a Retort, and distil with a very gentle Fire as much as you can of the Phlegm; and when that is over, which you may discern by the taste, put out the Fire and cease Distillation, and when the Liquor is cold, weigh it, and if it weigh three pounds, take Vulgar Gold, and make a red Calx of it after the vulgar manner, then free it from all corrosives, dry it, and put it into a Circulatory (of this Calx there must be half a pound) and put to it the abovesaid three pounds of Liquor. Then close the Vessel, and circulate in *Balneo* for 40 days, in which time you will see it will be all plainly resolved. Now distil, and what you distil, pour again upon what remaineth, reiterating till all what remained, be turned into Oyl of a golden colour, thick and fat, which separate from its Feces by Decantation, and circulate it for 20 days, in which time it will become much thicker and fatter. Of this one part tingeth 200 parts of *Luna* into Gold.

Because the glorious Earth is necessary to this process, and for the making of it, I have not given so particular a manner; I will also add the *Praxis* of this Divine Substance, for the sake of all those who seek this Art for the Honour of God, and the Good of their Neighbour.

*The Fifth PRAXIS, of the
Glorious Earth.*

Take the black Earth, which is also called *Litharge*, and put it into a Retort well luted, and distil it, and rectifie well all which distilleth, then take the *Caput Mortuum*, and Powder it very well; for that is our black and obscure coloured *Laton*, which must be whitened, and its blackness taken from it, according to the Philosophers, who say, *Wash Laton and tear your Books, lest your Hearts be broken.* Take therefore this *Laton*, and powder it in a Glass Mortar, with a Pestle of the same matter, and when you have powdered it, affate it gently upon the Fire, then put it into a Glass, and pour upon it that which you before distilled; then shut
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the Glass and circulate the Matter; and when it is circulated, distil it, and what you distil is our *Mercury*. Pour this again upon what remaineth, and digest, and then distil, and when all is distilled, encrease the Fire, and our *Glorious Earth* will sublime, which is our Fire subtilized, our *Sulphur* and our *Diana*, which being so prepared, burneth Gold into Ashes, out of which is extracted the *Aurum Potabile*, whose use is very great in restoring lost Strength.

The Sixth PRAXIS.

TAKE the *Glorious Earth* duly prepared, as much as you please, and calcinate it gently, and put to this *ana* in weight of our *Mercury*, mix them well, then distil with a strong Fire, and urge as much as will ascend, and pour all which distilleth, upon the remaining part, and distil, and with a good strong Fire there will distil a thick, clear and gummy Liquor. Circulate this by it self 25 days; then rectifie it by it self four times, then dephlegm it; and this is our *Mercury Triumphant*, in which dissolve *Gold*, and by circulation make

make it an Oyl, circulate this Oyl till it be a dry matter. Imbibe this with the above-said thick *Mercury*, and fix it, which reiterate three times. Then take this Mass and separate it from the Feces, as well as may be, by Sublimation, and what sublimeth, decoct and imbibe with our triumphant *Mercury*, and fix it so often, till it is fixed, flowing and tingeth. This way is short, and is very powerful in transmutation of Metals.

The Seventh P R A X I S of
Cinnabar.

TAke red *Cinnabar* made of *Mercury* *vive* by means of *Sulphur*. Powder this very well, and pour upon it Spirit of Salt very well rectified two pounds, and mix them very well (and note, that in the mixing them, the Glass will grow very hot, which heat cometh from the Internal Sulphurous and Mercurial Fire of the *Cinnabar*) then put it in a Balneo and circulate for a long time, then distil, and pour all the Spirit of Salt which distilleth, again upon the *Cinnabar*, and distil again, reiterating
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so often, till the Spirit of Salt ascendeth very red as blood, which distil gently in *Balneo*, and the Spirit of Salt will distil, but the Tincture of *Cinnabar* will remain, which keep, and pour the Spirit of Salt to the remaining *Cinnabar* again, and extract the Tincture as you did before, and if all the Mercurial *Sulphur* be so extracted out of the *Cinnabar*, and the Spirit of Salt also distilled from the Tinctures, then keep the Oyl of *Cinnabar*, and pour again the Spirit of Salt to the remaining *Cinnabar*, and digest and distil at last with a strong Fire, and the sublimed *Mercury* will distil like Crystal; which dissolve in the Oyl of *Cinnabar*, and mix both very well, and distil them into one red Liquor which is very pretious.

