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Triumphal Chariot of Antimony by Basil Valentine

BASIL VALENTINE HIS TRIUMPHANT CHARIOT OF ANTIMONY with Annotations of Theodore Kirkringus (1678)

Since, *Basil Valentine*, by Religious Vows am bound according to the Order of St. Benedict, and that requires another manner of Spirit of Holiness, then the common State of Mortals exercised in the prophane business of this World; I thought it my duty before all things, in the beginning of this little Book, to declare what is necessary to be known to the pious *Spagyrist*, inflamed with an ardent desire of this *Art*; as, what he ought to do, and whereunto to direct his aim, that he may lay such Foundations of the whole matter, as may be stable; lest his Building shaken with Winds, happen to fail, and the whole Edifice to be involved in shameful Ruine, which otherwise, being founded on more firm and solid Principles, might have continued for a long series of time. Which Admonition I judged was, is, and always will be a necessary part of my Religious Office; especially, since we must all die, and no one of us, which now are, whether high or low, shall long be seen among the number of Men. For it concerns me to commend these Meditations of Mortality and Posterity, leaving them behind me, not only that honour may be given to the Divine Majesty, but also that Men may obey him sincerely in all things.

In this Meditation I found that there were five principal Heads, chiefly to be considered by the wise and prudent Spectators of our Wisdom and Art. This first of which is, *Invocation* of GOD. the second, *Contemplation of Nature*. The third, *True Preparation*. The fourth, *The Way of Using*. The fifth, *Utility* and *Fruit*. For he, who regards not these, shall never obtain place among true *Chymists*, or fill up the number of perfect *Spagyrist*s. Therefore touching these five Heads we shall here following treat, and so far declare them, as that the general Work may be brought to light and perfected by an intent and studious Operation.

1. [GOD TO BE FIRST INVOKED]

Invocation of GOD must be made with a certain Heavenly Intention, drawn from the bottom of a pure and sincere Heart, and Conscience, free from all Ambition, Hypocrisy, and all other Vices, which have any affinity with these, as Arrogance, Boldness, Pride, Luxury, Mundane Petulancy, Oppression of the Poor,

and other dependent evils, all which are to be eradicated out of the Heart; that when a Man desires to prostrate himself before the Throne of Grace, for obtaining bodily health, he may do that with a Conscience free from all unprofitable Weeds, that his Body may be transmuted into an Holy Temple of GOD, and be purged from every uncleanness. For GOD will not be mocked (which I earnestly admonish) as Worldly Men, pleasing and flattering themselves with their own Wisdom, think: GOD, I say, will not be mocked, but the Creator of all things will be invoked with reverential fear, and acknowledged with due Obedience. And for this there is great Reason. For what hath Man, that he must not own to be recieved from this his Omnipotent Creator, whether you have respect to the Body, or to the Soul, which operates the Body? Hath not he, for sustention of this, out of his meer Mercy communicated to us his Eternal WORD, and also promised Eternal *Salvation*? Hath not he also provided food and cloathing for the Body, and all those things without which the Body cannot subsist? All these, by humble Prayer a Man obtains of that most excellent Father, who created Heaven and Earth, together with things Visible and Invisible, as the Firmament, Elements, Vegetables, and Animals. Which is so very true, that I am certainly assured, no Impious Man shall ever be partaker of true Medicine, much less of the Eternal Heavenly Bread. Therefore place your whole Intention and Trust in GOD, call upon him and pray, that he may impart his blessing to you: let this be the beginning of your work, that by the same you may obtain your desired end, and at length effect what you intended.

For the Fear of the Lord is the Beginning of Wisdom.

Whosoever purposeth in himself to seek after that, which is the greatest of Terrene things, especially the knowledge of every good thing, that is in the Creatures, and *GOD* hath liberally imparted to Men, and implanted (as to their effective power) in *Stones, Herbs, Roots, Seeds, Animals, Plants, Minerals, Metals*, yea and indeed in all things; let him cast away all Earthly thoughts, reject all that depends on them, and hope for freeness of Heart, and pray unto *GOD* with great lowlyness of mind: So doing, his hope of freeness may at length be turned into freedom. Which no Man will doubt, who knows, that he alone is *GOD*, who delivered *Israel* from all his Enemies; which deliverance he did in very deed effect, not only for *Israel*, but also for all Men making humble supplications to him, and praying with brokenness of Heart. Therefore let Prayer be the first point of our Admonition, which also is, and by us is called *Invocation of GOD*, which if made, not with Hypocrisy and a feigned Heart, but with such Faith and Trust, as that, with which the *Centurion* in *Capernaum* prayed; with such lowliness of mind, and confession of Sins, as the *Woman* of *Canaan* was endued with; with such Charity as the *Samaritan* shewed to the Man wounded in the way to *Jericho*, pouring Wine and Oyl into his wounds, paying his Charges in the Inn, and giving order he should be very carefully looked to; Lastly, if a Man's Christian Charity extends itself so far, as if he obtain what he prays for, he would willingly communicate of the same to his Neighbour, then he shall unobtainably obtain Riches and Health, the of his *Prayer*.*

**What the Author hath premised here at large, and elsewhere often inserted touching Piety, the worship of GOD, and Invocation of his Name, I purpose neither to praise nor dispraise; Let them be judged by signs of his own earnest Piety, Arguments of his sincerity and signate Impresses of his fervent zeal (by so many Tautologies and Reiterations) often boiling up. Every Man, according to the Opinion of his mind, and the persuasion, in which he was educated from his Childhood, will more or less esteem of this. It was my business to translate the Authors writings into Latin, in such a Method and Order, as I thought would in no wise give any distaste to the delicate Palat of the Reader; also to indicate that, which seems pertinent to the business of every Chymist and true Spagyrist, and not to neglect the other. For since Piety is available for all things, as divine Oracles teach, and the principal exercise of Piety is Prayer; by which Celestial Gifts are obtained of GOD the giver of all good things; our Author wills, that unto him the mind be lifted up, even in the midst of the Operations of Chymistry full of labour and toil. If prayer effected no other thing, it certainly collects the mind (called away from all other things) into it self and renders it apt for that which is in hand; whence it comes to pass, that it reflects upon many things, and considers them, which otherwise would not enter the mind, if it set about its Work perfunctorily, and distracted with various Conceptions: And so by the help of Prayer we receive many things, which we (if not ungrateful) must needs acknowledge we have obtained from GOD. How often this is found to be of use in Spagyric Works every Man knows, that hath any time entirely devoted himself to this business; viz. how often those things which he long sought and could not find, have been imparted to him in a moment, and as it were infused from above, or dictated by soem good Genius. That also is of use in dissolving all Riddles, or Enigmatical Writings: For if you burn with a great desire of knowing them, that is Prayer; and when you incline your mind to this or that, variously discussing and meditating many things, this is Cooperation; that your Prayer may not be idle, or tempting GOD: yet this your endeavour is in vain, until you find the Solution. Nevertheless if you despair*

not, but instantly persist in desir, and cease not from labour, at length in a moment the Solution will fall in; this is Revelation, which you cannot receive unless you pray with great desire and labour, using your utmost endeavour; and yet you cannot perceive, how from all those things (of which you thought) which were not the Solution of the Enigma, the Solution it self arose. This unfolding of the Riddle opens to you the mystery of all great things, and shews how available Prayer is for the obtainment of things Spiritual and Eternal, as well as Corporal and perishing goods: and when Prayer is made with a Heart not feigned, but sincere; you will see that there is nothing more fit for the acquiring of what you desire. Let these suffice to be spoken of Prayer, which Basilius and all Philosophers with him do not vainly require, as an Introduction to Chymistry. For Piety is profitable for all Works, especially for Great Undertakings.

2. Next in order after *Prayer* is *Contemplation*, by which I understand an accurate attention to the business it self, under which fall these considerations first to be noted. As, what are the *Circumstances* of any thing, what the *Matter*, what the *Form*, whence its operations proceed, whence it is infused and implanted, how generated by the *Stars*, conformed by the *Elements*, produced and perfected by the three *Principles*. Also how the body of every thing may be dissolved, that is, resolved into the first *Matter*, or first *Essence* (of which I have already made mention in other of my writings) viz. how the last *Matter* may be changed into the first, and the first into the last.*

**What are here set down, touching the true Theory of Philosophy, are compendiums of those things, which Philosophers have in os many Books (writ about the same business) revealed, shall I say, or concealed. Attend to the words of the Author, and you will see, that he perfectly knew that Spirit penetrating all things, which presides or bears rule in all things, yet is involved and absconded matter and defilements on every side; from which if once freed, it returns to the purity of its own substance, in which it produceth all things, and is all in all. To comment upon this, would be a work no less than the producing of all Books of Philosophers, compiled with such accurate study, and contending with so great contention about the Theory.*

This *Contemplation*, which absolves the second part of our Admonition, is Celestial, and to be understood with Spiritual Reason; for the circumstances and depth of every thing cannot be perceived any other way, then by the Spiritual Cogitation of Man: and this *Contemplation* is twofold. One is called possible, the other impossible. The later consists of copious cogitations, which never proceed to effects, nor exhibit any form of a matter, which falls under the Touch. As if any one should endeavour to comprehend the Eternity of the Most High, which is vain and impossible, yea a Sin against the Holy Spirit, so arrogantly to pry into the *Divinity* itself, which is Immense, Infinite, and Eternal; and to subject the incomprehensive Counsel of the Secrets of GOD, to humane Inquisition. The other part of *Contemplation*, which is possible, is called the *Theory*. This contemplates that, which is perceived by Touch and Sight, and hath a formed *Nature* in time: this considers, how that nature may be helped and perfected by Resolution of it self; how every body may give forth from it self, the good or evil, Venome or Medicine latent in it; how Destruction and Confraction are to be handled, whereby under a just Title, without Sophistical deceits, the pure may be severed and seperated from the impure. This *Seperation* is instituted and made by divers manual operations, and various ways; Some of which are vulgarly known by experience, others remote from vulgar experience. These are, *Calcination, Sublimation, Reverberation, Circulation, Putrefaction, Digestion, Distillation, Cohobation, Fixation*, and the like of these; all degrees of which are found in operating, learned, perceived and manifest by the same. Whence clearly appears what is moveable, what is fixed, what is white, red, black, blew, or green, viz. when the operation is rightly Instituted by the Artificer, for possibly the Operator may err, and turn aside from the right way; but that *Nature* should err, when rightly handled, is not possible. Therefore if you shall err, so that *Nature* cannot be altogether free, and released from the Body, in which it is help Captive, return again into your way, learn the *Theory* more perfectly, and enquire more accurately in the method of operating, that you may find the foundation and certainty in Seperation of all things. Which is a matter of great concern. And this is the second foundation of Philosophy, which follows the *Prayer*: for in that the sum of the matter lies, and is contained in these words. Seek first the *Kingdom of GOD*, and his *Justice* by *Prayer*, and all other things, which Man seeks in these Temporals, and he hath need of, either for the sustentation or health of his body, shall be added to you.

3. Next to the *Theory*, which researcheth out the inmost properties of things, follows *Preparation*, which is performed by Operations of the hands, that some real work may be produced. From *Preparation* ariseth Knowledge, viz. Such, as opens all the fundamentals of Medicine. Operation of the Hands requires a diligent application of it self, but the praise of Science consists in experience, but the difference of these *Anatomy* distinguisheth, *Operation shews how all things may be brought to light, and exposed to sight visibly: but knowledge shews the practice; and that, whence the true Practitioner is, and is no other then

confirmation: because the operation of the hands manifests something that is good, and draws the latent and hidden nature outwards, and brings it to light for good. For, as in Spirituall, the way of the Lord is to be prepared; so also in these things, the way is to be opened and prepared; so also in these things, the way is to be opened and prepared, that no error be from the right path, and the Process may be made, without devious errors, in the direct way to health.

**Manual Operation is chiefly required in this third Part, without which, every Operation, like a Ship wanting Ballast, floats and is uncertain. It is difficult to express this with a Pen; for more is learned by once seeing the work done, then can be taught by the writing of many Pages; yet if it be no offence to you, to peruse these Commentaries together with Basilius (in this so necessary part) will not a little help.*

4. After Preparation, and especially after separation of the good from the evil, we are to proceed to the **Use* of the weight or dose, that neither more, nor less then is fit, may be given. For above all things, the Physician ought well to know, whether his Medicament will be weak or strong, also whether it will do good, or hurt, unless he resolve to fatten the church yard, and with the loss of his fame, and hazard of his own soul.

**By Use, the Authour understands what others call Dose; for what will a good Medicine profit you, if you know not in what quantity to administer it; that the same may rather heal, then hurt or kill. By experience only to learn this, is a work full of perilous casualty, yet the Discipline or knowledge of Doses was found out this way first, and afterward easily taught by Words. Where a living Voice is wanting, it is safer to be too timerous, then in any wise bold or adventurous, although of Antimony I can affirm, that being duly prepared it is as harmless a medicine as Cassia or Manna. The whole caution is chiefly about its use, after the first preparations; because it may still retain much of its own crude Venom.*

5. After the Medicament is taken into the body, and hath diffused it self through all the Members, that it may search out those defects against which it was administered, the *Utility* comes to be considered; for it is possible that a Medicament diligently prepared, and exhibited in due weight, may do more hurt then good in some Diseases, and seem to be Venom rather then Medicine. Hence an accurate reflexion is to be made to those things, which profit or help; and they are diligently to be noted, that we may be mindful to observe the same in other cases.

Yet both in the **Use* and *Utility*, this one thing is necessary to be considered, *viz.* whether the Disease be an external and open wound, or only an internal and latent evil: for as the difference of these is great, so the way of curation is not the same. Therefore the bottom of every Disease is to be known, that it may be understood, whether the same may be cured by external remedies only, or must from within be driven outwards.

**That Indication is to be taken from things helping and hurting, is known even to Tyro's. But what the Authour subjoyns touching internal and external curation, are not so rude, as not to deserve good Attention: And also those things which he permixeth with his own Satyricall Reprehension, if the Reader be so wise as to believe that Basilius intermixed them to deter the unworthy deriders of Chymistry from approaching to his sacred Arcanums, he will be wise for himself. For whilst others rail and swell with indignation, he gathers the fruit of the Authors Axioms, which as another Agent he scattered among these Thorns. Whilst you, O lover of Chymistry, peruse these, so long will I keep silence.*

For if the Center of the Disease be within, such a Medicine must be given, as can search out, apprehend and restore that Center; otherwise the Physicians labour will be fruitless and in vain.

Moreover, if there be an internal Disease, which ariseth, and is fed from an internal Original, it must never be driven inward by external remedies; for great discommodity will thence ensue, and at length Death itself. Which may be understood by the similitude of a Tree; for if any one, whilst it germinates or flowers, repels the Humours to the Interiours, whence they proceeded to the nutriment of the earth; that Tree will be so far from bringing forth the desired Fruit by the flower, that a suffocation of the same ariseth from the violent conjunction of humours not finding any out-let. Therefore there is great difference between fresh wounds inflicted by Prick, Cut, or any other way, and the old which derive their Original from within. For the fresh wounds may be perfectly cured by external remedies only; but in those, which are nourished from within, an external application of Oyls, Balsoms, Unguents, and Plaisters profits little, unless the Internal Fountain be stopped, whence the humours flow to the external parts. When the Fountain shall be stopped, the Flux will cease, and the evil may easily be cured with Diet only. It is no great point of Art to heal any fresh wound; for this every Country-man can easily effect with crude Lard: but to remove all Symptomes which happen in wounds, and to dry up the Fountain of the evil, this is the work, and this the labour of the Artist.

[DOCTORS REPREHENDED]

Now come hither, you physicians, how many so ever there be of you, that arrogate to your selves the Title of Doctor of either Medicine, *viz.* of internal and external Diseases; understand ye the Title of your honour, and consult your own Conscience, and see, whether you recieved that from *GOD*, that is, possess it in verity, or whether you usurp it as a form, for honour sake. For, as much as Heaven is distant from the Earth, so vastly different is the Art of healing internal Diseases, from the Sanation of external wounds. If the Title be given to you by *GOD*, the same *GOD* will give a Blessing, Felicity, Health and happy events; but if your Title be vain, and only devised and assumed for ambition, all things will evilly succeed to you: your honour will fail, and you will prepare for your self Hell-fire, which can no more be extinguished, then it can be expressed by words. For Christ said to his Disciples; *You call me Lord and Master, and ye do well*, Therefore whosoever assumes a Title of Honour, let him see, whether he do well, and whether he ascribes not more to himself, than he knows and hath learned, which is the real abuse of this Title. For he, who will write himself Doctor of either Medicine, ought to understand, know, and be well skilled in both, *viz.* the Internal and External Medicine. Nor should he be ignorant of Anatomy, that he may be able to shew the Constitution of the Body, and discover from what Member every Disease proceeds, together with its Fountain and cause. Also remedies, with which he may cure the Disease, and circumstances of external Wounds, are to be understood by him. Good *GOD!* where will the Title be found, what will become of the Master, when an exact Trial shall be made, for discovering the ignorance of these *Doctors* of either *Medicine?*

In times past, long before my days, the Doctors of Medicine did themselves cure External wounds, and judged that a part of their Office; but in these times, they take Servants, whom they employ in these things, and this way the noblest of Arts is become a Mechanick Operation; and some of those who exercise it, are indeed so very rude, as they know not Letters, and scarcely know how (according to the Proverb) to drive an Ass out of the Corn. These, I say, profess, themselves Masters in curing wounds, and Doctors of Doctors; and to speak the truth as it is, they may by a better right glory in this Title, they thou magnificent Doctor, umbratical Chyrugion, and most ignorant Boaster of Titles, why do you style yourself Doctor of either medicine? What more now Master Doctor, what say you, most expert Chyrurgion? I pray be not offended at this, or take it amiss; for you your self will quickly confess, if you do but seriously consider wounds made by Prick or Cut, that you have as much knowledge in the cure of them, as is in the Brain of a dunghill Cock, which Children learning their A.B.C. are wont to set in the Frontispiece of their Primer. [TRUE DOCTRINE, WHEREIN IT CONSISTS]

Therefore I persuade all Men, of what state or condition soever, who are desirous of Learning, from your Masters to search out the true Doctrine, which consists in *Preparation*, and afterward in the *Use*; [OPERATIONS AND UTILITY GIVE EXPERIENCE] so they, or you, shall possess the Title assumed with honour, and Men will undoubtedly have confidence in you, and you will in very deed do them good, then will you to the Eternal Creator give thanks cordially without feigning. But let every Man seriously think with himself, what it is he ought to do, and what he is to omit, and whether he doth justly or unjustly use the Title assumed. For he, who assumes any Title, ought especially to understand the condition of that Title, and why he assumed it, or what the true foundation is. It is not sufficient, if anyone iwth the vulgar say (saving your reverence, let the more delicate Men pardon us, if we intending to speak to the purpose, make mention of putrefaction) this is egregious dung, it hath a strong and grievous ill savour, and know not how it comes to pass, that a Man, who perhaps eats food of a most grateful taste and odour, and well accommodated to his natural Appetite, thence makes excrement endued with qualities so contrary, and yielding an odour so very ungrateful, and repugnant to Nature: of which there is no other reason, then natural putrefaction and corruption. The same happens in all Aromatical well smelling things. It is the Philosophers part to enquire, what odour is, and whence it receives its virtues, and in what the virtue of it may be made manifest to true profit. For the Earth is nourished and fattened by stinking dung, and noble Fruit is produced of it. Of this matter there is not one cause only, but our Book would swell to an huge Volume, if we should but briefly hint at all natural Generations and mutations; yet *Digestion* and *Putrefaction* are the principal keys of them. For the *Fire* and *Air* make a certain *Maturation*, by which a Transmutation of the *Earth* and *Water* may follow; and this is also a certain mutation, by which of evil smelling Dung a most fragrant Balsam may be produced; and on the contrary, of most grateful Balsam ill favoured Dung. But perhaps you will say, why do I produce examples of so very rude and absurd? I do confess the example is taken from a Cottage, rather then a Royal Court; yet a prudent considerer of things, more accurately diving into the matter, will easily understand, what such examples intimate to him, *viz.* that of the highest things the lowest are made, and the lowest the highest, so that, of a Medicament is produced

of Venome, and of Venome Medicine; of the sweet, bitter, acid, and corrosive; and on the contrary of the corrosive, another thing more profitable.

