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## **Secrets reveal'd : or, an open entrance to the shut-palace of the King : containing the greatest treasure in chymistry never yet so plainly discovered. 1669**

Starkey, George 1627-1665

London: W. Godbid for William Cooper , 1669

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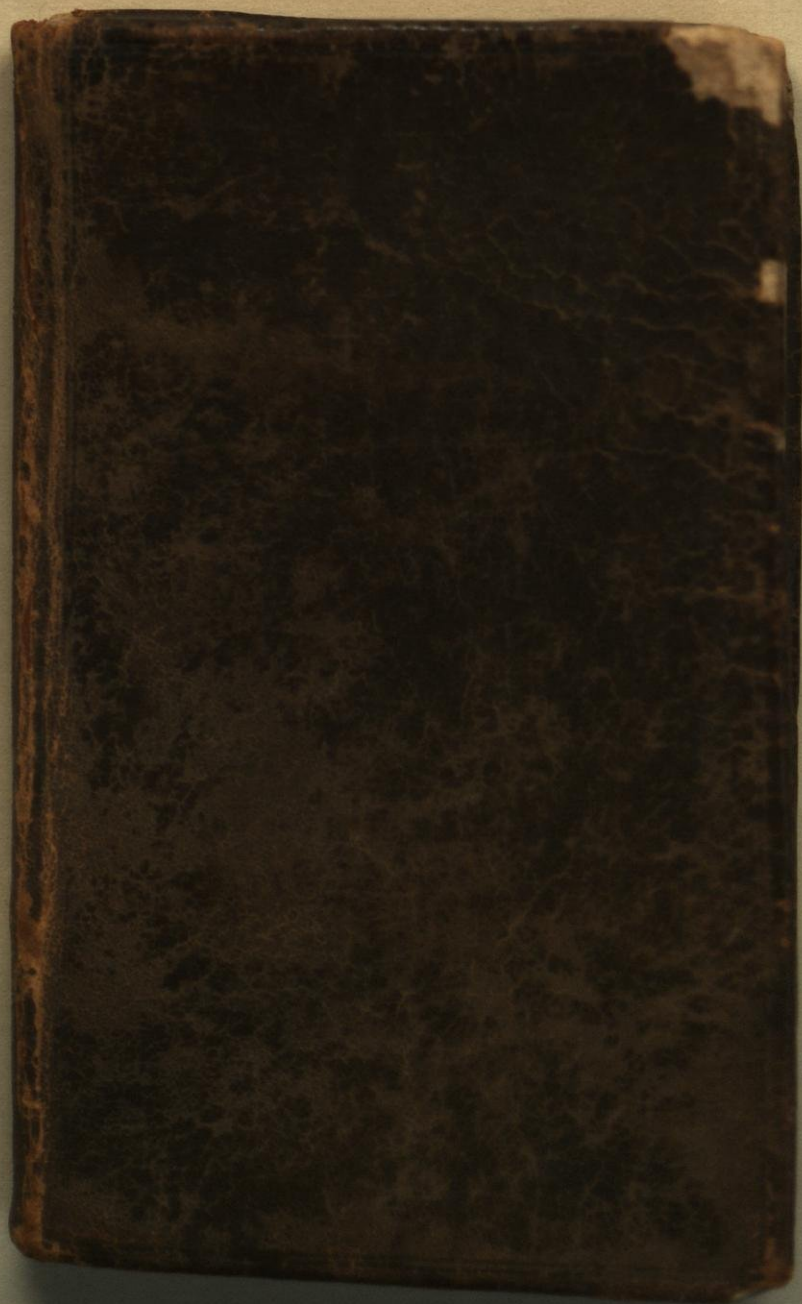
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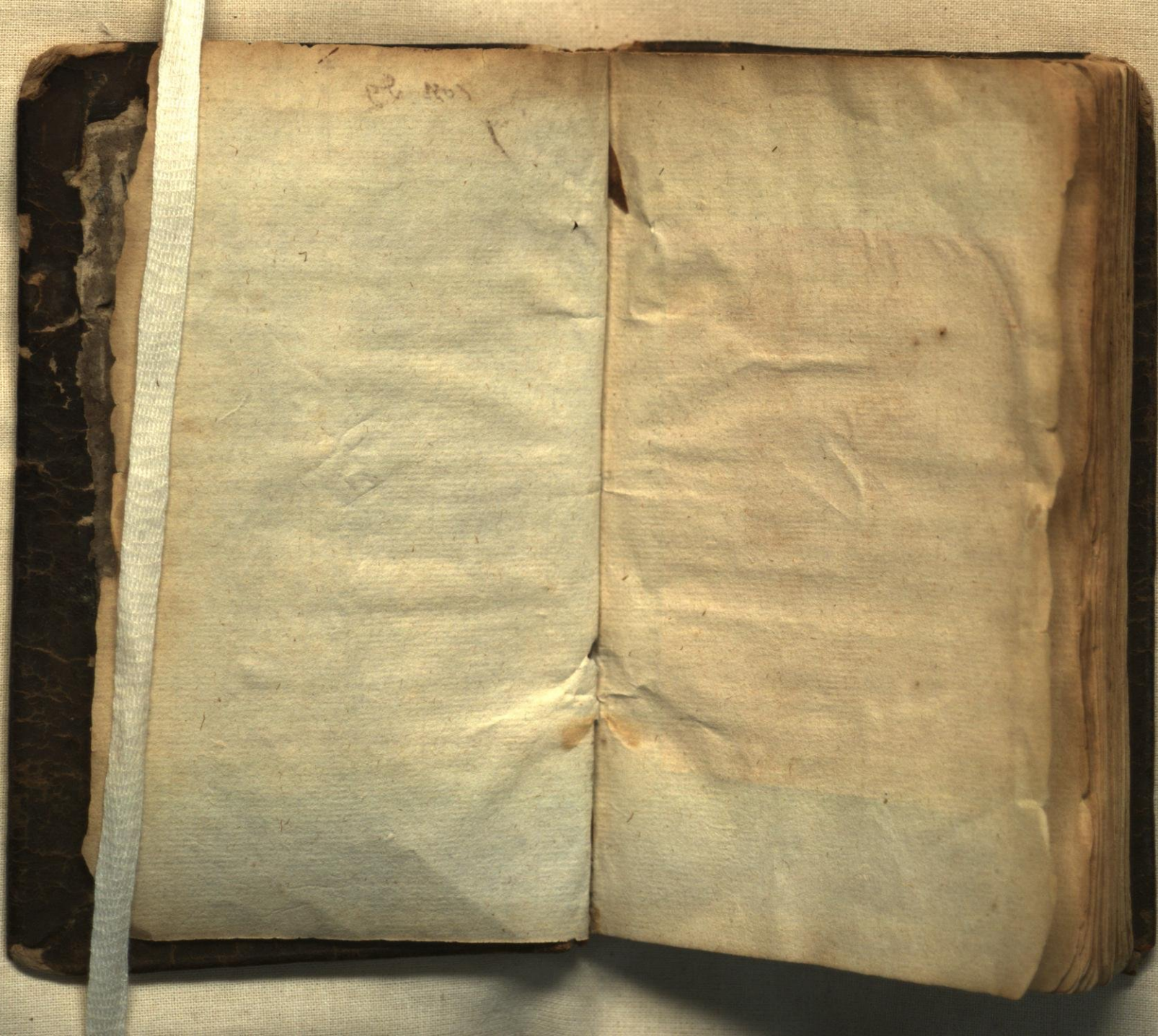
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signifying to whom  
they have descended  
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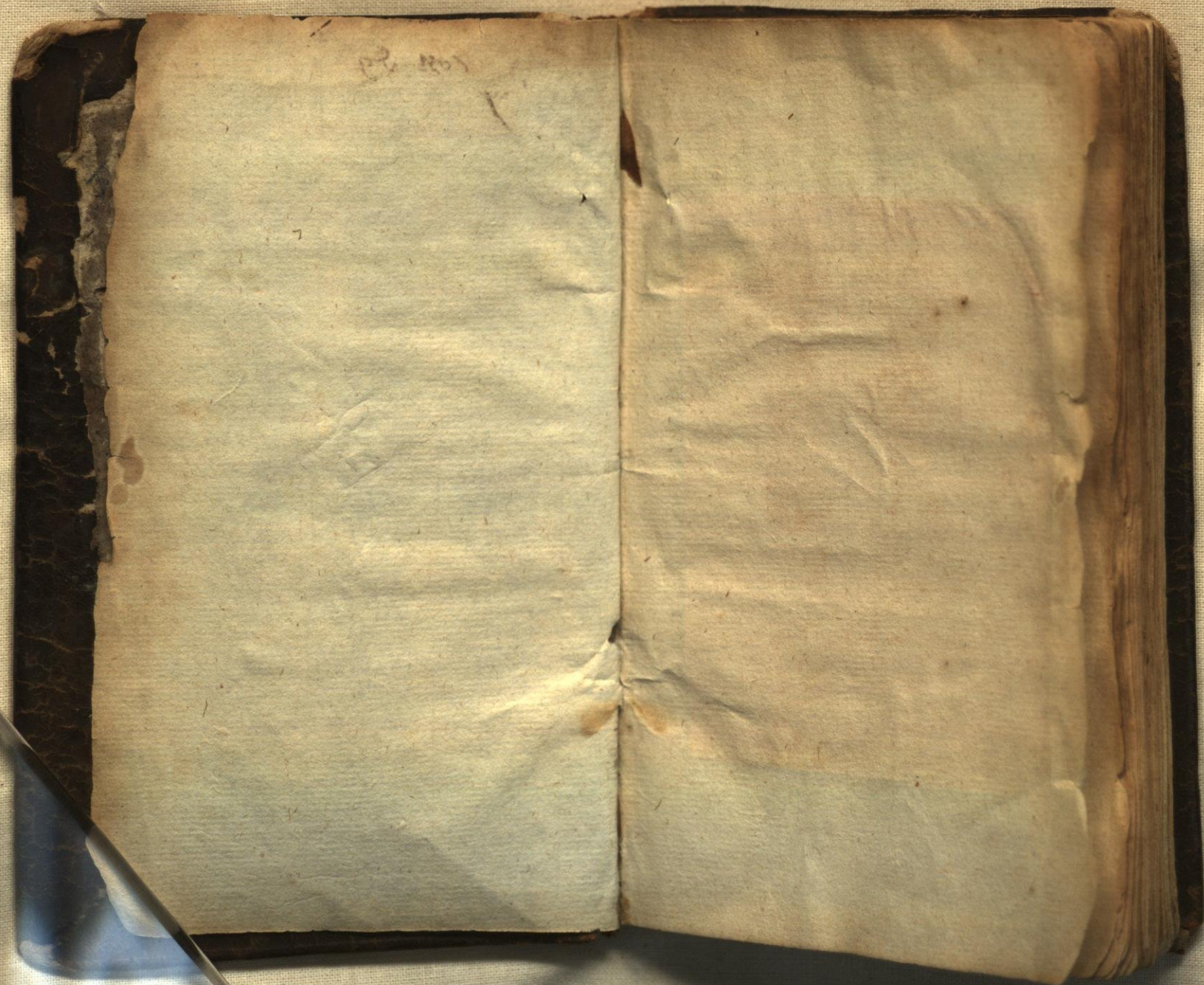
of

Denis I. Duveen



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*Shall Entrance open'd into the hidden Palace  
of y<sup>e</sup> King*

**SECRETS** Reveald:  
OR,  
An OPEN ENTRANCE  
TO THE  
**Shut-Palace**

of the KING:  
*Containing,*  
The greatest TREASURE in  
**CHYMISTRY,**  
Never yet so plainly Discovered.

*Composed*  
By a most famous ENGLISH-MAN,  
Styling himself ANONYMVS,  
or ETRÆNEVS PHILALETHA  
COSMOPOLITA:  
Who, by Inspiration and Reading,  
attained to the PHILOSOPHERS STONE  
at his Age of Twenty three Years,  
*Anno Domini, 1645.*

Published for the Benefit of all *English-men,*  
by W. C. Esq; a true Lover  
of Art and Nature.

London, Printed by W. Godbid for William Cooper  
in Little St. Bartholomews, near Little-Britain, 1669.



TO THE

RIGHT HONOURABLE

THE

Lord Lucas,

BARON of Sbenfield

in ESSEX.

My Honoured Lord,

**I**s not my Acquaintance with your Lordships Person, that makes me presume to invoke your Lordships Patronage of this small, but worthy Treatise of great Learning; for I never had the honour of ten words, with or from your Lordship, though living

A 3

SECRET'S Receipts

AN OPEN ENTRANCE TO THE

Shut-Palace

of the King.

The greatest Treasures in

CHEMISTRY.

by a most famous FLORENCE MAN

Who, by Invention and Practice

is the Author of this Treatise

Printed by W. Stansfeld



### The Epistle Dedicatory.

ving formerly where your Lordship did frequent, and being a Neighbour in our Youthful Years; but your Lordships own Worth and Learning, Sobriety and Prudence, with other Accomplishments taken notice of in Publick in your tender Years, and some Eminent Discourses of deep Mysteries, your Lordship had with a most Learned Frenchman (my worthy Friend) at your return from Oxford, in the late Rebellious Times, related or intimated unto me to illustrate your Lordships Perfections (being about the

### The Epistle Dedicatory.

the same time this Author attained to the said Arts) makes me not doubt but by a sympathetick virtue, this English rare Phoenix of Learning in his Youth, will rather draw your Affections, than need any Intermediations for your Lordships Countenance; he being probably yet living, though perchance unknown to your Lordship to be the same, by reason of his absence and Travels, which he Writes of, and his desired obscurity. I confess my Lord, I was perswaded to Dedicate it to some worthy Person



The Epistle Dedicatory.

son of Honour; but having had sufficient experience of my few Friends in my long Troubles, I rather presumed herein upon the glory of your Honour and Virtues, than any of my own Acquaintance. Now, my Lord, I must crave your pardon that so obscure a person as my self, should offer so worthy a Present to your Honour, but therefore I have used the best lawful Policy, though a little unmannerly, to conceal my self, but only to remain,

My Lord,

Your Lordships most Devoted,  
and Humble Servant,

W. C.

Sept. 25.  
1668.

THE  
PUBLISHERS EPISTLE  
TO THE  
ENGLISH READER.

<sup>Reader,</sup>  
HAving enjoyed the benefit of this most excellent and rarely Learned Anonymon in an English Manuscript, many years before the Publication in Latin by the worthy and learned John Langius, probably written from the Authors Copy, or very little corrupted, wherein this Author was pleased to reveal himself to be born an Englishman, naming himself Eyrenens Philaetha Cosmopolita, and to have accomplished this miraculous Treasure at his Age of Twenty three Years, 1645. And considering also, with worthy Langius, the Authors good intention to promote the welfare of all men, I could not neglect my duty longer



*The Publishers Epistle.*

longer to make his own Country-  
men happy thereby, many of  
whose Capacities reach not unto  
the *Latin* Tongue, whose necessi-  
ties and good intentions neverthe-  
less may be fitted to receive the  
said good things, and the misery  
of the Times requiring the same,  
if it shall please God to give his  
Blessing in this our *English* shell of  
Learning: I must testifie with  
*Langius*, that I have hardly ever  
read any Author more full and  
clear in all Operations of this Art:  
And (which is more to be admir-  
ed and honoured) in regard he  
appears to be so candid and free  
from Envy at those Years, being  
(as I may say) but a Child, but  
a true Child of Art as well as of  
Nature; nay, I may be confident  
a true Child of God, who also

after

*The Publishers Epistle.*

after Christs Example (our great  
Master and Doctor) may be pla-  
ced amongst the gravest Learned  
Doctors: *Artesius* thought it a  
great Argument of his extreme  
old Age, after a thousand years to  
become free from envy; but this  
Author hath accomplished the  
same, by Grace, in a few years;  
which demonstrates him to have  
his grey hairs in his wisdom. I  
shall say little more of him, and  
indeed little needs be said, but  
what you may find in effect by  
reading this Divine Author, or  
is taken up and said already by  
that worthy *Langius*, whose Lear-  
ned Epistle and Dedication I have  
Translated, and hereunto adjoyn-  
ed, that this Work might be  
the more complete, wherein thou  
mayest, with more ease than *Jason*,  
purchase



*The Publishers Epistle.*

purchase the *Golden Fleece*, and find An *Open Entrance* to the *Shut Palace* of the King, with an *Alchahestical Salt* or *Key*, useful in *Chymistry*: But let me advise thee of one thing; when thou comest to the possession of the same, that thou glut not thy self with the pleasures of this World, and forget God or thy Neighbour, lest with *Midas* thou turn thy covetous Eyes into longer or larger Ears, and so by enjoying, or rather misemploying, the present things, lose thy future happiness of and in the Kingdom of Heaven: Which advice as it is the very Command of God, so it comes from

Thy Well-wishing FRIEND,

Dated  
Aug. 9.  
An. Do.  
1668.

and true Lover of Art and Nature,  
and of the whole Creation of God,

W. C.

*The Epistle Dedicatory of John Langius, Publisher of this Author in Latin.*

To the most Prudent and most Excellent Man, the Lord GABRIEL VOGTIUS, Heir of *Elbersdorfe*, &c. Privy Counsellor of the most Serene and Powerful Elector of *Saxony*, and Warden of his Coin and Metallick Affairs; as also Secretary of his Exchequer:

*John Langius* wishes much Happiness.

My Lord and singular Patron,

FORasmuch as your Honour hath been pleased to suffer the Candidates of Nature to have some place with



## The Epistle Dedicatory

with you, and lately have embraced me (though unworthy) with singular humanity; I come to Offer this exact little Work of the true Art of Chymistry to your Honour: I confess truly it is another Mans, but give me leave herein to help my own weakness, being guilty to my self, that I could not be able to afford any worthy matter, from my own store, fit for your accomplish'd Mind; and they have need to borrow goods that are short at home; yet I hope you will not despise it, seeing that many have offered to the gods those things which are not their own, but are taken from the Sabean Harvest; especially whilst this Excellent Book seems to be brought forth out of the favourable Bosom of Nature, from a cleer and good intention; and therefore it could not be, nor indeed ought to be, but  
most

## of JOHN LANGIUS.

most acceptable to you, whom Nature long since entitled amongst her intimate Friends. Your House hath hitherto been (like Parnassus and Helicon) open to all the Lovers and Friends of the Muses and of the Graces, and therefore let it be open to this of ours, which is not at all ragged, as if it crept out of the Trophonian Den to beg an Alms, but truly hath a decent Habit, an open and clear Face and transplendent Gown, coming towards you from the retiredst Closet of Chymistry to call upon your Honour, wherefore admit it benignly; for if you entertain it rightly, I doubt not but (like a grateful Guest) it will return you rare Gifts. I pray God you may live many many years to your own comfort and yours, Natures and our publick hopes.

Hamburg, December, 9. in the Year (according to the vulgar account) 1666.



THE  
Preface of JOHN LANGIUS  
TO THE  
READER.

