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.

Philalethes, Eirenaeus

London: Printed by W. Godbid for William Cooper, 1669

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.

Compoſed
By a moſt famous ENGLISH-MAN,
Styling himſelf *ANONYMUS*,
or *EYRÆNEUS 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 *Shenfield* in *ESSEX.*

My Honoured Lord,

IT is 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 li-

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 ſame time this Author attained to the ſaid Arts) makes me not doubt but by a ſympathetick virtue, this Engliſh *rare Phœnix 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 Per-*

ſon

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,

Sept. 15. 1668. and Humble Servant,

W. C.

THE PUBLISHERS EPISTLE TO THE *ENGLISH* READER.

Reader,

HAving injoyed 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 *Eyreneus Philaletha 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

longer to make his own Countrymen happy thereby, many of whose Capacities reach not unto the *Latin* Tongue, whose necessities and good intentions nevertheless 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 admired 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

after Chriſts Example (our great Maſter and Doctor) may be placed 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 Learned Epiſtle and Dedication I have Tranſlated, and hereunto adjoyned, that this Work might be the more complete, wherein thou mayeſt, with more eaſe than *Jaſon*,

purchaſe

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,

F*Orasmuch as your Honour hath been pleased to suffer the Candidats of Nature to have some place with*

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

most acceptable to you, whom Nature long since entitled amongst her intimate Friends. Your House hath hitherto been (like Pernassus *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 retired'st 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.*

Hamburgh, December, 9. in the Year (according to the vulgar accompt) 1666.

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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 preſently 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 Phyſical Tincture, and to have Compoſed 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

the right path; and then withal the candour and perſpicuity of the Writing, as it were a continued Style of *Sendivogius*, whoſe footſteps this Author doth every where cloſely follow, yea ſometimes 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 a clear light kindled in the dark 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 and then their hopes do fail them) do hunt after the great *Elixir* of the Philoſophers. For although within

within theſe few years ſome numbers have ambitiouſly endevoured 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

left to themſelves, have alwaies born their ſhot amongſt falſe Coiners, 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 primordial 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 vaniſh like the fog and ſmoke. Truly who, or what kind of Perſon, was Author of this ſweet Muſt-like Work, I know no more than he who is moſt ignorant; nor (ſince he himſelf would conceal his name) do I think fit to enquire

enquire ſo far to get his diſpleaſure; nevertheleſs it is clear enough 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 many others hardly attain the leaſt tittle, and that but very ſuperficially: 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* relates how *Theophraſtus Paracelſus*, at the ſame Age received the Gold-making Medicine; ſo *Dio-*

nysius, *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

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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 *Arcana's*, and how therewith they have hedged their Writings (as with a Partition-Wall) round about, needs not here to be remem-

bred, every Chymical Searcher can teſtifie the ſame. The Off-ſpring of former Philoſophers held it rather to be for their commendation thus to delude their Poſterity, and they triumphed under envy with Chymerical Juglings, juſt as we read in the *Euſebean Greek* Writings of *Scaliger*, That *Democrates Abderites* had obſcurely written of Gold, Silver, Stones and Porphyr; the like did alſo *Mary* an *Hæbrean* 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 ſequeſtred the Chymical Art from all vulgar errours; and the Sophiſms being thrown out, and the curious

dreams

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 her ſelf) will juſtiſie: 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* 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 Philoſo-

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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 preconception 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 *Merrha* and *Siloam* from one another? How much diſparity is between theſe and other Writings, which hitherto endevoured 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

his noble and polisht writings himself (for I hear he hath also written a Dialogue concerning the watry Fire, or Liquor *Alkahest*) 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

(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

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 *Sendivogius*: 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 preſage) God bleſs the Benevolent Reader, and farewell.

Hamburgh, *December* 9.

in the year 1660.

The

The Authors Preface.

I *Being an Adept* Anonymon, *and Lover of Learning, and a Philosopher, 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 labyrinth 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 seduced 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 enlightened by these my Labours; they are no Fables but real Experiments, which*

which I have ſeen, made, and do know, which an Adeptiſt *will eaſily gather by theſe Lines. Wherefore as I write theſe things for the good of my neighbour, let it be enough, 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 rather 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

this Arcanum, *and am perſwaded there are many more whoſe new familiarity ſhortly (as I may ſay) I ſhall be daily acquainted with. Let the holy Will of God do what it pleaſeth; 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 Langius* in his Preface doth ſo much thirſt after, is here Publiſhed for thy benefit; in which thou wilt find conſiderable enlargements and explanations, wherein the *Latin* Tranſlation is deficient, as witneſſeth *Chap.* 15. *&c.*

SECRETS Reveal'd:

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.