[NATURE ABSCONDED FROM MEN]

O good *GOD*, how much is Nature absconded from Men, so that she seems to disdain to be wholly seen by us? But since thou hast ordained so very short a time of our Life, and thou the Judge of all, reservest many things to thy self in the Creatures, which thou hast left to be admired, not known, by us, and of which thou alone wilt be the beholder and Judge, grant unto me, that unto my Life's end I may keep thee and my Saviour in my Heart, that besides health and necessaries of the body, which though hast liberally bestowed, I may also acquire the health of my Soul and Spiritual Riches; of which inestimable good I am freed from all doubt by that thy mercy, in which, for my soul, for me a miserable sinner, thou didst (on the Tree of the Cross) shed Sulphur and Balsom; which is indeed a mortiferous Venom to the Devil, but to us Sinners, a most present remedy. I do certainly heal my Brethren, as far as concerns the Soul, by Prayer, and in relation to the body, with apt Remedies; therefore I hope they will on their parts use their endeavour, that they with me, and I with them, may at length inhabit the Tabernacle of the Most High, and in him our *GOD* enjoy Eternity.

[SPIRIT VIVIFICATIVE, AND OPERATIVE] But to return to my Philosophy of *Antimony*, I would have the Reader, before all other things, to understand, that all things contain in themselves operative and vivificative Spirits; which inhabiting in the Body feed and nourish themselves, and are sustained by the Body. Elements themselves want not these Spirits, which (the living *GOD* permitting that) whether they be good or evil, have their Habitation in them. Men and Animals have in them a living operating Spirit, which receding from them, nothing but a Carkass remains. In Herbs, and all things bearing Fruit, a Spirit of Sanity exists; otherwise they could not, by any Preparation, be reduced to Medicinal use. Metals and all Minerals, are endued and possessed with their own incomprehensible Spirit, in which, the power and virtue of all their possible effects, consists. For whatsoever is without Spirit, wants Life, and contains in itself no vivifying Virtue. Therefore, you are to know, that in *Antimony* also there is a Spirit, which effects whatsoever in it, or can proceed from it, in an invisible way and manner, no otherwise, than as in the *Magnet* is absconded a certain invisible power, as we shall more largely treat in its own place, where we speak of the *Magnet*.

[SPIRITS OF VARIOUS KINDS]

But there are various kinds of Spirits;* visible to the Intellect, and endued with Spiritual knowledge, which notwithstanding cannot (when they will) be touched or apprehended, as Natural Men are touched;

[SPIRITS OF THE ELEMENTS] especially they, who have their fixed Residence in Elements, as are the Spirits of Fire, Lights and other Objects formally darting out Light from themselves: such are *Airy* Spirits, who inhabit the Air; *Aqueous* Spirits living in Waters; and *Terrene* Spirits living in the Earth, which we Men call *Earthly* Men, which are chiefly found in wealthy mines of the Earth, where they shew and discover themselves to us.

**What follow, seem somewhat confused, according to the Sentiments of certain Theologicians, who have held various opinions of Spirits residing in the Fire, Air, and other Elements; adjudging them to the Eternal Fire of Hell. All which with Basilius, we leave as unknown, to the Judgement of the Divine Knowledge. But what he himself subjoyns, touching the wonderful virtue and power of Antimonial and all other Chymical Spirits; which we our selves with so great admiration have often seen, we understand only of material Spirits; which certainly are endued with as great virtues, and effect things no less wonderful then those Spirits, which Phantastick persons (oppressed with Melancholy) affirm they see and talk with; yea I cannot remember that I ever found written or declared (by such, as taking a liberty of lying, endeavour to please or terrify others) any greater or more wonderful virtues then these Spirits have.*

[SPIRITS WANTING SPEECH]

These Spirits are endued with Senses and Understanding, know Arts, and can change themselves into divers Forms, until the time of their Judgement; but whether a defintory sentence ought to be pronounced against them as yet, or no, that I leave to the Providence of the Divine Majesty, from whom nothing is hid. There are other Spirits, wanting speech, which cannot shew themselves visibly in the very act; and they are those which live in Animals, as in Men and the like, in Plants also and in Minerals; nevertheless they have in themselves an occult and operative Life, and manifest and discover themselves by their efficacious power of operating, which they contain in and bear about themselves, and most apparently give testimony of their virtue of healing, whensoever that (by help of the Art) is extracted from them, being accurately seperated from their body. After the same manner, the efficacious Spirit, and operative power of *Antimony*, manifests its gifts, and distributes them among Men, being first loosed from its own body, and freed from

all its bonds, so, that it is able to penetrate, and render fit to be applied to those Uses, which the Artificer proposed to himself in Preparation.

[ARTIST AND VULCAN OUGHT TO AGREE]

But the Artist and *Vulcan* ought to agree: [FIRE MAKES SEPERATION] the Fire gives seperation for an operative power, and the Artificer forms the matter. [EXAMPLE, OF A BLACKSMITH] As a Black-smith useth one sort of Fire, also Iron only is his matter, which he intends for forming divers Instruments. For some times of it he makes a Spit, at another time Horse-shoes, another time a Saw, and at length innumerable other things, every of which serves for that Use, unto which the Smith intended it, although the matter is but one, which he prepares for so many divers uses. So of *Antimony* various works may be made for different uses: in which the Artist is the Smith that forms; [VULCAN, THE KEY] *Vulcan* is as it were the key which opens; and Operations and Utility give experience, and knowledge of the Use. O! if foolish and vain Men had but Ears to hear, and true eyes with understanding, not only for hearing what I write, but for understanding the *Arcanum* and knowledge of the use; assuredly they would not suck in those insalubrious and turbid Potions, but hasten to these limped Fountains, and drink of the Well of Life.

[DOCTORS REPREHENDED]

Therefore let the World know, that I shall prove those pretended Doctors, who seem to be wise, to be mere Fools and Idiots, and cause many unlearned Men (but such as are studious Disciples of my Doctrine) to become true Doctors in very deed. Wherefore I here solemnly cite and invite all Men, who earnestly aspire to knowledge, with a chearful mind, good Conscience, and certain hope, to embrace and become Spectators of our Doctrine, and accurately to peruse my Writings and Informations; for so, at length, they (being possessors of what they sought) will extol and commend me after death, rendering my mortal name immortal, with their perpetual remembrance of my praises, as long as the World endures. But if when I am dead, any one be pleased to institute a disputation in the Schools against me, my writings will fully answer all his Objections, and I am assured my Disciples will never forget the benefit received from me, by which they will obtain the Empire of Truth, which ever was to me, and always will be to them, sufficient to suppress a Lie to the Worlds end.

[ANTIMONY OF 2 KINDS]

Also let the well meaning and sincere observer of Art know, that there are two kinds of Antimony very different from each other: one is fair, pure, and of a golden property, and that contains very much *Mercury*, but the other which hath much *Sulphur* is not so friendly to gold as the first, and is distinguished by fair long and white shining streaks. Therefore one is more fit for Medicine and *Alchemy*, then the other: as when the Flesh of Fishes is compared with the Flesh of other Animals, although both these are, and are called Flesh, yet each of these very much differs from the Flesh of the other; even so of *Antimony* the difference is the same. Many do indeed write of the Interior virtue of *Antimony*, but few of them ever taught the true Foundation of the virtues with which it is endued, or found out which way, or in what manner it receives them; So that their Doctrine is founded upon words only, exists without any true foundation, and they themselves lose the fruit they hopes to receive by such Writings. For to write truly of *Antimony* is a work that requires profound Meditations, a mind largely unfolding itself, and knowledge of its manifold *Preparation*, and of the true *Soul* of it, in which all the Utility is cited, and which being known you may be able to give an indubitate Judgement, of what evil or good, Venom or Medicine is latent therein. It is not a matter of small moment by a true *Examen* to search into *Antimony*, and thereby to penetrate fundamentally into its Essence, and through earnest study to attain the final knowledge thereof, that the Venenosity of the same (against which unskilful Men ignorantly exclaim) may be taken away, and it be changed and prepared into a better State, becoming a Medicine fit for use and void of Venom.

[ARTISTS VEX, WREST AND TORMENT ANTIMONY]

Many Artists intending to Anatomize *Antimony*, have divers ways vexed, wrested and tormented the same, in such wise as it cannot be well described in Words, much less believed; yet, the matter being truly examined, they effected nothing. For they sought not its true Soul, and therefore could not find the feigned Soul of it, which themselves sought. By the black Colours a mist was cast before their Eyes, so that they could neither observe the true Soul itself, nor know it. [ANTIMONY COMPARED TO A CIRCLE] For *Antimony* like unto *Mercury*, may fitly be compared to a round Circle, of which there is no end; in which the more diligently any Man seeks, the more he finds, if Process be made by him in a right way and due order. Yet the Life of no one Man is sufficient for him to learn all the mysteries thereof. It is Venom and a most swift poison, also it is void of Venom and a most excellent Medicine; whether it be used outwardly or inwardly. Which is a thing hid from most Men by reason of their own blindness; and they judge it an incredible, foolish and vain work, because (through their ignorance) it is unknown to them, who can no

otherwise be excused, then that they deserve the name of Stupidity: yet that is not to be suffered in them, because they desire not to learn or be better informed, either here, or elsewhere.

[ANTIMONY ENDUED WITH THE 4 FIRST QUALITIES]

Antimony is endued with all the four first qualities; it is cold and humid, and against it is hot and dry, and accommodates it self to the four Seasons of the year, also it is volatile and fixed. The volatile part of it is not void of Venom, but the fixed is free from all venenosity; which is so very strange, as it may be reputed one of the seven Wonders of the World, of which so many Writers have discoursed, not knowing themselves what they writ. [ANTIMONY'S VIRTUES INEXHAUSTIBLE] There hath been no *Man before me, and at this day there is none found, who hath so thoroughly learned the power, virtue, strength, operations, and efficacy of *Antimony*, or so profoundly penetrated into all the *Energy* thereof, as nothing more is latent in it unfound out, or which cannot be brought to light by experience. If such a Man could be found he would be worthy to be carried about in a *Triumphal Chariot*, as in times past was granted to Monarchs and potent Heroes, after they had happily fought Battles, and were returned with Victory. But I fear, that many of our Doctors will be constrained to provide a Chariot for themselves.

**Here the Author speaks largely in commendation of Antimony. Read, read (I say) O Lover of Chymistry, and you will find nothing Hyperbolical, nor anything Thrasnick. Basilius in speaking as he doth, hath not exhausted the Praises of Antimony; because no Man unto this day could ever experience all its Virtues. We have seen many of its Effects, and many new Effects are daily found by curious Searchers, yet many more remain unknown. So that, as in Fire is an inexhaustible Fountain; (for the more you take from it, the more it gives) so in Antimony is an inestimable Treasure of new Virtues. For if from it you extract its Acetum a thousand times, it will a thousand times, yield new Acetum. Nature seems to have made choice of this Mineral, therein to hide all her Treasures. Therefore not without reason hath Basilius made for it a Triumphant Chariot, which is daily enriched with Spoils taken from the Camps of Ignorance.*

For the Masters of this terrene World are so intangled with their own Thoughts, that they seek nothing from *Antimony* but Riches, and forget to search its utility for medicine, and the Health of the Body, which notwithstanding ought above all things to be sought, that (being brought to Light) the wonderful Works of our *GOD* may be made manifest, and the Glory given to him, with great thankfulness. It is not to be denied, but that more of Riches and Health may be found in it than either you all, or I myself, can believe: for I profess my self no other than a Disciple in the Knowledge of *Antimony*, although in it I have seen, experienced and learned more than you, and all such as you are (who arrogate to yourselves great skill therein) either have learned, or ever can learn. Yet no Man should therefore be troubled, or despair of Benefits; but because the World, indulging their own Ingratitude, have neither esteemed, nor with due Reverence acknowledged the Munificence of the Most High, but have preferred Riches before Health, *GOD* hath spread as it were a Spider's Webb before their Eyes, that being blind they might not know the Secrets of Nature absconded in the Form of this Mineral.

[RICHES REQUIRED BY ALL]

All men cry out Rich, Rich we would be. I confess you all aspire to Riches, and with the Epicure say, *The Body must first be provided for, the Soul may at length also find somewhat*; and with *Midas* (as in the Fable) you desire that all things whatsoever you touch may be turned into Gold. Hence it is, that so many seek their desired Riches in *Anatomy*: But because they accept not that Gift of the Creator with a grateful Heart, which before all Things should be procured, and cast the Love of their Neighbour behind their back, therefore they in vain look the Horse in the Mouth; for they know his Age and Strength no more than the Guests at the Marriage-Feast in *Cana of Galilee* knew the wonderful Work, which *Christ* there wrought, when he turned Water into Wine. They knew, that Wine was Water, and that the Water was turned into Wine, they perceived by the Taste; but how that Transmutation happened was hid from them. For the Lord *JESUS*, our Saviour, reserved the Supernatural Work to himself, as a Testimony of his Omnipotency. Wherefore I say, it is every Man's duty, to search out the Mysteries and *Arcanums*, which the Creator hath insited in all Creatures; for although (as we said) it is not Credible, that we Men can thoroughly learn and penetrate all Things; yet we are not forbid to inquire into them, since by Study and Diligence so much may be effected, as although through some defect a Man may be hindered in such wise, as he cannot attain to the desired Riches and perfect Sanity, yet he may acquire enough to occasion him not to repent of his Labour, but rather to minister unto him matter of Joy and Rejoycing, that he sees himself so far an *Adeptist*, as he stands always obliged to render thanks to his *Creator*.

[SOLUTION WHEN NECESSARY]

Therefore, whosoever desires to become a perfect Anatomist of *Antimony*, the first thing to be considered by him is Solution of the Body; and in order to this, he must take it in a convenient place, and propose to

himself the right way, that he be not seduced into devious Paths. Secondly he must observe the Governance of the Fire, taking Care that it be neither too much, nor too little, or too hot, or too cold. For the sum of all is sited in an exact Governance of the Fire; by which the vivifying *Spirits* of *Antimony* are extracted, and loosed from their bonds, and so rendered capable to manifest their Effects operatively. Also he must take great Care, that this Operative Virtue be not mortified and persih Adustion. [DOSE, OBSERVABLE] Thirdly the Use or Dose is to be observed by him, that he may administer it in due manner, knowing the Measure, as I above mentioned, when I spake of the five principal Heads requisite in the Exercise and Practise of Chymistry; but here I only hint at it cursorily by way of a parable.

By *Resolution* the sum of the Matter is proposed, but by Fire it is prepared to profit. For a Butcher cuts out an Ox, and divides it into parts, but no Man can profitably enjoy this Flesh, unless he first boyl it by Fire, by which Operation the Red substance of the Flesh is changed and prepared into white Aliment. If a Man constrained by hunger, should eat that Raw and Red flesh, it would be Venom to him rather than Medicine; because the natural Heat of the Stomach is too weak to concoct and digest that crude Body. Hence, my dear Friend, you may conclude, that since *Antimony* hath greater Venom, and a more gross Mineral Body than Animal Flesh (as by the above recited common Example I have already shewed) it will also prove more perillous, if used Crude, without remain Venom, which will suddenly kill the Sick. [VINEGAR, NOT TRANSMUTABLE INTO WINE] Therefore the Venosity of *Antimony* is so to be taken away, as it may never against be converted into Venom, after the same manner, as Wine, which being once, by putrefaction and corruption turned into Vinegar, never afterward yields any Spirit of Wine, but always is and remains Vinegar. but on the Contrary, if the Spirit only of the Wine be seperated, and the Aquosity left by itself, and the same Spirit afterward exalted, it will never in any wise be changed into Vinegar, although it should be kept an hundred Years; but will always remain Spirit of Wine, no otherwise, then as Vinegar remains Vinegar.

[WINE, TRANSMUTABLE INTO VINEGAR, HOW]

This Transmutation of Wine into Vinegar is a wonderful Thing; because somewhat is produced from Wine, which was not before in its vegetable Essence. In which it is also to be noted, that in distillation of Wine the Spirit first comes forth; but (on the contrary) in distilling Vinegar the Phlegm first comes, afterward the Spirit, as I have shewed above in its own place, where I also made mention of this Example. [SPIRIT OF WINE, VOLATILZE] Therefore Spirit of Wine makes Bodies volatile, because itself is volatile; [SPIRIT OF VINEGAR, FIX] but Spirit of Vinegar fixeth all Medicaments, as well of Minerals as Vegetables, and renders them solid, so that they apprehend things fixed, and expel fixed Diseases.

[ANTIMONY CONTAINS ITS OWN VINEGAR]

*Consider and observe these things diligently; for this principal Key is of great concern. Therefore *Antimony*, which contains in itself its own Vinegar, ought to be so prepared, as all its Venosity may be taken away, and he, who useth it, conceives no Venom thereby, but rather drives away and casts out all Poison from himself, by the use thereof.