*Benevolent Reader,*

HAVING not long since obtained  
this little Book, which I here  
Publish, from a most excellent  
knowing Man of these Matters,  
it pleased me so much, that I pre-  
sently consulted to impart it for  
thy profit; and this drove me to  
it, that this genuine Author seemed  
almost to be the only Possessor and  
Worker, in our Age, of the Phy-  
sical Tincture, and to have Com-  
posed his Work to that very end,  
that he might be known to be an  
*Adeptist* when it should come  
forth, and that the Wanderers  
in this Art might be reduced to  
a  
the



*The Preface of John Langius.*

the right path; and then without the candour and perspicuity of the Writing, as it were a continued Style of *Sendivogius*, whose footsteps this Author doth everywhere closely follow, yea some times excel, but alwaies indeed doth excellently explain without making it his aim at all: Wherefore I was confident that if I should divulge it, both the aforesaid worthy intention of the Author would be satisfied, and clear light kindled in the darke night of Errours to very many who until this very day either by dolorous Labour, or presumptuous Learning, or continual incessant Sighs (although alas! now do hunt after the great *Elixir* of the Philosophers. For although within

*The Preface of John Langius.*

within these few years some numbers have ambitiously endeavoured to obtain the Title of True Philosophy, and presumed under the vizard of a false name to instruct, or rather to distract and make mad all the World with phantastick Books; nay have drawn some ignorant Men, and those not obscure ones, upon the stage, not without the laughter of the more discreet and learned; yet nevertheless the sharper witted, and such as have conversed (as the Proverb goes) more familiarly with dead Philosophers, presently found out their hooks and baits; so that shortly after those fruitful promisers, who swel'd with such great words, became forsaken of their Admirers (like the Ass who was stript of the Lions skin) and being

a 2  
left



*The Preface of John Langius.*

left to themselves, have alwaies  
born their shot amongst false Coi-  
ners, and paid the utmost farthing.  
But this Author, which we now  
dedicate to the common good,  
as he hath the style and thrid  
of the ingenious Philosophers,  
and observes it every where, yea  
as he every way breaths the pri-  
mordial and ancient *Chymistry*, and  
showes himself abundantly by  
his own signs; so I hope it will  
come to pass, this Sun being risen,  
that the false Stampers will at  
length quite be dispelled and van-  
nish like the fog and smoke.  
Truly who, or what kind of Per-  
son, was Author of this sweet  
Must-like Work, I know no more  
than he who is most ignorant;  
nor (since he himself would con-  
ceal his name) do I think fit to  
enquire

*The Preface of John Langius.*

enquire so far to get his displea-  
sure; nevertheless it is clear e-  
nough he is beloved of God like  
another *Daniel*, and is a Man of  
most hearty true desires, if he still  
be living; and one who at that  
Age attained to the Medicinal,  
Chymical and Physical *Arcana's*  
of the Philosophers, in which ma-  
ny others hardly attain the least  
tittle, and that but very superfi-  
cially: Certainly it will be a very  
hard matter to find any one who  
like to him hath gathered this  
Art out of Books at so tender an  
Age; *Thomas Norton* professeth  
he had the knowledge of the  
White Tincture at Twenty eight  
years of Age; and *Helmontius* re-  
lates how *Theophrastus Paracelsus*,  
at the same Age received the  
Gold-making Medicine; so *Dio-*  
nifius,



*The Preface of John Langius.*

*nyfus*, *Zackarias*, and perchance some few other Young-men, are reported to have attained it: But these had it from other mens help and tutoring, which is not so much to be wondred at, when as therein their capable wit is only to be commended: But to pick out the Roses from the most thorny Bushes of Writings, and to make the true *Elixir* of Philosophers by his own Industry, without any Tutor, and at Twenty three years of Age; this perchance hath been granted to none, or (as is said) to most few hitherto. Who will gainsay but that in a perticular manner God hath poured down this occult Science into such a wit through the open windows of Heaven; when as I believe millions that have followed the

*The Preface of John Langius.*

the same study, and run that stage to their old Age, have sweat at the same for fifty, sixty years, more or less, with all the toiling labours could be thought upon. Therefore let us the more respect this highly enlightened Author, in regard that he being (as 'twere) so largely overwhelmed by Almighty God with such great and unusual Blessings, hath not done like the *Citharist Aspendius*, who used to sing and play privately to himself; But what he had learned without envy, he would as benignly communicate without envy. How envy hath prevailed with many others in their setting forth these secret *Arca's*, and how therewith they have hedged their Writings (as with a Partition-Wall) round about, needs not here to be remembered,



*The Preface of John Langius.*

bred, every Chymical Searcher can testify the same. The Offspring of former Philosophers held it rather to be for their commendation thus to delude their Posterity, and they triumphed under envy with Chymical Juglings, just as we read in the *Eusebean Greek Writings of Scaliger*, That *Democrates Abderites* had obscurely written of Gold, Silver, Stones and Porphy; the like did also *Mary an Hebrean* wise woman; who were taught by *Ostanes* how they should cover the Art with many witty Riddles, but withal not to write without envy. But our Author, being taught in a better School, hath sequestered the Chymical Art from all vulgar errors; and the Sophisms being thrown out, and the curious  
dreams

*The Preface of John Langius.*

dreams of the Conceited hissed away, hath so candidly, clearly and perspicuously described his own Matters, that you shall not find so many things more clearly set forth by any one, as *Alethea* (or the truth herself) will justify: Yea, if those things which *Mary Rant* (an *English* woman) by inward Revelation promised concerning the making of Gold (that it would become vulgar or common in the year 1661.) come to pass within an hundred years after, then I doubt not at all but it hath taken some beginning from this. He chuseth to follow *Sendivogius* in his footsteps, yet both with a better order and far more exact distinctions; be it so though, that he taught more obscurely concerning the true subject of Philosophers



*The Preface of John Langius.*

phers than *Sendivogius* (I say more obscure to the sight of young Beginners, who may perchance draw it more easily from *Sendivogius*, yet nevertheless he that searches more curiously and without pre-conception of his opinion, shall assuredly find a greater light from him than from *Sendivogius*; but in the rest *Sendivogius* dares not place himself before him, nor any other, either of the old or of the following Ages: Oh! how far are the Rivers *Merrba* and *Siloam* from one another? How much disparity is between these and other Writings, which hitherto endeavoured to hinder the blindfolded World from her precipice and ruine? Yet I would it had pleased this most worth Author, to have committed to the publique Press his

*The Preface of John Langius.*

his noble and polisht writings himself (for I hear he hath also written a Dialogue concerning the watry Fire, or Liquor *Alkabeft*) then I could not doubt but we should have all more correct and perfect. Now, although I have been most diligent and careful, yet (as it often falls out in such matters or cases) because I was to use a Manuscript, not so very exact, I dare not affirm that all things strictly agree with the words of the Author; for oftentimes, where the sense was manifestly difficult, it was made plain by the alteration or change of a small letter; nevertheless we have been studiously wary, that wheresoever any firm sense might be gathered, there we would not rashly alter it. We hartily wish, and humbly pray  
(if



*The Preface of John Langius.*

(if the Divine Author be yet living) That either he himself would commit his Writings corrected and prepared according to his mind to be printed: Or if he design to make use of our service That he will please to convey to our hands the true Manuscript (after any manner he think fit) and we shall esteem, or repute it for a great Honour to have our things well corrected for our love to the Publick Good, having no other aim at all.

Kind Reader, do thou interpret all this to the best construction, considering that if these (like some Patrimonial Treasures, had travailed longer under the communication of private Copies, perhaps in a little time either many more Faults and Enormities (by blanks, or blind Letters, or wearing) had slipt in, or else the true sense it self had by little and little been utterly

*The Preface of John Langius.*

utterly spoyled; which to how many Treatises of singular Note it hath hapned unto, is not needful here to enlarge. I will say no more, for I do not here attempt to write a Commentary: These things I have touched for my own sake only, least either the Author himself might suspect I would also undertake the same against his Book, which of old, *the true Sun* (so called) presumed against *Sensitivogius*: or else any others perchance might censure me (as the whole World is now full of Busie-bodies.) However it be, in this I would do a kindness to the *Lovers of Chymistry*, and satisfie the desires of many. If I shall see this hath been acceptable, perhaps more may follow: But if otherwise (yet I avoid to preface) God bless the Benevolent Reader, and farewell.

Hamburgh, December 9,

in the year 1660,

The



of Anonymous Philalabes, a Philosopher having attained  
to secrets mediceall Physical & Chymical in y<sup>e</sup> year of  
the redemption of mankind 1645 being 23 years of my Age, to y<sup>e</sup> end  
of my may discharge the debt of our loy<sup>e</sup> sons of art &  
may reach forth my hand to such who are entangled in errors Labyrinth; I  
therefore I thought to write this treatise. That to such  
who are adepts

### The Authors Preface.

Being an Adept Anonymon, and  
Lower of Learning, and a Philo-  
sopher, I decreed to write this little  
Treatise of Medicinal, Chymical and  
Physical Arcana's, in the year of the  
Redemption of the World, 1645. but  
in the three and twentieth year of my  
Age, that I might pay my duty to  
the Sons of Art, and might lend my  
hand to bring them out of the Laby-  
rinth of Errours, wherein they are  
intangled, and that it might appear  
to the Adeptists that I am a brother  
and equal to them; and that those se-  
duced by the deceits of Sophisters,  
might safely return, see and embrace  
the true Light; I do also further  
presage, That not a few will be en-  
lightened by these my Labours; they  
are no Fables but real Experiments,  
which

x because y<sup>e</sup> time  
of the  
coming of this  
the artist is  
might even  
at the doors.

### The Authors Preface.

which I have seen, made, and do  
know, which an Adeptist will easily  
gather by these Lines. Where-<sup>therefore in as</sup>  
fore as I write these things for the <sup>much</sup>  
good of my neighbour, let it be e-  
nough, that I profess there is none  
that ever writ in this Art so clearly;  
and that many a time in writing I  
laid aside my pen, because I was ra-  
ther willing to have concealed the  
Truth under the Mask of Envy,  
but God compelled me to write, whom  
I could not resist, who alone knows the  
heart, to whom only be Glory for ever.  
Hence I undoubtedly gather, many  
will become Blessed in this last Age  
of the World with this Arcanum,  
by reason I have written faithfully;  
nor have I willingly left any thing  
doubtful for a young Beginner, which  
is not perfectly satisfied. Also I  
know many who, with me, do enjoy  
this



The Authors Preface.

this Arcanum, and am perswaded  
there are many more whose new fa-  
miliarity shortly (as I may say)  
shall be daily acquainted with. Let  
the holy Will of God do what it plea-  
seth; I confess my self unworthy by  
whom such things should be effected;  
yet in these matters I adore the holy  
Will of God, to whom all created  
things are bound to be subjected; for  
which cause only he did create them,  
and being created, preserves them.

READER,

THE true Manuscript Copy, which *John Lau-*  
*gins* in his Preface doth so much thirst after,  
is here Published for thy benefit; in which thou  
wilt find considerable enlargements and explanati-  
ons, wherein the *Latin* Translation is deficient,  
as witnesseth *Chap. 15. &c.*

SECRETS

(1)



SECRETS Reveald:  
OR,  
AN OPEN ENTRANCE  
TO THE  
SHUTT PALACE  
of the KING:

CHAP. I.

Of the necessity of the *Sophick* for  
the Work of the Elixir.



Whoever desires to enjoy  
the secret *Golden-Fleece*,  
let him know, That our  
Gold-making POWDER  
(which we call our *Stone*)  
is only Gold digested unto the highest de-  
B. . . . . gree



gree of purity and subtile fixity, whereto it may be brought, by Nature and a discreet Artift; which Gold thus effensificated, is called *Our Gold* (and no more vulgar) and is the period of the perfection of Nature and Art. / I could cite all the Philosophers that write of this Thing, but I need no witnesses; because my self being an *Adeptist*, do write more clearly than any heretofore. Let any one believe me that will, and disprove it that can; <sup>or</sup> <sup>carpe</sup> he that will; this is the reward <sup>he</sup> shall certainly receive, to be in high Ignorance. I confesse the subtile Wits do fancy many whimsies, but he that is diligent shall find the truth in the simple way of Nature. Let Gold therefore be the One True sole Principle of Gold-making; but our Gold is twofold which we require to our work, viz. Mature and Fix, the yellow Latten, whose Heart or Centre is a pure Fire, and therefore it defends the body in the Fire, in which it receives depuration; but <sup>nothing</sup> of it gives way to its tyranny, <sup>or</sup> suffers by it. This doth in our Work supply the place of the Male, therefore it is joyned to our white and more crude Gold as Feminine Sperme; into which it sends

stays not a  
while to its  
tyranny nor  
performs y<sup>e</sup>  
office  
of white Gold  
as is second  
as more crude  
sperme of feminine nature.  
stays forth its use

x the more nature

forth its <sup>seed</sup> Sperme, and at length both do couple with an <sup>involuble band</sup> involuble band; so it becomes our *Hermaphrodite*, being mighty in both Sexes. \*Therefore Corporal Gold is dead before it be conjoined with his Bride; with whom the coagulating ♀, which in ☉ is outwards, is turned inwards; so the altitude is hid, and the profundity is manifested; \*so the Fix is, <sup>for a</sup> time, made volatile, \*that it may afterwards possess (by way of Inheritance) a most noble State, in which it may obtain an excellent powerful fixity. It is evident therefore that the whole Secret consists in ♀, of which, a Philosopher saith, *There is in ♀ whatever the Wiseman seeks*; concerning which Geber saith, *Praised be the Most High, who hath created our ♀ and hath given it a nature <sup>far above</sup> overcoming all things.* For verily if that were not, the *Alchymists* might boast as they will, but their Work of *Alchymy* would be vain. 'Tis likewise evident it is not the vulgar <sup>spoken of here</sup> ♀ but the Sophick; because every vulgar ♀ is a Male that is corporeal, specificate and dead: but ours is spiritual, feminine, living, and vivifying. Attend therefore to those things that I shall speak of ♀, for as the Philo-

B 2

x seeds  
x bond.  
B  
x Corporall @  
then will con-  
clude to be  
vulgar & dead  
x only by his y<sup>e</sup>  
coagulating ♀  
with in ☉ is  
externally ap-  
parent by coa-  
gulation, is in-  
verted or hid,  
by solution  
x shown out  
x the first by  
this means  
becomes vola-  
tile for a time  
x after its  
volatility it  
may inherit  
a nobler state  
then it had  
before.  
x main  
x far above all  
other nature  
x ♀ spoken of  
by him but by



x salt  
would shoot.  
  
of Sun is  
regenerated &  
formed  
  
set on work

4 *Secrets Revealed.*  
sopher saith, Our ♀ is the Salt of the Wise-  
men, without which, whosoever ope-  
rates, is like an Archer that shoots with  
out a Bow-string, and yet it is no where  
to be found upon the Earth; but our ♀ is  
formed by us, not by creating, but by ex-  
tracting him out of those things in which  
he is; Nature co-operating in a wonder-  
ful manner, by a witty Art.

CHAP. 2.  
Of the Principles composing the ♀ S<sup>o</sup>phical.

x then  
x sublime it  
others by it  
itself, at length  
they quicken  
it;  
x; but yet in  
  
x yet it is but  
one thing  
concrete  
  
x well yet are  
all of one essence, for there is requisite to the  
making of our Water, first of fire, secondly of  
liquor or juice of Vegetable Saturnia & thirdly of  
Vinculum of ♀.

The Intention of some Operators in  
this Art, is this, They purge & diversify  
it; for by the adjoyning of Salts they  
sublime it, some do <sup>sublime</sup> it from various  
Faces, others only per se, and so by  
these repeated Operations they think to  
make the ♀ of the Philosophers. x They  
erre because they do not operate in Na-  
ture, for she amends things only in their  
own nature. Let them therefore know  
that our Water is compounded of many  
things, but yet they are but one thing,  
made of divers created substances of one  
essence, for there is requisite to the  
making of our Water, first of fire, secondly of  
liquor or juice of Vegetable Saturnia & thirdly of  
Vinculum of ♀.

*Secrets Revealed.* 5  
<sup>concerning together</sup>  
essence, that is to say, There is requisite in  
our Water; first of all Fire; secondly, the  
Liquor of the Vegetable Saturnia; third-  
ly, the bond of ♀. The Fire is of a Mine-  
ral Sulphur, and yet is not properly Mine-  
ral nor Metalline, but a middle betwixt a  
Mineral and a Metal, and neither of them  
partaking of both, a Chaos or Spirit; be-  
cause our Fiery Dragon (who overcomes  
all things) is notwithstanding penetrated  
by the odour of the Vegetable Saturnia;  
whose blood concretes or grows toge-  
ther with the juyce of Saturnia, into one  
wonderful body; yet it is not a body, be-  
cause it is all Volatile; nor a Spirit, be-  
cause in the Fire it resembles a Molten  
Metal. It is therefore in very deed a Cha-  
os, which is related to all Metals as a Mo-  
ther; for out of it I know how to extract  
all things, even ☉ and ☽ without the tran-  
smuting Elixir: the which thing who-  
ever doth also see, may be able to testifie  
it. This Chaos is called, our Arsenick, our  
Air, our ☽, our Magnet, our Chalybs or  
Steel; but yet in divers respects, because  
our Matter undergoes various states be-  
fore that the Kingly Diadem be brought  
or cast forth out of the Menstruum of our  
Harlot;

x is a minnall  
x nor yet  
x middle sub-  
stance.  
x a matter  
yet partaking  
of both.  
x for it is  
fiery Dragon  
it overcomes  
all things  
yet is pen-  
etrated  
x of volatile  
Saturnia whose  
blood with the  
juice of the  
Saturnia  
grows up into  
one  
x for in the  
fire it will  
melt like a  
minnall.  
x them all,  
yea even  
x as with  
of it.  
x the royal  
Diadem be  
made to  
appear out  
of the men-  
struum of  
whom.



x Learn y  
who are the

x against which  
Cadmus perished  
the serpent.

x with an y  
Doves

x by their  
gentle stroke  
a mulcero, mar  
sacrum videtur

Lastly learn

x his branches

x to which they  
attributed nor  
small virtues

Therefore learn to know, who  
the Companions of Cadmus are, and  
what that Serpent is which devoured them,  
what the hollow Oak is which Cadmus  
fastened the Serpent through and through  
unto; Learn what Diana's Doves are,  
which do vanquish the Lion by affwaging  
him; I say the Green Lion which is in ve-  
ry deed the Babylonian Dragon, killing all  
things with his Poyson. Then at length  
learn to know the Caducean Rod of Mer-  
cury, with which he worketh Wonders,  
and what the Nymphs are; which he in-  
fects by Incantation, if thou desirest to  
enjoy thy wish.

CHAP. 3.

Of the Chalybs of the Sophists.

The Wise Magi have delivered many  
things of their Chalybs to Posterity,  
nor is it a slight thing they have attrib-  
uted thereto; and therefore the contenti-  
on amongst vulgar Alchymists is great, as  
touching what is to be understood by the  
name of Chalybs. Several men have given  
several interpretations of this thing. The

Author

Author of the New Light hath writ there-  
of candidly, but obscurely. For my part,  
that I may not (out of envy) conceal any  
thing from the Inquirers of this Art, I  
will sincerely describe it. Our Chalybs is  
the true Key of our Work, without  
which the Fire of the Lamp could not  
be, by any Art, kindled; it is the Minera  
of Gold, a Spirit, very pure beyond o-  
thers; it is an infernal Fire, secret in its  
kind, most highly volatile; the Miracle  
of the World, Systeme of the superior  
virtues in the inferior; and therefore  
the Omnipotent hath marked it with that  
notable Sign, whose Nativity is declared  
in the East. The Wemen law it in the  
East and were amazed, presently knew  
that a most Serene King was born into the  
World. Thou when thou beholdest his  
Star, follow him even to his Cradle, there  
shalt thou see a fair Infant by removing  
the defilements, honour the Kingly Child,  
open the Treasury, offer the gift of Gold,  
so at length (after death) he will give  
thee his Flesh and Blood, the highest Me-  
dicine in the three Monarchies of the  
Earth.

B 4 CHAP. 4.

appears, open the Treasury, & offer a gift  
a Quae regno illum notabilem  
causae activas per orientem in Hierosolymis  
in phosphorum annuncietur.

x before all other  
spirits equi-  
tally pure

x it is a infer-  
nal secret-  
of its kind not  
volatile

x a system of  
superior  
inferior bodies

a notable  
sign whose  
nativity is  
foretold by

the rising of  
Lucifer in  
the horizon  
of its three  
spheres, the  
wise magi

in the east  
saw this  
x stout

x follow'd  
x to the  
x separate  
the field  
from it

x honour of  
kingly babe  
with shall



## CHAP. 4.

## Of the Magnet of the Sophists.

x turn it self  
to shala  
x doth attract  
their shal.  
x as if it was  
x so like  
of magnet of  
x this secret  
of magnet  
hath an hidden  
center.

x in it mensur  
um of sphaer  
call Luna  
x Orge call  
x exalted many  
degrees.  
x the line fin  
in work of  
x rest of its lord.  
He that say

in his great  
sea, will arriv  
at either Indies  
if he direct  
his course —  
x will easily  
make to

2. In sel  
est mensura in sphaera luna, qui novit calium  
in solm. Centrum hoc se convertit appetit. Orge hie d  
polm in quo est magnus virtus chalybs est in gradus  
maltata. In polo est cor qui venis est ignis,  
in quo requies est domini sui. Navigans per mari  
magnum ut ad ubi magis portugal Indiam, cursum dirigat

**E**VEN <sup>As</sup> Steel is drawn to the Load-  
stone, and the <sup>As</sup> Magnet doth of its own  
accord convert it self to the <sup>As</sup> Chalybs, even  
so the Magnet of the <sup>As</sup> Sophi draweth their  
Chalybs; therefore I have taught that the  
Chalybs is the <sup>As</sup> Minera of Gold. <sup>In</sup> like  
manner our Magnet is the true Minera of  
our Chalybs. Furthermore, I declare that  
our Magnet hath an occult Centre abound-  
ing with Salt, which Salt, is the <sup>As</sup> Menstru-  
um in the Sphere of the Moon, which  
knows how to calcine <sup>As</sup> Salt; This Centre  
doth convert it self to the Pole with an  
<sup>As</sup> Appetite, in which the virtue  
of the Chalybs is exalted <sup>As</sup> Degrees.  
In the Pole is the Heart of <sup>As</sup>, which is a  
true Fire <sup>As</sup> in which is the rest and quiet  
of his Lord, sailing through this great  
Sea, that it may arrive to both the Indies,  
and direct its course by the aspect of the  
North-Sar, which our Magnet will cause  
to appear to thee. The Wiseman will  
rejoyce, but the Fool will disesteem these

things, nor will he learn Wisdom, even  
though he behold the Central Pole turned  
outwards, marked with the notable Sign  
of the Omnipotent. They are so stiff-  
necked that though they see even Signs  
and Miracles, yet will they not lay aside  
their Sophistications, nor enter into the  
right Path.