WHosoever 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-

gree of purity and ſubtile fixity, whereto it may be brought, by Nature and a diſcreet Artiſt; which Gold thus eſſenſificated, 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, carp he that will; this is the reward it ſhall certainly receive, to be an high Ignorance. I confeſs 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 nothing of it gives way to its tyranny, or 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 forth

forth its Sperme, and at length both do couple with an insoluble 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, in 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 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 ☿ 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-

ſopher ſaith, Our ☿ is the Salt of the Wiſemen, without which, whoſoever operates, is like an Archer that ſhoots without a Bow-ſtring, and yet it is no where to be found upon the Earth; but our ☉ is formed by us, not by creation, but by extracting him out of thoſe things in which he is; Nature co-operating in a wonderful manner, by a witty Art.

CHAP. 2.

Of the Principles compoſing the ☿ Sophical.

THe Intention of ſome Operators in this Art, is this, They purge ☿ diverſly; for by the adjoyning of Salts they ſublime it, ſome do vivifie it from various *Fæces*, others only *per ſe*: and ſo by theſe repeated Operations they think to make the ☿ of the Philoſophers. They erre becauſe they do not operate in Nature, 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 eſ-

essence, that is to say, There is requisite in our Water; first of all Fire; secondly, the Liquor of the Vegetable *Saturnia*; thirdly, the bond of ♀: The Fire is of a Mineral Sulphur, and yet is not properly Mineral nor Metalline, but a middle betwixt a Mineral and a Metal, and neither of them partaking of both, a *Chaos* or Spirit; because our Fiery *Dragon* (who overcomes all things) is notwithstanding penetrated by the odour of the Vegetable *Saturnia*; whose blood concretes or grows together with the juyce of *Saturnia*, into one wonderful body; yet it is not a body, because it is all Volatile; nor a Spirit, because in the Fire it resembles a Molten Metal. It is therefore in very deed a *Chaos*, which is related to all Metals as a Mother; for out of it I know how to extract all things, even ☉ and ☽ without the transmuting *Elixir*: the which thing whosoever 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 before that the Kingly Diadem be brought or cast forth out of the *Menstruum* of our

Harlot. 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 aſſwaging him: I ſay the Green *Lion*, which is in very deed the *Babylonian Dragon*, killing all things with his Poyſon: Then at length learn to know the *Caducean Rod* of *Mercury*, with which he worketh Wonders; and what the *Nymphs* are, which he infects 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 attributed thereto; and therefore the contention 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 thereof 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 others; it is an infernal Fire, ſecret in its kind, moſt highly volatile; the Miracle of the World, a Syſteme of the ſuperior virtues in the inferiors; and therefore the Omnipotent hath marked it with that notable Sign, whoſe Nativity is declared in the Eaſt. The Wiſemen ſaw 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 Medicine in the three Monarchies of the Earth.

CHAP. 4.
Of the Magnet *of the* Sophists.

EVen as Steel is drawn to the *Load-stone*, and the *Magnet* doth of its own accord convert it self to the *Chalybs*, even so the *Magnet* of the *Sophi* draweth their *Chalybs*; therefore I have taught that the *Chalybs* is the *Minera* of Gold: In like manner our *Magnet* is the true *Minera* of our *Chalybs*. Furthermore, I declare that our *Magnet* hath an occult Centre abounding with Salt, which Salt, is the *Menstruum* in the Sphere of the Moon, which knows how to calcine *Sol*, this Centre doth convert it self to the Pole with an *Archetick* Appetite, in which the virtue of the *Chalybs* is exalted into Degrees. In the Pole is the Heart of ☿, which is a true Fire (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,

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.

LEt the Son of the Philoſophers hearken to the *Sophi* unanimouſly concluding, 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 Darkneſs 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 conjoyned with the Earth upon the bed of Friendſhip and Love: ſo ſhall he honourably Reign all his

his Life. The Earth is an heavy body, the *Matrix* of Minerals, becauſe it keeps them occultly 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 holily 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 great 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, that*

thou

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 pleaſeth. Therefore even as the *Air* diſtinguiſheth between the Waters, ſo doth our *Air* prohibit

hibit all manner of ingreſs of the extracentrical 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 I ſay, 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 kneweſt 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 a 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 flie from; and although the central water be his Bride, yet the Youngſter dares not utter his moſt ardent Love towards her, be-

becauſe of the ſnares of the Thief, whoſe tricks are almoſt inavoidable. 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 ſtirrs up a rude 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 diſcuſſed 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 ☿ 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 al Defilements,

CHAP. 7.

CHAP. 7.