**Beleive not only Basilus, but me also, with the same Faith and sincerity affirming to you; this is the first Key, this is the principla part of the whole Art, this opens to you the first Gate, this will also unlock the last, which leads to the Palace of the King. But as I said, not only beleive, but also consider and observe. Here you stand in the Entrance, if you miss the Door, all your Course will be Error, all your Hast Ruine, and all your Wisdom Foolishness. He who obtains this Key, and knows the Method (which is called Manual Operation) by which to use it, and has strength to turn the same, will acquire Riches, and an open Passage unto the Mysteries of Chymistry.*

Therefore Preparation of Antimony consists in the Key of Alchimy, by which it is dissolved, opened, divided and seperated; as in *Calcination, Reverberation, Sublimation, etc.* as we declared above it. Also in extracting its Essence, and in vivifying its Mercury; which Mercury must afterward be precipited into a fixed powder. Likewise by Arts and due Method, of it may be made an Oyl, which is effectual wholly to consume that new and unknown Disease, which the *French*, in their Warlike Expeditions, brought into our Regions. The same is visible in other Preparations, derived from the *Spagyrick* Arts and Alchimy; as for Example: [EXAMPLE, OF BEER] If anyone would make Beer of Barley, Wheat, or other Corn, all these degress must be most perfectly known to him, before he can from those Grains extract their most subtil Essence and virtue, and reduce the same into a most efficacious Drink. First, the Grains must be so long steeped in Water, as until they be able sufficiently, to open and resolve themselves (as I, when I was a Young Man, travelling into *England* and *Holland*, diligently observed to be done in those places) this is called *Putrefaction* and *Corruption*. This Key being used, the Water is drawn off from the Grain, and the macerated Corn is laid on Heaps close together, and left so for a due time, until it spontaneously conceive

heat, and by the same heat, germinating, the Grains adhere each to other: this is *Digestion*. This being finished, the Grains which adhered in their Germination, are separated, and dried, either in the Air, or by Heat of Fire, and so hardened. This is *Reverberation*, and *Coagulation*. [CALCINATION, VEGETABLE, WHAT] When the Corn is thus prepared, it is carried to the Mill, that it may be broak and ground small; this is *Vegetable Calcination*. Afterward, by heat of Fire cocting these Grains, the more noble Spirit of them is extracted, and the Water is imbibed with the same; which without the aforesaid Preparation could not have been. This way the crude Water is converted into Beer, and this Operation (though I speak but rudely) is and is called *Distillation*. [HOPS, THE VEGETABLE SALT OF BEER] The *Hops*, when added to the Beer, is the *Vegetable Salt* thereof, which conserves and preserves from all Contraries, endeavouring to corrupt the same. This way of boyling Water into Drink, by extraction of the Spirits from the Grains, the *Spaniards* and *Italians* know not, and in my native soil of *Germany* about the *Rhine*, few are found skilled in this Art.

After all these works are performed, a new *Seperation* is made by *Clarification*, viz. of the Drink, in this manner: a little *Yeast* or *Ferment* is added, which excites an internal motion and Heat in the Beer, so that it is elevated in it self, and (by the help of time) *Separation* of the dense from the rare, and of the pure from the impure is made; and by this means the Beer acquires a constant virtue in Operating, so that it penetrates and effects all those *Ends*, for which it was made and brought into use: which before could not have been; because the Spirit, the Operator was hindered, by its own Impurity, from effecting its proper Work.

In Wine also doth not Experience teach the same? That cannot, before the time come, in which the Impuritys may be separated from it, so very perfectly and efficaciously perform its own Work, as after Separation of the pure from the impure: which by Drunkenness is manifest; for Beer or Wine unsettled, and not purifyed, give not forth from themselves so much Spirit for inebriating, as after Clarification. But of this no more. After all the aforesaid, a new Operation may be instituted, by Vegetable sublimation, for separation of the spirit of the Wine or Beer, and for preparing it by Distillation into another Drink of *Burning Wine*, which may also be made of the Lees or Dregs of Wine and Beer. When this is done, the Operative Virtue is separated from its own Body, and the Spirit being extracted by Fire, forsakes its own unprofitable dead Habitation, in which it was commodiously hospited before. Now, if this *Burning Wine*, or Spirit of Wine, be rectifyed, an Exaltation is made by often distilling it, and by a certain method of Operating, the pure part (free from all Phlegm and Aquosity) may be so concentrated, and as it were condensed, as one Measure of it may effect more, then twenty or more could have done before. For it sooner inebriates, and is swift, volatile and subtil for penetrating and operating.

*Here I admonish you, whosoever you are, who desire to be taught by my Writings, and hope to obtain Riches and a true Medicine from *Antimony*, that you would not carelessly peruse my Intention, in which is no letter writ in vain, and which hath not a certain singular signification for your Instruction.

**Come hither you Traveller, stay your Journey here. Contemn not or flighty pass over this tautological, but not impertinent, Admonition; often in your mind have recourse to this Description of Beer, search, contemplate, and weigh all Things, perhaps in this turbid and famous Gulf, you will find the Fish you look not for. If in this Light you yet be blind, I know not any Collyrium will profit you: if with so certain a manuduction you cannot pass on to the work itself, I know not who will lend you a Staff, or what Demonstration can direct the Journey of a Stupid Man. Believe, read, meditate, labour, and spare the use of so many Chymical Books, which distract you with the Error of various ways, this one tells you all things.* Yea, I here solemnly affirm, that there are many words dispersed here and there in my Writings, to which if the Reader give heed as he ought, and know in what Fundamentals the principal Heads of the matter are sited, and as it were buried, he will have no Cause to repent his often turning over the same Leaves, but will esteem every word as much, as a piece of Gold coin. For you know, that although the Examples by me proposed, sound harsh, as delivered in a rude manner, yet they contain in them somewhat that is excellent and of great Moment. Yet I am not here ambitious to procure Authority or praise to my Writings, which is not my Business, nor would it become me: for when the Operation of them shall be brought to Light, they will acquire praise enough to themselves. [EXAMPLES OF BEER, WHY PRODUCED] I purposely and willingly produce Examples so rude and common, because the power of *Antimony* and the true Virtue thereof, deeply and profoundly absconded in its inmost parts, is to be searched out. I was willing, by these gross Examples to lead you by the hand, and shew you the way, that by them you might attain to the Thing itself, and not at the very first err from the Gate; for so doing you would long wander, and never bring your Operation to the desired End. [ANTIMONY COMPARED TO A BIRD IN THE AIR] For *Antimony* is like a Bird, which is carried through the *Air* and as the Wind drives it, so it turns itself which way that wills: here, in this Case, Man acts the Part of the *Air* or Wind and can drive and move *Antimony*, at his pleasure,

and repose it in such a place, as himself chooseth: he can imbibe it, with a yellow, red, white or black Colour, according as he desires it should be, and as he rules and governs the Fire; because in *Antimony* (as in *Mercury*) all Colours are found, which no Man should wonder at, considering how many Things *Nature* bears absconded in her Bosom, which neither you nor I are able to comprehend in many days.

[ANTIMONY COMPARED TO A BOOK] If a book happen to be given to a Man, that is unlearned, he knows not what is signified by that Writing, or what that Scripture intends; for it is hid from his Eyes, and he stands amazed, as a Cow at the sight of a new Door. But if unto that unlearned Man, anyone suggest the Explication of the Book, and teach him not only the matter contained therein, but also the use of the same, the Man no more admires it, as an Art; but by this means it becomes to him a Common Thing, the Reason and Operation of which he understands, and by his own Study can learn, conceive, and comprehend the Utility so perfectly, as now none of those Things, which were contained in the Book, are hid from him; because he hath learned both to read and understand what is written therein. Such a Book is *Antimony* to those, who know not of the Art of Reading; therefore I faithfully admonish all, who desire to be partakers of its Utilities, to bend their mind to know and pronounce the letters thereof, that so they may acquire the Art of Reading that Book; and in such a manner, that (as in a School) they may be removed from Form to Form, when he who hath rightly gained Experience, shall preside as *Rector*, and judge of that, which in Trial is most worthy: for One is worthy to be preferred before another, in the Possession of that.

[DOCTORS REPREHENDED] But here, what comes into my mind, and ought in no wise to be passed over in Silence, I think good to mention; viz: that at this Day many are found who exclaim, and rashly pronounce *Crucifige*, *Crucifige*, against all those, who prepare Venoms into Medicaments, by which (as they say) many Mortals perish, or, if they escape with Life, live miserably; such are *Mercury*, *Arsenick*, *Antimony*, etc. and this Clamour is chiefly made by those, who (if it please the GODS) are called *Doctors** of Medicine, yet indeed understand not what the difference is, between Venom, and Medicine, but are wholly ignorant how Venom may be prepared, so as to pass into a salutary Medicament; and instead of its malignity, put on a better Nature.

**Basilus somewhat indulgeth his own Genius, inveighing against False-Physicians, whose ignorance (in his time) was so very greate, as they contemned every sublime Preparation of Medicine, which he himself, and Chymists with him did profess; proscribing the same as unprofitable, perillous, and hurtful: against whome, it is not strange, if the Chymists (on the other hand) rose up with some small vehemency, and endeavour courageously, by assistance of their Knowledge, and Conscience, to break through that rout of unskilful Men; but the best Things are not allways the most prosperous. Chymists overcame by the Justice of their Cause, but were overcome by Number: yet, having verity and goodness on their side, thy fought with so great Confidence, as they were certainly assured they should bear away the Victory; which our Author here shews, and Paracelsus (prophesying of the Coming of Elias the Artist) did presage would be. And certainly unto me (seriously considering how greatly chymists have in these times improved their Knowledge) the Dawning of that Day hath opened itself, since I behold so many Rays of the approaching Sun.*

[VENOM PREPARED RESISTS POISON] Against these I do in a special manner exclaim and protest, against these, I say, who (ignorance of *Preparation*) exhibit *Poison* to Men: for *Mercury*, *Auripigment*, *Antimony*, and such like, are venoms in their Substance, and unless rightly prepared remain Venoms. Yet after a Legitimate Preparation, all their Venosity is broke, extinguished and expelled, so that no part of them remains, but what is *Medicine*, which resists all internal Venoms, although most deeply rooted, and radically destroys the same. For *Venom*, being in such a manner prepared, as it can no longer hurt, resists all *Poison*, which is not as yet prepared, and so very well prepares and subjugates it, as it is compelled with the same to put off its own venomous Nature.

[DOCTORS REPREHENDED]

Here I shall raise a great Contention among the Learned; for I know they will doubt what these my Words should signify, as whether what I affirm and write be possible to be done or no; and they will be divided into several Opinions there-about. Some will judge it is in no wise possible, that from those Things, of which we treat, the venosity should be wholly taken away; nor do I wonder, that they persist in that Opinion, since the Doctrine of like Preparations is absolutely unknown to them, who have not the least thought of that, which leads to the Knowledge of these more profound Mysteries. Yet a small part of these Men will with me be constrained to acknowledge, it is possible a vile Thing may be changed into a Better. For you (you *Doctors* I mean) must confess to me, that your purpose is to reduce that Evil, from which the Disease had its Original, into a better State. Go to then; will you not also grant, that if any Evil be in those Things, of which *Medicine* is to be made, the same Evil must be converted into a better State, that it may so

much the better perform its operation, and more powerfully and profitably act, without any notable peril? But since unto very few as yet is known, or by Experience found, the Way, by which a Man ought to proceed in these Preparations, a very small part of these will assume and contend for the Opinion I here affirm, and publicly profess: for very many will be carryed away with the greater Rout, crying, *Venom, Venom!* which Voices, whilst I hear them, put me in mind of those wild Clamours, by which the *Jews* required the *Saviour* and *Redeemer* of the World, that he might suffer the Punishment of the *Cross*, often crying out *Crucify him, Crucify him*, whom they proclaimed to be the highest, most present, most pernicious, and cursed *Venom*, when as indeed he was the noblest, supreme, most glorious and most profitable *Medicine* of our *Souls*, which was to deliver us from the Death of *Sinners*, from the *Devil, Hell*, and all *Misfortunes*. Although those proud *Pharisees* and *Lawyers* neither could nor would understand this, nevertheless he both then was, and will be to the end of the *World*, and after it to all *Eternity*, the same superexcellent *Medicine*: and neither the *Devil*, nor Death, nor the very *Gates of Hell*, nor any *Creature*, how powerful, or perverse soever, can effect anything at all, whereby to overthrow this Truth.

[KINGS, AND PRINCES, MISINFORMED BY DOCTORS]

So I hope, yea doubt not (although all vagabond and circumforaneous *Medicasters*, all *Physicians* resident in *Cities*, and how many soever there be, that profess themselves *Masters* of any part of *Medicine*, do all together contrive what they can, and exclaim against *Antimony*) but that the same *Antimony* will triumph over the ingratitude of all those unskilful Men (for true *Physicians* and such as are always ready to learn, I touch not here) and by its own power and virtue acquired after due preparation, will overcome and tread under foot all its Enemies. But, on the contrary, those ignorant false Judges, and pertinacious contemners of *Antimony*, because they know not the Truth, together with the proud and blood-thirsty *Jews*, shall perish, and be cast into the Abyss of Hell. How ridiculous those magnificent, and to themselves only wise *Doctors*, seem to me, who deterr *Emperors, Kings, Princes* and all other *Great Men*, and seriously admonish them not so much as to touch such *Medicines* with their Lips, because they are noxious, venomous, and every way perillous, I will not here declare, since I see them only to judge according to their own Opinion, without entertaining any Observations of other things, the Knowledge of which they have not before acquired by their own Contemplation, and therefore cannot judge of any thing else, or otherwise than they have learned. Therefore to these I say, if there be any Man, that hath taken so strong a *Poison*, as present Death is necessarily expected to follow, I will (provided the Man be left wholly to my Care) give him an *Antidote* by me prepared which shall continually resist that *Venom*, and quickly expel it out of the Body. But I little care, whether you Mr. *Doctor*, who do neither know this Thing, nor ever would apply your mind to know it, do slight the same, and repute it as a ridiculous, and altogether false tale; it is sufficient for me, that I am able (but if praise worthy, let praise be given to *GOD*) to prove and defend the Truth thereof. For I myself have experienced it, I have made, I have prepared, I have prescribed this *Medicine*, and there wants not a sufficient number of Witnesses to confirm it under Hand and Seal.

[DOCTORS REPREHENDED]

And whensoever I shall have occasion to contend in the School with such a Doctor, who knows not how himself to prepare his own Medicines, but commits that Business to another, I am sure I shall obtain the Palm from him: for indeed that good Man knows not what Medicines he prescribes to the Sick; whether the Colour of them be white, black, grey or blue, he cannot tell; nor doth this wretched man know, he only knows, that he found it so written in his Books, and thence pretends Possession (or as it were Possession) by Prescription of a very long time: yet he desires no further Information. Here again let it be lawful to exclaim, good *GOD*, to what a state is the matter brought! what goodness of mind is in these men! what care do they take of the Sick! Wo, wo to them! in the day of Judgement they will find the fruit of their ignorance and rashness; they they will see him whom they pierced, when they neglected their Neighbour, sough after Money and nothing else; whereas were they cordial in their Profession, they would spend Nights and Days in Labour, that they might become more learned in their Art, whence more certain health would accrew to the Sick Labour is tedious to them, they commit the matter to Chance, and being secure of their Honour and content with their Fame, they (like Brawlers) defend themselves with a certain Garrulity, without any respect had to Conscience or Truth; Coals seem wonderful strange, and as out-landish Wares to them, therefore they spare the Money, that should be bestowed in them, as if they intended to lay it out to a better use. *Vulcan* himself, viz. the Preparer of Medicaments, is not found among them; for their Fornaces stand in the Apothecaries Shop, to which they seldom or never come. A Paper Scrol in which their usual *Recipe* is written, serves their purpose to the full, which Bill being by some Apothecaries Boy or Servant recieved, he with great noise thumps out of his Mortar every *Medicine*, and all the Health of the Sick.

[AUTHORS PRAYER]

My *GOD*, change, change these times, and put an end to this arrogant Pride, overturn those Trees, lest they swell up to Heaven, throw down those Giants lest they accumulate all Mountains; and defend those, who seriously managing their Business, faithfully serve thee, that they may be able to stand against these their Persecutors. I seriously admonish all those in our Monastery, bound by the same Vows with me, that they would with my self Night and Day pray unto *GOD*, that he would so illuminate these Enemies of true Medicine, as they may execrate their own Error, and acknowledge the Glory of *GOD*, and his Power insited in the Creatures, and perceive the Clearness latent in them, by Preparation and Anatomy (as it were speaking in their Ears) which otherwise surrounded and covered over with external Impurities, would deeply be concealed, and never brought to Light. But I trust the *Creator* of all Things, (both of those which fall under our Sense, and of those that are remote from our Senses) will benignly hear our Prayers; that, if not whilst I and my Brethren live, yet after our Death, such a Conversion of Things and Men (*GOD* answer these desires) may follow, as that thick and obscure Veil may be taken away from the Eyes of our Enemies, and they by true and infallible Illumination, obtain a clear sight, that they may find their lost Groat: which *GOD*, the eternal Governour of Time and Things of his Grace and Mercy grant.

But it is fit, that I, who intended to publish a certain Discourse of Antimony, in all its Numbers Absolute, should begin with the *Name itself.

**Poets do often posit in the midst of their Poems, Histories or Fables of Princes, that by a continued Series of Things, they may the more easily attain their End, which is to delight their Readers: Chymists for another end use the same Medium. For since their purpose is to teach the Readers so, as they may only be understood by those, who wholly devote themselves with a fervent desire to the Study of that Science, they keep not that Order, which proceeds from the beginning to the End by Mediums. Therefore our Author, at length coming to treat of the name of Antimony, whence it took beginning, acts as another Man addicted to some Scholastic Order: but by and by turning from this Discourse, he answers an Objection, before it is made by Interrogation; viz. whether from Antimony all its Venom may be taken away, the possibility of which he proves by very profitable and significant Examples.*

The *Arabians*, to whom in times past this Mineral was known, did in their Language call it *Astinat*; but the *Chaldeans* called it *Stibium*; among the *Latines* at this day the name of *Antimony* is used, by which name they first of all signified it. We *Germans* in our Language have given it a Name, which seems to express a certain property of its Nature, for since it is seen to consist of a certain streaked Matter, and of it may easily be made Glass endued with various Colours, which proceed therefrom, we have called it *Spies-glass*, as if we should say streaked Glass. From which Variety of the Name, by a prudent Judgment a singular Collection may be made, viz. that *Antimony* was known, and greatly esteemed, and its virtue and Utility observed and brought into use by the *Arabians*, *Chaldeans*, *Latins*, and our *Germans*: but afterward, the Heresies of various Opinions arising, the use was vitiated, and its Virtue and Glory first obscured, and afterward wholly extinguished. Of which there is no Reason to Doubt; for nothing is more probable, than that Truth should suffer Damage and Shipwreck by the Oppression of Enemies. For who knows not the Malice of the Devil, which by Reason of our Sins and Blindness is very often permitted by *GOD*. The Devil is the perpetual Enemy of Mankind, who employs all his Strength, and all his Deceits, and omits nothing, which in himself is, to prevent the Knowledge of the profit of true Medicine, and to exterminate its use; knowing well enough, that by that means the power and glory of *GOD* is obscured, and those Sacrifices of the praises of men are impeded, by which they gave thanks to *GOD*, because he hath insited as it were the Rays of his Goodness in the Creatures, whence they may obtain Health by a natural auxiliary. But since to discourse of the name of *Antimony*, is not to our purpose, we will desist from this Matter. For all the Praise of *Antimony* consists in the Preparation thereof, which is made for perfecting the Virtues infused in it from Nature by the *Author of Nature*. Therefore my discourse shall be of this, handling it and its known Virtue, and I will endeavour to make my Name immortal. Yet before I come to declare the Virtue of *Antimony*, since I above confessed, that it is meer Venom, I would have you know and diligently note, that Venom is able to draw Venom to itself, because like itself, much sooner and much more than any other Thing of another Nature.