## CHAP. 5.

## The Chaos of the Sophi.

**L**ET the Son of the Philosophers hear-  
ken to the <sup>As</sup> Sophi unanimously con-  
cluding, that this Work is to be likened to  
the Creation of the Universe. Therefore,  
In the Beginning God Created the Heaven  
and the Earth, and the Earth was void  
and empty, and Darknes were upon the  
face of the Deep; and the Spirit of the  
Lord was carried upon the face of the  
Waters, and God said, Let there be  
Light, and there was Light. These words  
are sufficient for a Son of Art, for the  
Heaven ought to be conjoynd with the  
Earth upon the bed of Friendship and  
Love: so shall he honourably Reign all  
his

x extraxit  
x signis

x might suffi

x in our word  
to be united  
x bid as bond  
of amity  
x so shall thou  
reign in love  
all thy life.



x hidden in  
his bowels  
x vegetables  
x which also  
communicate

x sincerely  
discovers  
whole truth  
x resembles a  
x its coagulation

x enlightening  
the earth  
to its very  
superficies  
its beams.

x Is there  
any wise man  
so prudent who  
by this may gather  
x who is before  
all in power

x whom it be-  
cometh to say  
to his exalted

Secrets Revealed.

his Life. The Earth is an heavy body, the Matrix of Minerals, because it keeps them secretly in it self, although it brings to light Trees and Animals. It is the Heaven wherein the great Lights together with the Stars are rowled about, and it sendeth down its virtues through the Air, unto inferior things; but in the Beginning all being confounded together, made a Chaos. Behold, I have <sup>holyly</sup> opened to them the truth; for our Chaos is as 'twere a Mineral Earth in respect of its own coagulation; and yet notwithstanding it is indeed volatile Air, whithin which the Heaven of the Philosophers is, in its Centre; which Centre is truly Astral, shining upon the Earth with its Beams, even to the very superficies. And what <sup>great</sup> one is this that is so wise, as to gather from these things, that a new King is born more powerful than all the rest, a Redeemer of his Brethren from original Defilements. For 'twas expedient that he died to be exalted aloft, that he might give his Flesh and Blood for the Life of the World Good God! How wonderful are these thy Works? 'Tis thy doing and it seems miraculous in our eyes. Father I thank thee, the

aid

Secrets Revealed.

thou hast hidden these things from the Wise, and revealed them to Babes.

CHAP. 6.

The Air of the Sophists.

The wide Circuit or Firmament called, in the Holy Writ, Air, is likewise called our Chaos, and yet not without a great Secret; because as the Firmamental Air, is the separator of the Waters, even so is our Air. Our Work is therefore verily a System of the greater World; because as the Waters under the Firmament are to be seen and do appear to us, who live upon the Earth, but the superior Waters do flie our sight, because they are so far distant from us: even so is it in our Microcosm, the Waters are the Minerals, without the Centre these appear; but those that are inclosed within, do shun our sight, and yet really and truly are. These are those Waters, that the Author of the New Light speaks of, viz. Which are, and do not appear, untill the Artist please. Therefore even as the Air distinguisheth between the Waters, so doth our Air prohibit

x The air in the scriptures is called the firmament, & Chaos also is called a firmament

x Thus our firmament waters with our extracenter call, & those appear & are seen, but as an hidden within body, cannot be perceived

x they, & they do not

x As then the air waters, & waters



x I will therefore till you see extra small vapors as combustible x which perthina easily to x know is that whose tyranny x flies from y fire in form x know it shall external cold all y sinquity shall be cast forth, x water by Louis Parastin x to their own virgin Diana x y youth can not express

hibit all manner of ingress of the extracentral waters unto the waters that are in the Centre, for should they but enter in and be mixed, then would they presently close together with an indissoluble union; therefore that the external vapours and burning doth stiffly adhere to our chaos, whose tyranny it being not able to resist, the pure flies away from the Fire in the form of a dry powder. If thou knowest how to water this dry earth with a water of its own kind, thou wilt loosen the pores of the earth, and this outward Thief with the workers of Malice will be cast out of doors, and the water will be purged (by the addition of true Sulphur) from Leprous Defilements and from superfluous Hydropical Moisture, and thou shalt have in thy power the Fountain of Count Trevisan, whose waters are properly dedicated to Diana the Virgin. This Thief is evil, armed with arsenical Malignitie, whom the winged Youngster doth abhor and flee from; and although the central water be his Bride, yet the Youngster dares not utter his most ardent Love towards her

because of the snares of the Thief, whose tricks are almost unavoidable. In this, let Diana be propitious unto thee, who knows how to tame the wild Beasts, whose two Doves shall temperate the malignity of the Air with their feathers, then the Youth enters easily in, through the pores, presently shaking the waters above, and stirs up a red and rubish Cloud; do thou bring in the water over him even to the brightness of the Moon, and so the darkness which was upon the face of the Abyss, will be dissolved by the Spirit which moves it self in the waters: thus by the Command of God Light shall appear, separate the Light from the Darkness the seventh time, and then this sophick Creating of thy y shall be complete, and the seventh day shall be to thee a Sabbath of Rest; from which time, even to a Years Revolution, must you expect the Generation of the Son of the supernatural Sun; who will come into the World at the end of the Ages, that he may free his Brethren from all Defilements, x thou shall God command light & it shall appear x until y revolution of the year. x all spring of the Sun. x about y end of the world shall come upon the earth.

x wild. x Pray that Diana may be slain y friends who know how to tame with beasts x who are found flying without wings in the wings of the angels Venus will w their plumes so temperate y malignity of y Air y youth will find easy entrance in at the open pore, whose straightway shall y Peace shall raise a dark cloud. Thou shalt then pour down showers upon it so long untill y moon appears bright. x Supernatural of the

2 Tu undas superinduct CHAP. 7.



## CHAP. 7.

Of the first Operation of the Preparation of the Sophick Mercury, by the Flying Eagles.

See Philal on Ripl.  
Epist. 1. 20, 26, 33.  
From Ripl. Gal.  
p. 58, 138, 139.  
258, 266.

**B**rother, You are to know, that <sup>an</sup> exact knowledge of the Eagles of the Philosophers, is conceived and judged to be the first degree of perfection; <sup>preparation</sup> <sup>of them</sup> to know <sup>it</sup> there is required a quick ingenuity. For do not believe that this Science comes to any of us by chance or a casual imagination, as the common ignorant people do stupidly believe; but we have sweated much and a long time, we have passed many nights without sleep, we have undergone much labour and sweat, that we might obtain the truth; and therefore O studious Beginner! Know of certainty, without labour and sweat thou wilt accomplish nothing. (*viz.*) in the first Work, although in the second, Nature alone performs the Work without any imposition of hands, only using a moderate external Fire. Understand therefore (Brother) the sayings of the *Sophi*, when they write, That their *Eagles* are to be brought

to devour the *Lion*; ~~the~~ which *Eagles*, how much the springer the number is, so much the greater wrestling and ~~flow~~ victory, but the work is most excellently perfected in the seventh or ninth number. The ♀ *Sophical* ~~namely~~, is the Bird of *Hermes*, which is sometimes called a *Goose*, sometimes a *Pheasant*; one while this thing, another while that; but wherever the *Magi* speak of their *Eagles*, they speak in the plural number, and they assign their number from three to ten: yet they are not to be understood ~~thus~~ as if they would have so many weights or parts of the water to one of the earth, but you must interpret their sayings to be meant of the intrinsic weight, that is to say, you must take the water so oftentimes acuated or sharpened, as they number *Eagles*; which acuation is made by sublimation, and therefore Every sublimation of the ♀ of Philosophers let be one *Eagle*, and the seventh will so exalt the ♀, that it will become a most convenient Bath for thy King. Therefore <sup>now</sup> that thou mayest have this knot well unfolded, attend diligently. Let there be taken of our Fiery *Dragon*, which hides the *Magical Chalybs*, in his own



own belly, four parts, of our Magnet nine parts; mix them together with a torrid Vulcan or great Fire, in the form of a Mineral water, upon which there will swim a <sup>scoria</sup> ~~scoria~~, which is to be cast away, remove the shell and take the kernel; purge it the third time with Fire and Salt, which will easily be done if <sup>you cause Saturn to</sup> ~~Saturn~~ shall have behold himself in the Looking-glass of Mars. Thence is made the Chameleon or our Chaos, in which all Arcana's lies hid virtually, but not actually. This is the Hermaphroditical Infant, which even from his very first Infancy hath been infected by the biting of the Corasene Mad Dog, whereby he is befotted and distracted by a perpetual Hydrophoby or fear of the water; yea, though the water be nearer him than any natural thing, yet he abhors it and flies it. O Fates! But yet there are in the Wood of Diana two Doves which can allwage his frantick Madnes; if applied by the Art of the Nymph; then least he should again relapse into a Hydrophoby, drown him in the waters, and let him perish therein; which waters the blackish Mad Dog being impatient of will ascend <sup>to almost</sup> the top of the waters. With showers of blows put him to flight & separate him, so shall the Darkness disappear & the Moon shall appear glorious in the full. Give wings & it shall fly as an Eagle having the Dead Doves of Diana behind them, with

*x by the help of fiery Vulcan*  
*x scoria to be rejected*  
*x throw away the shell & choose the nut.*  
*x if you cause to see his visage in the looking glass of Mars, he will spring forth a Chameleon or Chaos*  
*x all of Chreana x of the first hours of its nativity shall become sick with madnes by the water & he is in a perpetual fear of water & acts wtdly.*  
*x madnes & Hydrophobical Disemper if applyed by the art x it should relaps into this Disemper, plunge him all over in suffocatio almost suffocatio to the top of the waters. With showers of blows put him to flight & separate him, so shall the Darkness disappear & the Moon shall appear glorious in the full. Give wings & it shall fly as an Eagle having the Dead Doves of Diana behind them, with*

superficies of the waters, then do thou banish him with a shower and stripes, and drive him far away, so the darkness will disappear. The Moon shining in her Full, supply the Feathers, and the Eagle will fly away, and leave the dead Doves of Diana; which except they shall be dead at the first receiving, they cannot be profitable. Repeat this seven times, then, at length, hast thou obtained Rest; unless that thou must make a bare Decoction, which is a most pleasing Rest: A Boys Play, and a Womans Work.

## CHAP. 8.

Of the labour and tediousness of the first Preparation.

SOME ignorant Chymists do Dream, That the whole Work from the beginning to the end, is a meer Recreation, full of pleasantness; but the Labour they set aside, without the bounds of this Art. But let them safely enjoy their own Opinion, in a Work which they have imagined to be so easie; certainly they will reap but an empty Harvest, from their idle

when they are taken ought to be dead like they avall not  
 2<sup>a</sup> Tim in Hydrophobia  
 redivivum pati  
 alio, aquis submersas et  
 procul aperi,  
 sic hinc hinc  
 Dispar hinc hinc  
 b Tereudo cum sale arido & medice aeri.  
 John Samba p. 25.



idle Operations. For we know, that next the Divine Benediction, and a good Root or Foundation to work on, Labour, Industry and Diligence obtains the chief place; nor verily is it a Labour so easie that it may be called a Play or Refreshment of the Mind, that will give us the thing we so earnestly desire: but rather as *Hermes* saith, *Neither the Life nor Labour is to be spared*; else that which the Wiseman fortold in his Parables, will not be verified; viz, *That the desire of the slothful will destroy him*. Nor is it any wonder that so many men, dealing with *Alchymy*, are reduced to poverty; for they shun Labour, and spare Cost: But we, who have known these things, and wrought them, have certainly found, that no Labour is more tedious than our first Preparation. Therefore *Morienus* doth seriously exhort the King concerning this thing, saying, "Most of the Wisemen complained of the tediousness of this Work; Nor would I that you should understand these things figuratively, for as much as I do not now consider of the things as they appear in the beginning of the supernatural Work: but as we

"at first find them, to render the matter fit for Work, as saith the Poet,  
This is the Labour, and this is the Work;  
and again,

*One Labour concerns the Golden Fleece, &c.  
Another is the great burden to be sustained about the rude weight or matter, &c.*

Therefore that noble Author of the *Hermetick Secrets*, names this first Labour *Herculean*. First, there are in our Principles or first beginning, heterogeneous Superfluities, which can never be reduced unto purity (for our Work) and therefore it is expedient to purge them out throughly, which will be impossible to be done without the Theory of our secrets, in which we teach the true manner with which the Kingly Diadem is to be separated, or thrust out of the Menstruum of the Harlot. —

Which manner being known, there is yet required the greater Labour; yea so great, that, as saith the Philosopher, many have left the Art lame as it were, because of the terrible Evils or Labour: yet I deny not but a Woman may undergo the Labour of the Art; yet so, as that she proposeth not Playes amongst her Labours.

But

*His labor hoc opus est*

For

*x by which we are taught a medium where by we extract a Royal Diadem out of the menstruum of a Harlot  
x a great labour, yea so great, yea many in my knowledge have left the work imperfect &*

*x from the beginning to the end: yet*

C<sup>2</sup>



But the Mercury once prepared, then is the rest obtained, which is far more desirable than any Labour, as saith the Philosopher.

## CHAP. 9.

*Let on Right p 39*  
Of the Vertue of our Mercury upon all the Metals.

*x scriptur d by the vertue of his ♀ y shall be coagulated*  
*x know then*  
**O**ur Mercury is that Serpent which devoured the Companions of Cadmus; nor is it a wonder, because it had first devoured Cadmus himself, who was stronger than all the rest: yet at length Cadmus shall pierce this Serpent through, after he hath coagulated him with the vertue of his own Sulphur. Therefore know, that this our ♀ doth bear rule over all Metalline Bodies, and dissolves them into their nearest matter Mercurial, by separating their Sulphurs; and know, that the Mercury of one, two, or three Eagles, commandeth ♀, ♂, and ♁; and it rules over the ☽ from three Eagles to seven, then it rules over the ☉ even to ten Eagles. Furthermore I make known unto you, that our Mercury is nearer to the first

*x given from three eagles to ten*

first Ens of Metals than any other Mercury. Therefore it radically enters the Metalline Bodies, and manifesteth their hidden profundities.

## CHAP. 10.

Of the Sulphur which is in the Spiritual Mercury.

**T**his above all things is a wonder, that in our Mercury, there is not only an actual, but also an active ♀, and yet notwithstanding it retaineth all the proportions and the form of Mercury; therefore 'tis necessary, that a form be introduced therein, by our preparation, which form, is a Metalline Sulphur: which sulphur is Fire that putrifies the <sup>parts that it is compounded</sup> ~~Compositum~~ or disposed. This sulphureous Fire, is the spiritual Seed which our Virgin (but yet nevertheless she remains undefiled) hath contracted, because an incorrupted Virginity can admit a spiritual Love, according to the Author of the Hermetick Secrets, and according to Experience it self. By reason of this sulphur it is an Hermaphrodite, because the same ♀ doth

*x of necessity then it follows y it hath received a new forme by a preparation which forms is from metalline ♀, which ♀ is y<sup>e</sup> fire y<sup>e</sup> both unity y<sup>e</sup> ☉ when it is compounded with it (with any wrong to her virginity)*  
*x to a Escape names*

*x for y<sup>e</sup> same ♀ at the same time hat included in it self both an*

C 3

*active as passive principle distinguishable by our y<sup>e</sup> the same degree of fire*



x all that  
 duly impregnated  
 to y<sup>e</sup> Engrain  
 cy of the  
 compound, &  
 in y<sup>e</sup> same  
 Degree of heat  
 coagulate it  
 selfe, & in  
 its coagulation  
 gives both  
 & according  
 to y<sup>e</sup> work  
 mans pleasure  
 x may seeme  
 that y<sup>e</sup> homo  
 geneal purity  
 cleare having  
 conceived an  
 internall  
 by of art, will  
 x like a subtile  
 earth swimming  
 x In the  
 manifest  
 circuit  
 in clara et  
 x By all  
 it appears  
 this spiri  
 metallick  
 is indeed  
 volatile

apparently include at the same time, and by the same degree of Digestion, as well an active as passive Principle; for if it be joyned with  $\odot$ , it softens, melts, and dissolves him by a temperate heat, suitable to the necessity of the Composition, and doth (by the same fire) coagulate himself, and gives in his coagulation according to the pleasure of the Operator. Hapily this will seem incredible unto thee, but tis true (viz.) That being homogeneous, pure and clean, being by our Artifice impregnated, doth (by the application of a convenient heat only) coagulate himself (after the manner) of Cream of Milk, there being (as it were), a subtile earth swimming upon the waters; but being joyned with  $\odot$ , it is not only not coagulated, but the compound shall daily be seen to be softer and softer, even till the Bodies being almost dissolved, the Spirits shall begin to be coagulated in a most black colour, and a most stinking odour. x Tis therefore manifest, That this spiritual Metalline Sulphur, is the first that turns the wheel, and rolls the Axis into a compass or circuit. This  $\ominus$  is in truth a volatile  $\odot$ , not as yet sufficiently digested,

but pure enough; therefore it passeth into  $\odot$  by a bare digestion: but if it be joyned to  $\odot$  already perfect, it is not then coagulated, but it dissolves the corporal Gold, and remains with it (being dissolved) under one form, although before the perfect union, death must necessarily precede, that so they may be united after their death, not simply in a perfect unity, but in a Millenary more than perfect perfection.

x not in a  
 simply perfect  
 unity  
 but in a mill  
 enary (1000 fold)  
 more y<sup>e</sup> perfect  
 perfection.

CHAP. II.

Of the Invention of the perfect Magistry.