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

BRother, You are to know, that our exact knowledge of the *Eagles* of the Philosophers, is conceived and judged to be the first degree of perfection; for to know it, 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

to devour the *Lion*; the which *Eagles*, how much the ſparinger the number is, ſo much the greater wreſtling and a ſlow 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 intrinſecal 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 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 ſcum, 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 *Saturn* ſhall have beheld himſelf in the Looking-glaſs of *Mars*, thence is made the *Chamæleon* 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 *Coraſcene* Mad *Dog*, whereby he is beſotted 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 aſſwage his frantick Madneſs, if applyed 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 (ſuffocated) to almoſt the

ſuper-

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 flie 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 Operation. For we know, that next the Divine Benediction, and a good Root or Foundation to work on, Labour, Induſtry and Diligence obtains the chieſeſt 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 tedioufneſs of this "Work; nor would I that you ſhould un-"derſtand 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

"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 La-"bour *Herculean*. First, there are in our "Principles or first beginning, *heterogeneous* "Superfluities, which can never be re-"duced unto purity (for our Work) and "therefore it is expedient to purge them "out throughly, which will be impossi-"ble to be done without the *Theory* of "*our Secrets*, in which we teach the "true manner with which the Kingly Di-"adem is to be separated, or thrust out "of the *Menstruum* of the *Harlot* —— Which manner being known, there is as 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 proposes not Playes amongst her Labours.

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

CHAP. 9.

Of the Vertue of our Mercury *upon all the Metals.*

OUr *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

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* Sophical Mercury.

THis 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 *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

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 ☉, it ſoftens, melts, and diſſolves him by a temperate heat, ſutable 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 homogeneal, pure and clean, being by our Artifice impregnated, doth (by the application of a convenient heat only) coagu- himſelf (after the manner) of Cream of Milk, there being (as it were) a ſubtile earth ſwimming upon the waters: but being joyned with ☉, 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. '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 ♃ is in truth a volatile ☉, not as yet ſufficiently digeſted, but

but pure enough; therefore it passeth into ☉ by a bare digestion: but if it be joyned to ☉ 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.

CHAP. 11.

Of the Invention of the perfect Magistery.

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 my self 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, whereas he requeſted only wiſdom, which God did beſtow upon him in ſuch manner that he therwith poſſeſs'd all, both Wealth and Peace? And therefore he unript, 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 or profitable? But to the purpoſe, We ſay that it may very likely be believed, That the firſt *Adeptiſt* that injoyed this *Magiſtery* (amongſt whom was *Hermes*) who had no plenty of Books in thoſe days) 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 ☿ was both as to its weight and homogeneity moſt like unto Gold, which is the perfecteſt of Metals, they therefore endevoured 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 requiſite

requiſite, beſides the external heat, an internal one, 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 ☿; but they could not by any Art accompliſh it this way, ſo as to cauſe the ☿ to change or alter his intrinſecal proportions: for becauſe all the corroſive waters were only external Agents, after the manner of fire, though ſomewhat different. 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 *Ens* of Salts, the which diſſolves all Metals, and by the ſame work coagulates ☿: 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 ☿ the watery crudities, and the earthly *fæces*, did hinder it from being digeſted; which being fixed in the roots thereof, cannot be

rooted

rooted out, but by turning the whole compound in and out. They knew, I ſay, that ☿ if it could but put off theſe things, it would preſently become *Fix*; 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 *Fæces* 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 ☿ was deſtinated (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 externality well diſpoſed, did 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, that is to ſay, there is a paſſive ♀ in ☿ 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 ☿, 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 ♀, and in ſuch like ſubſtances, but in vain. Then they took the offspring of *Saturn* in hand, and they found he was the *Stylanx* or tyer of Gold; and whereas therefore it hath the power of ſeparating the *Fæces* from ripe Gold, they thence became confident (by an argument drawn from the lower to the leſs) that it would do ſo in ☿: but they proved that this alſo had its own defilements, and they remembred the old Proverb, *Be thou clean that deſireſt to cleanſe another*; therefore they endevouring 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. When therefore they obſerved a little *Sulphur* in ☿, and that only paſſive, they found

now

now in this Child of ♄ no actual ♀, but only potential; and therefore it entred in friendſhip with a burning Arſenical *Sulphur*, and fooliſh as it is, it cannot ſubſiſt in a coagulated form without this *Sulphur*; and yet notwithſtanding it is ſo ſtupid, that it had rather dwell with the Enemy, by whom it is ſo exceeding ſtreightly impriſoned, and commit Fornication, than renounce him and appear under a *Mercurial* form. Therefore they ſought further for an active ♀, and that moſt throughly, and at length the ſaid *Magi* ſought it, and found it hidden in the houſe of *Aries*. This ♀ is moſt greedily received by the ſon of ♄; which Metallick matter is moſt pure, moſt tender, and moſt near to the firſt Metallick *Ens*, void of all actual *Sulphur*, but yet in power or capacity to receive a ♀. It doth therefore draw this to it ſelf like a *Magnet*, and ſwallows it up in its own belly, and hides it; and the Omnipotent, that he might moſt highly adorn this Work, hath imprinted his Royal Seal thereon. Then forthwith theſe *Magi* rejoyced when they beheld the ♀, not only found, but alſo prepared: Then they endevoured