The Eighth P R A X I S.

Make a Spirit of *Mercury vive*, and when you have well dephlegmed and rectified it, put it into a good strong Glass, and put it to the Fire, and when the Spirit is warm, cast in a little of the *Corporeal Mercury*, so often till it become thick, then encrease the
Fire,

Fire, and all will be dissolved, then decoct this mixture till it be dry; then take new Spirit of *Mercury* and warm it, and cast in this dry matter as you did before, and decoct, and so proceed with new Spirit of *Mercury* divers times; and if you now see your *Mercury* like a Rose in the bottom, then take this *Mercury* and powder it subtilly, and put it into a Glass firmly closed, and digest it in 15 days with a good strong Fire; then open the Vessel, and put to it drop by drop in a Glass Mortar, grinding it, as much of the Spirit of *Mercury* as is sufficient, and the matter will be like a thin Paste, which digest seven days, then evaporate, and upon the remaining *Mercury* pour new Spirit to cover it over divers Fingers breadths; and shut the Glass firmly, and put it to circulate 50 days in a good strong Fire, and you will perceive the matter to be fat; which circulate till it be again thin, then put it to the Fire, and separate the pure from the impure, and distil the pure, and there will distil a very subtile Spirit, and what remaineth, will be like Frogs Spawn, but whiter and more bright. Now take the thin and distilled Spirit, and pour it upon the remaining matter; digest, distil, and cohobate, till this thick Oyl ascend together with the thin Spirit, and when it is in the Receiver, it swimmeth above the Spirit, and is bright as Christal, which separate, and circulate by it self; then distil it, and
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when it is distilled, circulate it upon *Luna*, and it will be a good Work.

This is what I have spoken particularly. But I hasten to what followeth, which is the practical way of our *Mercury* upon the *Calx* of *Sol* or *Luna*.

Temperate Water.

Take our *Glorious Earth*, which being calcined, circulate with our *Mercury*, distilling till they become one Water, bright and clear, which is the *Temperate Water*.

The Use of the Temperate Water.

Take Gold and amalgam it with *Mercury*, and evaporate the *Mercury*, and calcine the remaining Gold, and edulcorate, till it becometh a Powder very spongy, and purple red; which put into a Circulatory; and pour upon it a sufficient quantity of *Temperate Water*, and work it by Circulation, Distillation and Cohobation, till the Gold remaineth in the bottom in form of a viscid *Calx*, and separate the superfluous Water. Now when this *Calx* is prepared, the *Praxis* is to be ordered in the following manner: Take of this *Golden Calx* and our *Earth ana*, both being very well powdered; put to it drop after drop, grinding it, so much *Mercury* as you see is sufficient, which you may easily see; then take this matter and put it
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into a Glass Vessel and circulate 20 days, then take it out and put it in Sand, and distil our *Mercury* from the *Calxes*; and that which ascendeth after the *Mercury* in form of a Crystalline Powder, take and put to what remaineth, and dissolve it in *Mercury*, and distil, and it will sublime, which again put to what remaineth, and circulate, and distil, and there will remain the *Glorious Earth* of our *Gold* and of our *Earth*, conjoynd by virtue of the Natural Fire, which take and reduce by our *Mercury* into a *Tincture*.

Thus far, Friendly Reader, by the Divine Grace I am come; and have, with a willing Mind, instructed thee by divers *Praxes* to make our Golden, Famous and so Celebrated Stone, by which also, if thou beest ingenious, thou wilt see what advantage you may receive from them; and how difficult and *Herculean* a Work it is to come at. But that I may conclude this little Treatise, I will first advise thee to study to know these three principal things:

First, That you know the true matter, which is one only matter, out of which all our practical ways must be performed. This matter lurketh every where, and in all things; its Name is *Salt*. This *Salt* you must know, before you begin any *Praxis*. This *Salt*, tho' as I have said, it lurketh every where, yet it is not so commonly and openly found every where; for it is a hidden

Salt;

Salt, and lurketh hiddenly in all things, and for that reason it is called the *Central Salt* of all things.