THE Wise Men heretofore (as many of them as obtained this Art without the help of Books) were led to the attainment thereof on this wise (by the permission of God). For I cannot perswade myself it came to any of them by immediate Revelation, unless Solomon had it so; which I am rather willing to leave to the Judge, than determine thereof. And yet though he should have had it, what hindreth but he might have got it by search,



x weh way so  
granted him  
of his choice  
to enjoy peace  
length of days  
or riches. He  
ye who inquire  
into ye nature  
of Plants &c  
wks at a well  
in his wits will  
any of the  
kinds of nature  
of minerals  
also, w/ knowledge

x Mastery

search, <sup>since</sup> whereas he requested only wisdom, which God did bestow upon him in such manner that he therewith possess'd <sup>also</sup> both Wealth and Peace? <sup>And</sup> therefore he <sup>scrip</sup>ript, as it were, and searcht out the nature of the Plants and Herbs, from the Cedar of Lebanon even to the Hyssop on the Wall; and what man that is well in his wits, will deny but that he likewise knew the nature of the Minerals, the knowledge of which being altogether as pleasant <sup>of</sup> profitable? But to the purpose, We say that it may very likely be believed, That the first Adeptist that injoyed this <sup>'</sup>Magistry (amongst whom was *Hermes*) who had no plenty of Books in those days <sup>x</sup> did not at first seek after a more than perfect perfection; but only a simple exaltation of the imperfect Metals to a regal condition: and when they perceived that all Metallick Bodies, were of a *Mercurial* Original, and that  $\phi$  was both as to its weight and homogeneity most like unto Gold, which is the perfectest of Metals, they therefore endeavoured to digest it to the maturity of Gold, but they could not effect it by any fire. Therefore they considered with themselves, that there was

requilite

requisite, besides the external heat, an internal one, <sup>fire by being about</sup> if they will accomplish their intentions. This heat therefore they sought after in most things. First of all, they distilled out of the lesser Minerals most exceeding hot waters, and with them they corroded the  $\phi$ ; but they could not by any Art accomplish it this way, so as to cause the  $\phi$  to change or alter his intrinsic proportions: <sup>propertie</sup> for because all the corrosive waters were only external Agents, after the manner of fire, though somewhat different, <sup>and</sup> But these *Menstruums* (as they call'd them) did not abide with the dissolved body, Being by that same reason confirmed, they rejected all Salts, one Salt only excepted which is the first *Ess* of Salts, the which dissolves all Metals, and by the same work coagulates  $\phi$ : but this is not done but by a violent way, and therefore that kind of Agent is again separated entire, both in weight and vertue, from the things it is put to. Wherefore the Wisemen did at length know and consider that in  $\phi$  the watery crudities, and the earthly faces, did hinder it from being digested; which being fixed in the roots thereof, cannot be

rooted

x to bring about  
their intention  
x first they distil  
hott water  
exquisitely cor  
rosive out of  
minerals

x in metall  
qualty, to  
wit because  
all corrosive  
waters are  
but extrinall  
agents as well  
as fire, altho  
in some things  
their operation  
differ, yet these  
Menstruums (as they  
call'd y<sup>e</sup> waters  
not abiding  
w<sup>th</sup> y<sup>e</sup> dissolved  
body. Bring  
confirm'd

This reason is  
y<sup>e</sup> same acco  
y<sup>e</sup> rejection  
x any matter  
of w<sup>th</sup> y<sup>e</sup> same  
operation it  
coagulate &  
if it be put  
into it, but  
this only by  
a violent way  
therefore such  
an agent cannot  
ing either in  
the things

weight & vertue is afterwards separated from the things dissolved. Therefore the wise Mage know t<sup>t</sup>  
x its digestion, well being radically infixed cannot be  
throughly severed without y<sup>e</sup> invasion of the whole  
compound.



also y<sup>t</sup> q  
 x since it shall  
 x of pure  
 x not only  
 purgation  
 but also nor  
 upification &  
 regeneration  
 x an inward  
 agrut  
 x other extra  
 all things  
 were will  
 disposed  
 x was easily  
 mind, so y<sup>t</sup>  
 it is by this  
 means deprived  
 of motion &  
 life.  
 x since y<sup>t</sup>  
 it is now in y<sup>e</sup>  
 becomes passive  
 will ought to  
 have become  
 active, so y<sup>t</sup>  
 there wants  
 another life  
 of the same  
 nature y<sup>t</sup> may  
 be introduced  
 upon this  
 life in y<sup>e</sup> inter  
 duction whereby  
 y<sup>e</sup> q ought to  
 be passive. that life when y<sup>t</sup> is brought in  
 shall stir up y<sup>e</sup> life y<sup>t</sup> is latent in y<sup>e</sup> q

rooted out, but by turning the whole compound in and out. x They knew, <sup>also</sup> that q if it could but put off these things, it would presently become Fixed for it hath in it self a fermental Sulphur, of which, even the smallest grain would be sufficient to coagulate the whole Mercurial Body, if only the Faces and Crudities could be removed: This thing therefore they attempted to bring to pass by various purging it, but in vain; forasmuch as the foresaid Work requires both mortification and regeneration, for which there is need of an Agent. Then at length they knew that q was destined (in the bowels of the earth) to have been a Metal, to which intent it retained a daily motion, as long as the fitness of the place, and other external<sup>ly</sup> well disposed, <sup>things continued</sup> remain; but these being by accident corrupted, this immature Child or Offspring died of its own accord: so that it is beheld as a certain thing deprived of motion and life. But now, an immediate regress from privation to habit or form is impossible, x that is to say, there is a passive  $\Delta$  in q which ought to be active; so that it is needful to introduce into it another

ther life of the same nature in the introducing of which it stirs up the hidden life of q. So life receives life. Then at length it is fundamentally transformed or changed, and the defilements are voluntarily cast away from the Centre, as we have abundantly enough written in the preceding Chapters. This Life is in the Metallick sulphur alone, which the Wisemen sought for in q, and in such like substances, but in vain. Then they took the offspring of Saturn in hand, x and they found he was the Stylian<sup>e</sup> or <sup>eye</sup> of Gold; and whereas <sup>that</sup> therefore <sup>it</sup> hath the power of separating the Faces from ripe Gold, they <sup>there</sup> became confident (by an argument drawn from the <sup>power</sup> to the less) that it would do so in q; but they <sup>proved</sup> that this also had its own defilements, and they remembered the old Proverb, Be thou clean that desirest to cleanse another; Therefore they endeavouring to purge it, found it altogether impossible, because it had no Metalline Sulphur in it, though it abounded with the most purged Salt of Nature. x When therefore They observed, a little Sulphur in q, and that only passive, they found

x radically  
 x are cast  
 away from  
 x only in the  
 metallick  
 x and by  
 my all proved  
 him to be  
 the exanians  
 of Gold  
 x that y<sup>e</sup> had  
 the power  
 of separating  
 x they were  
 confident  
 would do so  
 in q, argu  
 affirmative  
 from y<sup>e</sup> gold  
 greater to  
 least  
 by expounding  
 they found  
 y<sup>e</sup> even this  
 had its own  
 filthyness  
 x pure salt  
 x they found  
 then but a  
 little  $\Delta$  in

only passive & in y<sup>e</sup> child of Saturne they found  
 not  $\Delta$  actually but only potentially or virtually  
 therefore in this subject y<sup>e</sup> pure parts have entered  
 friendship will combust chemical  $\Delta$ , without rest it







x quick 9. Thy 30

also considered their unripe  $\odot$ , and their living  $\ominus$ , they  
 also considered that being that, out of  
 which the true first *Ess* of Gold was (and  
 being as yet volatil) what should it be but  
 the ground wherein  $\odot$  being sown, would  
 be encreased in his virtue; therefore they  
 put  $\odot$  in the same, and (to their admirati-  
 on) the ~~fire~~ became therein volatile, the  
 hard soft, the coagulated dissolved, Na-  
 ture her self being amazed thereat.  
 Therefore they Married these two toge-  
 ther, and shut them in a glass, and placed  
 them at the fire, and governed the Work  
 a long time as Nature required; so the  
~~vivified~~ became dead, and the dead li-  
 ving, the body putrified, and rose a glo-  
 rious Spirit: and the soul is at last resol-  
 ved into a Quintessence, the highest  
 Medicine for Animals, Metals, and Vege-  
 tals.

*is the highest medicine for Anim: Veg: & Min:*

x since it was  
 y have first  
 cas of  $\odot$  as  
 yet volatile,  
 why should it  
 not be y' first  
 x into.  
 x of on a  
 sudorim (with  
 was very mar-  
 vulous) the first  
 in it became  
 volatile  
 x to y' very  
 astonishment  
 of Nature.  
 x see y' dead  
 was quickend  
 at y' living  
 the body putrified  
 the spirit rose  
 again gloriously  
 at length y'  
 soule was re-  
 solvd into a  
 Quintessence

hath shewed these Secrets of Nature to  
 us, which he hath hidden from the eyes  
 of most men. Those things therefore  
 which are freely given to us by that  
 great Giver, we will lay open freely and  
 faithfully to other studious men. Know  
 therefore, That the greatest secret of our  
 Operation, is no other thing than a coho-  
 bation of the Natures of one thing above  
 the other, until the most digested virtue  
 be extracted out of the digested (body)  
 by the Crude one. But there is hereto  
 requisite, first, an exact preparation and  
 fitness of the things that enter into the  
 Work; secondly, a good disposing of ex-  
 ternal things; thirdly, things being thus  
 prepared, there is required a good Regi-  
 men; fourthly, a fore-knowledge of the  
 appearances in the Work is required, that  
 your procedure therein be not blindfold;  
 fifthly, Patience, that the Work be not  
 hastened, or head-longly governed. Of  
 all which we will speak in order, as much  
 as one Brother to another.

x even  
 x of Natures  
 one upon another  
 filling  
 x providing  
 preparing  
 filling  
 as candidly as

CHAP. 12.

Of the manner of making the perfect  
Magistry in general.

**V**VE ought to give immortal  
thanks to God, because he  
hath

CHAP. 13.



## CHAP. 13.

## Of the Use of a ripe ♀, in the Work of the Elixir.

\* of ♀, & concerning this ♀ we have discovered many secrets of it, which (before me) were barren enough to the World; but little known in the world

\* But I have not done so

\* age of y<sup>e</sup> world is no longer afraid of

\* for we maintain its own honour

\* ones at least

WE have spoken of the necessity of the ♀, and have delivered many secrets of it, which (before me) were barren enough to the World; because almost all Chymical Books do abound either with obscure *Ænigmas*, or sophistical Operations, or with a heap of rough and uncouth words. I have not done so, resigning my will in this thing to the Divine Pleasure, who (in this last period of the World) seems to me to be about the opening of these Treasures: Therefore I do no longer fear that the Art will be disesteemed, far be it from me, this cannot be; for true Wisdom will defend it self in external Honour. I could wish, That Gold and Silver would at last be of as mean in esteem as Dirt, which hath been hitherto the great Idol adored by the whole World; then we who know these things should not need so studiously to hide our selves: For we judge our selves

selves to have received (as it were) the Curse it self of *Cain*, for which we weep and sigh, that is to say, We are driven, as it were, from the Face of the Lord, and from the pleasant Society which we heretofore had with our Friends, without fear. But now we are tossed up and down, and as it were beset with Furies; nor can we suppose our selves safe, in any one place long. We oftentimes take up Complaints and the Lamentations of *Cain* unto the Lord, *Behold whosoever shall find me, shall kill me.* We Travel through many Nations, just like Vagabonds; and dare not take upon us the Care of a Family, neither do we possess any certain Habitation. And although we possess all things, yet can we use but a few. What therefore are we happy in, excepting speculation only, wherein we meet with great satisfaction of the Mind? Many do believe (that are strangers to the Art) that if they should enjoy it, they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret Method. For whosoever hath once escaped the eminent



\* &amp; Revealed

ment perils of his Life, he will (believe me) become more wise for the time to come. 'Tis a Proverb, *Bachelors Wives and Maids Children are well cloathed & nourished.* I have found the World placed in a most wicked posture, so that there is scarce a Man found, whatsoever Face he bears of Honesty, and howsoever he seems to heed publick things, That doth not propound unto himself, some private, base, and unworthy end. Nor is any mortal Man able to effect any thing alone, no not in the works of Mercy, except he would run the hazard of his Head; which my self have of late experienced, in some strange or forreign places, where I have administred the Medicine to some ready to dye, distressed and afflicted with the miseries of the Body: and they having recovered miraculously, there hath presently been a rumour spread of the *Elixir of the Wise-men*, insomuch that once I have been forced to flie by night, with exceeding great troubles, having changed my garments, shaved my head, put on other hair, and altered my name; else I had fallen into the hands of wicked Men, that lay

lay in wait for me (meerly for suspition only accompanied with the most greedy thirst after Gold.) I could reckon up many such like things, which will seem ridiculous to some; for they'll say, Did I but know these and these things, I would do otherwise than so: But yet let them know, that it is a tedious thing for ingenious Men to have converse with blockish Men. And as for those that are ingenious, they are subtile, crafty, quick-sighted; and some of them have as many eyes as *Argus*; some are curious, some are *Machiavilians*, that search into the life, manners, and actions of Men, most throughly, from whom to hide our self is very difficult, especially if there is any familiar knowledge (or converse.) If any one doth think thus of himself, viz. That he would do so and so (were he a Possessor of the *Stone*) I would willingly say unto him thus (viz.) Thou art perchance a familiar acquaintance of an *Adeptist*, he would presently consider with himself; and say, *This is impossible*, for I may have seen it once or twice, but I should not see it, unless by some familiar converse with him, it could not be but that I should smell it out. Thou that imaginest

\* if may have  
seen him once  
or twice but  
should be  
but familiar  
with him I doubt  
not but I should  
smell it out



gineft these things of thy self, Thinkest thou that others do not abound with as much quick-sightedness as thy self, who would be able to discern thee? For 'tis expedient to have converse with some, else thou shalt seem to be another quick *Diogenes*. But if thou associate thy self with the Vulgar, this is unworthy; but if thou shalt contract familiarity with Wisemen, it behoves thee to be most highly wary, lest some of them discern thee, with the same facility as thou believest thy self capable of finding out, as 'twere, another *Adeptist*<sup>x</sup> (thou being ignorant of the known Secret) If only thou wert able to have a familiar consortship with him, thou wilt not so readily discern That an opinion, being but a conceited one, is without great inconvenience, even a slight conjecture shall be sufficient to procure a lying in wait for thee; for the Iniquity of Men is so great, that we have often known some Men to have been strangled<sup>x</sup> with a Halter, yet notwithstanding were strangers to the Art. 'Twas sufficient that some desperate Men had heard a report of such an Art, the knowledge of which such once bore the

advised, who  
might be ac-  
quainted with the  
through their own  
ignorance of the  
Secrets. More  
over it is not  
easy to discern  
when one hath  
conceived a suspicion  
of the Art, then  
fearest it to thy  
more than ordinary  
sorrow. Yea a  
slight conjecture  
may cause a lying  
in wait to ensue  
there.

x strangled, yet

name

name to have. It would be too tedious to reckon up all things, which we our selves have made tryal of, we have seen and heard concerning this thing. Moreover as concerning this present Age of the World, rather more than in any former one, Who is it that pretends not to *Alchymy*? Infomuch, that thou shalt hardly dare to stir thy foot, except thou desirest to be betrayed. If thou dost but do any thing secretly, this wariness of thine, will stir in some a zeal of thoroughly searching thee out, even to the bottom. They'l tattle of counterfeiting Money, and what not? But then if thou art a little open, and some unwonted things done by thee, whether in Medicine or *Alchymy*, If thou shouldst have a great weight of Gold or Silver, and wouldst sell it, any one would admire readily, from whence so great a quantity of the finest Gold and purest Silver should be brought; whereas such Gold is scarcely brought from any place, save only *Guiny* or *Barbary*, and that in the fashion of most small sand: but now thine being more noble than that, and in a massie form, will not want a most notable rumour. For Buyers are

D 3

not



not so stupid, although they should (like Children) play with thee, and say, *Our eyes are shut, come we will not see*; but if thou dost come, they will even see, even but out of one corner of thy eye, so much as is sufficient to bring upon thee the greatest Misery. For Silver is by our Art produced so fine, that no such is brought from any place, That which is brought out of *Spain* is the best, it doth somewhat excel in goodness even *Englissh sterling*, and that in form of plain Money, which is transported by Theft, the Lawes of the Nations prohibiting it. If therefore thou shalt sell a quantity of pure Silver, thou hast even already betrayed thy self: But if thou adulteratest it (being not a Goldsmith) thou runnest the hazard of thy Head, according to the Laws of *England, Holland*, and almost of all Nations, by which 'tis provided, That every Deterioration or allaying of Gold and Silver (though according to the Goldsmiths Balance) yet if it be not done by a professed and licenced *Metallourgist*, it will be accounted a Capital Crime. We have known the time that when we would have sold so much pure Silver, as was  
of

of six hundred Pound value (in a forreign Country) being cloathed like Merchants (for we durst not adulterate it, because almost all Countries hath its standing Balance of the goodness of Silver and Gold, which the Goldsmiths do easily know in the Mass; that should we pretend it was brought from hence or thence, they would presently distinguish by their Probe or Tryal, and apprehend the seller) they presently said unto us that brought it, *This Silver is made by Art*. We demanded the reason of their saying so, They replied only thus, *The Silver that comes out of England, Spain, &c. we are not now to learn how to know it, but this is not any of these kinds*: which when we heard, we privily withdrew, and left both the Silver and the price of it, never more demandable. Moreover if thou shouldst fain a great quantity of Gold brought from elsewhere, but especially of Silver, this thing cannot be so private, but a rumour will be spread thereof, the Ship-Master will say, *Such a quantity of Silver was never brought by me, nor can it come into the Ship, and every body be thereof ignorant*; and when others shall  
hear



hear thereof, that were wont to buy it, they'l laugh and say, *What? Is it a likely thing, that this Man can get such a Mass of Gold and Silver, and put it into his Ship, there being such strickt Lawes that forbid it, and so strickt a charge to prevent it?* Thus presently 'twill be blazed abroad, not in one Region only, but in the bordering Countries. We being taught by these dangers, have determined to lye hid, and will communicate the Art to thee who dreamest of such things, that so we may see what publick good thou wilt enterprise, when thou shalt have obtained it. We therefore say, as heretofore I taught that ♀ was necessary in the Work, and have delivered such things concerning ♀, which no former Age ever delivered; so ~~no~~ <sup>now I declare that Sulphur is required</sup> ~~one~~ <sup>on the other hand lay open</sup> ~~know~~ <sup>on the other hand</sup> ~~on the other hand lay open~~ <sup>which will be desired,</sup> without which ♀ will never receive a profitable congelation<sup>for</sup> the supernatural Work. <sup>This</sup> Sulphur doth <sup>in our</sup> (in this Work) supply the place of the Male, and who-soever undertakes the Transmutation-Art without it, all his attempts will be in vain; for all the Wisemen affirm, That there can be no Tincture made without

its

its Latten<sup>or as</sup>, which Latten is Gold, without any double speaking. Hence the noble Sendinogius faith, *The Fool (believe me) will not find our Stone, no not in Gold; but the Wiseman will find it in the Dung, That is to say, In Gold (which is the ♂ of the Sophi) the tincture of Goldness lies hid. This though it be a most digested body, yet is it incrudated and made raw, in one only thing, viz. Our Mercury, and receiveth from ♀ the multiplication of its own Seed, not so much in weight as in vertue. And although very many of the Sophists do seem sophistically to deny this thing, yet verily so it is as I have said, that is to say, They tell us that common Gold is dead, but that theirs is alive; so in like manner a grain of Wheat is dead, that is, the germinating activity therein lies suppress, and would eternally remain so, should it be kept in a dry ambient Air: but let it be but cast into earth, and it presently receives a fermental life, it swells up, is mollified and buddeth. Even so is the case with our Gold, it is dead, that is, its vivifying vertue is sealed under a bodily shell, as 'tis with the Grain, although different-*

*The Fool will not believe of a Stone is in Gold but wise men will find it in a Dung  
viz. that Top in Gold  
(i.e. ♂ of ♀  
Philosophers)  
\* Gold making*

*corporall Gold*

*\* and groweth  
So it is with  
Gold, which is  
corporall &  
in all things  
to apprehend  
like Gold  
vulgar, it is  
dead, that is  
its quickening  
vertue is sealed*

*\* So this radia-  
to cover all it  
you will publish  
it not only in  
one but in many  
nations.*

*\* So now I tell  
you ♀ is  
required on ♀  
other hand, with  
out which, ♀ will*

*\* in the  
This ♀ in a  
work performs  
the office of a  
male*

*\* without their  
Fos, which is  
is their Gold.  
we have y<sup>e</sup>*



x so is o<sup>r</sup> God  
 it is in all ele-  
 ments as incor-  
 ruptible as com-  
 mon sol, durable  
 of it self or of  
 some nature to  
 all perpetuity;  
 yet in a water  
 tis reducible,  
 as thru his being  
 and indred o<sup>r</sup> God.  
 x wch in the  
 Ganner was only  
 called corn or  
 grane being as  
 yet for bread or  
 other uses as for  
 seed. So o<sup>r</sup>  
 o<sup>r</sup> if it were  
 made up into a  
 cup or ring or  
 money would not  
 differ from common  
 gold either in  
 touch, or ham-  
 mering, yet if  
 cast into a wa-  
 ter it then shows  
 its difference  
 from gold vulgar,  
 as in this use  
 Philosophicall.  
 In this former  
 use it is  
 found living,  
 wch is o<sup>r</sup> only  
 use which o<sup>r</sup>  
 is common Gold.  
 Though in all  
 outward apperances they agree, yet o<sup>r</sup> is in power the  
 living and power in few daies may be brought into act  
 as then o<sup>r</sup> Gold is not more any ways God but y<sup>e</sup> Chaos  
 of the Philosophers Sophi. x wch difference appears  
 only in the composition wch o<sup>r</sup> wch vesels of o<sup>r</sup>  
 like ice in warme water but not the other, for one

ferently, according to the great difference betwixt a Vegetable Grain and Metallick Gold. But even as a Grain remains perpetually unchanged in a dry Air, is destroyed in the fire, and vivified in the water only, <sup>o<sup>r</sup></sup> even so Gold, that is uncorruptible in every Element, durable even through every Age, is reducible in our water only, and is then living and ours. Even as Wheat sown in the ground doth change its name, and is called the Husbandman's Seed-corn, either for Bread or other uses, as well as for Seed: even so it is with Gold, as long as it is in the form of a Ring, a Vessel or Mony, 'tis the vulgar Gold, but as concerning its being cast into our water, 'tis Philosophical; In the former respect it is called Dead, because it would remain unchanged even to the Worlds end; in the latter respect it is said to be living, because it is so potentially; which power is capable of being brought into Act in a few daies, but then Gold will be no longer Gold, but the Chaos of the sophi; therefore well may Philosophers say, That their philosophical Gold differeth from the vulgar Gold, x Which difference consisteth in outward apperances they agree, yet o<sup>r</sup> is in power the living and power in few daies may be brought into act as then o<sup>r</sup> Gold is not more any ways God but y<sup>e</sup> Chaos of the Philosophers Sophi. x wch difference appears only in the composition wch o<sup>r</sup> wch vesels of o<sup>r</sup> like ice in warme water but not the other, for one

is not only of his to it but of our essence will it be not the other, for o<sup>r</sup> is an infant q<sup>d</sup> came out of o<sup>r</sup> e<sup>r</sup> they use marvel them if it see easily water into her womb  
 Secrets Revealed.  
 As again to be

the Composition. For even as that Man is said to be dead, which hath already received the sentence of Death; so is Gold said to be alive when it is mixed in such a Composition, and put upon such a fire in which it will necessarily receive a generative life, in a short time: yea, 'twill demonstrate the actions of a life beginning, and that within a few daies. Therefore the same Sophi that say their Gold is living, do bid thee (the Searcher of Art) to revive the dead, the which if thou knowest to do, and to prepare the Agent, and rightly to mix the Gold, it will soon become living; in which vivification thy living Menstruum will dye. Therefore the Magi command thee to revive the dead, and to kill the living; They do (at the first entrance) call their water living, and say that the death of one principle, with the death of another, hath one and the same period. Thence 'tis evident, That their Gold is to be taken dead and their water living; and by compounding these together, the seed-Gold, will (by a short decoction) vivify or quicken, and the live & will be killed, that is, the spirit will be coagulated with the body dissolved, & both doe putrefy in the form of a Limus together untill y<sup>e</sup> compound be digoyed into a slimes. This then is y<sup>e</sup> naturality of o<sup>r</sup> Maistry; the mystery, wch we see much strive to hide in