to purge ☿ therewith, but the ſucceſs was not anſwerable; becauſe there was as yet an Arſenical Malignity commixt with this ♆ thus ſwallowed up in the Child of ♄: the which evil though now it was but little, in reſpect of the abundance which it had in its own Mineral nature, yet it withſtood and hindred all entrance. Therefore they aſſaied to contemperate this malignity of the Air by the *Doves* of *Diana*, and then the event was anſwerable to their deſires; then commixed they Life with Life, and moiſtened the dry by the moiſt, and acuated the paſſive by the active, and vivified the Dead by the Living: ſo the heaven became clouded over for a time, which after large ſhowers became clear again. Thus came out an *Hermaphroditical* ☿, him therefore they put in the fire, and they coagulated him in time, yet not very long time; and in his coagulation they found moſt pure ☉ and ☽: Then returning to themſelves they conſidered that this depurated ☿, not as yet coagulated, was not as yet a Metal, but volatile enough; and they ſaw that in its diſtillation it left nothing remaining in the bottom, therefore they termed it,

their

their unripe ☉, and their living ☿, they alſo conſidered that being that, out of which the true firſt *Ens* of Gold was (and being as yet volatil) what ſhould it be but the ground wherein ☉ being ſown, would be encreaſed in his virtue; therefore they put ☉ in the ſame, and (to their admiration) the fire became therein volatile, the hard ſoft, the coagulated diſſolved, Nature her ſelf being amazed thereat. Therefore they Married theſe two together, 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 living, the body putrified, and roſe a glorious Spirit: and the ſoul is at laſt reſolved into a Quinteſſence, the higheſt Medicine for Animals, Metals, and Vegetals.

CHAP. 12.

Of the manner of making the perfect Magiſtery *in general.*

WE ought to give immortal thanks to God, becauſe he hath

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 cohobation 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 external things; thirdly, things being thus prepared, there is required a good *Regimen*; 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.

CHAP. 13.

CHAP. 13.

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

WE have spoken of the necessity of the ☿, and have delivered many secrets of ☿, 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 more 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 'twere, 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 emi-

nent perils of his Life, he will (believe me) become more wiſe for the time to come. 'Tis a Proverb, *Batchelors Wives and Maids Children are well cloathed or 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 Wiſemen, 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 'tis great chance but I ſhould once ſee it; and by my familiar converſe with him, it could not be but that I ſhould ſmell it out.* Thou that imagineſt

gineſt 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, leaſt ſome of them diſcern thee, with the ſame facility as thou believeſt thy ſelf capable of finding out, as 'twere, another *Adeptiſt* (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 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 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?* Inſomuch, that thou ſhalt hardly dare to ſtir thy foot, except thou deſireſt to be betraid. If thou doſt but do any thing ſecretly, this warineſs of thine, will ſtir in ſome a zeal of throughly 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

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 *Engliſh 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

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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 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 alſo I now on the other hand lay open the *Sulphur*, which will be deſired, without which ☿ will never receive a profitable congelation for the ſupernatural Work. *Sulphur* doth (in this Work) ſupply the place of the Male, and whoſoever 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

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its *Latten*, which *Latten* is Gold, without any double ſpeaking. Hence the noble *Sendiuogius* ſaith, *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 ſuppreſt, 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 abodily ſhell, as 'tis with the Grain, although different-

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, 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 Art 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, Which difference consisteth in the

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 germinative 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) vivifie or quicken, and the live ☿ will be killed, that is, the ſpirit will be coagulated with

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the diſſolved bodie, and both of them putrifie together, in the form of dirt or mud, until all the members of the Compoſition are rent or diſperſed into *Atoms*; Here therefore is the naturality of our *Magiſtery*. The Miſtery which we ſo much hide, is to prepare the ☿, 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 ☿ we neatly *amalgamate* pure Gold, purged to the higheſt degree of purity, and filed or beaten, and being ſhut in the glaſs we daily boyl it; the Gold is diſſolved 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 diſſolving ☿, which (in reſpect of the Gold) is the ſame as good earth in reſpect of the Grain of Wheat. In this ☿ therefore, the Gold being diſſolved, doth putrifie, and muſt be neceſſarily ſo by the neceſſity of Nature; therefore after the putrefaction 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 virtuality,

tuality, proportionable to the difference between the four qualities of the Elements. This is the reaſon of our Work, this is our whole Philoſophy. We have ſaid therefore, That there is nothing in our Work ſecret but ☿ only, the *Magiſtery* of which, is rightly to prepare it, and extract the hidden ☉ it contains, and to Marry it in a juſt proportion with Gold, and to govern it with the fire, as the ☿ requireth, becauſe Gold doth not of it ſelf fear the fire; and as far forth as 'tis united with the ☿, ſo far doth it render it able to abide the fire. Therefore this is the Labour and Work, to accommodate the regiment of the heat, to the capacity of ☿ his abiding it; but he that hath not rightly prepared his ☿, 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 ☿ is then a living and quickning ſoul, and therefore our Gold is Spermatical; as

Wheat

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 it 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 Purſes, 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; tattle of your *Sperme*, that it is more potent than the Devil himſelf, ſlander and revile me. Believe ye that this your evil

ſpeaking

ſpeaking will ſadden 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 the 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

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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 daſht 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 ſo ſuddenly approching 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)

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 conteined 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

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 (haply) 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 errours, and of the vanquiſhed *Sophiſms*, and the curious Dreams of the *Imaginariſts*; and have taught, That the Art is to be made of ☉ and ☿. We have ſhewed that ☉ is Gold (without all uncertainty and doubtfulneſs) not Metaphorically, but in a true Philoſophical ſenſe to be underſtood; alſo our ☿ 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.