[VIRTUE OF UNICORNS-HORN PROVED]

Now let any Reader consider, and observe it as a Thing worthy of Note, that the true *Unicorns-horn*, sophisticated by no fallacy, repels all Venom from itself, nor can it assume or draw to itself anything of Venom, as is manifest by Experience. Let a living Spider be put in a Circle made of *Unicorns-horn*, and out of this Circle it cannot go, or pass over the *Unicorns-horn*, for it shuns whatsoever is adverse to Venom. But if the Circle be made of venomous Matter, it is not to be doubted, but that the Spider will go out of it, and pass over that Venom like it self. Note this Experiment, make a piece of Silver hollow, and put it in

Water, that it may float like a Boat, and put Venom into it, then hold a piece of true Unicorns-Horn, as nigh to it as you can, but so as you may not touch it, that Unicorns-Horn by its spiritual Virtue will drive the Silver from it, so that it will flie away like a Duck, which swimming on the Water flies, when it perceives the Snares of the Fowler ready to entangle it. But on the contrary, Nature in a wonderful manner loves and follows its own like, as appears by this Example. Put a piece of pure and fine Bread in a dish full of Water, so as the Bread may swim upon the Water, hold a piece of true Unicorns-Horn close to it, yet so as it touch it not; and if you leisurely move the Unicorns-Horn the little piece of Bread will follow it. Nature so much loves its own like, and so much hates what is unlike itself, as this flies and that follows. Therefore let our *Doctors* consider, that Venom by a certain Magnetick Power Attracts Venom, and those things which are void of Venom, do in like manner draw to themselves things pure, and wanting a Venomous quality. [VENOM TAKEN AWAY TWO WAYS]

Therefore Venom may be taken away two ways; first, by its Contrary, which resists Venom, as already is related of the Unicorns-Horn. Secondly, by Like, when Venom by a certain Magnetick power draws Venom to itself. But the Venom which must heal Venom like itself, ought first to be so prepared, as its Venom may pass into Medicine, and by its own attractive virtue, assume the other to and expel it with itself.

[EXAMPLE OF SOAP] Of which thing you have a most clear Example of *Soap*: That is compounded of Oil and other fat ingredient Matters, which seem to be, and in very deed are, more apt to foul, than cleanse Linen; but because in the Boiling of Soap, especially by the help of Salt, a certain Separation and Preparation is made, the Soap is rendered most apt to draw to itself and wash out all foulness and filth from Linen and other things: so indeed may Venom in a certain manner, by Antecedent Preparation be accommodated so, as to be no more Venom, but a Medicament, it draws to itself all other Poison, casts it out, and restores the man to his pristine Purity and Health.

Now since our Discourse hath led us so far, and we have begun to open Nature so much; that the truly Studious of Medicine (though hitherto ignorant of this) may clearly know, what Good or Evil is latent in Nature, what is Venom and what is harmless; which is a thing hath not as yet been found out by Doctors, by reason of their own supine negligence; and that the Truth thereof may be demonstrated and also confirmed, it will not be amiss to produce certain Experimental Examples, which may discover the Truth, and refute the false Opinions of others. [EXAMPLE OF AN EGG] Put an Egg, which in the Winter is congealed with Cold, into very cold Water, there let it lie for a due space of time, and the Ice will externally adhere to the Egg-shell, but the Cold be extracted from the Egg itself, and restored to its pristine vigour and intireness. [EXAMPLE OF A MEMBER BENUMMED] Again, if any Member be benumbed with Cold, let not the Patient neglect himself, but apply cold Snowwater round about, so one Cold attracts the other, and the Member is restored. [EXAMPLE OF A MEMBER INFLAMED] On the contrary, if any one have a Member inflamed, let him apply to that Inflammation an hot Matter; as for example, Spirit of Wine, which is mere Fire, or the Quintessence of Sulphur, and he will in very deed find, that Heat is attracted by Heat, in a certain Magnetick manner, and like to rejoice in like, and not only to assuage the pain and heat of the inflamed Member, but absolutely to restore the same to its pristine strength.

[EXAMPLE OF FROGSPAWN] Yet lest this our purpose should not be fully enough confirmed by Examples, I will also add another, by way of Supplement. Take Frog-Spawn in the Month of March, and laying it on a Board dry it in the Sun, when dry reduce it to Powder, and strew of this Powder, upon wounds made by Venomous Vipers or Serpents; by this means such Wounds will be so prepared, as they may be perfectly healed by other Medicaments applied thereunto. Or otherwise, if Linen cloths be often moistened in Frog-Spawn, and as often dried, and that Linen cut into small pieces and applied to Wounds, they effect the same, as the aforesaid Powder would have done. [EXAMPLE OF A TOAD] But that the very foundation of this Truth may more clearly be declared; take a venomous Toad, dry him in the Sun, shut him up in an Earth closed Pot, and by burning reduce him to Ashes; then having taken out the Ashes, and reduced the same to Powder apply of that Powder to a Wound made by Venom, and this Poison attracts the other Poison, and joins it with itself. Why so, I pray? Because by this Burning, which is the Calcination of the Toad, its interior Virtue is made manifest, and efficacious for operating; so, that Like can attract like, and especially Venom, to itself. Therefore firmly perswade yourself, that this Truth is infallible and immuable, which I have here proposed to you and others by Example. If anyone afflicted with the Pest, do diligently observe this, he will find the Truth of those things I have here above mentioned: the *Astrum* of *Sol*, from which (as from an operative and all vivifying Sun) all things in their kinds universally arise; therefore I determine that in the potency of Gold, more than in all other Things, is an Operating Nature; that is, in its own *Astrum*, whence both itself, and all Metals and Minerals, in the Beginning, received their first

Nativity and Propagation of Generation. Touching which more may be said, when I shall manifest to you the *Astrum of Sol*, and commend the same most religiously to your Conscience.

[ANTIMONY, ITS ASTRUM]

After the same manner process is to be made with *Antimony*, which hath the same Operations with corporal Gold; yet of the *Astrum* thereof I now speak not. [ANTIMONY SPEAKS OF ITSELF] For I know (saith *Antimony*) it behoves me, before that, to fear and tremble; although in many principal *Arcanums* of Medicine, I far excel it; yet universally I am able to effect none of those Things, which the *Astrum of Sol* (confirmed by the Testimony of Celestial Verity) is able to produce. The *Astrum of Mercury* I omit, because I my self have my descent from the same Original with it: but as to a Celestial penetrating power of Operating, I give the first place of Dominion to the *Astrum of Sol*.

[VULCAN, A MASTER IN HIS OWN ELEMENTS]

My Writings and Books, composed by Experience, properly follow and answer each to other; as one metal (as to its virtue) is observed and esteemed by another, and must by Fire be proved of what value it is. So these my Sayings, or Writings, or Medicaments, ought to be brought into the Schools, as tending to one Scope and End. Into the Schools, I say, where Riches obtain to themselves (as it were) an Hereditary place, and instead of that take away all the Honour, which is due to *Vulcan* only, who can boast himself to be a Master in his own Element of Fire. Which may be shewed by Example, and a true and manifest *Proof*.

[EXAMPLE OF STEEL AND A FLINT] When most hard Steel is struck with an hard and solid Flint, Fire excites Fire by vehement Commotion, and accension, drawing forth the occult Sulphur, or the occult Fire is manifested by that vehement Commotion, and enkindled by the Air so, as it truly and efficaciously burns; but the *Salt* remains in the Ashes, and the *Mercury* thence takes its flight together with the burning Sulphur.*

**You, who read this most simple Comparison of Steel and a Flint, slack the Reins of your Admiration, and seriously ask yourself, whether there can be found out anyway or Method, by which from this Stone and Cold Iron may be extracted, a Substance, of which one only Grain (but why do I speak of a Grain?) of which the hundred part of a Grain can in a very short time Convert a great Mass of some rude Matter, into the most splendid and most pretious of all Things; yea, into fire most profitable for Mankind? This is possible, and is dayly done, when the fixed is made Volatile, and the Volatile again fixed. He that hath understanding, let him understand, and cease to defame the admirable virtues of Chymical Works.*

[MEDICINE, INEFFECTUAL IF NOT SEPARATED FROM ITS IMPURITY]

So here also understand, that *Antimony* ought in a certain Method so to be handled, as its *Mercury* may be separated from the Sulphur thereof, in a Natural Manner. Now as Fire, which lies absconded in Matter, unless it be made manifest, and can be demonstrated, is profitable for nothing, is not (as I may say) tangible by the Hands, nor can it effect any thing to purpose; so Medicine can effect nothing that is excellent, unless it be first separated from its Grossness, rectified and so discharged of Impurities, clarified and brought to Light by due Preparation, as is manifest in all Things: for when Separation of the pure from the impure is made, and all that is mountainour or terrestrial is segregated from the pure Metal, then the desired Harvest is to be expected. Hence it is manifest, that Fire can effect nothing, before it is in a certain manner opened and set at Liberty, that before it is in a certain manner opened and set at Liberty, that it may operate. Therefore, to comprehend much in few Words, I say, this is the Condition of *Antimony*. Whatsoever is occult and absconded from the Knowledge of the Vulgar, that injoys the Name and Honour of Art, *viz.* as long as it lies hid; but so soon as it is discovered and made manifest, Art hath end, and it becomes a Mechanick Work; as I have than once declared in other of my Books.

[EXAMPLE OF BEES]

A Bee sucks Honey from Flowers, with such Art as the Almighty hath insited in it, in which Honey is latent a Virtue, Juice, and Corroborative Power, of which a Medicine is made, as is obvious to the Eyes of all Men. [EXAMPLE OF A CORROSIVE VENOM OF HONEY] Now, from that *Honey*, of a sweet and most pleasant Taste, a violent Corrosive and present Venom may be prepared; which perhaps no man, unless he who hath learned it, will believe; no man certainly considers this, unless he be a diligent Observer. Yet for this Cause Honey is not to be condemned, nor is it to be said, that although it hath a most grateful Sweetness, yet it is a Corrupt Medicine; because a Corrosive may be made of it: but it should rather be said, that Corruption proceeds from the Physicians ignorance, who knew not how duely to prepare it. Here I am willing to teach the ignorant Physician, to free him from the last Judgement. [HONEY, HOW PREPARED] For Honey is prepared of the Superfluities of Brute Animals, by which the Grounds and Fields are fattened; in those Grounds arise Flowers, Herbs, Fruit-trees of various kinds, from which the Bees suck a most noble Quintessence: by this is made the Alteration and Generation of one Thing into another, *viz.* into Aliment of

another Form and Taste, which in no wise agrees with the former, and that is called Honey. Of such Honey is prepared a Food most grateful, pleasant and fit for man, and for many Things most profitable. Of the same may be prepared a Poison most hurtful to Man and Beast.

[NATURE TO BE FOLLOWED]

Therefore, do you Searcher of Nature, of what Age, Sex, Fortune, or Condition soever, follow me and Nature. I will shew you the Truth, without any Mixture of falsity, drawn from the very Foundation. I will make you understand, who proceeds rightly, and who unadvisedly. I will teach you to separate the Good from the Evil, the Highest from the Lowest. For of *Antimony*, if its Venom be first changed into Remedy, is made a Medicine, which eradicates, and like Fire penetrates, prepares and by cocting consumes all Diseases. [QUINTESSENCE OF ANTIMONY, WHAT] Wherefore *Antimony* is first to be prepared into a true *Stone*, which is the Quintessence thereof; and because, in its Operation it is altogether like unto Fire, (when reduced to its Coagulation) it shall by me be named the *Stone of Fire*. when this *Stone of Fire* is rightly prepared, as in the End of this Treatise I will further show, its Medicinal Virtue consumes all noxious Humours, purifies the blood in the highest Degree, and performs all that may be effected by *Aurum Potabile*.

[DOCTORS REPREHENDED]

Therefore, I pray you, my unexperienced Doctor, who have neither learned my Preparation, nor conceived the Use, not to judge from a false suspicion, and your own ignorant Thoughts; but set about the Work itself, and learn how the Preparation of *Antimony* ought to be made, how you should further proceed with it, how its Venom is expelled and separated, and Salutary Medicine posited in the place of it, and exalted. When I say* you shall have performed This, then at length will you be able to judge of the difference, and understand those things, which before were very far remote from your Knowledge.

**Here again the Author waxeth hot against false Physicians; but do you read on, and after this Heat he will give you a profitable Doctrine, which you may soon find in Aqua Fortis and Spirit of Wine.*

[DOCTORS REPREHENDED]

O you wretched and to be pitied *Medicasters*, who painted with a *Fucus*, breath out I know not what *Thrasonick* Brags, and pass over Mountains wanting Foundation, walking through Clouds in your own Thoughts, and know not where at length you shall rest your Foot: you, I say, I admonish to consider what you will answer, in the Extreme Judgement of the Son of *GOD*. *Seek*, and when you have found, convert what you find to use, and so performing your Office commit the Rest to *GOD*, who will give success, and never leave you destitute of help. But you infamous men, more mad than *Bacchanalian* Fools, who will neither learn, nor foul your Hands with Coals, judge not lest you procure Judgement to be pronounced against you, which your Childrens Children may write down to your shame in an undeleble Character. Every Physician ought above all Things to take Care, that he do neither less nor more, than procure the Restitution of Health lost, not instituting his Curation contrary to Nature, or deviating from her direct Intention. [EXAMPLE OF SPIRIT OF WINE AND AQUA FORTIS] When Spirit of Wine is poured upon *Aqua Fortis* a vehement Ebullition is made, and these two Natures will not easily permit themselves to be together; but he, that knows how by Distillation to conjoin them and unite them, according to the true Intention of the Philosophers, he may use them in many things for good. [EXAMPLE OF OIL OF TARTAR AND VINEGAR] After the same maner, Oil or Liquor of Tartar, and Vinegar made of Rich Wine, act each upon other, for they hate and fly from each other, as Fire and Water, although they proceeded from one and the same Matter. Therefore the Physician ought in a special manner to be mindful, to understand all Circumstances from the Sick very exactly, and consider the same being understood that in Curing he may use such Means, as are fit to remove the Disease, lest the Patient be injured by the Medicine. As for Example, when Iron is dissolved in *Aqua Fortis*, if you suddenly pour Oil of Tartar upon that Solution, you shall difficultly preserve Glass from breaking; for the contrary Natures, like unto Gun-powder, take Fire, and break the Glass. Of all these Things, our Gown Doctors know nothing at all; therefore they have no other Defence for their Ignorance, than Silence only.

[DOCTORS AND APOTHECARIES REPREHENDED]

You titular Doctors, you I speak to, who write long Scroles of Receipts: you Apothecaries, who with your Decoctions fill Pots, no less than Those (in Prince Courst) in which Meat is boiled for the sustentation of some hundreds of men: you, I say, who hitherto have been blind, suffer a *Collyrium* to be poured into your Eyes, and permit them to be anointed with Balsom, that the most thick skin of Blindness may fall from your Sight, and you behold the Truth, as in a most clear Glass. [AUTHORS PRAYER] *GOD* grant you Grace, that you may know his wonderful Works, and the Love of your Neighbour be rooted in you, that you may search out true Medicine, which the Ruler of the Heavens hath, by his own omnipotent hand, and his

ineffable and eternal Wisdom, from above infused in, impressed on, and communicated to his Noble Creatures, for the Good of Mankind; whence man may find help in his greatest Necessity, and Counsel for Health in his Diseases. Why do you, miserable Worm of the Earth, and food of Worms, look so intently on the Rind or Shell, and neglect the Kernel, being unmindful of your *Creator*, who formed you according to his Image; when as you ought to give thanks to him, and with diligent Study to search out his Works, exceeding Nature herself? Return and look into your self, there behold the Image of your own ingratitude, that you may be ashamed of yourself, especially because you have not search out those things, which the most wise *GOD*, for the good of Mortals; hath infused in his Creatures; by knowing which, you might have offered unto him the most acceptable Sacrifice of Praise and Gratitude.

But I will put an end to this Discourse, lest my Tears (which I can scarcely keep in, from continually falling from mine Eyes) should blot this my Writing, and whilst I deplore the Blindness of the World, I blemish this Lamentation, which I would have known to all men. I am a man Religious, incorporated in a most holy Order, in which I will persevere, as long as it shall please the Omnipotent *GOD*, to animate this miserable Body with Vital Spirit: therefore I must not write other things, or otherwise, than is agreeable to this State. But had I the Office of a Secular Judge, I would lift up my Voice, and sound a Trumpet in their Ears, that those deaf men may hear, who hitherto would not acknowledge the Truth, but out of Ignorance, without Cause, falsely and slanderously persecute, calumniate, condemn, disparage, and meditate how they may totally suppress the same.

But thou, O Lord *GOD*, who dwellest in the Highest, who art called and truly art the *GOD* of Rest, who sitting in the Supreme Throne of Majesty, governest Heaven and Earth, which thou hast created, who conservest the Stars, and ordainest the Course of the Firmament in its Motion according to thy Command, before whom all Creatures tremble, which are found in the Earth, or in Heaven, and the Infernal Spirits are astonished with unexpressable dread, be pleased, I pray to look down upon the Transactions of this most ungrateful World, and teach them inwardly to know those Things, which thou hast outwardly and visibly proposed to the Sons of Men, that thou mayest be praised in thy Throne, known in thy Verity, and adored in thy immense Majesty. As for myself, I am unworthy and miserable man, give thanks unto thee, for thy great and infinite Gifts and Benefits of Riches and health bestowed on me, and laud thy Majesty for ever for the same. More, O my Father and Lord, I neither can, nor am able to desire in this perishing World.

[ANTIMONY, ITS ORIGINAL AND ROOT]

Now, that we may write of *Antimony*, and begin our Discourse from the very Foundation, whence *Antimony* acquires its Empire, Triumph and Glory, by which it is exalted to perfect Operation, we must before all Things discover the certain Original of its Root: how it is generated in the Earth, to the Dominion of what Stars it is subjected, and what Elements have throughly digested it, and which they be, that have brought it to Maturity. *Antimony* is no other than a Fume, or (as I may otherwise call it) a Mineral Vapour, which is genited from above by the Stars, and afterward by the Elements deduced and digested to formal Coagulation and Maturity. Here it is to be noted, that *Antimony* hath acquired its Essence, Virtue, Power, Operation and Quality, from the same Principle, Root and Essence, whence Vulgar Mercury is produced; yet with more firm Coagulation, so that it is brought to an harder Essence, than the living or running Mercury of the Vulgar hath. The Reason of this is, because it hath assumed from the three Principles, a little more of the Substance of Salt, than Common Mercury. For although of all the three Principles, it hath the least part of Salt, yet it hath assumed more of the Essence of Salt, than common Mercury, whence unto it hath happened such a Coagulation. Hardness in everything is from Salt, which vulgar Mercury hath not. For it hath a very small part of Salt, but in it, in a spiritual manner, is insited a certain more hot *Spirit of Sulphur*; therefore it always flows, and cannot be brought to Coagulation, unless by the help of other Metallick Spirits, which endued with a very great Virtues, are chiefly found in the *Matrix of Saturn*, without which it cannot be fixed, unless by him, who possesseth the *Stone of Philosophers*, by which its three Principles may be brought to a concordant Equality, and then it acquires such a Body, as will melt, flow, and abide the Hammer, like all other Metals: other wise Mercury is and will be fluid Mercury, until its volatility be this way taken away. [MERCURY, NOT FIXED BY ANIMALS AND VEGETABLES] Hence it is known, that all Animals and all Vegetables are too weak to fix Mercury into a malleable Substance (as many have in vain endeavoured) because all these have not a Metallick Nature. [MERCURY, WITHIN AND WITHOUT MERE FIRE] *Mercury*, within and without, is no other than meer Fire; therefore it is not combustibile by any Fire, no Fire can apprehend it so, as to alter its Essence, but it suddenly flies and resolves itself into a incombustible Oil Spiritually; [MERCURY UNVARIABLE AFTER FIXATION] or after its fixation it remains so invariable, as no strength or power of men is sufficient again to alter it. And whatsoever can now be made of Gold may then also be made of it by Art;

because after Coagulation it is altogether like Gold: for it with Gold hath one and the same Root, Stock, or Production originally.