As again to be  
 line not simply  
 God but more  
 noble than O  
 or any other thing  
 in the world. So  
 then as a man  
 is said to be dead  
 x wch its own  
 flesh & blood in  
 composition,  
 x a dur agent  
 x must dye.  
 x yet in the be-  
 gining they call  
 their water li-  
 ving, yet at in-  
 timating that  
 their body is at  
 first dead, &  
 therefore they  
 do that the dead  
 x the life of  
 the other hath  
 x is at first dead  
 x living, but  
 these being com-  
 pound together  
 in a short  
 decoction y<sup>e</sup>  
 dead Gold is  
 quickened as if  
 living & killed  
 y<sup>e</sup> is y<sup>e</sup> spirit  
 is congealed of the body dissolved, & both doe putrefy in the  
 form of a Limus together untill y<sup>e</sup> compound be digoyed  
 into a slimes. This then is y<sup>e</sup> naturality of o<sup>r</sup>  
 Maistry; the mystery, wch we see much strive to hide in



prepar<sup>s</sup> of  
is truly  
of not analogi  
cally so called,  
which cannot

x takes  $\varphi$  is a  
pure Gold so we  
recall & purify to  
the light of its  
purity, & then  
joynes it or it  
malgam it with  
its own life, &  
shut it in a glass  
& daily boylit  
it continually  
till it  
x of  $\varphi$  Gold is  
at liberty  
& unites itself  
with  $\varphi$  life of  
its own  $\varphi$  will  
dissolved it

x will thin re=  
cains degrees of  
virtue proportio  
nally to the diff-  
rence which is between the four Elements.

the dissolved bodie, and both of them  
putrifie together, in the form of dirt or  
mud, until all the members of the Com-  
position are rent or dispersed into *Atoms*;  
Here therefore is the naturality of our  
Magistry. The Mistry which we so much  
hide, is to prepare the  $\varphi$ , truly so called,  
the which cannot be found upon the earth  
ready prepared to our hands; and that for  
singular reasons known to the *Adeptists*.  
In the  $\varphi$  we neatly *amalgamate* pure Gold,  
purged to the highest degree of purity,  
and filed or beaten, and being shut in the  
glass we daily boylit; the Gold is dissol-  
ved by the vertue of our Water, and  
returneth to its nearest matter, in which  
the included life of the Gold becomes  
free, and takes the life of the dissol-  
ving  $\varphi$ , which (in respect of the Gold)  
is the same as good earth in respect of the  
Grain of Wheat. In this  $\varphi$  therefore,  
the Gold being dissolved, doth putrifie,  
and must be necessarily so by the neces-  
sity of Nature; therefore after the pu-  
trification of death, there riseth the new  
Body, of the same Essence with the former  
Body, and of a more noble substance,  
which takes on it the degrees of  
equality,

equality, proportionable to the difference  
between the four qualities of the Ele-  
ments. This is the reason of our Work,  
this is our whole Philosophy. x We have  
said therefore, That there is nothing in  
our Work secret but  $\varphi$  only, the *Magi-  
stry* of which, is rightly to prepare it,  
and extract the hidden  $\odot$  it contains, and  
to Marry  $\ddagger$  in a just proportion with  
Gold, and to govern  $\ddagger$  with the fire,  
as the  $\varphi$  requireth, because Gold doth  
not of it self fear the fire; and as far  
forth as 'tis united with the  $\varphi$ , so far doth  
it render it able to abide the fire. x There-  
fore this is the Labour and Work, to ac-  
commodate the regiment of the heat, to  
the capacity of  $\varphi$  his abiding it; but he  
that hath not rightly prepared his  $\varphi$ , and  
should joyn Gold therewith, his Gold  
is yet the Gold of the Vulgar, because  
tis joyned with such a foolish Agent, in  
which it remaineth as much unchanged,  
as if it had been kept in the Chest: nor  
will it lay off its own bodily nature by  
any Regiment of the Fire whatsoever,  
where an Agent is not alive within. Our  
 $\varphi$  is then a living and quickning soul, and  
therefore our Gold is Spermatical; as  
Wheat

x we say then  
that there is

x the masonry  
whereof is to prepare

x after to unite  
them together as  
a fine marriage

v x.  
v y.

Therefore the  
masonry bring one  
prepared this is  
all the labour  
it is secret to  
accommodate

x Hee thin who  
prepareth not his  
mercury aright,  
& the Gold of it,  
will not so wor-  
keth work on it  
is vulgar, for  
the agent is th  
which it is joyned  
is but a weak  
agent in which  
it remaineth  
as much  
x and the gold  
in it is sperma-



Wheat sown is Seed-corn, when as the same Wheat would (in the Barn) remain Bread-corn only, and dead; and though it were buried in a pot under the earth (as the *West-Indians* are wont to hide their Fruit or Corn in pits in the earth fenced against the access of water) yet unless it be met withal by the moist vapour of the earth, 'tis dead, and abides without fruit, and is plainly remote from Vegetation. I know there are many which will carp at this Doctrine, and say, That he affirms <sup>it is</sup> Gold of the Vulgar; and running & is the material Subject of the Stone; But we know the contrary. Go to therefore ye Philosophers, examine your Purfes, although you know such things, have ye the Stone? Verily, as for my self, I do not possess it by theft, but by the gift of my God, I have it, I have made it, and daily have it in my power, have often form'd it with my own hands, and I write the things I know: But I write not to you. Therefore deal with your Rain-waters, *May-waters*, your Salts, rattle of your *Sperme*, that it is more potent than the Devil himself, slander and revile me. \*Believe ye that this your evil speaking

x it must w<sup>th</sup>  
y<sup>e</sup> moist vapour

x that gold

x who know this  
so well,

Do you think  
that you can  
grieve me w<sup>th</sup>  
your will speeches

speaking will <sup>trouble</sup>adden me? I say that Gold only and & are our Materials, and I know what I write, and the searcher of all hearts knoweth that I write the truth; nor is there any cause to accuse me of envy, because I write with an unterrified Quill, in an unheard-of style, to the honour of God, to the profitable use of my Neighbours, and contempt of the World and its Riches; because *Helias* the Artist is already born, and now glorious things are declared of the City of God. I dare affirm that I do possess more Riches than <sup>the</sup> whole known World is worth; but cannot make use thereof, because of snares of Knaves. I disdain, I loath, and deservedly detest this Idolizing of Gold and Silver, by the price whereof the pomp and vanities of the World are celebrated. Ah filthy Evil! Ah vain Nothingness! Believe ye that I conceal these things out of envy? No verily, for I protest to thee I grieve from the very bottom of my Soul, that we are driven as it were like Vagabonds from the Face of the Lord throughout the earth. But what need many words, That thing that we have seen, taught and wrought, which we

of Gold is of  
y<sup>e</sup> an<sup>d</sup> only  
y<sup>e</sup> materialls

x would grieve  
y<sup>e</sup> whole known  
world



we have, which we possess and know, these do we declare, being moved with meer compassion toward the studious, and with Indignation of Gold and Silver, and of pretious Stones; not as they are Creatures of God, far be it from us, for in that respect we honour them, and think them worthy esteem: But the people of *Israel* adores them as well as the World; therefore let it be ground to powder, like the Brazen Serpent. I do hope and expect, that within a few years, Money will be like dross; and that prop of the *Antichristian Beast* will be dashed in pieces. The People are mad, the Nations rave, an unprofitable Wight is set in the place of God. These things will accompany our so long expected and suddenly approaching Redemption, when the *New-Jerusalem* shall abound with Gold in the streets; and the Gate thereof shall be made of entire Stones, and most pretious ones; and the Tree of Life, in the midst of *Paradise*, shall give Leaves for the healing of the Nations. I know, I know these my Writings will be to most Men like the purest Gold, and Gold and Silver will (through these my Writings)

x at y about of

x call will  
become in  
stances

x shall these  
writings  
accompany  
so long expected  
redemption  
I hope will  
shortly appear  
when y

writings) become as vile as dirt. Believe me ye Youngmen, believe me ye Fathers, because the time is at the dore; I do not write these things out of a vain Conception, but I see them in the Spirit, when we *Adeptists* shall return from the four Corners of the Earth, nor shall we fear any Snares that are laid against our Lives, but we shall give thanks unto the Lord our God. My heart murmureth things unheard-of; my Spirit beats in my breast for the good of all *Israel*. These things I send before into the world, like a Preacher, that I may not be buried unprofitably in the World: Let my Book therefore be the fore-runner of *Elias*, which may prepare the Kingly way of the Lord. I would to God that every ingenious Man, in the whole earth, understood this Science; then no body would esteem hereof (Gold, Silver, and Gems being so exceedent abundant) but so far forth only as it contained knowledge: Then at length Vertue, naked as it is, would be had in great honour, meerly for its own amiable nature. I know many that possess the true knowledge thereof, all of whom have vowed a most secret silence; but as for my self I am of  
E another

x Believe me  
in the time  
is not long yet  
eyes may see it  
for it is at y  
very dore



another judgement, because of the hope I have in my God; therefore I wrote this Book, which none of my Adept Brethren (with whom I daily converse) knew of. For God gave rest unto my soul, by a most firm faith; and I do undoubtedly believe, that I shall (by this way) serve the Lord my Creditor, and the World my Neighbour, and chiefly Israel, by this using I say of my Talent. And I know that none can improve his Talent to so great Usury, for I foresee that (happily) some hundreds will be illuminated by these my Writings; therefore I consulted not with flesh and blood, I sought not after the consent of my Brethren in writing hereof. God grant that it be to the glory of his Name, that I may attain the end I expect; Then as many Adeptists that knew me, will rejoyce that I have published these things.

CHAP. 14.

CHAP. 14.

Of the requisite Circumstances in general, belonging to this Work.

WE have sequestred the Chymical Art from all the vulgar errors, and of the vanquished Sophisms, and the curious Dreams of the Imaginists; and have taught, That the Art is to be made of  $\odot$  and  $\ominus$ . We have shewed that  $\odot$  is Gold (without all uncertainty and doubtfulness) not Metaphorically, but in a true Philosophical sense to be understood; also our  $\ominus$  we have declared to be true Argent Vive or Quick-silver, without any ambiguity of acceptation; The latter we have told you must be made by Art, and be a key to the former. We have added such clear and apparent reasons, that except you be blind at the Sun, you cannot but perceive. We have protested, and do again profess, That we do not declare these things from the faith we give to the Writings of other Men; the things we faithfully declare, are what we have both seen and known.

E 2

We

~~do not~~ & foundation of  $\odot$  Art & Cunning & the key of the former. X, but we have seen & know it we most faithfully declare.

x & have cast down Sophisms with all their curious phantasies & have taught out of  $\odot$  &  $\ominus$  is out of wch ye mastery is to be made.  $\odot$  Sol we have shew'd to be true Gold not metaphorically but in a true sense. X The first we have shew'd you to be ye work of Art & nature perfected, soe if it may with out scruple be melted & riden into a mass.  $\ominus$  is sold for pure Sol; the latter we have proved to be ye Masterpiece of



We have made, and do possess the Stone, the great Elixir; nor verily will we envy thee the knowledge thereof, but we wish that thou mayest learn them from these Writings. We have likewise declared, That the Preparation of the true Philosophical  $\varphi$  is difficult, the main knot lying in finding *Diana's Doves*, which are folded in the everlasting Arms of  $\varphi$ , which no Eyes but a true Philosopher ever saw. This one skill performs the Mastery of *Theory*, enobles a Philosopher, and unfolds to the knower of it, all our Secrets. This is the *Gourdi*an Knot, which will be a knot for ever, to a Tyro in this Art, except the Finger of God direct, [yea so difficult, that there needs the peculiar grace of God, if any one would attain the exact knowledge thereof.] For my part, I have delivered such things concerning the making thereof, as none before me ever did; more I cannot do, unless I should give the (very) Receipt, which I have also done, only I have not <sup>called</sup> ~~more~~ things called by their proper names. It now remains that we describe the use and practice, by which thou mayest easily discern the good-

x the knot  
x a Gourdi  
Knot

x not called  
things by their  
own names.

goodness or defect of thy  $\varphi$ ; that being known, thou mayest alter and mend it as thou wilt. x Having therefore, <sup>the</sup> animated  $\varphi$  and Gold, there remains an accidental Purgation as well of the  $\varphi$  as the Gold, <sup>then they are to be married & lastly to be governed by degrees of fire until the perfect complement.</sup> ~~secondly Dispensation or Marriage, thirdly Rectification or Governance.~~

## CHAP. 15.

## Of the accidental Purgation of Gold and Mercury.

PERFECT Gold is found in the bowels of the earth, whereupon 'tis sometimes found in little pieces, or in sands; if thou canst have this sincere, it is pure enough, but if not, then purge it with Antimony, or by the *Cineritium*, or Royal Cement, or by boiling with *Aqua fortis*, the Gold being first granulated. <sup>afterwards melt it till it is prepared</sup> Our Gold is made by Nature perfect to our hands, which I have found and used, but hardly the Hundred thousandth Artist knows it, except he hath exquisite skill in the the Mineral Kingdom; but besides this it is in a substance obvious to all Men, but then it is mixt with many superfluities; we do therefore make it pass

x Having this  
animal  $\varphi$  of  
God

x then they are  
to be married  
& lastly to be  
governed by  
degrees of fire  
until the perfect  
complement.

x Gold is found  
perfect in the  
bowels of the  
earth either in  
pieces or (with a  
piece of all) in  
small sands, but  
other  $\varphi$  may be  
brought to y<sup>e</sup>  
same purity  
either by purging  
it with *clat*.

x granulated,  
so Similitudin  
is it with  $\varphi$  of  
Gold.



through many Tryals and Mixtures till all the feculency be removed, and the pure remain, which is then not without all Heterogenitie; yet we melt it not, for so the tender soul is lost, and becomes as dead as Gold vulgar, but wash it in the water, in which all but our matter is consumed, then is our body like a Crows bill; ~~afterward melt it with a fire of firing, and file it, then 'tis Prepared~~: But  $\text{\textcircled{A}}$  needs an internal and an essential Purgation, <sup>doke 84</sup> which is an addition of a true  $\text{\textcircled{A}}$ , orderly and by degrees, according to the number of the *Eagles*, then is it radically purged. This  $\text{\textcircled{A}}$  is no other than our Gold, which if you know to separate without violence, <sup>recomend</sup> and then to exalt each a part, and after to reconsume them, thou shalt betwixt them have a conception, which will give thee an Infant more noble than any sublunary thing whatsoever. This Work *Diana* know to perform, if she be first infolded in the inviolable arms of *Venus*. Pray the high God to reveal this Mystery to thee, which my former Chapters have disclosed to a word; and where that Secret is couched, there is not a word or stop superfluous or defective.

*x wash is made by an addition of a true  $\text{\textcircled{A}}$  gradually according to y<sup>e</sup> number of Eagles*

*x embraces of*

fectious. But farther, It also requires an accidental Purgation or Mundification to wash off the external defilements that are cast out of the Centre; but This is not so absolutely necessary, but yet this Labour hastens the Work, and therefore is convenient. Take therefore thy  $\text{\textcircled{A}}$ , which thou hast prepared by a convenient number of *Eagles*, and sublime it thrice from common Salt and the Scoria of *Mars*, grinding them together with Vinegar and a little *Sal Armoniac* until the  $\text{\textcircled{A}}$  disappear; then dry it and distill it by a glass-Retort, by a fire gradually encreased, even until the whole  $\text{\textcircled{A}}$  ascend. Repeat this three times (or oftner) afterwards boyl the  $\text{\textcircled{A}}$  in the Spirit of Vinegar an hour long, in a *Cucurbit*, or a glass with a broad bottom and a narrow neck, sometimes strongly shaking it; then decant or pour off the Vinegar, and wash off the sowerishness with Fountain-water, poured on again and again; then dry up the  $\text{\textcircled{A}}$ , and thou wilt wonder at its brightness. Thou mayest wash it with Urine, or Vinegar and Salt, and so spare the sublimation, but then distill it at least four times without addition, after thou hast

E 4

*distilling it in a chane Retort every time, then boyle it in distilled vinegar  $\frac{1}{2}$  aday, shaking it now & then soundly & pouring of the black spirit & pouring on fresh till it be blacked no more, then wash it with*

*x away the feces with through the operation of a true  $\text{\textcircled{A}}$  are cast from the center out unto the superficies*

*a. John Sauter p. 25.*

*x after you have made an end of your Eagles*



hot water &  
it is perfect  
for y<sup>e</sup> work.  
This maye  
be for the spirit

56

Secrets Revealed.

perfected all the *Eagles*, or washings, wa-  
shing the *Chalybeate* or Steel. Retort eve-  
ry time with ashes and water; then boyl  
it in distilled Vinegar for half a day,  
stirring it strongly sometimes, and pour  
off the blackish Vinegar, and pour on  
new; then wash it with warm water  
(Thou mayest free the Spirit of the Vine-  
gar from blackness, by redistilling it,  
and 'twill be as vertuous as before.)  
All this is for the removing the external  
uncleanness, which doth not adhere to the  
Centre, and yet 'tis little more obstinate  
in the *superficies* than you are aware of;  
which you shall thus perceive: Take  
this ♀ prepared with his *Eagles*, viz. seven  
or nine, and *amalgamate* it with most pu-  
rified Gold, let the *Amalgama* be made  
in a most clear paper, and thou shalt  
see that the *Amalgama* will defile the pa-  
per with a dusky blackness, but yet  
this *Faces* or defilement thou mayest pre-  
vent by the foresaid distillation, boyl-  
ing and agitation, or stirring it; which Pre-  
paration doth very much promote or ha-  
stten the Work.

x seven nine  
or ten

CHAP.

Secrets Revealed.

57

CHAP. 16.

Of the Amalgamation of the ♀ and  
Gold, and of the due weight of  
both.