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 ☿ is difficult, the main knot lying in finding *Diana's Doves*, which are folded in the everlaſting Arms of ♀, 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 *Gourdian* 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 thoſe things called by their proper names. It now remains that we deſcribe the uſe and practice, by which thou mayeſt eaſily diſcern the good-

goodneſs or defect of thy ☿; that being known, thou mayeſt alter and mend it as thou wilt. Having therefore animated ☿ and Gold, there remains an accidental Purgation as well of the ☿ as the Gold, ſecondly Diſpenſation or Marriage, thirdly Rection 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 boyling with *Aqua fortis*, the Gold being firſt granulated. 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

through many Tryals and Mixtures till all the feculency be removed, and the pure remain, which is then not without all Heterogeneitie; 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 fusing, and file it, then 'tis Prepared: But ☿ needs an internal and an essential Purgation, which is an addition of a true ♃, orderly and by degrees, according to the number of the *Eagles*, then is it radically purged. This ♃ is no other than our Gold, which if you know to separate without violence, 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 defectuous.

fectuous. 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 ♀, 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 ♀ diſappear; then dry it and diſtill it by a glaſs-Retort, by a fire gradually encreaſed, even until the whole ♀ aſcend. Repeat this three times (or oftner) afterwards boyl the ♀ 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 ſowriſhneſs with Fountain-water, poured on again and again; then dry up the ♀, 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

perfected all the *Eagles* or washings, washing the *Chalybeate* or Steel, Retort every time with ashes and water, then boyl it in distilled Vineagar for half a day, stirring it strongly sometimes, and pour off the blackish Vineagar, and pour on new; then wash it with warm water (thou mayest free the Spirit of the Vineagar 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 purified Gold, let the *Amalgama* be made in a most clear paper, and thou shalt see that the *Amalgama* will defile the paper with a duskish blackness, but yet this *Fæces* or defilement thou mayest prevent by the foresaid distillation, boyling and agitation, or stirring it; which Preparation doth very much promote or hasten the Work.

CHAP.

CHAP. 16.

Of the Amalgamation *of the* ☿ *and Gold, and of the due weight of both.*

THeſe being rightly prepared, Take of purged and luminated Gold, or Gold ſubtily filed, one part, of ☿ two parts, put it in an heated Marble Mortar; that is to ſay, heated with boyling water (out of which being taken it dryes preſently, and holds the heat a long time) grind it with an Ivory Peſtle, or Glaſs, Stone or Iron (but this laſt is not ſo good) or Box; but the Stone or Glaſs 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 declined (or bowed of one ſide) doth not permit the ☿ to run, like an hydropical inter-

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 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 ☿, 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 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

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 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 *Amalgama*, which will ſoon be done: But that thou mayeſt be more ſecure (becauſe 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.

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 ☿, which is two to one, and if thou add three to one of the ☿, yet the whole Compound will be less than 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

break a ſlight veſſel. Let the glaſs be ſealed at the top, with ſo great caution, that there be not the leaſt hole or chinck, 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 dreams, 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 ☉ will melt, as Ice in warm water. This is our Work to find, for this many ſeek, even to wearineſs; to attain this ☿ of ☉, others for the ☿ of the ☽: 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 ☿, it may become true Philoſophical ☿ 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 ☉; for it is indeed as good in all other eſſayes, 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

of its nativity, very vile on one hand, immature and volatile; on the other hand, perfect, pretious and fixt; which *species* of the Body and the Spirit is ☉ and ☽, Gold and *Argent Vive*.

CHAP. 18.

Of the Philosophical Furnace or Athanor.