But since I purpose not in this place to discourse more largely of *Mercury*, and intend only simply (yet truly) to describe the very Foundation of *Antimony*, from true and certain Principles, I will cease to speak of *Mercury*, and proceed to a further Declaration of *Antimony*. Yet, whatsoever I have proposed by way of Similitude touching *Mercury**, for an Introduction and further Consideration, is not written in vain, or to no purpose; but to the end, that the very Beginning of *Antimony* may be more clearly understood, which (as I before shewed) received its original, as it were Mercurially, with it.

**Which so miserably perplexeth all the Students of this Art: what our Mercury is, which is the Matter of the Stone, which is found every where and in all Things, is here briefly and clearly manifested. Therefore our Author Basilus doth not in Vain invite your Attention. All the Light I am able to add to this Clearness, would rather obscure, than illustrate the same: therefore, with him, I admonish you to attend.*

[MATTER, OF ALL METALS AND MINERALS, ONE]

Wherefore most diligently think on this; often bear in mind, observe and understand, that all Minerals and Metals together, in the same Time, and after the same manner, and of one and the same principal Matter, are produced and genited. That Matter is no other, than a meer Vapour, which is extracted from the Elementary Earth by the Superior *Stars*, as by a Sidereal Distillation of the Macrocosm: which Sidereal hot infusion, with any Airy-Sulphureous Property descending upon Inferiors, so acts and operates, as in those Metals and Minerals is implanted spiritually and invisibly a certain Power and Virtue, which Fume afterward resolves itself in the Earth, into a certain Water, from which Mineral Water all Metals are thenceforth generated and ripened to their Perfection; and thence proceeds this or that Metal or Mineral, according as one of the three Principles acquires Dominion, and they have much or little of Sulphur and Salt, or an unequal Mixture of the weight of them, whence some Metals are fixed; that is, some constant and stable, some volatile and easily mutable, as is seen in *Gold, Silver, Copper, Iron, Tin* and *Lead*. Besides these Metals, other Minerals also are generated of the three Principles, according to the Communication and Participation of the unequal weight of them: as are *Vitriol, Antimony*, and many other Marchasites, or other Electrums, and Minerals, which for brevity sake we here omit.

But Gold, in its *Astrum* and Beginning was imbibed with a much more perfect *Sulphur*, and a much more perfect *Mercury*, than all other Metals and Minerals, and therefore its operative Virtue is much more potent and more efficacious, that the *Astrums* of other Metals: Yea, all Virtues whatsoever are dispersed in other Metals, and many more than them, are found in the *Astrum* of Gold only. Moreover I say, when that one thing is brought to further Maturity by Fire, it contains more Perfection, than all Metals and Minerals together. There is one only Mineral, of which I have often made mention already, in which is found a Sulphur of *Sol*, equally as strong and powerful, yea more potent and more strong, than in Gold itself: so also, there are two kinds of Metals found, in which this Predominancy powerfully Triumphs, of which at this time I have neither will nor disposition to write; but I am willing to keep within the Bounds I have set myself in treating of the Essence of *Antimony*, touching which I purpose now to speak.

[ANTIMONY, ITS 3 FUNDAMENTAL PRINCIPLES]

Therefore *Antimony* is a Mineral made of the Vapour of the Earth changed into Water, which Spiritual Sidereal Transmutation is the true *Astrum* of *Antimony*; which Water, by the Stars first, afterward by the Element of Fire, which resides in the Element of Air, is extracted from the Elementary Earth, and by Coagulation formally changed into a tangible Essence, in which tangible Essence, (*viz.* whence *Antimony* is formally made) is found very much of *Sulphur* predominant, of *Mercury* not so much, and of *Salt* the least of all three; yet it assumes so much *Salt*, as it thence acquires an hard and immalleable Mass.

[ANTIMONY, ITS PRINCIPLE QUALITIES] The principal Quality of it is dry and hot, or rather burning, of Cold and Humidity it hath very little in it, as there is in Common Mercury; in Corporal Gold also is more Heat than Cold. These may suffice to be spoken of the Matter, and three Fundamental Principles of *Antimony*, how by the *Archeus* in the Element of Earth it is brought to perfection.

Yet the Lovers of *Chymistry* should not think this Philosophick Reason by me alleged of absolute necessity to them, nor need they be solicitous to know, in what center the *Astrum* of *Antimony* rests, or from what root it flows; but should rather desire to learn the Utility and use thereof; *viz.* which way it ought to be prepared and reduced to its State, that they may know its Virtue, Power, and Operation, touching which in times past so many Things have been written, and to this Day are mentioned, and spoken of by all men of all States and Conditions. For the Learned, as well as the Unlearned hope to have their ardent and insatiable Desire satisfied by This; therefore I will not detain the Reader with ambiguous Discourses, or tedious Delays, but simply teach every Thing, which I by great Study and Diligence (which I have often employed

about *Antimony*) could find out touching the Essence of *Antimony*. For no man, by reason of the shortness of Life, can know or search out all its *Arcanum*'s: because in Preparation of *Antimony*, one new Wonder follows another perpetually; one Degree succeeds a former Degree, Colour follows Colour, and one Virtue, Power or Operation always manifests it self greater than another.

And, to begin here I say, *Antimony* is meer Venom, not of the kind of the least Venoms, but such, as by which you may destroy Men and Beasts, so venomous a power is diffused through the whole Substance of this Mineral. Hence ariseth the common Exclamation of all men. [KINGS, AND PRINCES, MISINFORMED BY DOCTORS] For the People, unskilful Doctors, and all Those, to whom the ground of true Medicine is unknown, do with one mouth proclaim it *Venom, Venom!* Poison, say they (as I myself above confessed) lies in *Antimony*. For this Cause let us dissuade all men from its use; for it endangers the Health and Life. Therefore *Doctors* resident in Princes Courts, admonish Monarchs, Princes, and other Potentates not to use *Antimony*. Other Scholasticks cry out, Beware, you in no wise admit *Antimony* into Medicinal Use; for it's meer Poison: these the Inhabitants of Cities and Villages follow. And this far spread Clamour so moves the greatest part of Mortals, as *Antimony* in these our Days is very ill spoken of, and no man dares put confidence in the Medicine thereof, which in it is found so various and unexpressible.

[MEDICINE, NONE GREATER THAN IN ANTIMONY] For truly and holily I affirm (as truly as *GOD* is the Creator of all things visible, which are contained in Heaven or Earth, which either have come, or in time to come shall come unto our knowledge) that under Heaven, or by the Rays of the Sun, with the Guidance of Experience, can be found or demonstrated no greater Medicine, than is in this Mineral; yea, there is no Subject, in which so fluently and abundantly can be found such most certain Remedies for Health, as shall be declared (by sure and undeniable Experiments) to be in *Antimony*.

Son, attend to this my Discourse, and do thou Reader give heed to my Writings, and do you wise men of the World diligently observe my Declaration of *Antimony* founded on Experience. For my *Theory* ariseth from Nature, and my *Practice* proceeds from certain Experience, which shews its manifold Utility, and infinite Ways produceth the same, not without the incredible Admiration of all men. But I assent to you, and confess (as I have before acknowledged in my Writings) that *Antimony* at first is meer Venom, and before Preparation hath nothing in or with itself, but Poison; and that I affirm to be true. [DOCTORS REPREHENDED] But you, whosoever you are, insignized or not insignized with the Degree of *Doctor, Master, or Bachelor*, whether skilful in Art, or by some other privelage promoted; you, I say, who so inconsiderately and so arrogantly without Truth exclaim, and prate against me, pause a while, and forget not your own Argument, hear what I have to say. *Antimony* is Venom, therefore every One must beware he use it not. No, that doth not follow Mr. *Doctor, Bachelor, or, Master*; it doth not follow, I say, Mr *Doctor*, although you be proud of your Red Hat. *Treacle* is made of the most perillous Venom of a *Viper*, which is called 'animal', whence also it had its Name; therefore no man must use it, for there is poison in it. Doth this Consequence please you? How doth this my Doctrine like you? [NO GOOD IN ANTIMONY FOR THE HUMAN BODY, WITHOUT PREPARATION] You hear, that after Preparation, no Venosity is found in *Antimony*; for by the Spagyric Art *Antimony* is converted from Venom into Medicine, no otherwise than as of the Venom of a *Viper* is said, which is converted into *Treacle*; but without Preparation you shall find no Good in it, nor anything of Medicinal Help, but much loss and detriment.

[VULCAN, MASTER AND REVEALER OF ALL SECRETS]

Now, whosoever desires to become a Disciple of *Antimony*, he must, after Prayer, and an earnest Invocation of *GOD*, betake himself to the School of *Vulcan*; for he is the Master and Revealer of all Secrets. [VULCAN, CONDEMNED BY WHOM] This Master is condemned by the Wise Men of the World, set very light by and derided; because they, by reason of their own Negligence and Malignity, have learned nothing of him; and all Revelation, through their own Sloath, is impeded: [MEDICINE, NOT PREPARED WITHOUT VULCAN] for no Medicine was ever prepared without *Vulcan*, whatsoever those senseless mad men shall babble and affirm to the Contrary.

[ANTIMONY, ITS WONDERFUL VIRTUES]

But I will proceed to the Proceed and Preparation of *Antimony*; for I little value the Clamours of arrogant and self applauding men: let them make and bring to light any Work that can excel *Antimony*. It is well known to me, that of *Antimony* may be made Medicines equal to Those, which are in gold and vulgar Mercury (I except the *Astrum of Sol*) for of this may be prepared *Aurum Potabile* against the Leprosie, of this may be made Spirit of Mercury, the highest Remedy against the French *POX*, of this other infinite Remedies may be prepared. If those Condemners cannot perceive and understand this, what wonder is it? None, because they have not learned it. No man can give a sound Judgement of that, which he never learned. [DESPISERS OF ANTIMONY COMPARED TO AN ASS] Let the Ass, an *Animal* like them in

stupidity be their Example, who cannot teach a Shepherd how to handle his Pipe, so as to play an Harmonious Tune; because he hath not learned. So, right Judgement, with a solid Foundation cannot be given by a man, who before hath not bent his Studies that way, that from Writings he may be able to discern what, in such a Business, is just or unjust. [DOCTORS REPREHENDED] After the same manner in this Faculty, what can be attributed to any of the *Doctors*, before he hath from Writings, and by his own proper labour acquired Knowledge?

[VENOM, WHENCE IT ARISETH] Yet before I pass to the Process itself, some One may perhaps interrupt and ask me, which way both Minerals and other Things receive their Venenosity? What Venom is? Whence the Poison of every Thing hath its Original? How it may be taken away, also how such a Mineral may without peril securely be used for Health after evacuation of that Venom? To these Questions I will briefly and clearly answer. The Infusion of Venom falls under a twofold Consideration, *viz.* Natural and Supernatural.

[GODS END IN PROPOSING VENOMS]

The First Reason, why *GOD* the Supreme Lord of the Stars, and the maker of Heaven and Earth, hath proposed to us open Venom, especially in Minerals, is, that by this his Ordination he might show to us his Wonders and powerful Works, for distinction of Good and Evil, as in the Law he prescribed to us the Knowledge of That, which lies as a Duty on us to do, *viz.* to Choose the Good and Eschew the Evil. So also the Tree of Life in Paradise was proposed; its right use tended to Good, but its abuse brought the Fall to Evil; for by that *GOD's* Command was broke, whence proceeded Destruction and all Evil. This is the first Reason.

A Second Reason is, that by this we might comprehend and understand the Distinction between Evil and Good, and at length learn to exterminate Malice and reposit Goodness in its place. For *GOD* wills not, that man should perish and be destroyed, but that he should depart from Evil, and come to amendment of Life, that Destruction may be driven far away from his Soul. So, to Us his Creatures, with wonderful Conveniency hath he proposed Good and Evil, which is found both in the Precept of the Word, and in the Work of the Creature, that we may choose what is profitable and good for Health, and shun what is evil and pernicious.

Thirdly, Venom is also made by the Stars, when contrary Oppositions and Conjunctions of them happen, by which the Elements are Infected so, as they become the Cause of Pestilences, and other Venomous Diseases in this World: which also is to be understood of *Comets*.

Fourthly, Venom is made from Things repugnant each to other, as when any One inkindles a deadly Poison in himself, by Anger or Sadness; also when a man drinks being above measure hot.

Fifthly, among Venoms may be numbered Weapons, with which any One is slain; then the Abuse of Arms is Venom to that man. But when any One useth Arms, for the just and unblamable defence of his Body, to which end they were invented, then they may be accounted a certain kind of Medicine.

Lastly, the Cause of Venom may be demonstrated by Nature, in this manner: whatsoever Nature resists is Venom, and that because it fights against Nature. As when any one eats such Food, as his *Stomach* cannot bear, then that Food is Venom to him; for it is repugnant to Nature; on the contrary, if any One eat such Food, as is Friendly to his *Stomach*, to him that Food is Medicine.

But Venom is principally attracted to Bodies in the Earth, whilst they are a certain Mercurial Essence (now I speak of the Venom of Minerals) which yet is in an immature, crude, and not well digested Form, which is repugnant to Nature, and difficultly digested; because such a Mercurial Essence is not yet perfect, well digested to Maturity, therefore it passeth through the whole Body, as a crude, immature, undigestible Mineral. As if crude corn should be eaten by men, that would be so difficult to be digested by the *Stomach*, as a notable debility of the Body would follow. For the natural Heat is too weak to deduce that to a due Concoction and Perfection. Corn, which receives its Maturity from the Fire of the Great World, must afterward be thoroughly cocted by the Minor Fire, that it may be digested by the Microcosm.

[CATHARTICKS, ALL VENOMOUS] As before we said, touching the boiling of Flesh to Maturity; so here the same is to be understood of *Antimony*, which being yet crude, and not thoroughly cocted in the Earth to fixedness, the stomach of Man (as I may so speak) is too weak to bear it, or retain the same, as by certain Experience is manifested, *viz.* that all *Catharticks*, whether Minerals, Animals or Vegetables, are venomous, because of a certain Mercurial volatile Matter still predominant in them; which volatile Spirit is the Cause why other things, which are in man, are expelled: [REMEDIES FIXED PURGE NOT] not that by this Means the Root itself of Diseases is laid hold on, which only is effected by the fixedness of every medicine. [ROOT OF DISEASES, HOW EXPELLED] For every Medicine throughly fixed, searcheth out fixed Diseases, and eradicates them; which Purgers not fixed cannot do, but they do only as it were carry

away some Spoil of Diseases; or they may be compared to Water, which driven by force through a Street Penetrates not the Earth itself. [PURGING BY THE INFERIOR PARTS, NOT THE WAY TO EXPEL FIXED DISEASES] Fixed Remedies purge not by the Inferior Parts, because that is not the familiar way of Expelling fixed Venoms, and that way they would not touch the Kernel (as I may call it) or Center of the Disease; but by expelling Sweat, and otherways they strike at the very inmost Root of the Diseases, not contented with a certain superficial Expulsion of Filths. Therefore we often admonish all and every One, that all venomous Impurity is totally to be taken away from *Antimony*, before it can either be, or be called such a Medicine, as may safely be given. For this Cause, the Good must be separated from the Evil, the Fixed from the not fixed, and the Medicine from the Venom with accurate diligence, if we hope by the Use of *Antimony* to obtain true Honour, and true Utility; but Fire only can effect that. For *Vulcan* is the sole and only Master of all These. Whatsoever the *Vulcan* in the Greater Orbe leaves crude and perfects not, that in the Lesser World must be amended by a certain other *Vulcan*, ripening the Immature, and cocting the Crude by Heat, and separating the Pure from the Impure. That this is possible no man doubts; for daily Experience teacheth the same, and it is very apparent in the Corporal Aspect of Colours, which proceed from the Fire. [FIRE, THE SEPARATOR OF VENOMS] For by Separation and Fire, which perfect Fixation, Venosity is taken away, and a Change is made of the Evil into Good, as we have already said. Therefore Fire is the Separator of Venom from Medicine, and of Good from Evil; which is a thing, that None of the *Physicians* either dares or can truly and fundamentally own, or demonstrate to me, unless he who hath firmly contracted Friendship with *Vulcan*, and instituted the fiery Bath full of Love, by which the Spouse, being throughly purged from all Defilement, may legitimately lie down iwth her Bridegroom in the Marriage Bed.

Fie upon the Acuteness of the Worldly Wit of those, who neither understand, nor are willing to endeavour to understand these my Writings. if you did know, what is called fixed, and what not fixed, and what it signifies to separate the Pure from the Impure, assuredly you would purposely forget many Things, and omitting other vain Works, would follow me only. [ANTIMONY, SPEAKS OF ITSELF] For in me (*Antimony* speaks of himself) you will find *Mercury*, *Sulphur* and *Salt*, then which Nothing is more Conducibile for the Health of men. [MERCURY, SULPHUR, AND SALT IN ANTIMONY] *Mercury* is in the *Regulus*, *Sulphur* in the Red Colour, and *Salt* in the remaining black Earth. He that can separate these, and again unite them in a due manner, according to Art, so as Fixation may bear Rule, without Venom, he may rejoice with Honour and Truth; because he hath obtained the *Stone of Fire*, which may be prepared of *Antimony* for the Health of Mortals, and for Temporal Sustentation with particular profit. [ANTIMONY, CONTAINS ALL COLOURS] For in *Antimony* you may find all Colours, Black, White, Red, Green, Blue, Yellow, and more other mixt Colours, than can be believed, all which may be separated apart, and known particularly, and singularly applied to use; according as the Artist intends, such an Ordination is to be instituted.