THEse being rightly prepared, Take  
of purged and laminated Gold, or  
Gold subtilly filed, one part, of ♀ two  
parts, put it in an heated Marble Mor-  
tar; that is to say, heated with boyl-  
ing water (out of which being taken it dries  
presently, and holds the heat a long time)  
grind it with an Ivory Pestle, or Glas,  
Stone or Iron (but this last is not so good)  
or Box; but the Stone or Glas pestle is  
best. (I am wont to use a white Coralline  
pestle.) Grind it I say strongly, until it be  
made impalpable; grind it with as much  
diligence as Painters are wont to grind  
their Colours, then see the consistence or  
temperature of it; if it be plyable like  
butter, then it is not too hot nor yet cold;  
but yet so that the *Amalgama* being de-  
clined (or bowed of one side) doth not  
permit the ♀ to run, like an hydro-pical  
inter-

x Take of ♀  
Gold one pt  
& of Mercury  
2 pts

Stone or  
Iron

x or with a  
wooden one

x thin observe



intercutal water; the consistence thereof is good, but if not, add as much of the water as is sufficient to make it of this consistency. This is the Rule for Mixture, that it be most readily plyable and most soft; and yet can be made up like round pellots, like as Butter may (which though it yields to the easiest touch of the finger, yet may be made up into balls by a Washing-woman.) Observe the alledged Example, as being the most exact Example; because, as Butter, though it be turned of one side, yet it doth not

x So thin in  
mixture, as  
according to y<sup>e</sup>  
quality of the  
mercury thou  
shalt have  
this signe either  
in a double

x to the difference  
of the y<sup>e</sup> in  
goodness y<sup>e</sup>  
Amalgama  
will be harder  
or softer; yet

ever remember  
y<sup>t</sup> it be plyable  
into little  
pellots, & y<sup>t</sup>  
when layd aside  
it harden that y<sup>e</sup>  
bottom thin at the top.

pour out, or let go any thing from it self that is more liquid than the whole Mass is. In like manner is our mixture, because of the intrinsical nature of y<sup>e</sup> ☿, Will this sign be given either in a double or in a treble proportion of the ☿ to the Body, or also in the threefold of the Body to the fourfold of the Spirit, or in a double to treble: and according to the nature of the ☿, or difference, the Amalgama will be softer or harder; yet be alwaies mindful that it come together in pellots, and those pellots too being laid by, do so concreate or hold together, that the ☿ doth not appear more lively in the bottom than at the top.

bottom than in the top. For Note that if it be permitted to rest quiet, the Amalgama hardens of its own accord. The consistency thereof, is to be judged in the agitation or stirring it; and if then it be plyable like Butter, and suffereth it self to be made up into balls, and these pellots being put in clean paper are of an equal liquidity, the proportion is good. This being done, Take the Spirit of Vinegar and dissolve in it a third part of its own weight of Sal Armoniac, and put thereon ☉ and ☿, formerly amalgamated; put it in a glass with a long neck, and let it boyl for a quarter of an hour, with a strong Ebullition; then take the mixture out of the glass, separate the liquor, heat the Mortar, and grind it strongly as above, and very diligently; then wash off all the blackness with warm water, put it in again in the former liquor, and boyl it again in the same glass; then again grind it strongly, and wash it. Repeat this Labour until thou canst not get off any more colour of blackness from the Amalgama, by any Labour; then the Amalgama will be white, like the purest Silver, and most polite, garnish'd with a

x lye in the  
cold without  
being stirred,  
it will grow  
very hard, y<sup>t</sup>  
harder than is  
to be judged  
as it is under  
the peshell, &  
if then it be

x paper without  
moving will  
grow hard  
uniformly  
soe y<sup>t</sup> the  
bottom be  
not more  
liquid than y<sup>e</sup>  
top, the pro  
portion is good

x therein y<sup>e</sup>  
☉ & ☿ form  
x painfully  
x in it as before  
& diligently

x get any  
colour from  
the Amalgama  
x bright  
x the most  
pure of burn  
ished silver

won-



wonderful brightness. Observe even yet the temperature of it, and beware it be exquisitely right, according to the Rules above-given; if it be not, make it so, and proceed as above. This is a tedious Labour, yet shalt thou see (by the signs appearing in the Work) thy Labour recompensed; then boyl it in a pure water, pouring it off and repeating it, until all the saltness and *Acrimony* be vanished; then pour out the water and dry the *Almagma*, which will soon be done: But that thou mayest be more secure (because <sup>x the glass</sup> too much water will destroy the Work, and break the vessel how big soever it be) stir it or work it upon a clean paper, with the top of a knife, from place to place, untill it be dryed exceeding well, then proceed as I shall teach thee.

x admirable signs

x because the least water will destroy if work with its vapor & break the vessel though never so strong  
x point of a

CHAP.

CHAP. 17.

Of the Preparation, Form, Matter, and Closing the Vessel.

THou shalt have an oval or round glass, so big as to hold at the most (in its sphere or belly) an Ounce of distilled water, and not less than this if possibly thou canst, but get it as near the measure as possibly thou canst; let the glass have a neck of the height of one palm, or hand-breadth, or span; let it be clear and thick, the thicker the better, so it be clear and clean, to discover the actions which are within it; let it not at all be thicker in one place than in another: The proportion of matter to this glass, let it be half an Ounce of Gold, with an Ounce of  $\varphi$ , which is two to one, and if thou add three to one of the  $\varphi$ , yet the whole Compound will be ~~less than~~ <sup>just</sup> two Ounces, and this proportion is exquisite: Moreover, unless the glass be strong it will not hold in the fire; the winds which are in the vessel in the forming of our *Embryo*, which will easily break

or 10 inches



break a slight vessel. Let the glass be sealed at the top, with so great caution, that there be not the least hole or chink, else the work would be destroyed. So you see that our Work as to our Principles, is costlier than the price of three *Florens*, yea in the making of the water, the price of what enters into a pound will hardly exceed a brace of Crowns. There wants I confess some Instruments, but they are not deer; and if you had my distilling Instrument, you may easily excuse the use of brittle glasses: yet there are some Doctors who dream, That the price of one *Imperial* or *Crown* will suffice for the whole Work, to whom I have a ready answer to return, that is, That I by that perceive, that they speak without any *Basis* of Experiment. For there are in the Work other things that are pretious and require charge. But they will urge out of the Philosophers, That all which may be bought for a great price, will be found a false Principle in our Work. To whom I may answer, And what is our Work? Namely, to make the *Stone*. That indeed is our finall work, but our main Master-piece is, To find a  
moisture

moisture or humidity, in which the  $\odot$  will melt, as Ice in warm water. This is our Work to find, for this many seek, even to weariness; to attain this  $\varphi$  of  $\odot$ , others for the  $\varphi$  of the  $\text{D}$ : but all in vain. For in this our Work, whatsoever is sold deer will prove deceitful. Verily I say, That of the material Principle of our Water, as much may be bought for the price of one *Floren*, as will prepare or vivifie two whole pounds of ~~our~~ <sup>it</sup>  $\varphi$ , it may become true Philosophical  $\varphi$  so much sought. Out of this we make a *Sol*, which by that time it is perfect, is hardly so little chargeable to the Artist, as if he had bought it at the price of the most fine  $\odot$ ; for it is indeed as good in all other essays, and far more excellent in our Work. Moreover, we need Glasses, Coals, Earthen-vessels, a Furnace, Iron-vessels and Instruments, which are not to be provided for nothing; away then with these *Sophisters*, their vile pratling, impudent lyes, by which they seduce many. Without our perfect body, our offspring of *Venus* and *Diana* (which is pure Gold) there can never be any tincture permanent. So then, it is, in respect  
of



vile, on the one hand immature

x with two species are the body & of spirit & of God & argal vive.

of its nativity, very vile on one hand, immature and volatile; on the other hand, perfect, pretious and fixt; which <sup>and</sup> of the Body and the Spirit, <sup>and</sup> Gold and Argent Vive.

CHAP. 18. Of the Philosophical Furnace or Athanor.

OF  $\varphi$  we have spoken, its Preparati- on, Proportion and Vertue; of  $\ddagger$  also, its necessity and use in our Work; which how they are to be Prepared, I have shewed; how to be mixed, I have taught: of the vessel also, in which they are to be sealed, I have discovered much: which are all to be understood with a grain of salt, else if you proceed too literally, you may happen to erre of- tentimes; ~~the which the unusual can doe~~ For we have so mingled our Phi- losophical subtleties with unusual can- dor, that unless you smell out many Me- taphors in our foregoing Chapters, your Harvest will hardly prove better than loss of Time, Costs and Pains; as for

in  $\varphi$  discourse of Harvest

Exam-

Example: Where we, without any ambi- guity, told you that one of our Princi- ples was  $\varphi$ ; the other  $\odot$ ; <sup>know I have, if a husband give</sup> one common- ly vendible, the other to be made by our Art: If you know not the latter, you know not the subject of our Secrets, and may instead of it, work in *Sol* vulgar; yet mistake me not, for our  $\odot$  is in all ex- aminens good Gold, and therefore it's vendible, that is, it may be (if reduced to a Metal) sold without any scruple: But our Gold is not to be bought for mo- ney, though you would give a Crown or Kingdom for it, for it is the gift of God, for our Gold is not to be had made to our hand (at least not commonly.) But before it comes to be our  $\odot$ , it stands in need of our Art, yet thou mayest in  $\odot$  and  $\nu$  vulgar also seek our *Sol* and find it, if thou seek aright. So then our Gold is the next matter to our *Stone*, and  $\odot$  and  $\nu$  vulgar are near matters, but other Metals are the remote matter, and those things which are not Metalline are most remote, that is alien from it. I my self have sought it in  $\odot$  and  $\nu$  vulgar and found it, yet it is a far easier work out of our Matter to make the *Stone*, than to ab-

the other  $\odot$ , know that there is a two fold  $\odot$ , the one common- ly vendible, y<sup>e</sup>

x but it is not

x (at last common)

x extract

F  
tract



fract our true Matter out of any vulgar Metal; for our Gold is a *Chaos*, whose soul is not put to flight by the fire; but Gold vulgar is a body, whose soul is retired into a strong hold, that it may there be defended from the violence of the fire; therefore saith the Philosophers, That the Fire of *Vulcan* is the artificial death of the Metals, and as many as have suffered fusion have in it lost their Life. If thou canst apply it wittily, both to thy imperfect body, and to thy Fiery *Dragon*, thou needest no other Key to all our Secrets; for if thou wilt seek our  $\odot$  in a middle substance, between perfection and imperfection, thou mayest find it: All loose the body of common *Sol*, which is an *Herculean* Work, and it's called the first Preparation, by which the Incantation is loosed, by which its body was bound from performing the part of a Male. If thou goest in our former way, thou needest a most benign fire from the beginning to the end; but if thou entrest the latter way, thou must <sup>may love</sup> employ the help of Fiery *Vulcan*, <sup>for such a fire must be applied</sup> such as we use in multiplication, when corporal  $\odot$  or vulgar  $\odot$  is added to our *Elixir* for a Ferment. The

See Philal on Repl  
Epist p 12, 14, 17,  
& on Galis p 367,  
374.

x else loss of  
sands of common  
 $\odot$

x implore

I fear will prove a Labyrinth to thee, except discretion help thee out of it.

Yet in either, one progress or other, thou art in need of an equal and continual heat, whether thou workest in  $\odot$  vulgar, or in our  $\odot$  only. Know also, That thy  $\otimes$  in both Works, although it be one radically, yet it's far different in its Preparation. Also thy *Stone* with our Gold shall be sooner perfected, <sup>x by many months</sup> by two or three Moneths, than our first Matter shall be made to appear out of either  $\odot$  or  $\otimes$  vulgar; and the *Elixir* of the one will be at the first degree of perfection, of a greater vertue by far than in the other at the third Rotation of the wheel.

Moreover, if thou work with our *Sol*, thou must make *Cibation*, *Imbibition* and *Fermentation*, by which its force will be made in a manner infinite; but in the other Work thou must first illuminate it, and *incerate* it, as the great *Rosary* teacheth abundantly: Lastly, If thou work in our Gold, thou mayest calcine, putrefie and purifie, with a most benign fire of Nature within, helped from without with a Bath, as if it were of *Dung* or *Dew*; but if thou work in  $\odot$  vulgar, thou must

or in  $\odot$ ,  
only know  
that thy  $\otimes$

x by many  
months

or  $\odot$  vulgar

x cibate in  
Bib. & ferment  
hand; etc.

x incerate

x of Dung, Dew



x the compound

first sublime and boyl<sup>x</sup> this Compound till fit to be united with Virgins Milk.

Yet be it as it will, thou canst never do any thing without fire: It was not then in vain, that the Truth-telling *Hermes*, next to the Father  $\odot$ , and Mother  $\ominus$ , reckons the fire as the third or governour of the whole. But this is to be understood of the truly secret Furnace, which a vulgar eye never saw.

There is also another Furnace, which is called Our common Furnace, which is either of Brick or Potters Loam, or of Iron or Copper plates well luted within; this Furnace we call an *Athanor*, whose form, that best pleaseth me, is a Tower with a Nest. Let the Tower be about two Foot high or more, and nine Inches broad within the plates, or a common span; about two Inches broad below of each side, and so about seven Inches high, or eight at the most; that where the fire is, may be thicker of Clay than at top, but of a smooth ascent, somewhat tapering; next to the bottom or foundation, let there be an ash-hole three or four fingers high, or a little more, and a grate and stone fitted to it; a little above the

9 moss, nine  
inches broad  
with in the plates  
or a common  
span, about  
two inches broad  
or below of  
each side &  
so: about 7  
inches high  
or 8 at ye  
most of when  
the fire is it  
may be thicker  
of clay then  
at the top  
when it needs not be above an  
of a smooth ascent

in thickness grate

grate about an Inch high, let there be two holes which may give vent into a Nest, which must be close joyned at the side, the holes let them be about an Inch diameter, and the Nest capable to receive three or four Egg-glasses, and not too large; let the Nest and the Tower be very free from cracks, and let the Nest have no scope downwards below the dish, but that the fire may come immediately under the platter, and so forth at two, three, or four holes, and let the Nest have a cover with a window in it, where a glass about a Foot high may stand, or else the top of it let out at a hole above; and being thus ordered, set your Furnace in a lightsome place, and the Coals are to be put in at the top, first live ones and then others, and the top to be shut from all Air with a cover, and sifted ashes in the joynts of it. In such a Furnace you may do the Work, from the beginning to the end.

But if you be curious, you may find other, and other waies of administering a due *Regimen* of Fire. Let then, for a general Rule, such an *Athanor* be made, in which, without motion of the glass, you



may give what degree of heat you will, from a feverish heat to a soft reverbering or dark red, and in its highest degree, let it last at least ten hours or eight, without recruiting with Coals, for less time is toylsom to the Workman; then hast thou the first gate open.

Thou mayest, when thou hast the Stone, make the fore-mentioned Furnace portable (as I my self have) for it is easily portable, and the Operations are not so tedious, but very short, and so need no great Furnace; which would be worse to carry about, and more trouble than the rising a little sooner than ordinary, to recruit a small Furnace with Coals for about a Weekes time, or two or three at the most, in the time of Multiplication.

\* And the Stone  
made as  
multiplied in a  
less time & with  
a more benign  
fire of nature,  
& so need no  
great furnace

## CHAP. 19.

## Of the Progress of the Work in the first Forty Dayes.

HAVING prepared our *Sol* and our  $\varphi$ , shut them in our Vessels and govern them with our Fire, and within Forty Dayes thou shalt see thy whole matter turned into a shadow or *Atomes*, without any visible mover or motion, or without any heat perceptible to the touch, save only that it is hot.

But if you be yet ignorant both of our *Sun* and of our  $\varphi$ , meddle not in this our Work, for expence only will be thy lot, and no gain nor profit.

But if only thou want the full discovery of our *Sun*, having throughly attained the skill of our  $\varphi$ , and knowest how to fit it to the perfect body, which is a great Myserie.

Then take of  $\odot$  vulgar well purified one part, and of our  $\varphi$  first illuminated three parts, joyn them as was before taught, and set them to the Fire, giving a heat in which it may boyl and sweat; let



let it be circulated day and night without ceasing, for the space of ninety dayes and nights, and thou shalt see in that space, that thy  $\psi$  will have divided and reconjoynd all the elements of thy Gold; boyl it then other fifty dayes, and thou shalt see in this Operation thy  $\odot$  vulgar turned into our  $\odot$ , which is a Medicine of the first order: Thus doth it become our true  $\hat{\alpha}$ , but it is not yet a taying Tincture. Trust me, many Philosophers have wrought this way, and attained the Truth, yet it is a most tedious way, and it's for the Grandees of the Earth. Moreover when thou hast got this  $\hat{\alpha}$ , do not think that thou hast the Stone, but only its true Matter; which in an imperfect thing thou mayest seek, and find it in a week, with our easie, but rare way, which God hath reserved for his poor contemned and abject Saints: Of this thing I have now determined to write much, although in the beginning of this Book, I decreed to bury this in silence; for here lies the knot on which the grand *Sophism* of all the *Adepti* is built: Some write concerning  $\odot$  and  $\psi$  vulgar, and they write true; and again

x word in *Scay*

others

others deny  $\odot$  and  $\psi$  vulgar, and they also say true. I being now moved with Charity, will now reach forth my hand, and therein I dare appeal to all the *Adepti* that ever wrote, and tax them all with Envy, yea, and I my self that had resolved to tread in that same path of Envy, but that God did inforce me beyond what I intended, to whom be everlasting Praise. I say then that each way is true, for it is but one way in the end, but not in the beginning; for our whole Secret is in our  $\psi$ , and in our  $\odot$ ; our  $\psi$  is our way, and without it nothing is done; our  $\odot$  also is not  $\odot$  vulgar, yet in  $\odot$  vulgar is our  $\odot$ , else how could Metals be homogeneal? If then thou know how to illuminate our  $\psi$  as it ought to be, thou mayest for want of our  $\odot$  joyn<sup>x</sup> with Gold vulgar; but yet know that the acuation of the  $\psi$  ought to be different for the one, and for the other, and in a true *Regimen* of them, in an hundred and fifty dayes, thou shalt have our  $\odot$ , for our  $\odot$  naturally comes out of our  $\psi$ : If then  $\odot$  vulgar be by our  $\psi$  divided into its Elements, and afterwards joyned, all the mixture, by the help of the fire, will become our  $\odot$ , which

vide p. 69, 72.

joyn it with  $\odot$



*x prepare*  
 which then being joyned with that  $\xi$ , which we prepared, and call our Virgins Milk, by reiterate decoction it will give all the signs which the Philosophers have described, in such a fire as they have written of in their Books.

But now if you shall in your Decodion of  $\odot$  vulgar (though it be most pure) use that same  $\xi$  which is used in our  $\odot$  (though both flow from one root in general) and apply that *Regimen* of heat, which the Wisemen in their Books have applyed to our *Stone*, thou art without all doubt in an erroneous way, and that is the great Labyrinth in which almost all young Practitioners are entangled, for there is scarce one Philosopher who in his Writings doth not touch both wayes; which is indeed but one way fundamentally, only one is more direct to the Mark than the other: They then that do write of  $\odot$  vulgar, as we sometimes in this Treatise, so also *Artephius*, *Flammel* and *Ripley*, with many others; We are not otherwise to be understood, but that our Philosophical  $\odot$  is to be made out of  $\odot$  vulgar and our  $\xi$ , which then by reiterate Liquefaction, will give a  $\ddagger$  and *Argent Vive*, first and

and incombustible, and whose Tincture will abide all Tryals; also in this sense, our *Stone* is in every Metal or Mineral, forasmuch as  $\odot$  vulgar may be extracted out of them, and out of that  $\odot$  our  $\odot$  may be made, as being nearer in it than any Metal. So then our *Stone* is in all Metals, but in our  $\odot$  and  $\xi$  nearer than in any other; Therefore, saith *Flammel*, some wrought it in  $\psi$ , some in  $\tau$ ; but I wrought it in *Sol*, and there I found it. Yet there is in the Metallick Kingdom one thing of a miraculous Original, in which our *Sol* is nearer to be sought than in *Sol* and  $\xi$  vulgar, if it be sought in the hour of its Nativity; which melts in our  $\xi$  like Ice in warm water, and yet it hath a resemblance with Gold: This is not to be found in the manifestation of *Sol* vulgar, but by revealing that which is hidden in our  $\xi$ ; the same thing may be found by Digestion in our  $\xi$  for the space of an hundred and fifty dayes. This is our Gold, sought the farthest way about, which is not yet of so great a vertue as that which Nature hath made and left to our hands; yet turning the wheel thrice, each comes to one end, yet with this difference,

*Nov. Lun. p. 99.  
84, 85.*

*x Gold; this is the  
which is not to be  
found in the ma-  
nifestation of  
Sol vulgar but  
by revealing in  
it what is hidden  
of same thing  
may be found*



difference, what thou findest in the one in seven months; thou must wait for in the latter the space of a year and a half, or it may be two years. I am acquainted with both wayes, and commend the first to all ingenious men, but in my Descriptions I have most touched the hardest way, lest I should draw on my head the *Anathema* of all Philosophers; know then, that this is the only difficulty, in reading the books of those that are most candid, that all, one as well as the other, do vary the *Regimen*, and when they write of one Work they set down the *Regimen* of another, in which snare I was entangled my self at first, and it was long before I could get free out of this Net.

Know then that the Fire in our Work is most agreeable to Nature, if thou understand our Work aright; but if thou work in *Sol* vulgar, that properly is not our Work, and yet it leads directly into our Work in its determined time; but in it thou needest a strong and long decoction, and a proportionable time; then mayest thou go on the second Operation with our most benign Fire, with our  
Tower

Tower and *Athamor*, which I chiefly commend.

If then the Work in *Sol* vulgar be sure to procure the Marriage of *Diana*, *Venus* in the beginning of the Espousals of thy  $\varphi$ , then put them into the Nest, and in a due heat of Fire thou shalt see an emblem of the great Work, to wit, Black, White, Citrine and Red; then reiterate this Work with  $\varphi$ , which we call our Virgins Milk, and set it in a heat of *Balneum Roris* at the highest; let it be a heat of ashes mixed with sand; then thou shalt see not only the black but the blackest black, and all blackness; so also both the white and the red complete, and this with a gentle process; for in the fire and the wind God was not, but in the still Voice he spoke unto *Elias*.

Therefore if thou knowest the art of it, extract our *Sol* out of our  $\varphi$ , then shall thy Secrets spring all out of one Image, which, trust me, is more perfect than any worldly perfection, according to the Philosopher; If, saith he, thou know how to make the Work out of  $\varphi$  alone, thou shalt be Master of a most pretious Work. In this Work are no superfluities, but the whole

x Dame Venus  
Dashing Dream p.  
259

x Hair mixt  
Thoro sus imp...

x with  $\varphi$  & with  
we call  $\varphi$



whole (by the Living God) will be turned into purity, because the action is only in one thing.