OF ☿ we have spoken, its Preparation, Proportion and Vertue; of ♃ 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 oftentimes; the which the unusual can doe: For we have so mingled our Philosophical subtleties with unusual candor, that unless you smell out many *Metaphors* in our foregoing Chapters, your Harvest will hardly prove better than loss of Time, Costs and Pains; as for

Exam-

Example: Where we, without any ambiguity, told you that one of our Principles was ☿, the other ☉; one commonly 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 ☉ is in all *examens* 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 money, 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 ☉, it ſtands in need of our Art, yet thou mayeſt in ☉ and ☽ vulgar alſo ſeek our *Sol* and find it, if thou ſeek aright. So then our Gold is the next matter to our *Stone*, and ☉ and ☽ 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 ☉ and ☽ vulgar and found it, yet it is a far eaſier work out of our Matter to make the *Stone*, than to ab-

ſtract 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 ☉ in a middle ſubſtance, between perfection and imperfection, thou mayeſt find it: Alſo 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 imploy the help of Fiery *Vulcan*, ſuch as we uſe in multiplication, when corporal ☉ or vulgar ☽ is added to our *Elixir* for a Ferment. This

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 ☉ vulgar, or in our ☉ only. Know also, That thy ☿ 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, by two or three Moneths, than our first Matter shall be made to appear out of either ☉ or ☿ 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 nicerate 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 ☉ vulgar, thou must

firſt ſublime and boyl 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 ☉, and Mother ☾, 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 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 adminiſtring 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.

CHAP.

CHAP. 19.

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

HAving prepared our *Sol* and our ☿, 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 ☿, 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 ☿, and knowest how to fit it to the perfect body, which is a great Mysterie.

Then take of ☉ vulgar well purified one part, and of our ☿ 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 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 ☿ will have divided and reconjoyned all the elements of thy Gold; boyl it then other fifty dayes, and thou shalt see in this Operation thy ☽ vulgar turned into our ☉, which is a Medicine of the first order: Thus doth it become our true ♀, but it is not yet a teyning 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 ♀, 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 ☉ and ☽ vulgar, and they write true; and again others

others deny ☉ and ☽ 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 ☿, and in our ☉; our ☿ is our way, and without it nothing is done; our ☉ also is not ☉ vulgar, yet in ☉ vulgar is our ☉, else how could Metals be homogeneal? If then thou know how to illuminate our ☿ as it ought to be, thou mayest for want of our ☉ joyn with Gold vulgar, but yet know that the acuation of the ☿ 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 ☉, for our ☉ naturally comes out of our ☿: If then ☉ vulgar be by our ☿ divided into its Elements, and afterwards joyned, all the mixture, by the help of the fire, will become our ☉,

which

which then being joyned with that ☿, 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 Decoction of ☉ vulgar (though it be moſt pure) uſe that ſame ☿ which is uſed in our ☉ (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 ☉ 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 ☉ is to be made out of ☉ vulgar and our ☿, which then by reiterate Liquefaction, will give a ♁ and *Argent Vive*, fixt

and

and incombuſtible, and whoſe Tincture will abide all Tryals; alſo in this ſenſe, our *Stone* is in every Metal or Mineral, foraſmuch as ☉ vulgar may be extracted out of them, and out of that ☉ our ☉ may be made, as being nearer in it than any Metal. So then our *Stone* is in all Metals, but in our ☉ and ☽ nearer than in any other; Therefore, ſaith *Flammel*, ſome wrought it in ♃, ſome in ♄; 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 ☽ vulgar, if it be ſought in the hour of its Nativity; which melts in our ☿ 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 ☿, the ſame thing may be found by Digeſtion in our ☿ 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,

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 *Athanor*, 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 ☿, 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 ☿, 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 ☿, 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 ☿ alone, thou ſhalt be Maſter of a moſt pretious Work. In this Work are no ſuperfluities, but the whole

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 *Fæces* 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 Symptomes.

The other Work is in *Sol* vulgar, purged with our ☿; this operation is done with

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 *fæces* 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

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 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.

CHAP. 20.

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

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 *Coraſcene 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 tinctured 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-

posing then that thou wilt learn the *Regimen.*

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

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 rejoice, 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.

THe burning of the Flowers is an errour of fatal conſequence, yet ſoon committed before the Natures which are tender and extracted from their profundity, they are oftentimes burnt; this errour 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 Operations muſt become Homogeneal Metallick Water; the way to which Solution is our foregoing true Calcination, which therefore is not an exſiccation properly, but a kind grind of water, as earth in *Atomes*;

which when they become more ſubtle than the exigencies of the earth requires, earth is then actually tranſmuted into, and doth receive the form of Ferment of water; bur if the fire be too vehement, this ſpiritual Nature being ſtruck as with a fatal ſtroke, our 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 accompanyed 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 ſlow, but ſure progreſs. Let not thy heat be over ſtrong,

and

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 litttle 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 a 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 ☿ or thy *Regimen*, or the diſpoſition of the Matter, unleſs thou either haſt moved 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 denominated.*

AS many of the Wiſe men as have wrote of this Maſter-piece of Philoſophy, have all ſpoken of the *Regimen* of ♄, 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 ♄ is more noble than any Gold, it's the *Limus* in which the ſoul of our Gold is joyned with its ☿, 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 ♄ 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 vouch-

ſafe

ſafe to you his bleſſing; for its not of him that willeth, nor of him runneth, but on the Father of Lights alone, 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 degree

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.