[ANTIMONY, ITS WONDERFUL VIRTUES] Therefore now will I distinctly declare, how Medicine is to be prepared, Venom to be expelled, Fixation to be set about, and a true Separation to be made, by which the Evil may be subdued and depressed, and the Good triumph and be taken into use. In the meanwhile, let the Lover of Art consider, that every of the other Metals may be compared to every of the Precious Stones; but this only contains universally the Virtue of all Stones; which those Colours, which it gives forth and exhibits to the Sight from itself in the Fire, do sufficiently demonstrate. Its Transparent Redness is assigned to the Carbuncle, Ruby and Coral; its Whiteness, to the Diamond and Crystal; its Blue Colour, to the Sapphire; Green, to the Emerald; Yellow, to the Jacinth; its Black, to the Granate, which Stone contains in itself a certain Blackness occultly absconded. But as to Metals, the Black is assigned to Saturn, the Red to Iron, the Yellow to Gold, the Green to Copper, the Blue to Silver, the White to Mercury, and its mixture of various Colours is attributed to Jupiter. [ANTIMONY, CONTAINS ALL COLOURS] But as all the colours of all Metals and Precious Stones are clearly found in *Antimony*; so also all the powers and Virtues of Medicine are no less showed in it, than the Colours aforesaid: but to educe from it all these Colours is not the Labour of one man. For our Life is circumscribed with Limits more straight, than will permit one man by his Labour throughly to learn whatsoever Nature keeps concealed and absconded in her bosom, in one certain way of Preparation, from *Antimony* by distillations is drawn forth an Humour acid and sharp, like true perfect Vinegar. Another way is prepared a shining Red Colour, sweet and savoury, as purified Honey or Sugar. Another way, a Wormwood like Bitterness proceeds therefrom; otherwise, a certain Acrimony, like some Salt-Oil: thus always one Nature follows another. Against, but Sublimation it is driven to the Olympic Mountains, like a flying Eagle, red, yellow and white. Also forced down by Descent, it yields diverse Colours and Preparations: also by Reverberation, of it is made a Metal, like common Lead.

Likewise a transparent Glass, red, yellow, white, black, and endowed with other Colours: all which notwithstanding, are not safe to be used in Medicine, unless they be first proved by another *Examen*. Also it is reslved into rare and wonderful Oils, which are various and manifold, some of which are made perfect with Addition, others without mixtion of any other things; some likewise are taken inwardly, others only outwardly applied to common Ulcers, and Wounds. It supplies us with so many several Extractions, varied with so many Colours, as it would tire a *Delphian Apollo* to describe them all; but indeed, all the Mutations of its Nature, which are discovered through the Gate of Fire, it by its own Oracles will best unfold.

[MERCURY, MADE OF ANTIMONY] Of it is made living Mercury, and Sulphur which burns like common Sulphur, so that of that Gunpowder might be made. Of it is made a true and natural *Salt*; and many other things are prepared of the same.

Therefore we begin to speak of the Preparations thereof, as of its *Essence, Magistery, Arcanum, Elixir*, and particular *Tincture*, in which you must imploy all diligence and Care; especially when I shall in my Writings declare to you the Stone of Fire, and its Preparation, together with other various Secrets and Arcanums, which indeed are scarcely at all known to the World; and which have been little regarded, since the *Egyptians, Arabians* and *Chaldeans* died, who professed these Arts: of which notwithstanding the use is very great, for searching out the very Fountain of true Medicine, and all other Works pertinent thereunto.

Now diligently mind, and with profound Meditation consider all the following Preparations, one succeeding another, as I shall reveal them. For there is no One inserted, which hath not its singular Utility, but every of them is useful, according as ordained as its State. A fixed Medicine of *Antimony*, expels fixed Diseases and eradicates them; but *Antimony* is not fixed, as when it is crude and not prepared, opens and purgeth the Stomach only, but toucheth not the Root of the Disease. Therefore I will set about the Preparation of all, that appertains to *Antimony*, and discover all the Keys of its Preparation, which now (as by a New Nativity) are brought to Light, and revealed by Fire, in the same state to which they were ordained by *GOD* their *Creator*. This unlocking and preparing of Mineral *Antimony* is performed by diverse Methods and Ways, by the disposure and governance of the Fire, with manifold labour of the Hands, whence proceeds the Operation, Virtue, Power and Colour of the Medicine itself. And since *Antimony* to the Aspect presents a crude black Colour, mixed with a little whiteness, I will first speak of its destructive alteration, which consists in *Calcination* and *Incineration*, and that is thus made.

[CALCINATION OF ANTIMONY]

Take Hungarian or other *Antimony*, the best you can get, grind it, if possible, to an Impalpable Powder; this Powder spread Thin all over the bottom of a Calcining Pan, round or square, which hath a Rim round about, the height of two Fingers thickness; set this Pan into a Calcining Furnace, and administer to it at first a very moderate Fire of Coals, which afterward increase gradually: when you see a Fume beginning to arise from the *Antimony*, stir it continually with an Iron *Spatula*, without ceasing, as long as it will give forth from itself any Fume. If in *Calcining*, the *Antimony* melt, or concrete into Clots, then remove it from the Fire, and when cold again reduce it to a subtle Powder, and as before calcine it, continually stirring as we said, until no more Fume will ascend. If need be repeat this Operation so often and so long, as until that *Antimony* put into the Fire, will neither fume, nor concrete into Clots, but in Colour resemble White and pure Ashes: Then is the calcination of *Antimony* rightly made.

[GLASS OF ANTIMONY, SIMPLE]

Put this *Antimony* thus calcined into a Goldsmiths Crucible set in a Furnace, and urge the Fire with Bellows, or put it into a Wine-Furnace, administering such Fire, as the *Antimony* may flow, like clear and pure Water. Then, that you may certainly and infallibly prove, whether the Glass made thereof be sufficiently cocted, and hath acquired a transparent Colour, put a long rod of Iron cold into the Crucible, and part of the glass will stick to the Iron, which with a hammer strike off, and hold up against the Light, to see whether it be clear, clean and transparent; if so, it is well, and perfectly mature.

Here let my Reader, unlearned and but a Beginner in Art, know (for I write not to men skilled in this Art, who have often experienced the powers of the fire, but to Candidates, *Tyro's**, and the studious Disciples of the *Spagyrick* Science; because to make Glass of *Antimony* is a thing common, and well known to many) know, I say, that every Glass, whether made of Metals, Minerals, or any other Matter, must be thoroughly cocted in Fire to due Maturity, that it may have a clear and transparent Colour, and be apt for further Preparation to Medicinal use: which translucent and pure Maturity *Vulcan* only effects in his secret and hidden Nature. Therefore, let every man know, consider and retain this.

**Rightly doth Basilus say, he writes to the Tyro's of this Art, because he begins with the Glass of Antimony, that is, from the very Rudiments of Chymistry, and so accurately teacheth to make that, as no man how ignorant soever can be deceived therein: yet the Ancients have not seldom experienced, how often*

they have erred in the Praxis, for such I have written these Commentaries. For me, let every One please himself in his own Writings: surely I think I have offered somewhat, which Posterity will always thankfully accept. For although I did for several years most diligently read Basilius and other Masters of the Art of Arts, and in Labouring following them, as exactly as possibly I could, yet I committed so many Errors (the remembrance of which fills me with Horror) lost so much Money, and was so often constrained to amend those Errors with labour, as I have compassion of all Those, who would enter into this way, incited thereunto by their earnest desire to help their Neighbours: for I have no respect to Others, who aim at nothing but Riches, and would make so noble an Art subservient to Avarice, the worst of all Vices; let them sustain the damage they deserve to suffer. But do you, who are endued with a more noble Spirit, First seek the Kingdom of GOD, which is either constituted or propagated by Charity to your Neighbour, and all other Things, which other men so impiously seek, shall spontaneously (which is the bounty of GOD) be added to you. I need to use no great Arguments to persuade any man to read those Commentaries; for every One's own Business will sufficiently admonish him, when he shall see me often with one word, and a most simple Animadversion to save him so great Charges, which he hath too frequently bestowed in labouring without success. I do here candidly profess to thee, studious Reader, had the Manual Operations been as sincerely showed to me, as I here open them, I should have saved a great Sum of Money; for I very often erred, when I would over eagerly prosecute certain Processes of others, and by that vain endeavour, lost some Thousands of Florens. Yet I seldom twice repeated any of those Operations, which our Author (most sincerely and openly, of all that I know) hath in this Book inserted. I shall not here institute a Tyrocinium of Chymistry, as other Authors, well known to young Beginners, have already done; but I am willing, by Admonition to help those, who long since could loose this Subject from its Bonds, and with most fervent desire design to arrive to the Goal exposed to their Eyes and Mind, least either slippery Blood in the Way, or Entellus now lying prostrate, should hinder them from gaining the proposed Reward, which is Riches and Health.

When in the Method we have taught, you Antimony is converted into Glass, take a Platter or Dish made of Copper, which is smooth and broad, heat it hot at the Fire, otherwise your Matter will flie out; then pour in the fluid Matter as thin as you can, and you will have pure, yellow, transparent Glass of Antimony. This is the best way of preparing Glass of Antimony *per se*, without addition; and this Glass, above all others, is endued with the greatest Virtue and Power, which it manifests after its further Preparation. This is by me called *Pure Glass of Antimony*.*

*This is now the Common, and well known way of making Glass of Antimony, which is profitable in many Operations: but to administer it so to the Sick without Distinction, is a Work full of danger and peril. It indeed succeeds happily, but this casual or accidental health of some, is not of so great moment, as therefore to expose the Life of one man to Peril. For I have seen a Sick man, who after he had taken but half an ounce of the Infusion, vomited and purged above measure, and soon after died. [DOCTORS REPREHENDED] hence are those Tears, hence those Clamours arise against Chymists, as if the impious rashness of some false Chymists were to be imputed to the Art, which PseudoChymists care not how many Houses they fill with Funerals, provided one or two that are healed will blaze their Fame, and they can hear themselves called Doctors, and rob the simple of their money. The reason of this great danger is, because all the Emetick force of Antimony contained in the fixed Salt thereof, in which resides all its Venosity, which weak Natures cannot overcome, and therefore receive not so much good from the Salutiferous virtue thereof, as hurt from its Venom. But this thing should not deter sound men from the use of Antimony, since they see it, even then when mixed with Venom, often to produce salutary Effects. They should rather thus reason; if that salutiferous Virtue be freed from the Noxious faculty, what Good would it not do, or what Diseases would it not heal? Therefore, behold I here offer to you such Glass of Antimony, as I myself use often, and may be used by every man, without any danger of a mortal Catastrophe. Take pure Glass of Antimony, made as Basilius here teacheth, melt it in a Crucible, and keep it in flux so long, as until a third part be consumed. Then let it cool, and grind the same to an Impalpable Powder, upon which pour Spirit of Wine highly rectified, until it stand three fingers above the Powder; close the Vessel firmly, and circulate the Matter for three Months; then by Distillation abstract the Spirit of Wine, or if it be tinged with Redness, (which always will be, if you have rightly operated) only pour it off, and keep it apart; for it is an excellent Medicine. The remaining Body put into a Crucible, permit it to flow, and then cast it into what Forms you will. For it can assume whatsoever Shapes you will have it, which may be set in Rings, and worn on the Hand. But its Medicinal use is thus.

Put this Glass for one Night in two ounces of Cold Wine, and in the Morning let the Sick drink that Wine, and you will find very good success, for it purgeth kindly, and if Nature incline to bring the Matter upward,

it performs that action moderately, causing gentle Vomits. Only Note this: the prescribed Dose must be diminished, according to the Strength, Age and Constitution of the Sick. Here, Reader, candidly accept of this my first Admonition offer to thy self, and expect to find more, if you willingly and intently peruse the after following.

[GLASS OF ANTIMONY WITH BORAX]

For there are other Glasses prepared of *Antimony*, by Addition of *Borax* and other things, in this manner. Take of Crude *Antimony* one part, of *Venetian Borax* two parts; put these together into a Crucible, which setting the Vessel in a Wind-Furnace, or urging the Fire with Bellows, cause to flow, that they may be well and perfectly mixed together, afterward pour out the Mixture into a Pan, or Dish of Copper made hot, as thin as is possible, as before was said in the Superior Preparation, and you will find you *Antimony* fair and transparently clear, *like a *Pyropus* or Ruby, provided you observe the due and accurate Method, Operating as you ought, in the Governing Fire.

**The Caution, to which our Author here ascribes the Success, is that you use a most strong Fire, such as is required for melting Gold: for without this you cannot acquire the Redness of a Pyropus.*

The Redness may be abstracted from this Red Glass, with Spirit of Wine*, and by long continued Circulation in Fire, be perfected, and rendered a most excellent, profitable and efficacious Medicine.

**Not with common Spirit of Wine, but with Philosophic Spirit, which for extracting this Tincture, I thus prepare. Take of Sal-Armoniac thrice sublimed four ounces Spirit of Wine, distilled upon Salt of Tartar so, as it may be perfectly dephlegmated: put them together in a Phial, which place in heat of Digestion the Spirit may fully imbibe Sulphur or Fire of the Sal- Armoniac; then distil the mixture by Alembic thrice, and you will have a true Menstruum, wherewith to Extract that Redness from the Glass of Antimony. Also the Tincture of this Glass is extracted with its proper Vinegar, and by a further Operation is perfected, and becomes a most excellent Medicament.*

But a transparent white Glass of *Antimony*, after commixtion thereof, is prepared in this manner.

[ANOTHER GLASS OF ANTIMONY WITH BORAX] Take *Antimony* beat or ground small one part, *Venetian Borax* very pure four parts: put these, well mixed together, into a Crucible, and cause the Mixture to flow well. At first indeed it will be yellow, but if it stand longer in Fire, the yellowness vanisheth, the Matter receives a white Colour, and thenceforth becomes a fair and white Glass. Whether this colour be brought to perfect Maturity, you may prove with a cold Iron, as above is said. Many other ways, of *Antimony* may be formed Glasses* consisting almost of infinite Forms.

**Let him who desires to prepare more Glasses of Antimony, consult Beguinus, Hartman, Crollius, and other Authors; we here acquiesce in these proposed by Basilius.*

But since my purpose here was not to describe other Glasses, then I myself had experienced, and which manifest happy success in Healing, I judged it unnecessary to waste Paper in describing them, or by a tedious discourse to weary the Reader; especially since, unto you is already in part proposed the principal Colour (*viz.* the Red) which is found in Glass made of *Antimony*. The black Colour, which *Antimony* had before Preparation, is now in a Spiritual manner flown up the Chimney; because in such a Spiritual manner, very much of the Venomous Substance had left it before, through the Expulsive force of the Fire, as by Calcination. Yet because in this Preparation all the whole Venom is not taken away from the Glass of *Antimony*, but it still retains very much thereof; I am willing (now I have begun) further to reveal to you, which way the Venom may wholly be removed from this Glass, and another Separation of the Pure from the Impure, of the Venom from the Medicine, be instituted; by which the Tongue of the *Orator* will be loosed, and occasion given to him of largely expressing my Praises, and publishing the same, as with a great Sound, through all Parts of this Inferiour Orb: which will be a necessary Consequence of the Gratitude of my Disciples, when they shall see with their Eyes, touch with their Hands, and with their Understanding comprehend, that I do their great profit, have declared to them the very Truth, without Deceit, and made them the Heirs of a memorable Testament.

Therefore the first Separation of the Sulphur from its Body, and the Extraction of the Tincture from its Salt, is performed in this manner. Take pure Glass of *Antimony*, as I taught you to make it, without the adjunction of any other Thing, Grind it to subtle Powder* impalpable as Flower;

**What I here shall advise is short, but very profitable, without which what the Author appoints cannot be done, nor by beating or by grinding in a Mortar can you ever bring the Body to a requisite fineness, much less upon a Porphyry Stone can you grind the same. Therefore first beat it in a Mortar, afterward mix it with distilled Vinegar, that it may have the Consistency of a soft Paplike matter, and so grind it upon a Porphyry Stone, as Painters grind their Colours, and undoubtedly you will obtain your desire.*

Which powder put into a Glass with a Plain flat bottom, called a Cucurbit, and there pour upon it strong Vinegar well rectified: then set the Vessel in a Digestive fire, or if it be Summer, expose it to the Sun, stirring it twice or thrice* a Day, and so long digest it in that temperate heat, as until the vinegar contract a Yellow Colour inclining to Redness, like the colour of most clean and well purified Gold.

**Thou art happy, if thou canst be wise by my Dammage, O Love of Art. I exactly followed this short Admonition, stirring the Cucurbit twice or thrice a Day, but the Matter was always coagulated like a Stone, and stuck so firmly to the bottom, as it could by no force be removed thence; but afterward, being more wary, from the first I began to stir the Matter with a Wooden Spatula five or six times a Day, or oftner; you may imitate the same, if you be wise, not only here, but also in the Superior Preparation of Antimony, and in every Extraction of Tincture from Antimony.*

Then pour off this clear and pure Extraction, and pour on fresh Vinegar, and repeat the Operation, as long as the Vinegar is tinged, and until no more Tincture can be extracted. Filter all these Extractions mix'd together, and put them into a Glass Body, with its Head annexed, and by *B.M.* distill off the Vinegar; until in the Bottom remain a Yellow Powder, inclining to Redness. Upon this Powder pour distill Rain-water often times, and as often distill it off again, still pouring on fresh distilled Rain-water. Repeat this labour so long, as until the Powder remain Sweet and *grateful.

**Our most sincere Author here deceives you not, but conceals a certain manual Operation, which if you attend to me clearly discovering the same, the Work itself will never fail to Answer your desire. If you have much Tincture, you must have a great Cucurbit; if Little, a less will serve. For if you take a greater Vessel, than your Tincture requires, the vinegar must necessarily have a great fire to cause it to ascend, by reason of the height it must unavoidably rise, or it cannot be distilled; and in sustaining so forcible a Fire, there is great danger of Corrupting the Tincture itself. Here also is required another Caution; viz. this, after two thirds are distilled off, you must change your Vessel and put the remaining Matter into a less Glass body, and thence distill off the Vinegar, until the Remanency acquire the just thickness of a Poultis. Also take heed, as Basilius seems to intimate, that you distil not off the Vinegar unto dryness, lest the Tincture by Adustion be wholly corrupted.*

Notwithstanding all This my own Precaution now given, I could not choose, but labour a whole year to little purpose, often repeating this Tincture with a vain endeavour, whence I was almost as often weary of Chymistry through desperation; for my Tincture was of no efficacy in Medicine; because a meer Caput-Mortuum only, unsavoury and of no value. Hence consider how little any Process profits, whether set down in Writing, or received from a Friend by word of mouth, unless you set to your hand, and practically learn every particular of the Work fit to be observed in operating. Also see, how liberally I deal with you, in revealing that, the ignorance of which hath put me into great trouble and charge. The manual Operation, which is requisite for edulcorating this Pap-like Matter remaining in the bottom, is this. Upon this Matter pour distilled Water, and gently abstract the same by Balneo. When you have repeated this a third time, you will find the Water to come off sweet; which time must be observed and with very great diligence. For if you be deceived in that, your work is at an end, all your labour lost, and you shall get nothing, but a Caput Mortuum. For as soon as twenty, or at most thirty drops of sweet water come forth, an Acidity appears again and distils forth, which the unwary judging to be an Acidity of the Vinegar formerly added, proceed in distilling, expecting the Water to come forth sweet; but this being the Acidity of Antimony, which (the Vinegar being extracted) immediately follows the Sweet Water, that persisting to distil destroys the whole Virtue of the Antimony, and leaves nothing remaining but an unsavoury Caput-Mortuum. Therefoer be thou more wary, and as soon as this Sweet Water comes forth, cease to distil, and take out the Pap-like Matter residing in the Bottom, and putting that into another Glass, permit it to dry at the Solar-Heat; or else evaporate all its Moisture with most gentle Fire, that it may remain a dry Powder: and when you have avoided this danger, then go on.