But if thou shalt proceed in our Work with *Sol* vulgar, then the action and passion is a twofold substance, and only the middle substance of both is taken, and the *Feces* rejected; if you do but meditate well on what I have told, in few words, you have a key to open all the appearing Contradictions which are amongst the Philosophers; therefore Ripley teacheth to turn the wheel round thrice, in his Chapter of Calcination, to which

\* Relations his threefold Doctrine of Proportions agreeth, wherein he is very mystical, and those three different proportions agree to three several Works; one Work is most secret and purely natural, which is with our ♀ and our *Sol*, to which Work belong all the signs described by the Philosophers. This Work is done neither by fire nor by hands, but only by internal heat, and the external is only expelling cold and overcoming its Symptoms.

The other Work is in *sol* vulgar, purged, with our ♀; this operation is done with

\* Relations

\* internal heat is only

\* *sol* vulgar purged, &c.

with a strong fire, and in a long time, in which both are decocted by the mediation of *Venus*; so long until the pure substance of each be sublimed, which is the true juyce of *Lunaria*, this is to be taken, and the *feces* are to be rejected; this is not yet our *Stone*, but our true ♀; which then is to be decocted again with our ♀, which is its own blood, by which decoction it becomes a *Stone*, penetrative and teigning.

Thirdly and Lastly, There is a mixt Work, where ☉ vulgar is mixt with our ♀ in a due proportion, and a Ferment of our ♀ is added as much as is sufficient; then are fulfilled all the Miracles of the World, and the *Elixir* becomes able to furnish the Possessor both with Riches and Health: Seek then our ♀ with all thy might, which, believe me, thou shalt find in our ♀.

If Fates thee call.

Otherwise chuse *Sol* vulgar, and work on it with a due proportion of heat, and out of it (in time) thou shalt prepare our *Sol* and *Luna*; but it's a way hedged with infinite briars, and we have made a Vow unto God and Equity, that we would never

Pr. on Ripley  
p 361



ver, in naked words, declare each *Regimen*; for I can assure you, upon my credit, that I have in other things discovered the truth plainly. Take then that ♀ which I have described, and unite with Sol to which 'tis most friendly, and in seven moneths, in our true *Regimen* of heat, thou shalt for certain see all which thou desirest, or in nine moneths, or ten at the most; but our ♂ in its full, thou shalt see in five moneths: And these are the true periods

\* Sol in nūm  
in vniuers.

\* periodi ad const

plana Sulphura

Rae, quae situm

er. dicitur lapid

uros, ad huc mag

At eni huiusmodi

labor cum igne

salem sensibile

cum dimidio,

of this ♀, out of which, by reiterate decoction, thou shalt have our Stone and permanent Tinctures, through the grace of God, to whom be all glory and honour for ever.

venum elinivum habebis et hoc solum intra anni  
pro dante cui gloria in secula.

### CHAP. 20.

#### Of the appearing of Blackness in the Work of Sol and Luna.

\* to find out ♀  
in them, con  
sider

IF thou shalt work in Sol or ♂, to our ♀, in them, consider if you see this matter like to paste, and to boyl like unto water, or rather like to melted pitch; for our Sol and ♀ have an emblematical Type in Sol vulgar, joyned with, and decocted in

in our ♀: When thou hast kindled thy Furnace, wait for the space of 20 dayes and nights, in which time thou shalt observe divers colours, and about the end of the fourth week, if the fire be continual, thou shalt see a most amiable greenness, which will be seen for about ten dayes, less or more, then rejoyce, for without doubt in a short time thou shalt see it like unto a coal in blackness, and all the members of thy Compound shall be turned into *Atomes*, for the Operation is no other than a Resolution of the fixt in that which is not fixt, that afterwards both being joyned together, may make one matter, partly spiritual, and partly corporal: Therefore saith the Philosopher, Take Corasene Dog and Bitch of Armenia, joyn them together, and they shall beget thee a Son of the colour of the heaven; for these Natures, in a short decoction, shall be turned into a broth, like unto the foam of the Sea, or like a thick cloud, which shall be tintured with a livid colour; and once more I may assure thee, that I have not hidden any thing save only the *Regimen*, and this, if thou art wise, thou shalt easily collect from my Lines: Sup-  
G  
posing



x regimen, take

posing then that thou wilt learn the Regimen <sup>men</sup> <sup>Supposing</sup> <sup>then</sup> <sup>thou</sup> <sup>best</sup> <sup>learn</sup> <sup>the</sup> <sup>Regimen</sup>  
 Take the Stone which I have told you of before, and govern it as you know how, and there shall follow these notable things; first, as soon as our Stone shall feel the fire, it shall flow (its ♀ and its ♂ together) upon the fire like to wax, and the ♀ shall be burned, and the colour shall change day by day; but the ♂ is incombustible, only it shall be affected with the colours of the ♀ for a time, but it cannot be radically affected, therefore it will wash *Letton* clean from all its filth; reiterate the heaven upon the earth, so long and so often, until the earth receive a spiritual and heavenly nature: O blessed Nature, which doth that which is impossible for Man to do! Therefore when in thy glass thou shalt see thy Natures to be mingled like unto a coagulated and burnt blood, know that then the Female is embraced by the Male: Therefore after the first stirring up of the Matter, expect that in 17 dayes thy two Natures shall be turned into a bloody or fatted Broth, which shall be turned round together, like unto a thick Cloud, or the scum of the

x colours

spume

the

the Sea, as is before said; and the colour of it will be exceeding obscure; then be sure that the Kingly Child is Conceived, and from that time thou shalt see vapours, green, blew, black and yellow, in the Air or Fire, and at the sides of the Vessel. These are those Winds, which in the forming of our *Embryon* are very frequent, which are to be kept warily, lest they fly out, and the Work be destroyed; beware also of the Odour, lest it happen to exhale at any chink; for the vertue of the Stone would thereby get a most notable detriment; therefore the Philosopher commands to keep the Vessel close sealed, and beware that you do not break off abruptly from the Work; neither open nor move the Vessel, nor yet intermit the Operation not an hour, but continue the Decoction till you see the moisture begin to fail, which will be in about thirty dayes; then rejoyce, and rest assured that thou art in the right way. Attend the Work vigilantly, for in about two weeks from the time, thou shalt see the whole earth dry and notably black, then is the death of thy Compound at hand, the Winds are ceased, and all are



rest and quietness. This is the fatal Eclipse of the Sun and of the Moon, when no light shall shine upon the Earth, and the Sea shall vanish, then is made our *Chaos*, out of which, at the command of God, shall proceed all the Miracles of the World in their orders.

## CHAP. 21.

Of the Burning of the Flowers, and how to prevent it.

**T**HE burning of the Flowers is an error of fatal consequence, yet soon committed, before the <sup>parts</sup> Natures which are tender <sup>and</sup> extracted from their profundity, they are oftentimes burnt; this error is chiefly to be heeded after the three weeks; for in the beginning there is so much moisture, that if the Work be governed by a stronger fire than is convenient, it being brittle will not bear the abundance of winds, but will suddenly fly in pieces, unless the glass be too large, and then sure the vapours will be so out of measure dispersed, that they will hardly return again to their body, at least

not

not so much as is necessary for the refreshment of the Stone. But so soon as the earth shall begin to retain part of its water, then the vapours decreasing, the fire may be strengthened without danger of the Vessel; but the Work will nevertheless be destroyed, and will have a colour of a wild Poppie, and the whole Compound will at length become a dry and unprofitable powder, of a half red colour: Thou shalt conclude from this sign, that thy fire hath been too strong, so strong, to wit, as to hinder true conjunction; for know, that our Work doth require a true change of Natures, which cannot be until an entire union of both Principles be made; but they cannot be united but in the form of water, for bodies may be confounded or blended together, but cannot be united, nor yet can any body with a spirit be united *per minima*; but spirits with spirits may well be united, therefore our <sup>confections</sup> Operations must become Homogeneous Metallick Water; the way to which <sup>is proper</sup> Solution is <sup>not</sup> our foregoing true Calcination, which therefore is, not an exsiccation properly, but a <sup>kind</sup> grind of water, <sup>and</sup> earth in <sup>Atomes</sup> which

G 3

which

*not true*  
*But a grinding of water & earth into Atomes.*



which when they become more subtle than the exigency <sup>of the earth</sup> requires, earth is then actually transmuted into, and doth receive the form of <sup>X</sup>Ferment of water; but if the fire be too vehement, this spiritual Nature being struck as with a fatal stroke, <sup>the</sup> active will become passive, of spiritual corporal, even a red unprofitable precipitate, for in a due heat the colour will be as black as that of the Crow, which though it be dark yet it's most desirable; yet there is also a blackness which will appear in the beginning of the true Work, and that very remarkable, but this is ever accompanied with a due proportion of moisture, and sheweth that heaven and earth have been in conjunction, between which the fire of Nature is conceived; by which redness all the concave of the glass will seem as it were gilt over with Gold; but this colour is not durable long, but in a short space will be changed into a greenness, then in a very short time expect blackness; and if thou wilt be patient, thou for certain shalt see thy desire accomplished, at least make flow, but sure progress. Let not thy heat be over strong, and

water  
X form of  
waters, but

X of active will

and yet strong enough, and between Scilla and Charibdis sail like unto a skilful Pilot, so shalt thou attain the wealth of either India; sometimes thou shalt see as it were little Islands floating, and shooting out as it were little sprigs and buds, which will be changeable in colours, which soon will be melted and others will arise in the stead of them; for the earth as it were inclining to Vegetation, is alwaies sending forth some new thing or other; sometimes thy fancy will be that thou seest in thy glass Birds or Beasts, or creeping things, and thou shalt each day behold colours most beautiful to sight, which though they are pleasant to the eye, are not of a long continuance; all is in the keeping of a due heat without any intermission: So shall all these pleasant colours in the space of fifty dayes end in a colour most black, and a powder discontinuous, which if thou seest not, blame either thy <sup>g</sup> or thy Regimen, or the disposition of the Matter, unless thou either hast moyed or medled with the glass, which may either protract or finally destroy the Work.



## CHAP. 22.

*The Regimen of Saturn, what it is,  
and whence it is denominatēd.*

AS many of the Wise men as have wrote of this Master-piece of Philosophy, have all spoken of the *Regimen* of  $\text{h}$ , which many (understanding wrong) have turned aside unto divers errors, and deceived themselves with their own opinion; some being thus led with a great deal of confidence, although with very little advantage: But know that our  $\text{h}$  is more noble than any Gold, it's the *Limus* in which the soul of our Gold is joynd with its  $\text{g}$ , that after they may produce *Adam* and *Eve* his wife; therefore that which is the highest shall so humble it self as to become the lowest, then expect that he will redeem all his Brethren by his blood. The sepulchre in which our King is buried is named  $\text{h}$  in our Work, and its the Key of the Work of Transmutation; O happy is he that may behold this slow Planet! Pray to God, my Brother, that he would vouchsafe

x some thing  
thus led aside  
have wrought  
in had with a  
great sight  
of confidence

x of this art of

safe to you his blessing; for its not of him that willeth, nor of him runneth, but on the Father of Lights alone, \* this <sup>x y</sup> this Blessing dependeth.

## CHAP. 23.

*Of the various Regimens of this  
Work.*

BE certainly confident studious Son of *Art*, whoever thou art, that nothing is hidden in this Work, save only the *Regimen*, of which, that of the Philosopher may be verified, Whoever is Master of that Science, Princes and Grandees of the Earth shall honour him. I assure you, upon the word of an honest Man, that if this one Secret were but openly discovered, Fools themselves would deride the Art; for that being known, nothing remains, but the Work of Women and the play of Children, and that is Decoction: So that not without cause did the Wise men hide this Secret with all their might; And rest assured that we have done the same, whatever we have seemed to speak concerning the de-  
grec



gree of heat; yet because I did promise candor in this Treatise, something at the least is to be done, that I may not deceive the ingenious of their hope and pains: Know then, that our *Regimen*, from the beginning to the end, is only lineal, and that is to decoct and to digest, and yet this one *Regimen* in it self comprehends many others, which the envious have concealed, by giving them divers names, and describing as so many several Operations: We, to perform the candor we promised, will make a far more perspicuous manifestation. So that, Reader, whoever thou art (if ingenious) thou shalt find cause to acknowledge our candidness in this to be more than ordinary.

*This regimen has the merits solution, sublimation, & transmutation. Solution or liquification continues about 10 days with all the colours begin to appear. For so long a time of circulation about a white colour of matter of the within or the day within a day or two even or long as you be a good artist, it begins to boil & if like a pot over a fire or as a stormy sea & willalk in a mighty wind, & from this time you must take a Regimen. Then of God dissolving rises by little little to the top of the water like a white skin or may scarce distinguishable from the water. This skin being broken to gather with a feather & after*

CHAP. 24.

Of the first Regimen of the Work, which is of Mercury.

And in the first place we shall treat of the Regimen of  $\varphi$ , which is a secret hitherto not discovered by any Philosophers; for they verily do begin their Work at the second Regimen, and do give like a pot over a fire or as a stormy sea & willalk in a mighty wind, & from this time you must take a Regimen. Then of God dissolving rises by little little to the top of the water like a white skin or may scarce distinguishable from the water. This skin being broken to gather with a feather & after

*is conserved clear will remain a sweet white eye and is good for mitigating the pain of wounds, & in such*

a young Practitioner no light in the mastery of the capital signs of blackness; in this point, that good Marquis of Treveso was silent, noble Bernard, who in his Parables saith, That the King, when he came to the Fountain, leaving all strangers behind him, enters the Bath alone, cloathed in golden Robes, which he puts off and gives to his first Chamberlain, from whom he receiveth a black Velvet Suit. But he sheweth not how long the interval of time is, before he plucks of his golden Garment, and therefore he passeth over in silence the first and most intricate Regimen, which is perhaps forty or fifty dayes ere it be fully complete; in which time the poor Practitioner is left to uncertain Experiments! From the appearing of blackness until the very end of the Work, the fights that do appear are sufficient to refresh the Artist, but in this space to wander without a guide or direction, for the space of fifty dayes, I confess is tedious: I say then, That from the second kindling of the fire, even until blackness, all the interval of time is the Regimen of our  $\varphi$ , even of our Sophical  $\varphi$ , which all that time doth work alone to mix & of body soul & spirit of it matters to be taken from one another for of colours arise from of soul & Gold extracted the sublimed by of spirit of it. & this this period is called separation of mixture of Elements & extraction of natures. The yellow soon inclines to blue

*These have pleased their great needs for medicine: especially if it be made with of virgins milk of 4. 3 for then it is a red fragrant and sweet oyle for miscible in all things, & highest medicine. Sublimation called also 3rd labor or ascension or descension begins with the white from which it continues all the time of colour till a matter that greatly begin to lack breath for so long a matter continues fixed & volatile & circulates freely. I suppose the 20th day for the first after of a matter begins to thicken. The yellow colour with appears a his seeds*







intermission; and know, that in this Circulation the  $\varrho$  doth arise in its former nature, and leaves the body beneath its former nature, so long until after a long time the body begin to retain part of its soul, so by degrees both begin to partake each of other, but because the whole water doth not ascend by sublimation, <sup>but</sup> part of it remains below in the bottom of the vessel, therefore is the body boyled in the water that remains beneath, and by its means it is sifted, and the drops which are continually running down do perforate the masse marvelously, and by continual Circulation the water is made more subtle, and doth sweetly extract the soul of the *Sun*; so by the mediation of the soul the spirit is reconciled with the body, and an union of both is made at the utmost within fifty dayes; and this Operation is called the *Regimen* of  $\varrho$ , because the  $\varrho$  is circulated above, and in it the body of the *Sun* is boyled beneath, and the body is in his work passive, until the colours shall appear, which will be a little about the twentieth day in a good and continual ebullition; which colours are afterward increased, multiplied and varied, until  
all

all be at last completed in black of the blackest most black, which the fiftieth day will give thee,

(If Fates thee call.)

### CHAP. 25.

Of the second *Regimen* of the Work, which is of Saturn.

HAVING run through the *Regimen* of  $\varrho$ , which is to strip the King of his golden Robes, to assault the *Lion* with divers conflicts, to weary him, and at length to kill him; the next *Regimen* that appears is that of  $\eta$ , for it is the will of God that the Work, when once it's begun, should be carried on even unto the end, and the law of those Operations is, that the ending of one, is the entrance of another; the period of one, the beginning of another: Nor doth the *Regimen* of  $\varrho$  sooner pass away, but his successor  $\eta$  comes in, who is the next <sup>higher</sup> in succession; the *Lion* dying, the *Crow* is ingendred: This *Regimen*; lineal in respect of the colour, for there is but one only colour, and that is the blackest  
black,



black, but neither fumes, nor winds, nor any symbole of Life, only the Compound, will at some seasons appear dry, otherwhiles boyling like to melted Pitch: O sad sight, the Image of eternal Death! But withal a most pleasant Messenger to the Artist, for the blackness is not ordinary intense, so that it shines again for blackness; and when thou seest thy Matter swelling beneath, like unto a Paste, rejoyce, for know, that within this there is shut a quickening spirit, which in its appointed time, will restore Life from the Almighty and these Carkases. Be thou only careful of the fire, which thou must be sure to govern with a sound judgement, and I swear unto thee upon the Faith of an honest Man, that if thou urge thy Fire, so as to make ought to sublime, in the dayes of this *Regimen*; thou wilt destroy the Work irrecoverably; be content then, with good *Trevisan*, to be detained in prison forty dayes and nights, and suffer the tender Nature to remain below in the bottom, which is the Nest of their Conception; knowing for certain then, that when the period of time is expired, which the Almighty hath

hath appointed, the spirit will arise glorious, and glorifie its body; it will ascend, I say, and be circulated sweetly, and without violence, and from the Centre it shall ascend unto the Heavens, and again from the Heavens it shall descend to the Centre, and it shall receive the vertue of that which is above, and that which is beneath.

H CHAP.



## CHAP. 26.

## Of the Regimen of Jupiter.

It lasts 22 or  
24 days

13. This Regimen

begins when y<sup>e</sup>  
matter changes  
from black to

a dark blew &  
begins to circulate

like a new flame

at the end of the

flame is green

5, 6, 7.

It lasts two months

of solution &

separation or

ablution. Solu-

tion makes y<sup>e</sup>

black matter

white & circular

like a new flame

at the end of the

flame is green

After black  $\eta$ , & succeeds, who is of  
divers colours; for after the pu-  
trification and corruption which is made  
in the bottom of the vessel, through the  
command of God thou shalt again see  
change the colours, and a circulating sub-  
limation. This Regimen is not durable,  
for it continues not more than three  
weeks space; in which time, all colours  
imaginable in the World will be to be  
seen; of which, no certain account can  
possibly be rendred. In these dayes the  
showres shall be multiplied continually,  
and at the last, after all these things most  
beautiful to behold, there shall shew it  
self a whiteness at the sides of the vessel,  
like unto rays or hairs, then rejoyce, for  
now thou art hapily run through the Re-  
gimen of 4. The greatest caution in  
this Regimen is, left when the Chickens  
of the Crow have left their Nest, they re-  
turn to it again; also, left you draw out  
the water too immoderately, so the  
Separation or ablution was by  $\eta$  by  $\eta$  earth  
circulated upon it. In the common period of these  
two months, suppose about y<sup>e</sup> middle of y<sup>e</sup> Regimen  
at y<sup>e</sup> flame is ready to draw of  $\eta$  (well will  
be of a citrine white colour) & imbibes Laton

Wherwith seven times & this he calls washing of Laton,  
Putting y<sup>e</sup> matter in the belly of an infant, soaring

earth beneath want it, and be left dry  
and unprofitable in the bottom; lastly,  
left thou waterest thy earth so intempe-  
rately as to suffocate it, which errour  
thou shalt help by the good Regimen of  
external Fire.

by the horn of Amalthea  
gong of Cholechol, & overcoming y<sup>e</sup> enchanted Bulls with  
cast fire & smoke out of their nostrills. These in-  
hibitions are for drying up y<sup>e</sup> moisture so y<sup>e</sup> you  
may come to congelation. In y<sup>e</sup> middle of this  
Regimen you may also get y<sup>e</sup> three principles for  
multiplication, for they are now most at liberty, like  
Manna bread to do it when y<sup>e</sup> matter appears like  
malted pitch.



CHAP. 27.

Of the Regimen of Luna.