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 ☿, which is a ſecret hitherto not diſcovered by any Philoſophers; for they verily do begin their Work at the ſecond *Regimen*, and do give

a young Practitioner no light in the maſtery of the capital ſigns of blackneſs; in this point, that good Marquiſs of *Treveſo* was ſilent, noble *Bernard*, who in his Parables ſaith, "That the King, when he came "to the Fountain, leaving all ſtrangers be- "hind 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 intervail 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 ſights 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 ☿, even of our Sophical ☿, which all that time doth work alone, his

his Companion being dead at first, and so remains a great space; and this Secret before me no man ever yet discovered: Therefore when thy Matters are joyned, which are our ☉ and our ☿, do not think, as some *Alchymists* vainly imagine, that the setting of the *Sun* will follow suddenly, no verily, we waited a long and tedious while before a reconciliation was made betwixt the water and the fire; and this the envious have in a short speech mystically comprehended, when they in the first beginning of their Work, called their Matter *Rebis*, that is, made of two substances, according to the Poet,

Res Rebis est bina conjuncta, sed est tamen una
Solvitur, ut prima sint aut Sol aut Spermata Luna.

Rebis *are two things joyn'd, yet is but one*
Dissolv'd, that Sol *or* Lune *be* Sperm *alone.*

For know of an undoubted truth, that though our ☿ devour the ☉, yet it doth not so as Chymical *Phantasticks* dream, for although the ☉ joyn with our ☿, yet a year after you shall separate each from the other in its own nature, unless you decoct

decoct them together in a convenient degree of fire, otherwise they will not be altered; he who will affirm the contrary, is no Philosopher: They who wander in Errours Path, do dream that it is a matter of very light concernment to dissolve the perfect bodies in our ☿, in so much, that according to their imaginations, Gold in this will be devoured in the twinkling of an eye; not well understanding the place of *Bernard Trevisan*, in his Parable concerning his Golden Book irrecoverably drowned in his Fountain. But how hard a Work it is to dissolve Bodies, they can witness who have taken pains in this dissolution; I my self, who have been oft taught this Lesson by ocular testimony, can be a witness, that it is a most ingenious thing to govern the fire, even after the matter is prepared, such a fire as may dissolve the Bodies as they ought to be dissolved, without burning their tinctures. Attend then to my Doctrin: Take the Body which I have shewed you, and put it into the water of our Sea, and decoct it continually with a due heat of fire, that both Dews and Clouds may ascend, and drops may descend, both night and day, without inter-

intermiſſion; and know, that in this Circulation the ☿ 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, 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 ☿, becauſe the ☿ 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 afterwards increaſed, multiplyed 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 ♃, 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 apears is that of ♄, 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 ♃ ſooner paſs away, but his ſucceſſor ♄ comes in, who is the next higher 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.

CHAP. 26.

Of the Regimen *of* Jupiter.

AFter black ♄, ♃ ſucceeds, who is of divers colours; for after the putrefaction 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 ſublimation. 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 multiplyed 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 *Regimen* of ♃. The greateſt caution in this *Regimen* is, leſt when the Chickens of the *Crow* have left their Neſt, they return to it again; alſo, leſt you draw out the water too immoderately, ſo the earth

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

CHAP. 27.

Of the Regimen *of* Luna.

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 ♃ is imployed 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 ♃ contrariwiſe participa-

ted

ted more of blackneſs than whiteneſs; alſo know, that in three weeks the *Regimen* of ☽ 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.

CHAP. 28.
Of the Regimen *of* Venus.

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

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 bounteous 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 *Cerule* 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

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 glorioſly, 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,

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 set and maturated; therefore continue a good heat, and thou shalt see for certain about thirty dayes off this *Regimen* a Citrine colour shall appear, which shall in two weeks offer its first appearing Tincture, all with a true Citrine colour.

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 beg earneſtly of him, that thy Counſel may hereafter be ſo governed, that thou mayeſt not endevour 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

trine vapours, then ſhall thy Body below be tinctured of a Violet colour, with an obſcure Purple intermixt; after the fourteen or fifteen dayes expectation in this *Regimen* of the ☉, thou ſhalt ſee the greateſt part of thy Matter humid, and although it be very ponderous, yet it will aſcend in the Belly of the Wind; at length, about the twenty ſixth day of this *Regimen*, it will begin to dry, and then it will liquefie and recongeal, and will grow liquid again an hundred times in a day, until at the laſt it begin to turn into grains, and ſometimes it will will ſeem as if it were all diſcontinuous in grain, and then again it will grow into one Maſs again, and thus will it put on innumerable forms in one day; and this will continue for the ſpace of about two weeks; at the laſt, by the will of God, a light ſhall be ſent upon thy Matter, which thou canſt not imagine; then expect a ſudden end, within three dayes thou ſhalt ſee, for thy Matter ſhall convert it ſelf into grains, and as fine as the *Atomes* of the ☉, and the colour will be the higheſt Red imaginable, which for its tranſcendent redneſs will

ſhew

ſhew blackiſh, like unto the ſoundeſt blood when it is congealed, although thou mayeſt not believe that any ſuch thing can be an exact parallel of our *Elixir*, for it is a marvellous Creature, not having its compare in the whole Univerſe, nor any thing exactly like it.