[TINCTURE OF ANTIMONY, FROM ITS GLASS]

This Powder grind upon a Marble or Glass, first made hot; then put it in a Glass Body, and pour upon it of the best rectified *Spirit of Wine*, so much as will stand above it three Fingers thickness: then set it in a Digestive heat, as above, for extracting the *Tincture of Antimony*, which will be high coloured and pleasantly red to amazement; and it will deposit a certain Earth, or feculency in the bottom.

This *Extraction* is sweet, grateful, and so very efficacious in *Medicine*, as no man, that hath not experienced the same, will give credit thereunto. The *Feces* in the bottom retain the Venosity, but the *Extraction* Medicine only, which Experience hath taught to be profitable Remedy for men and Beasts. For if three or four Granes of this Medicine be taken, it expels the *Leprosie* and *Gallick Lues*, purifies the *Blood*, drives away *Melancholy*, and resists all *Venom*: and whosoever labours with *Shortness of Breath*, *Difficulty of*

Breathing, or Pricking of the Sides, he may be cured by the Use of this Medicine: *which effects many wonderful Things, if rightly administered, and in due time.

**These Medicaments, which perform their Operations, not by sensible force, as Catharticks, Emeticks, Diaphoreticks, and the like are wont to operate, but insensibly uniting their own more pure Universal Spirit unto our Spirits, amend Nature and restore it to health, are not to be used, unless where the Body hath first been cleansed from the impurities of peccant Humours, otherwise you cast these Peals into a Dunghill, where (overwhelmed with Filths) they cannot shine and manifest their Virtues. For although, by reason of their manifold Virtues, they may be called Universals, yet they are to be numbered with Topicks, before which Generals are to be used, according to the opinion of Galen, and all Physicians.*

The Tincture here spoken of, performs all those Cures, which Basilius mentions, if the use of it be continued for some time. For where that Saying is of force, Medicines used help, continued heal, it must certainly be applied to those especially, which insensibly operate.

That Yellow Powder, of which mention is made above before it is extracted with Spirit of Wine, may be ground upon a hot Stone, and then put into Eggs* boiled hard, in place of the Yolk, which is to be taken out: set these Eggs in a moist Place, or Cellar, and the Powder will resolve into a yellow Liquor.

**Indeed soft Eggs, according to the Saying; are always warily and softly to be handled; but in these hard Eggs also, I have somewhat to advise you of; for if after you have taken out the Yolk, you be not mindful to break that Pellicle, which divides it from the wHite, you will wonder to see how your Balsom will intrude itself within the White, and deprive you of a great part thereof.*

This admirable *Liquor* heals all green Wounds, if soon after a Wound is made, it be put therein with a soft Feather, and the Wound well covered with a Styptick, or other Preservative Playster. All fresh Wounds inflicted either by Prick or Cut, are healed by this Liquor, without Putrefaction, Inflammation, or any superfluity of Filth, so perfectly; as unto him, who created Heaven and Earth, and in them insited such a Medicine, due Thanks and Praise deservedly ought to be given. In all old, malignant, and corrosive Wounds, use this *Extraction* or *Balsom* of *Antimony*, and it will never fail Thee in thy necessity. And thou thy self, after me wilt write an *Encomium* of its Praises and publish the Virtues thereof, by which extrenally applied miserable Mortals may be made happy: for the Wolf and *Cancer yeild to it; Rottenness in the Bones, malignant Ulcers corroded and perforate with Worms fly from it, and it restores to pristine Health, and provides Entertainment for that with itself, when its fixedness shall be duly used inwardly, and other Convenient Means duly applied outwardly.

**If Chirurgions would here give credit to our Author, with how great Care would they prepare this Balsom for themselves, and with how great Fruit, and how frequently might they use the same? For I interposing my Judgement must say, that Basilius here comes far short, in expressing its due Praises; for it performs more, than he declares of it. [HISTORY OF THE VIRTUES OF BALSOM OF ANTIMONY] One short History, drawn from the Centuries of my Medicinal Observations, will confirm the truth of what I have said. A certain Woman, about forty Years of Age, for seven years together suffered great dolours in her left Breast, which were accompanied with a Tumor and Hardness. Those Chirurgeons and Physicians, who she advised with, did all with one Consent judge her Disease to be a Cancer; and she was also judged to labour with a Cancer, by the Censure of that famous Practitioner, who at Orscotus (a Village about the Dukes-Wood) very laudably and happily practised Chirurgery, and drew to himself a vast number of People: for after he had, for three Month together, in vain endeavoured to heal this Disease, he severely pronounced her Breast was to be cut off, or the Disease could not be extirpated. The woman, resolving rather to suffer all Dolours of the Disease, then to sustain so cruel and inhumane a Remedie, came to me. I, beholding her Breast, found it wholly inflamed, and twice as big as the other, and an abundance of thin Humours flowing to the Wound. I purposed to try all I could do, rather than suffer this miserable Woman to perish; and thinking of this Balsom resolved to try, whether That, which in other Diseases had fulfilled the promises of its Author, would fail me here. Therefore, to the Diseased Woman waiting my Answer, I said; in eight days time I would resolve her, whether, there was an hopes of Cure or not, without Cutting off; and thereupon gave her this Remedy to anoint her Breast therewith: and which is very strange, in the Space of two Days the Matter came to Ripeness, and a just Consistency. Therefore, I then filled with good hope, adjoined inward and outward Remedies, which seemed convenient for the purpose, and in two Months Space the Womans Breast was perfectly healed. Upon this I, not without a perculiar Joy, blessed and praised the Lord, that had conferred so great virtue on this Balsom.*

[OIL OF ANTIMONY, FROM ITS GLASS BY DISTILLATION]

Also Glass of *Antimony* is by me two ways reduced to an Oil, in distillation (as they call it) by Alembeck.

Take Glass of *Antimony*; as it is made of the *Minera* of *Antimony*, subtly pulverized, and extract its Tincture with distilled Vinegar; afterward abstract the Vinegar thence and edulcorate the remaining Powder. Then pour on Spirit of Wine, with which extract the Tincture, and circulate it in a Pelican well closed, for an entire Month. Afterward, distil it per se, without any Addition, with a certain singular *Dexterity; and you will thence receive a wonderful grateful and sweet Medicine, in the form of a Red Oil, of which after may be formed the Stone of Fire.

**This is the Work, this is the Labour, very few true Sons of Art (whom Apollo loves) could extract this Tincture by Alembeck. There is need (as Basilius saith) of a certain peculiar manual Operation. This Tincture I sought many years, and at length (GOD favouring me) found the same. [OIL OF ANTIMONY, ITS PREPARATION ENIGMATICALLY DESCRIBED] Wilt thou have me discover it to Thee by an Enigma? I see thou desirest I should, therefore take this Mystery, thus. Alcivates, painting a Dolphin wreathed about an Anchor, write these words: Make not too much hast. Esteem of this Admonition, not only in all your Life, but also in this very matter, as very profitable to you: for the hasty Bitch (as the Saying is) brings forth blind Whelps. Therefore I again and again admonish you, to cause Wings to be prepared for your Matter, by Juno, Bacchus and Vulcan; but as you love your Life, permit it not suddenly to flie, rather deliver it to Mercury to be instructed by him gradually to accustom itself to flying; yea, bind it with a Cord, lest (as a Bird got out of a Cage, and past your Reach) it through Ignorance approach too near the Sun, and with Icarus, having its Feathers burnt fall headlong into the Sea. But after you have detained it for its due time, loose its bonds, that it may fly, and come to those fortunate Islands, unto which all Sons of Arts direct their Sight, and where unto all Adeptists aim to arrive, as unto their desired and long sought Harbour. Here, O Lover of Art, you should not be offended, or angry with me, as if I deluded you (desirous of the Knowledge of this Secret) by a Tantalick Apple shown. What should I do? I in this Case give you advice. Would you have me cast Pearls before Swine? and unto all men expose the Mystery, which the Ancient kept so holily, and might not reveal it, unless to the worthy Sons of Art only? Thou thy self wouldest bewail nothing more, and wouldest even execrate me, for doing so. They, who understand me, understand Art: and unto such as are Chymists, have I opened the way, which if they diligently travel in, they may arrive, where they desire to be. No man did ever so clearly reveal this to me; but by reading the Writings of Authors, strenuously labouring, and trusting in GOD without fainting or desperation (which is a most efficacious kind of Prayer) I at length attained to what I have. Do thou study, and be diligent, that thou mayest comprehend: for he, who, knows how to render Tinctures volatile, is already admitted into the very Penetrable, and Conclave of the Chymical Art; because of all other Mysteries the Method is the same. Peruse the Fables, search into the Riddles, and consider the Parables of all wise men; they all tend hither, and all say the same. Compare the Parables of others, with this my Enigma, and this with them, that you may understand how much Light I have added in all, and how Easy I have made the way to those serene Temples of Wisdom.*

[QUINTESENCE OF ANTIMONY, WHAT]

This Oil is the *Quintessence*, and the highest, that can be written of *Antimony*; as you may find in my former Writings, wherein I have made a short Declaration of *Antimony*, and in which I showed also, that there are four *Instruments* required for its *Preparation*, and the fifth is that, in which *Vulcan* hath fixed his Residence. Understand thus: four *Preparations* must be made before it can be perfected; and the fifth is the Utility, and effect of the Work in the Body of man. The first Labour is *Calcination* and *Liquefaction* into Glass. The second is *Digestion*, by which *Extraction* is performed. The third is *Coagulation*. The fourth is *Distillation* into Oil, and after that Separation follows *Fixation*, by the ultimate *Coagulation*, through which the Matter is deduced to a perlucid *Fiery Stone*; which that it may operate upon Metals, must be fermented, for acquiring its penetrative Property; but not so much, as that Ancient Stone of the Philosophers, because it is not Universal; but only tingeth particularly. Touching which, about the End of this Book, more shall be spoken when we treat of the Stone of Fire.

This distilled Oil* of which we have now spoken, effects all things, that are necessary to be known by a *Physician*, and which he hath need of, in his *Cures*.

**Had I not known Basilius, I should have thought him, in this place to have dealt like a Deceiver, or Vagabond Medicaster with you: but the Matter itself unto me, so often speaks for him, as I religiously scruple even in the least to doubt his Promises. For whatsoever I have experienced (but there are very few Processes contained in this Book, which I have not tried: for He, from the very first, was my Teacher, Friend and Patron) I have found so very efficacious beyond the Authors Promises, that it seems to me, he hath been sparing in declaring the virtues of his Medicaments, least in praising them, he should be thought too much to commend himself. Yet I shall not here in his stead, undertake comment much on their laudable*

Virtues. Let him who believes not, make trial, that he may know. Whosoever shall by his own incredulity be deterred from experiencing the Truth hereof, he will suffer punishment enough for his Offence, by the Want of the fruit of the same. For this Oil, if rightly used in its time, is a Medicine truly Universal. Consider, I pray, what I say, if rightly used in its time, that is, the Body being firsted purged from gross and crude Humours, and general Medicines used (as you may remember I did before admonish) this Oil is an Universal Medicine, for healing all Diseases Curable. For Chymists are not so mad, or conceited, by reason of the Goodness and Virtue of their Medicaments, as not to judge some Diseases to be Unsanable. Who can restore any of the Prncipal Members absumed by putridness? yet I would not have all Diseases judged unsanable, by these our Chymical Remedies, which are everywhere vulgarly condemned as such. As for Example, how often have I restored the Crystalline Humour taken away; which who judgeth not impossible to be reduced? But, of these and the like, another place will be more fit to write. Only of this Medicament I say, that it heals Feavers of every kind; yea, even the Quartan itself (that ancient Reproach of Physicians) and in Chronical Distempers manifests wonderful Effects. Here among many of my Observations I will give you one only Experiment. [HISTORY OF DROPSY CURED] In the Year 1665. A young Maid, aged twenty one Years, swollen to an enormous grossness with the Dropsie, came to me for help. I took this only for her Medicine. For I gave her no other thing, then this very Medicament twice a Day, to which I daily added a Clister: and in twenty days she had sweat so much, as her Body was lessened half. Within that space of twenty Days, as I said, she also voided of Urine (provoked by the same Medicament) not a little, but her Sweat was wonderful.

Note: me Friend, and Lover of Art, that this Oil, whether you prepare it yourself, or receive it from antoher prepared by him, doth not imitate other Diaphoreticks in operating, which being used, will in their first Dose provoke Sweats. For if this be given to a Patient whose Body is obstructed with Humours, the first Dose acts nothing, but gently opens the Passages, that Sweats may be procured; the next day it causeth a gentle and kindly breathing of Sweats only; the third Day it Sweats moderately; but the fourth Day, and thence forward, it causeth such an abundance of Sweat, as the Waters proceeding thence run through the Bed upon the Floor. here is need of a true Physician; Hercules Club will profit little, if not in the Hand of Hercules himself.

[THE QUINTESSENCE OF ANTIMONY, ITS WONDERFUL VIRTUES]

The Dose of it before Coagulation is eight Grains taken in Wine. It makes a man very young again, delivers him from all Melancholy, and whatsoever in the Body of man grows and increaseth, as the Hairs and Nails, fall off, and the whole man is renewed as a *Phoenix* (if such a feigned Bird, which is only here for Example sake named by me, can anywhere be found upon Earth) is renewed by Fire. And this Medicine can no more be burned by the Fire, than the Feathers of that unknown *Salamander*: for it consumes all Symptoms in the Body, like consuming Fire, to which it is deservedly likened; it drives away every Evil, and expels all That, which *Aurum-Potabile* is capable to expel. The **Astrum of Sol* only exceeds every Medicine of the World when rightly prepared to perfect Fixation: for the *Astrum of Sol*, and the *Astrum of Mercury* arise almost from the very same Blood of their Mother, and from one original of vivifick Sanity.

**Let no man here prodigally or rashly wast his own Gold, now he hears of the Astrum of Sol, nor expose himself to so great Hazard, as to enter a perillous Combat with vulgar Mercury. In the Chymical World another Sol shines, and another Mercury attends on Jupiter. Yet the Chymical Sol, or Mercury here, is not Gold, but more excellent than all Gold; yea, more potent than every Mercury, although fabulous, and feigned to be capable to restore the Dead to Life: it is the Gold, and Argent-Vive of Philosophers, which Basilius here hints at. But we have treated, and must treat of Antimony only.*

Now, no man hath cause to fear, that this Oil of *Antimony* Extracted first with distilled Vinegar, and afterward with most pure and subtle Spirit of Wine, and then further exalted (as highly as possible) by *Vulcan*, will in any wise purge, or excite frequent Stools, or make any Alterations: for it effects nothing of all this, but by Sweat, Urine, and Spittle, expels the very Root of the Disease to amazement, and restores whatsoever is corrupted by any Symptom.

But Common Glass of *Antimony*, being ground to Powder, put into a little Wine (*viz.* six Grains or more of the Glass, according to the strength of Nature) and that mixture set in heat for one Night, and in the Morning the Wine* poured off clear from the remaining Powder, and so drunk by the Patient, purgeth downward exciting several Stools, and oftentimes also provokes Vomiting, by reason of the Mercurial immature Property, which is yet inherent in the Glass, as every intelligent Physician will easily judge, and indeed he ought to further to Examine how this Glass, when he would purge with it, ought to be provoked, and administed in a due Dose.

**This is a Common Vomitory, or Emetick Wine, well known, which all wandering Empiricks now use in all Places, sometimes with a prosperous, sometimes with Contrary, always ambiguous Success; which proceeds partly from the Physician and partly from the Medicine. [HISTORY OF GEORGE CASTRIOT] This is a Thing to be bewayled; for as histories relate, that George Castriot King of the Epirots, when the Emperour of the Turks had often asked him, how his Sword, which he had sent, when Peace was made, according to his agreement with the Turk, could perpetrate such wonders as he spake of, saying he saw not anything singular in it, made this Answer: I did indeed send the Sword of Scanderbeg, but not Scanderbeg's Arm, with which that Sword was managed, so as to perform so great Miracles: so, very many Chymical Medicines, are either dead, or (which is more to be deplored) oftentimes the Causes of Death, when not managed by the hand of a skilful Doctor. Which unhappy Success of this Medicine is caused from the Mercurial Properties, with which it is too much impregnated (as Basilius well notes in this Place) and which I am wont to correct in this manner.*

Take Glass of Antimony, more pure, four ounces. Venetian Borax one-half ounce. Melt them together. This being artificially done, you will have a Green Glass transparent as Emerald. Grind this to a subtle Powder, upon which pour French wine, and permit the mixture to stand for several days in Moderate Heat.

Of this Wine give to the Sick, from one drachma to two ounces, according to the Age, Habit of Body, Strength, and other Things either Natural, or not Natural, which the Prudence of the Physician (when he sits as Judge, whether the Life of any One is likely to be continued or not) ought always well to consider. That is Emetick Wine may be given to the Sick without peril, Experience the most certain Mistress of Physicians hath taught me, and yet more than this: for when the Wine poured in the Powder shall be all exhausted, if you pour on more French Wine, that will also be imbibed with the same Virtues. For here Antimony discovers in itself to be somewhat, that is of all wonderful Things the most admirable: because it contains in itself inexhaustable Treasures, and although you take from it, yet you diminish not the Virtues thereof. A like stupendous Miracle also is in extracting the Vinegar of the same, and in other Works fit to be kept under the seal of Harpocrates.

Many men are required for the Searching out the Powers and Virtues of this Subject. For I alone, by reason of the shortness of my Time, could not dive into and search out all things, do you thy self set about the Work, and after me, yea with me, thou wilt praise me and I thee: if you find out anymore; I praise you by these my Writings, and shall commend you out of the Sepulcher to which I am destined, although in Body thou art to me unknown, nor ever had I any discourse with thee, because perhaps not yet born.

[OIL OF ANTIMONY MADE ANOTHER WAY]

Common Glass of *Antimony* is also by Addition distilled into a laudable and salutary oil, which may be used without peril, with very great profit in the *Epilepsie*; as here following I shall teach.

Grind the Glass of *Antimony* to as subtle a Powder as possibly you can, then put it into a Glass-Vessel with a flat Bottom, and pour upon the Powder the *Juice of unripe Grapes*, then having well luted the Vessel digest it for certain Days. This being done abstract all the Juice; afterward, grind it well moistened with Spirit of Vinegar, and a double Weight of clarified Sugar. Then, having put it into a Retort, in the Name of the Most High begin to distil, and at last administer a vehement Fire, and you will acquire a most Red Oil; which must be clarified unto Transparency with *Spirit of Wine.

**When the Author saith, it must be clarified with Spirit of Wine unto Transparency; the Admonition is short indeed, but of great weight. For he wills, that this Oil should be driven over by Alembeck, the signification and manual Operation of which, I have already above taught.*

The Use of this, given in a small Quantity, is found to be most profitable. With this Oil Spirit of Salt may be joined, and the Mixture poured upon a subtle prepared Calx of Gold, (which how it should be made I have already taught in other of my writings) which hath before, together with its Water, passed by Alembeck. If this be done, this *Menstruum* take to itself the Tincture* of Gold only, and leaves the Body untouched.