This Regimen consists also of two members conjunction & congelation. In y<sup>e</sup> first appar<sup>ance</sup> of y<sup>e</sup> colours of y<sup>e</sup> Tracocks taile y<sup>e</sup> harbinger of y<sup>e</sup> June, & the elements & body soul & spirit unite inseparably. This union becomes complete in y<sup>e</sup> hour of y<sup>e</sup> day on y<sup>e</sup> 20<sup>th</sup> or 22<sup>nd</sup> appears like a shining argent viv<sup>er</sup> in y<sup>e</sup> water. generation of y<sup>e</sup> stone is like that of a man. The conceived in y<sup>e</sup> Regimen of y<sup>e</sup> when all colours begin to appear & soon now. And hence the white spirit in y<sup>e</sup> last you give of y<sup>e</sup> are called living milk. In y<sup>e</sup> last you may either delect y<sup>e</sup> stone for multiplication. The proportion is about 3 to 1. But common O must be added in y<sup>e</sup> hour of y<sup>e</sup> y<sup>e</sup> is nativity while it is yet

After the finishing of Jupiter's Regimen, about the closing of the fourth moneth, the sign of the Moon Crescent shall appear unto thee, and know, that the whole Regimen of y<sup>e</sup> is employed about the washing of Letton, the washing Spirit is very white in its nature, but the body which is to be washed is very black, in the passage whereof to white, all the middle colours shall be seen; after which, all will become white, not in a day, but gradually it shall arise from white to the whitest of all; and know, that in this Operation, there shall be a season in which all shall appear like to liquid Argent Vive, and this is called, The sealing of the Mother in the belly of her own Infant which she brought forth; and in this Regimen there shall also appear some beautiful colours, but momentary and soon vanishing, and more of kin to white than unto black, as the colours in the Regimen of y<sup>e</sup> contrariwise participated

ted more of blackness than whiteness; also know, that in three weeks the Regimen of y<sup>e</sup> will be complete, but before its perfection the Compound shall change in a thousand formes; for when the fumes begin to cease, before it be wholly congealed, it will melt and grow hard again an hundred times in a day; sometimes it will appear like to the eyes of a Fish, sometimes like to a pure silver Tree shining with branches and leaves: In a word, about this season the hourly marvels that shall appear, shall overwhelm the sight, and at the last thou shalt have most pure sparkling grains like unto Atomes of the Sun, more glorious than which humane eyes never saw. Let us give immortal thanks to our God, who hath brought the Work to this perfection, for it's the true perfect Tincture to the White, yet only of the first order, and therefore but of small virtue, in comparison of that admirable force which it will attain by reiterate Preparation.

warn & al work. The addition of O is to dry up y<sup>e</sup> & bring it to congelation & ind alloms. And note that Ripl's 3 mensuring or y<sup>e</sup> are those in y<sup>e</sup> regimens of y<sup>e</sup> & D.  
+ or like the most pure dolly or white salt. Or like snow Grams. Isaac apud Lagart in Tr. Ch. V. 4. p. 773. transparent & clear as crystal. Ripl. Boston book. p. 114. Luna plena itales clara quasi margaritae pellucida et frustulatum coralyi Diamantes. Grossed. in Arca p. 336. l. 18. Nivis in flor aut sales floris Diam. Zach. Merigan. p. 708. et inter ad modum marmoris rubeantibus & salis albijimi Laurent. Ventura CHAP. p. 287, 292. cum splendore crystallino id p. 224. lin. 40. Est enim sal argenteus albi coloris Fabio. Hydrog. p. 201, 202



## CHAP. 28.

## Of the Regimen of Venus.

*It last 40 or 42 days*

Above all things this is most wonderful, that our Stone being now wholly perfect, and able to give a perfect Tincture, should of his own accord again abase himself, and become again volatile without any laying on of hands: But if you take the white stone out of the vessel, the same being put again into a new vessel, after it is once cold, can never be brought into a new Operation; a demonstrative reason of which, neither we nor any of the ancient Philosophers are able to render, only it's done by the will of God; at least here be very wary of your fire, for this is the Law of the Stone when it is perfect, that it must be fusible: Therefore if you give too great a heat, the Matter will be vitrified, and melting will adhere to the sides of the vessel: nor canst thou then go on any farther with the Work. And this is the vitrifying of the Matter so often warned of by the Philosophers, which oft happens to them which

*On Rippl. Gal. p. 365.*

which are unwary both before and after the White Work is, even ended, to wit, after the middle of the Regimen of ♀, until the seventh or tenth day of the Rule of ♀: Therefore let thy fire be increased but a very little, so that the Compound may not vitrifie, that is, to be melted passively like to glass; but with a <sup>beauteous</sup> fire, it may of its own accord melt, and swell, and by the command of God it shall be endued with a spirit, that shall flie aloft, and the stone to flie with it: It shall thus give thee new colours, the green at first, which is of ♀, which shall last a long time less or more for the space of twenty dayes; expect after this Colour and Livid, and about the end of the Rule of ♀ pale and obscure purple, be heedful in this Work that thou do not provoke the spirit too urgently, for being now more corporal than formerly, if it do flie to the top of the vessel, it will hardly return of its own accord; which caution is also to be observed in the Rule of ♂. When once thou seest the spirits to thicken, then handle them sweetly and without violence, lest if thou makest them to ascend to the top, that which is

H 4

in

*d. Set the glass now in ash, in a vessel half full of water, & let the heat be double to what it was in B.M. in the beginning. John Lawton p. 38. See Ripley's Bosomt-Book p. 113, 115.*

*x & make y<sup>e</sup>*

*a called Phis vineyard. Ripley's p. 33. Yet the white turns first Azure & then green. On Ripley p. 316 & then azure again afterwards pale wan. p. 353. This Green Glass Holland calls non magis viridis quam croceum. lib. 1 Op. min. c. 48.*



in the bottom be either burnt or vitrified, to the destruction of the Work; when then thou seest greenness, know that in it is the virtue Germinative contained. Beware then that this greenness turn not into a filthy blackness with immoderate heat, but govern thy fire prudently; so after forty dayes thou shalt see this *Regimen* at an end.

## CHAP.

 CHAP. 29.  
 Of the Regimen of Mars.

After the Rule of ♀ is ended, whose colour was chiefly Vert or Green, and a little Red of an obscure Purple, and sometimes *Livid*; in which time the Philosophical Tree did flourish with Boughs and with discoloured Leaves and Branches, next succeeds the Reign of ♂, which shews a little Yellow, mixed with Luteous Brownness. These are the chief colours; but transitory ones of the Rain-Bow and Peacocks-tail, it shews most gloriously. This is a dry state of the Compound, in which the Compound will appear at times in strange Figures; the *Hyacinth* and high Orange colour in these dayes will be seen frequently. Now the Mother being sealed in her Infants Belly swells and is purified, but because of the present great purity of the Compound, no putridness can have place in this *Regimen*, but some obscure colours play their part as the chief Actors in this *Stone*, and some middle colours do pass & come,

It last 42 Days  
 Feysia on Replys  
 vision 8

a pale wan  
 colour lasting  
 till it become  
 citrine. Pallon  
 Ripl. 5<sup>th</sup> Gal. p.  
 353.

light orange

Here Flamm  
 seems to  
 be  
 with one or  
 two. See Fe  
 bit Panegy  
 cap 51. p. 723  
 & Triumph  
 Herminich's  
 p. 141, et No  
 vum alumen  
 cap. 11.



come, pleasant to be hold: Now know, that this is the last Tillage of our Virgin Earth, that in it the Fruit of the Sun might be <sup>sawn</sup> let and matured; therefore continue a good heat, and thou shalt see for certain about <sup>the third day of</sup> thirty dayes off this Regimen a Citrine colour shall appear; which shall <sup>in</sup> two weeks offer its first appearing Tincture <sup>an</sup> with a true Citrine colour.

x after it

No This citrine colour lasts 46 days but till of heavenly fire instead of illumination is till within 3 days of it very

... which shows a little yellow ...  
... in considerable glory, that ...  
... end. Philal on Repl. of Gab

CHAP.

CHAP. 30.  
Of the Regimen of Sol.

Now art thou drawing near to the end of thy Work, and hast almost made an end of this business; now all appears like unto pure Gold and the Virgins Milk, with which thou imbibest [this Matter] is now very Citrine: Now to God, the Giver of all Good, you must render immortal Thanks, who hath brought this Work on so far; and be earnestly of him, that thy Counsel may hereafter be so governed, that thou mayest not endeavour to hasten thy Work now it is so near perfection, so as to lose all. Consider that thou hast waited now about seven moneths, and it would be a mad thing to annihilate all in one hour therefore be thou very wary, yea, so much the more by how much thou art nearer to perfection. But if you do proceed warily in this Regimen, thou shalt meet with these notable things, first, thou shalt observe a certain Citrine sweat to stand upon the Body, and after that Citrine

It lasts 40 or 42 days not  
Eyes on  
Riphs  
Vitia

a little bit of  
Flammulium  
Sedus D' Espagnol  
multiplex &  
Philalotha, 4000  
of perhaps the  
lasting dissolve  
red & to make  
the highest  
nature of gold  
sweat to last  
fragrant to the  
is the most clear  
fine dully &  
obscure profound  
hair loss, see  
Philal. on Repl.  
Prof. p. 80, 84, 85,  
86. & on 90 pag  
p. 248







## CHAP. 31.

*The Fermentation of the Stone.*

Remember now that thou hast got our ☉ red and incombustible, which can by no fire be promoted further of it self, and be very wary, which I should have told you in the former Chapter had I not forgot it, that in the *Regimen* of the Citrine Sun, before this supernatural ☉ be born, which is adorned with a true Tirian colour; lest, I say, thou then vitrify thy Matter with too great fire, for so it would be after insoluble, and by consequence <sup>could not</sup> cannot be coagulated into these glorious *Atomes*, Red of the Reddest. Be wary then that thou destroy not so great a Treasure, and yet do not think that thy Labour here hath an end, but proceed further, that out of this ☉, by reiterate solution and coagulation, thou mayest have our *Elixir*: Take then of most fine Gold three parts, and of this ☉ one part, thou mayest take four parts of ☉ and a fifth part of our ☉, but the aforesaid proportion is better; melt the ☉ in

See John Sawhe  
p. 41.

a clean Crucible, and when 'tis melted put thy ☉ into it, but very warily, lest you lose it by the smoke of the coals, let them flow together, then put them forth into an Ingot, and thou shalt have a Mass, which may be pulverised, of a most glorious Red colour, but hardly transparent; then take of this Mass exactly pulverised one part, of thy Sophical ☉ two parts, mix them well, put them in a glass, which seal, and govern it as before two moneths, in which time thou shalt see all the foresaid *Regimens* pass in their order. This is true Fermentation, which thou mayest, if thou wilt, reiterate.

## CHAP.



## CHAP. 32.

*The Imbibition of the Stone.*

**I** Know that many Authors do take Fermentation in this Work for the internal invisible Agent, which they call Ferment, by whose virtue the fugitive and subtile Spirit, without laying on of hands, are of their own accord thickened; and our forementioned way of Fermentation they call Cibation with Bread and Milk, so Ripley; but I (not using to cite other Authors, nor yet to swear to their words in a thing which I my self know as well as they) have followed my own judgement in my Writings. There is then another Operation, by which our Stone is increased in weight more than virtue: Take of thy  $\frac{4}{4}$ , white or red, and to three parts of the  $\frac{4}{4}$  add a fourth part of the water, and after a little blackness, in six or seven dayes decoction, thy water newly added shall be <sup>increased</sup> or thickened, like unto thy  $\frac{4}{4}$ ; then add another fourth part, not in respect of the whole Compound, which

is

is now increased a fourth part by the first Imbibition; but in reference to thy first  $\frac{4}{4}$  as thou tookest it at first, which being dried add another fourth part, and let it be congealed with a convenient fire, then put to it two parts of the water in reference to the three parts of the  $\frac{4}{4}$  which thou tookest at first, before the first Imbibition, and in this proportion, imbibe and congeal three other times; at last add five parts of water in the seventh Imbibition; still remembering to reckon the water in reference to the  $\frac{4}{4}$  as it was taken at first; seal thy Vessel, and in a fire like to the former make thy Compound pass through all the foresaid *Regimens*, which will be done in one moneth, and then thou hast the true Stone of the third order; of which one part will fall on a thousand, and teyn perfectly.

I

CHAP.



## CHAP. 33.

*The Multiplication of the Stone.*

**T**O this is required no labour, save only that thou take the Stone, being perfect, and joyn it with three parts, or at the most with four parts of our first Work, and govern it with a due fire, in a Vessel well closed, so shall all the *Regimens* pass with infinite pleasure, and thou shalt have the whole increased a thousand fold beyond what it was before the Multiplication of it; and if thou shalt reiterate this Work again, in three dayes thou shalt run through all the *Regimens*, and thy Medicine shall be exalted to another millinary virtue of Tincture; and if thou yet shalt reiterate the Work, it will be perfected in a natural day, and all the *Regimens* and Colours shall pass, which will be done afterwards with another reiteration in one hour, nor shalt thou at last be able to find the extent of the virtue of thy Stone, it shall be so great that it shall pass thy Ingenuity to reckon it, if that thou

thou proceed in the Work of reiterate Multiplication: Now remember to render immortal Thanks to God, for thou now hast the whole Treasure of Nature in thy possession.

**T**AKE of the Stone perfected as it is said, white or red, according to the equality of the Medicine, take of each one four parts, mix them in a clean Crucible, then put in of the Stone white or red, as the Metal that is mixed is in quantity, and being mixed together in fusion, pour them into an Ingot, and thou shalt have a Mass which is white; take of this Mass one part, and 2 well washed ten parts, beat the

## CHAP.

it is a mixture which in the work it will be made; and all will be a fine of our first virtue; take then this, and cast one part upon any



## CHAP. 34.

*Of the manner of Projection.*

TAKE of thy Stone perfected as is said, white or red, according to the equality of the Medicine, take of either  $\odot$  or  $\sphericalangle$  four parts, melt them in a clean Crucible, then put in of thy Stone, white or red, as the Metal that is melted is in quality, and being well mixed together in fusion, pour them into an Ingot, and thou shalt have a Mass which is brittle; take of this Mass one part, and  $\text{℥}$  well washed ten parts, heat the  $\text{℥}$  till it begin to crack, then throw upon it this Mixture, which in the twinkling of an eye will pierce it; increase thy fire till it be melted, and all will be a Medicine of inferior virtue; take then of this, and cast one part upon any Metal, purged and melted, to wit, as much as it can teyn, and thou shalt have most pure  $\odot$  or  $\sphericalangle$ , purer than which Nature cannot give. But it is better to make Projection gradually, until Projection cease; for so it will extend farther; for when so little

little is projected on so much, unless Projection be made on  $\text{℥}$ , there is a notable loss of the Medicine, by reason of the *Scorias* which do adhere to impure Metals; by how much then the Metals are better purged before Projection, by so much more will the Matter succeed.

## CHAP.



## CHAP. 35.

## Of the many Uses of this Medicine.

HE who hath once, by the Blessing of God, perfectly attained this Art, I know not what in the World he can wish, but that he may be free from all snares of wicked men, so as to serve God without distraction. But it would be a vain thing, by outward pomp to seek for vulgar applause, such trifles are not esteemed by those who have this Art, nay rather they despise them: He therefore whom God hath blessed with this Talent, hath this field of Content, which far exceeds popular admiration; first, if he should live a thousand Years, and every day provide for a thousand men, he could not want, for he may increase his Stone at his pleasure, both in weight and virtue, so that, if a man would, one man that is an *Adeptist*, might transmute into perfect Gold and Silver all the imperfect Metals that are in the whole World; secondly, he may by this Art make precious Stones and Gems, such

such as cannot be paralleled in Nature, for goodness and greatness.

Thirdly and Lastly, he hath a Medicine Universal, both for prolonging Life, and Curing of all Diseases, so that one true *Adeptist* can easily Cure all the sick People in the World, I mean his Medicine is sufficient.

Now to the King Eternal, Immortal and sole Almighty, be everlasting Praise, for these his unspeakable Gifts, and unvaluable Treasures.

Whosoever enjoyeth this Talent, let him be sure to employ it to the glory of God, and the good of his Neighbours, lest he be found ungrateful to God his Creditor, who hath blessed him with so great a Talent, and so be in the last day found guilty of misproving of it, and so condemned.

This Work was begun in the Year, 1645. and ended by me, who have made and do profess these Secrets, yet  
1646.  
desire



desire not applause, but to be helpful to a sincere Searcher of this Secret Art; to whom I subscribe my self a Friend and Brother,

*Æyrenæus Philaletha,*

*Natu Anglus,*

*Habitatione Cosmopolita.*

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*FINIS.*

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## The Contents.

### CHAP. 1.

**O***F the necessity of the Sophick Mercury for the Work of the Elixir.* page 1.

### CHAP. 2.

*Of the Principles Composing the Mercury Sophysical.* pag. 4.

### CHAP. 3.

*Of the Chalybs of the Sophists.* p. 6.

### CHAP. 4.

*Of the Magnet of the Sophists.* pa. 8.

### CHAP. 5.

*The Chaos of the Sophi.* pag. 9.

### CHAP. 6.

*The Air of the Sophi.* pag. 11.

### CHAP. 7.

*Of the first Operation, of the Preparation of the Sophysical & by the Flying Eagles.* pag. 14.

CHAP.



The Contents.

- CHAP. 8.  
Of the labour and tediousness of the  
first Preparation. pag. 17.
- CHAP. 9.  
Of the virtue of our Mercury upon  
all the Metals. pag. 20.
- CHAP. 10.  
Of the Sulphur which is in the So-  
phical Mercury. pag. 21.
- CHAP. 11.  
Of the Invention of the perfect Ma-  
gistry. pag. 23.
- CHAP. 12.  
Of the manner of the perfect Magi-  
stry in general. pag. 36.
- CHAP. 13.  
Of the Use of the ripe  $\ddagger$  in the  
Work of the Elixir. pag. 32.
- CHAP. 14.  
Of the requisite Circumstances in ge-  
neral

The Contents.

- neral belonging to this Work. p. 51.
- CHAP. 15  
Of the accidental Purgation of Gold.  
pag. 53.
- CHAP. 16.  
Of the Amalgamation of the Mer-  
cury and Gold, and of the due  
weight of both. pag. 57.
- CHAP. 17.  
Of the Preparation, Form, Matter and  
Closing of the Vessel. pag. 61.
- CHAP. 18.  
Of the Philosophical Furnace or A-  
thanor. pag. 64.
- CHAP. 19.  
Of the Progress of the Work in the  
first Forty Dayes. pag. 71.
- CHAP. 20.  
Of the appearing of Blackness in the  
Work of  $\circ$  and  $\nu$ . pag. 80.
- CHAP.



The Contents.

- CHAP. 21.  
*Of the burning of the Flowers and  
how to prevent it.* pag. 84.
- CHAP. 22.  
*The Regimen of Saturn, what it is,  
and whence it is denominated.*  
pag. 88.
- CHAP. 23.  
*Of the various Regimens of this  
Work.* pag. 89.
- CHAP. 24.  
*Of the first Regimen of the Work,  
which is of Mercury.* pag. 90.
- CHAP. 25.  
*Of the second Regimen of the Work,  
which is of Saturn.* pag. 95.
- CHAP. 26.  
*Of the Regimen of Jupiter.* pag. 98.
- CHAP. 27.  
*Of the Regimen of Luna.* pag. 100.
- CHAP.

The Contents.

- CHAP. 28.  
*Of the Regimen of Venus.* pag. 102.
- CHAP. 29.  
*Of the Regimen of Mars.* pag. 105.
- CHAP. 30.  
*Of the Regimen of Sol.* pag. 107.
- CHAP. 31.  
*The Fermentation of the Stone.*  
pag. 110.
- CHAP. 32.  
*The Imbibition of the Stone.* pag. 112.
- CHAP. 33.  
*The Multiplication of the Stone.*  
pag. 114.
- CHAP. 34.  
*Of the manner of Projection.* p. 116.
- CHAP. 35.  
*Of the many Uses of this Medicine.*  
pag. 118.





Of the Regiment of Venus pag. 103.  
*The Characters Explained.*

CHAP. 29.  
Of the Regiment of Mars. pag. 105.  
☉ Sol.

CHAP. 30.  
Of the Regiment of Sol. pag. 107.  
☿ Mercury.

CHAP. 31.  
The Fermentation of the Stone.  
♁ Sulphur.

♀ Venus.  
♄ Saturn.

CHAP. 32.  
The Impediment of the Stone pag. 113.  
♃ Jupiter.

CHAP. 33.  
The Multiplication of the Stone.  
♂ Mars.

CHAP. 34.  
Of the manner of Projection. pag. 115.  
♁ Luna.

*FINIS.*  
Of the manner of this Medicine.  
pag. 117.

Note y<sup>t</sup> all y<sup>e</sup> passages concerning the illumination  
of y<sup>e</sup> ☿ of preparing it otherwise for ☉ vulgar than  
for ☉ sopher are wanting in y<sup>e</sup> Latin.