Take this while it may yet properly be called an undetermined *Hyleal* and hidden *Salt*.

Secondly, In the mixtion it is to be noted, That the Water must predominate over the Body; for of necessity the Body must first be dissolved in its Water, and turned into Water, before the Body can corporifie the Water, and which verily must be done with very great caution, by little and little dissolving the Earth; for the Earth is weak in the beginning, and if you suffocate it with its Water, there will ensue a Sea of Confusion.

Thirdly and lastly, the *Regimen* of the Fire must be observed, which must be sometimes gentle, sometimes strong, sometimes temperate, sometimes subtile and vaporous, according to the Operation of the Operative matter. The knowledge of this *Regimen* is a great Secret, which above all things the Artist must know, if he desireth the wished end; *Which from the bottom of my Heart I wish to all who are worthy, through our Lord and Saviour Jesus Christ. Amen.*

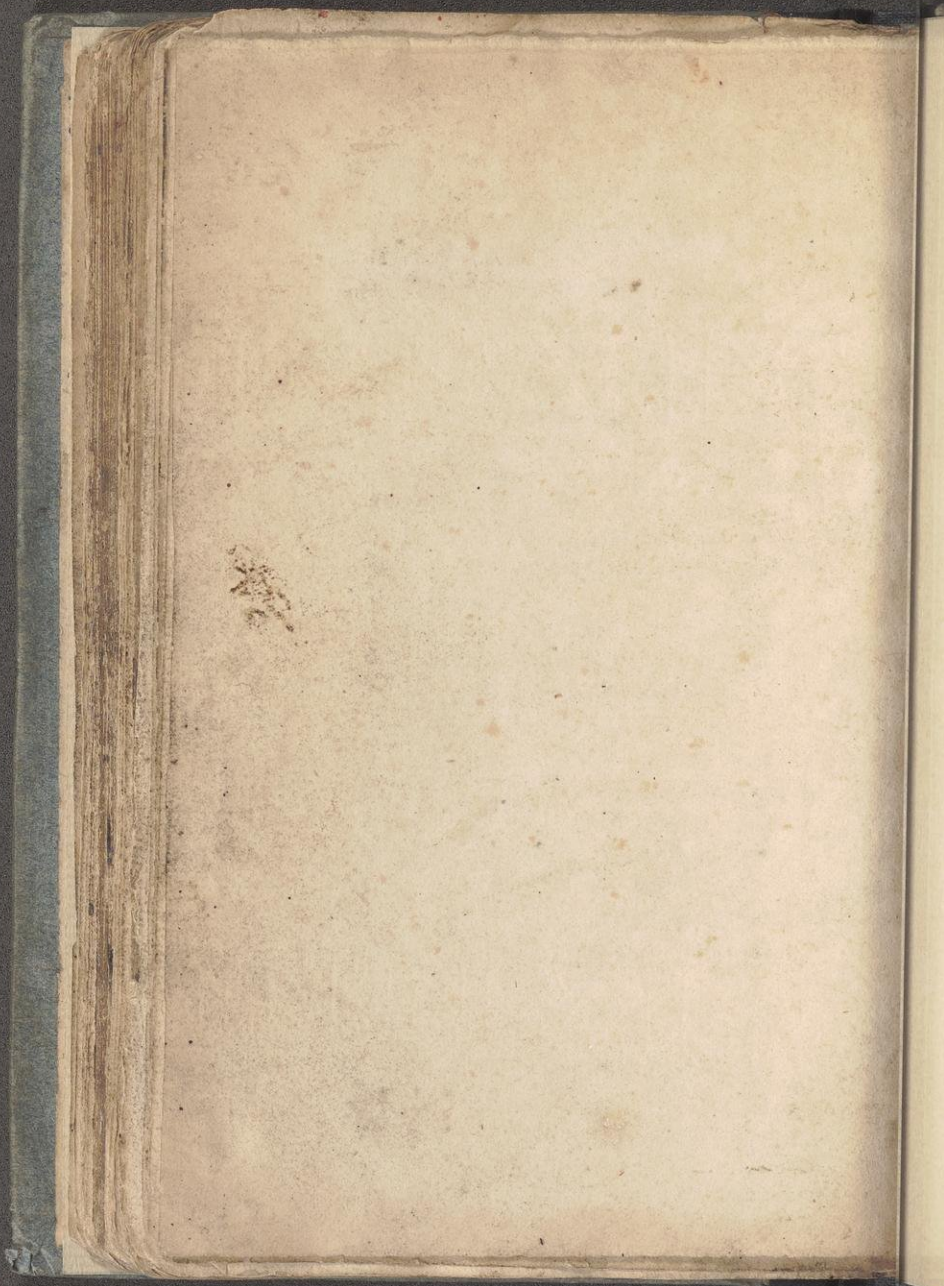
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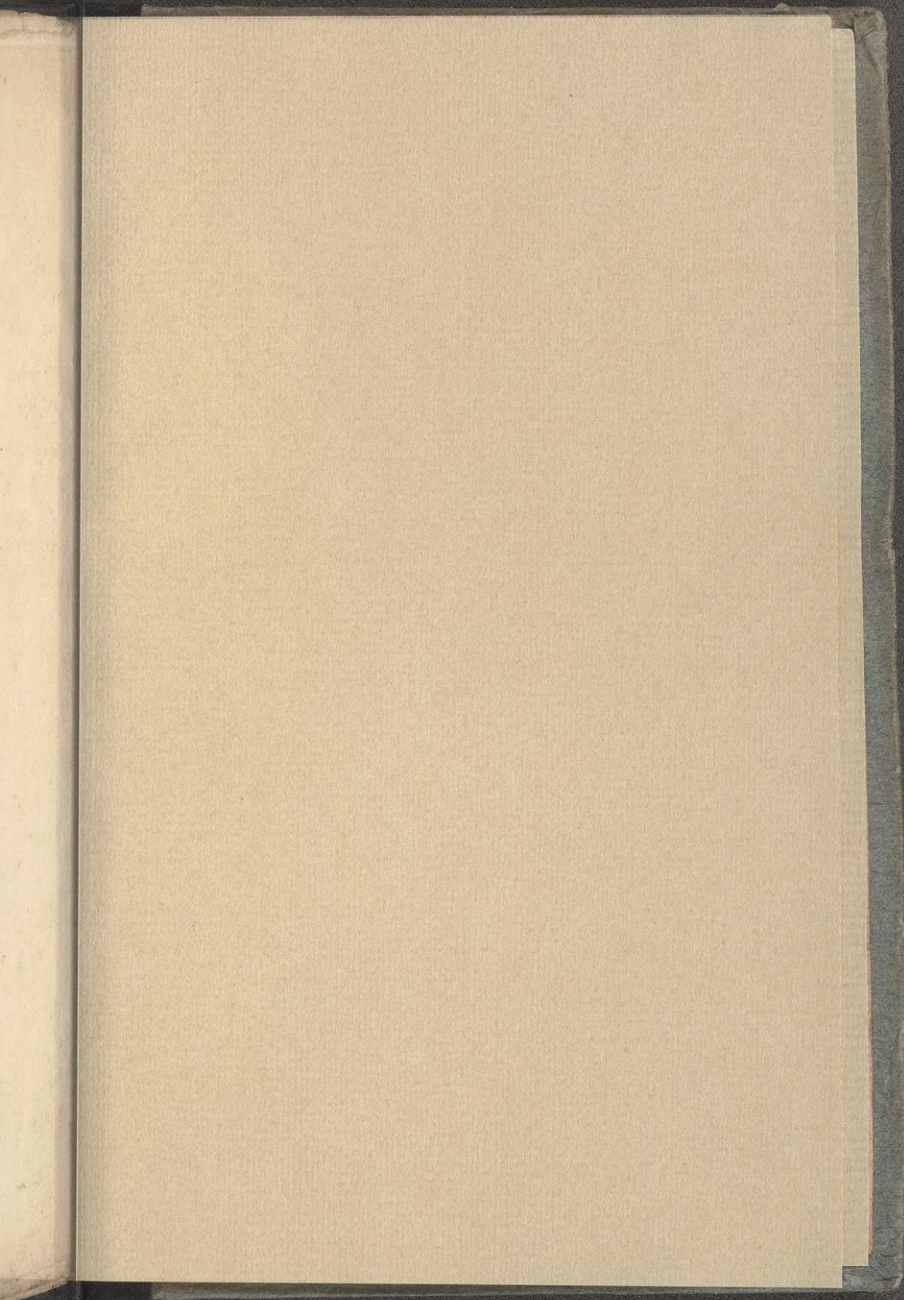
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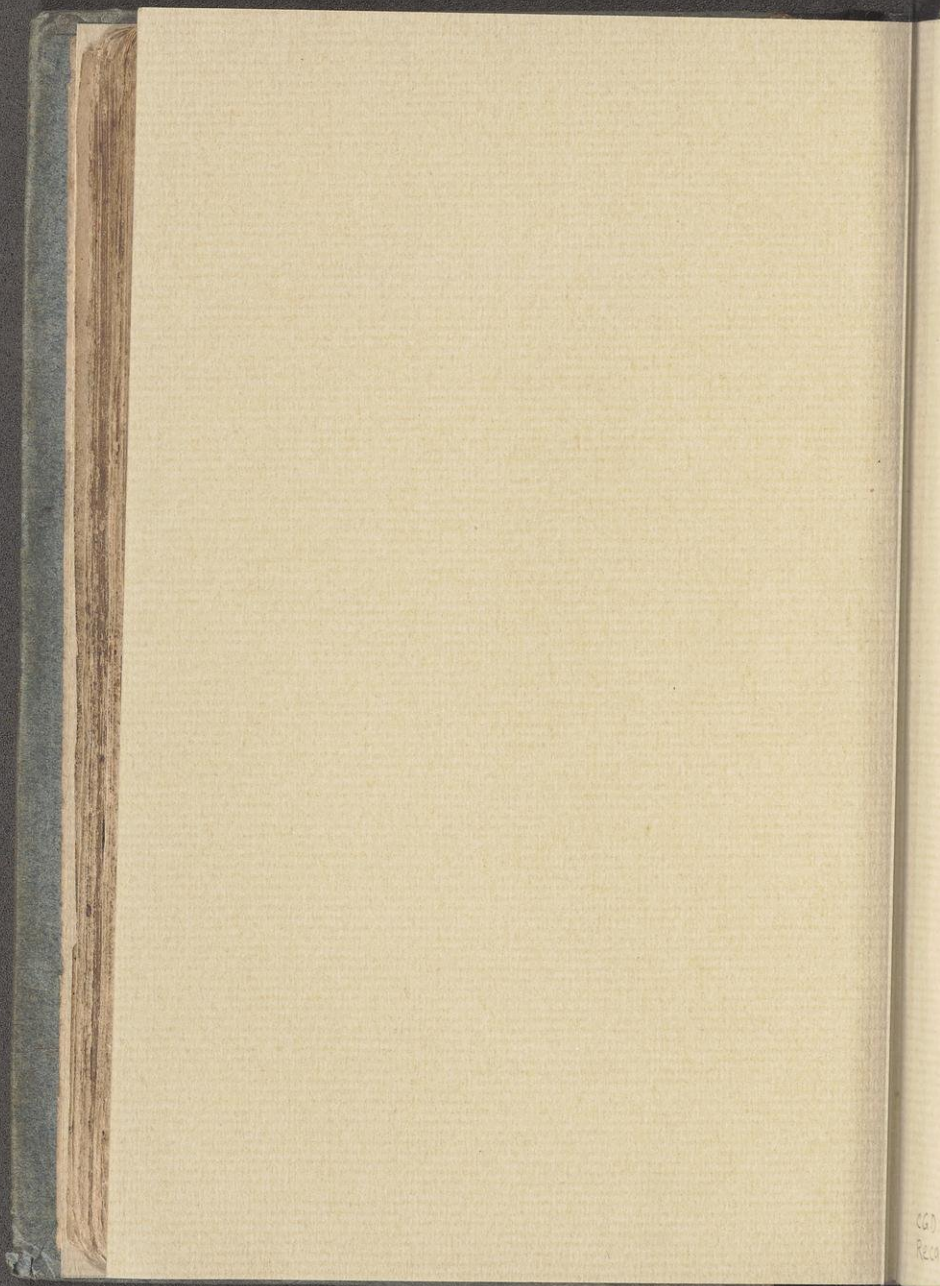
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