CHAP.

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 vitrifie thy Matter with too great fire, for ſo it would be after inſoluble, and by conſequence 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

a

a clean Crucible, and when 'tis melted put thy ♃ into it, but very warily, left 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 ♀, white or red, and to three parts of the ♀ add a fourth part of the water, and after a little blackness, in six or seven dayes decoction, thy water newly added shall be increased or thickened, like unto thy ♀; 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 ♃ as thou tookeſt it at firſt, which being dryed 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 ♃ 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 ♃ 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.

CHAP. 33.

The Multiplication of the Stone.

TO 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 ☿ 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.

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 ☉ or ☽ 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 ♀ well waſhed ten parts, heat the ♀ till it begin to crack, then throw upon it this Mixture, which in the twinckling 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 ☉ or ☽, 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 proiected on ſo much, unleſs Projection be made on ☿, 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. 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 paralelled 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

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.

FINIS.

The Contents.

CHAP.

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The Characters Explained.

☉ Sol.

☿ Mercury.

♃ Sulphur.

♀ Venus.

♄ Saturn.

♃ Jupiter.

♂ Mars.

☽ Luna.

FINIS.

Λίθος σοφίας χρυσοποιητικός,
Sive Introitus Apertus sic Corrige.

PAge 2, line 20, after *mature* add *pure*, l: 27, after *Gold* add *which is our second & more crude*, p. 5, l. 1, after *requisite* add *to the making of our water, for it is our fiery Dragon.* p. 10, l. 10. after *have*, add *sincerely or.* p. 13. l. 5. after *Doves*, add *which are found flying without wings in the Groves of the Nymph* Venus. l. 8. after *presently*, read *shakes the Poled waters above, but not frightned with the stenches.* l. 10. after *thou*, read *shalt then poure down showers upon him.* p. 15. l. 16, after *weight*, add *of the Mercury.* p. 16. l. 14. after *first*, read *hour of its Nativity*: p. 18: l. 16. after *spare*, add *no.* l 11. dele *the*, and after *King* add *Calid.* p. 19. l. 7. add, *Th'one from the known top brings a golden skin*, &c.

But how great a labour and burden's in;
Th'other gross lump, which you must undergo;
And the rude weight, which they that wrought it know.

p. 19, l. 10. *first* read *for.* p. 20. l. 1. after *Mercury*, add *which* Bernard Trevisan *calls his fountain.* p. 22. l. 8. after ☉ add ☽, l. 13. after *impregnate*, add *with an Internal Sulphur.* l. 14. after *convenient*, add *External.* l 27. for *Sulphur*, read *Mercury.* p. 26. l. 14. after *an*, read *inward.* p. 27. l. 13, for *tyer*, read *tryer.* p. 30, l. 8, for *fire*, read *fixt.* p. 41, l. 1. after *latten*, add *or æs.* p. 42, l. 23 for *Art*, read *Act.* p. 48. l. 11, for *Brazen Serpent*, read *Golden Calf.* p. 52. l. 22. for *thereof*, read *of this water*, p. 54. l. 18. for *reconsume*, read *reconjoyn*, p. 55, l. 1, after *farther*, add *besides the essential purgation of Mercury*, l. 2. after *Mundification*, add *which through the operation of our true Sulphur*, l. 4. *of* read *from*, after *Center*, add *to the superficies*, p 57, l. 6, for *Luminated*, read *Laminated*, p. 61, l. 11, after *span* add *or ten inches*, l. 20, for *less than*, read *just.* p. 67, l. 12, for *Mercury*, read *Luna*, l. 22, for *nicerate* read *incerate*, p. 68, l. 13, before *either*, add *our slow Henry*, p. 73, l. 20, for *acuation* read *preparation*, p. 77, l. 3, *the* read *thou*, l. 4, after *Diana*, add *Dame*, p. 78. l. 27, dele *purged with*, p. 80, l. 12. after *Sulphur*, add *or these Sulphurs.* l. 20, after *to* add *find.* p. 83, l. 6. dele *or fire*; p. 84, l. 20. for *it*, read *the vessel.* p. 85. l. 28. *as* read *and*, p. 86. l 4. dele *of ferment* l. 13. for *Blackness* read *Redness.* p. 87 l. 10. dele *it were* p. 92. l. 21. after *doth* add *it.* p. 94. l. 3. after *beneath* add *in.* p. 95. l. 21. *higher* read *Heir.* p. 96. l. 14, *and* read *to.* p. 98. l. 8. *the*, read of. p. 106. l. 8. *offer* read *after.* l. 9: for *tincture* read *tinge.*

Sive Indovinus Apertus fio Contigo.