**Do you think, O Lover of Chymistry, you understand what you read? You cannot understand, unless either divinely Philip, or humanely Oedipus, appear to you, and clearly teach you the way of preparing this Tincture. The difficulty of the Enigma consists in this; viz. that all Menstruums, with which Tinctures are extracted, must necessarily be void of Colour; otherwise how can you know: whether you obtain the Tincture you would extract, or only retract the same you poured on? I will not detain you with a tedious Discourse full of ambiguities, but lead you as it were by the hand, showing you how I instituted this Process in the Year 1665. If you thence, by your attention, and comparing the precedent with the present, and these with thosoe that follow, reap any profit, open the Bosom of your Heart, that no part of this may fall to Earth.*

I took that Red Oil, thus far prepared as is already showed, and rectified it by Retort; and then acquired a White Oil, of an acid but grateful Taste. Upon this I poured half so much Spirit of Salt: the Mixture I digested in a Phial for a full Month, that these two Spirits might be well conjoined; afterward, for the better conjunction of them, I distilled them thrice by Retort. Then I poured them upon the Calx of Gold (the Method of preparing which you will find in other Writings of Basilius) and set them together in Digestion for a Month; which being elapsed, the Menstruum was tinged with a deep Yellow Colour inclining to redness. I leisurely poured off the Tincture, and having put it into a Retort, with gentle Fire abstracted the Humidity, that a red Powder might remain in the Bottom. This Powder I edulcorated with distilled Water, and again extracted the Tincture with Spirit of Wine; then I rendered this Dragon volatile, and gave him his own Tail to be devoured for six whole Months, and obtained a Tincture most pleasant and grateful; ten or twelve Grains of which given to the Sick, provoke Sweat, comfort the Natural Powers, and (not to amuse the Intelligent words) in all Diseases both of Humane and other bodies, it is an universal Medicine. Since it hath happened to me here to make mention of the most excellent of all Tinctures, I will once teach the Chymist what will be of use to him for the future. That is to say, it is of great concern to know, with what Menstruum every Tincture should be extracted, For it is not sufficient (according to the erroneous Opinion of many) that Menstruums be sweet and void of Corrosion; but it also behoofful, that there be in them a peculiar Amity and Conveniency with the Mercury of the Body, on which they are poured, that from the same they may extract its true and sincere Sulphur. By Example, I shall teach you somewhat more clearly. Distilled Water extracts the Tincture from Sulphur, made of the Glass of Antimony by distilled Vinegar. But if in this Operation you persuade yourself you have separated the Pure from the Impure, you will be deceived: for this Water imbibes a certain Salt, which infects the Tincture; but Spirit of Wine rectified is its proper Menstruum: because That only assumes the volatile Sulphur thereof, and hath no Commerce with the Salt.

The same happens in Tincture of Corals, which is extracted with Spirit of Wine distilled upon Orange Pills: for here you obtain not the sincere Tincture of Corals; because, by this Menstruum, the pure Sulphur is not separated from the Body of the Corals. The like Error to be committed in many other Things, I have observed by Experience, which should be esteemed the best Mistress, unless we take it for granted that chargeable and fruitless Processes are necessarily required in this Art. But that I may conclude with the Tincture, whence all this Discourse hath proceeded; I would have no man to think this to be the Aurum Potabile of Philosophers: for this would be a very great Error in Philosophy, and give occasion to Sophisters (as their manner is) to prefer their Sophisms before the Truth itself. Though this Tincture is most precious, and a Tincture of Gold, yet it hath only assumed the Colour of Gold: but the weight thereof, which is proper to Aurum Potabile, adheres not thereunto.

Touching the potable Medicine here is not place of speaking, unless I would transgress the limits, which I have at this time prescribed myself, of Commenting upon the Triumphant Chariot of Antimony, which our Basil Valentine hath made for it is so truly magnificent. Otherwise, I should declare, how sol might be prepared by Venus and Vulcan, so as in the space of two hours to resolve itself into Mercury united with Bacchus, leaving very few feces; which Mercurial Menstruum may again be separated from the resolved Gold; and so you might acquire a most grateful Liquor very ponderous, which can never afterward be reduced to its former Consistence. This very Operation I have showed to some Curious Lovers of Chymistry. But of these elsewhere another Occasion of Writing will be given.

[LABOUR, NECESSARILY REQUIRED]

When the Fermentation is made, I shall have need of a vast Quantity of Paper to declare all the Arcanum's of Nature, which by this Medicine are effected beyond the Opinion of all men. I urge this so much the more earnestly to the Physician, that he may consider those things which I propose Philosophically, betake himself to labour, perform this Preparation of Antimony, and deduce it to Use; then, he himself will dayly find more Praise, and learn from it more Operations than any of the other Physicians could have prescribed him.

When you shall have brought Antimony so far, and duely perfected your Work, in which you are to act prudently, and the matter is to be largely and profoundly weighed, that by Labour you may acquire Experience; then may you boast that you have obtained the Magistry, which is known or communicated to few. This Magistry mix'd with a solution or Tincture of Corals, and exhibited with Cordial Water effects Wonders in Diseases, that are to be cured by purifying the Blood. And whatsoever Distemper is offered to you, in which the Blood is corrupted by any Accident, this Magistry heals it, exhilarates the Heart, promotes Chastity and Honesty, and renders man apt and fit for everything he takes in hand.

For all these Benefits to the *Creator* and *Conserver* of all Things, thanks is always to be given from the bottom of our Heart; because he hath with so great Compassion respected his *Creatures*, Infirm both in body and Mind, and supplied us with Means, by which the Diseases of either may be healed, and we in every necessity obtain solace, assistance and perfect Help.

Now my Intention is to proceed, and speak somewhat of the *Arcanum* of *Antimony*, but with very great Brevity.

Take of *Antimony* most subtly pulverized One Part, of *Sal Armoniack**, so called, which is brought from *Armenia*,

**Of Antimony and Sal-Armoniack equal parts are to be taken, which Basilus seems to intend, but I know not how he forgot to mention it.*

also pulverized; mix these, and putting them into a Retort distill them together,*

**That with one and the same labour, the Sal-Armoniack together with the Antimony, may be distilled and sublimed, such an instrument, as this I here show you, describing all its Parts, may be made.*

A. is the Furnace. B. the Retort. C. the Recipient. D. the Aperture with a Pipe of a Moderate bigness, on which may be set the Alembick E. The other Furnace is F, which containing a Moderate Fire, sublimes what falls into the receiving Vessel up into the Alembick E. And so the Matter which is distilled from Retort B, by the Fire of the Furnace F, is presently sublimed; Which may not only be useful in this Case, but also in every Sublimation of other Matters.

and upon that which comes forth in the Distillation pour common distilled Rain-water, but let it first be made hot, and so by edulcorating remove all the *Salt*, that no *Acrimony* may remain, and the *Antimony* will appear like pure, white shining Feathers. Dry them with subtle Heat, and having put them in a Glass circulatory or Pelican, pour on them good and perfectly rectified *Spirit of Vitriol*, and Circulate the Mixture till both be well conjoined* and united, then distill the whole, and pour on Spirit of Wine, circulate again; then let separated be made, and remove the *Feces* settling to the Bottom, but keep the *Arcanum* which remains mixt with the *Spirit of Wine* and *Vitriol*.

**This Union must be so firm, as in distilling one may not be separated from the other; otherwise you will lose your Labour and Cost. Of how great moment this Union is in Chymistry, they best know, who only by confounding two things together, think they shall effect wonders; but afterwards (their Experience failing them) they learn how great difference there is between Union and Confusion: for Things confounded receive no Virtue, that was not in them before; but by Union, I know not what Spirit is ingested, which performs such things as the Mind of man could never perceive to have their being thence.*

Hence consider in the Generations of Animals (who would believe it!) how from the Union of Elements is generated Sight, Taste, Touching, and so many Powers of Animals, which are insited in none of the Elements, and yet arise from them united. Whensoever it happens, that any Tincture seems to have united itself with its Menstruum, and afterward may be separated therefrom, that therefore is because Matrimony is not legitimately Celebrated, nor the union in a due manner perfect; which you shall more than once see to happen in the Tincture of Sol and Antimony.

The Instrument, by which conjoin my Tinctures, and am wont to copulate them in an undissolvable Copulation, you shall find described hereafter in this very Book. That in Spirit of Wine is to be noted, which happens not in other Menstruums; because it is most easily united to Things, and again with a slight artifice separated from the same.

Now when you again rectify this *Arcanum*, one drop of it exhibited with Rose water, is more available than a Pot full of the Decoction of Herbs; for it causeth a good Appetite, corrects the Stomach, and concocts all malignity in it, drives away Sadness and Melancholy, makes good Blood and a good Digestion; in the Suffocation of the Matrix and Cholick Passion (both which it wonderfully appeaseth) it is instead of a Treasure of inestimable Price and deserves Commendation, not easily expressible by Words.

[ELIXIR OF ANTIMONY]

After the *Arcanum* of *Antimony* next in order follows the *Elixir** of the same, which you may prepare in this manner.

**This Process as it is easy to perform, so it may by us be easily passed over, lest we should seem to take Pen in hand, rather from an itching desire of Writing, then for illuminating Things obscure.*

Take, in the name of the Lord, good *Minera* of *Antimony*, grind it subtly, and sublime it with half so much *Sal-Armoniack*. Whatsoever shall be sublimed put into a Glass retort, and thrice distill it, separating the *Feces* everytime. Afterward remove from it the *Sal-Armoniack* by edulcoration, and reverberate the Matter of *Antimony* in a Vessel well closed, with moderate Fire (not forcing too much) until it become like the Earth of *Cinnabar*. This being done, pour on it strong distilled Wine Vinegar, and extract its Redness;

afterward abstract the Vinegar, until a Powder remain. This abstraction must be made in *Balneo*. Then, extract this Powder with Spirit of Wine, that the *Feces* may be separated, and you will have a pure and clear Extraction. Having finished this Operation, put this Spirit of Wine together with the Extraction into a *Cucurbit*, and add thereto a little of the Tincture of Corals, and of the Quintessence of Rubarb, and then administer the Dose of three or four Grains.

It causeth gentle Stools, and purgeth without Gripings of the Belly; and indeed if you have proceeded well in preparing, it renders the Blood agile, and is a Medicine apt for those who desire Gentle Purgations. Here perhaps some *Physician* may wonder, how 'tis possible, that this Medicine should cause moderate and easy Purgations, when as *Antimony* is a Matter vehement and forcible, and to it is joined Rubarb, which of itself also hath a Purging Property. But let him cease his admiration, and know that the venomous purging power of *Antimony* is by this Preparation so mortified, as it can apprehend or expel nothing; but as soon as some purging Simple is adjoined to it, it then according to the powers of its own Nature performs the Office of opening and purging. But *Antimony* prepared hath no action upon the *Stomach, thence to expel its impurities; but by the purging Medicine, its adjunct, acquires a more open Field, and therein can operate without Impediment any other way, and discern, yea search out the way of Effecting that better, to which it was ordained and prepared, without hindrance.

**[CARTHARTICKS EXPEL BUT CORRECT NOT] Note here very seriously, that Galenick Catharticks have power of expelling, but not of Correction Humours; but Chymical Purgers are endued with either Faculty; and certainly it should not be minded how much is expelled, but how much is healed, which the occult power of Medicaments prepared Chymically doth much better effect, than that common and publick violence of purging forcibly.*

59. [ELIXIR OF ANTIMONY, ITS VIRTUES]

I would have all men to credit these words, since I have no necessity to write other than the Truth. This *Elixir* in such manner prepared, as I have taught, penetrates and purgeth the Body, as *Antimony* purgeth Gold, and frees it from all Impurity: So that if I would at large commemorate all the powers and virtues thereof, I must put up my Supplications to the *GOD* of Heaven, and intreat him to vouchsafe me a longer Life, that I might laud his wonderful Works, and search out further, and according to Verity communicate to others what I have found, that they with me excited to admiration, may publicly render thanks to their *Creator*, for his so great Blessings.

But to proceed in my purpose, having once begun, I here describe the Virtues of *Antimony*, as far as I have experienced them; yet what is hid from my knowledge, I ought to pass over in silence. For it becomes me not to give my Judgement of things unknown, and which I have not with myself experimented, but I leave them, commending the same to other Judges, who with study and labour in this Subject, have made some good progress. No one man can be so expert in knowing the Virtues of *Antimony*, as nothing shall remain unknown by him, not only by reason of the shortness of his Life (as I before said) but also, and chiefly because some new thing is daily found in it.

[ANTIMONY YET CRUDE IT FATTENS SWINE, HOW]

Therefore, let men know, that *Antimony* not only purgeth Gold, cleanseth and frees it from every peregrine Matter, and from all other Metals, but also (by a power innate in itself) effects the same in Men and Beasts. If a Farmer purpose in himself to keep up and fatten any of his Cattle, as for Example an Hog; two or three days before, let him give to the Swine a convenient Dose of crude *Antimony*, about half a dram mix'd with his Food, that by it he may be purged; through which Purgation he will not only acquire an Appetite to his Meat, but the sooner increase and be fattened. And if any Swine labour with a Disease about his Liver or other Parts, or else be Leprous, *Antimony* causeth the Leprosie to be dried up and expelled.

[WHY AUTHOR INDUCED RUDE EXAMPLES]

This Example seems indeed to sound somewhat gross and rustical, to the Ears of Great men especially; but my purpose in proposing it was only to the end, that private Men and *Laicks*, whose Brains were not by Nature fabricated to the most subtle Philosophy of the Learned, may see the Truth hereof, in the very Operation itself, with their own Eyes; also that by this rude Proposal, they might give greater credit to my other Writings, in which I have spoken a little more subtley of these Things. Yet I would have no man, following me as his Author, to give a Medicine of Crude *Antimony* to men; for mute Animals can in their Stomach concoct much more hard Foods, than the tender Complexion of Men is able to digest. Wherefore, he who would rightly and with profit use *Antimony*, he must learn the Preparation thereof first, and afterward know the Dose, as what is convenient for the Young, and what for the Old; how much may be given to robust Bodies, and how much to the weak, in which no small Mystery of this Art consists, the ignorance of which will do more hurt than an imprudent *Physician* can do good.

[ANTIMONY DIVERSELY PREPARED HATH DIVERSE EFFECTS]

Should I confirm all things by Examples, that would be the Cause of a very Prolix Writing; therefore I will break off this Discourse, and pass on to another Preparation of *Antimony*, and describe its fixedness; which acts like Wine, from which its Spirit is substracted and separated from its Body. [WINE HEATS, VINEGAR COOLS] This Spirit heals the Body internally, and if externally applied, draws to itself all the Heat of a part inflamed: but, on the contrary, when of the Wine, Vinegar is made, it cools, either inwardly or outwardly applied; although the Wine and Vinegar have their Original from the same Root, and proceed from the same Stock. The Reason of this diversity is, because Vinegar is made through digestion only, by which Putrefaction of the Wine follows, together with a Vegetable Fixation: but on the contrary, Spirit of Wine is made with Separation by distilling, or vegetable subliming, which renders the Spirit volatile. By like reason *Antimony* is prepared, and according to its diverse Preparations hath diverse Effects, and diversely communicates its Gifts to us, which are scarcely comprehensible by the humane Intellect. But the fixedness thereof, touching which I here treat, is thus prepared.

[POWDER OF ANTIMONY, FIXED]

Take of *Antimony* as much as you will, grind it to a subtle Powder, which put into a *Cucurbit*, and pour on it of *Aqua Fortis* so much as will stand above it the breadth of six Fingers; and having well and firmly closed the Vessel, place it in a subtle heat for ten Days, that the Matter may be extracted. Decant off this Extraction pure and clear, and filter it, that it may be free from all feculencies and Impurities; then put this Extraction into a Glass-Body, and abstract all the *Aqua Fortis* by Distillation in Ashes or Sand, and in the bottom the Powder of *Antimony* will remain yellow and dry. Upon this pour distilled Rain-water, and put it in a like Glass in moderate heat, and you will have a Red Extraction. This again filter, and gently distil off the Rain-water by B.M. and the Powder will remain red in the Bottom. Upon this red Powder pour strong distilled Vinegar: this Vinegar will in some time draw to itself the Colour red as Blood, and put down *Feces*. Afterward distil off the Vinegar, and there will again remain a red Powder. This Powder reverberate continually for three days together without ceasing in an open Fire; This being done, abstract the Tincture from it by Spirit of Wine, and separate the *Feces* remaining from the Tincture. All these Works being with so great labour performed, again separate the Spirit of Wine by distillation in *Balneo*, and a fixed *Red Powder will remain, which operates wonderfully.

**Diaphoretick Antimony is sold in Shops, but what here the Author shews us, by the name of Fixed Powder of Antimony, is not to be bought for Silver or Gold; the Virtues of which so far exceed all that, of which the Common sort are Partakers: In vain with so great attention and study (of which in preparing this Powder, there is very great need) did our Philosopher intend this Work, if these Mysteries of so great Effects must come to the handling of the Vulgar, or be publickly sold for Money. Let him who attains to this fixed Powder use it in Chronical Diseases, especially where Sweats are to be excited, and he will see Effects causing him to rejoice, if he use it in himself; and by which he will be glorified, if he use it in others. Half a dram of this being taken thrice a day, viz. Morning, Noon, and Night, or oftner, hurts no man; for it expels all clotted Blood out of the Body, and being long taken securely opens all perillous Imposthums, and expels them; radically cures the French Disease, causeth new Hairs to grow, and notably renovates the whole man.*

[FLOWERS OF ANTIMONY]

Now, since I have taught to make a fixed Powder of *Antimony*, and the Extraction thereof very commodious for Use, leaving this Discourse, I purpose briefly to treat of the Flowers of *Antimony*, which may be many ways prepared. But the greatest part* of men neither can discourse of, nor answer to these; because they have not learned the Processes of such Operations: but the least part, viz. the Disciples, Apostles, and Followers of the *Spagyrick Art*, will more esteem my Writings, more diligently read them, and more prudently give Judgement of the same.

**How much Chymistry was impeached by Calumnies, in the times of Basilius, is manifest by the very many Reliques of Writers, with which some Theologicians, imprudently judging what they understood not, and Politicians (not much more prudent than them) have defamed their own Books; and in the mean while also given occasion to Others, more throughly searching into the matter, of judging those very Authors, with not greater circumspection to have likewise bespattered other innocent Persons with their Censure. I do not here speak of those Writers, who sharply reprehend certain Vagabond Sophisters, that covering their own Wickedness, under the Pretext of a most noble Art, do by a great Name impose great Frauds upon the People. For this kind of men are not only worthy of severe Reprehension, but also of due Punishment. But, what Evil do they deserve, if under their Denomination the Good be abused? Why is the most certain and so salutary and profitable an Art proscribed? Because there are men found, which use not the Art itself, but*

the Name and Shadow of this Art. Yet I am unwilling to prolong this Apology, lest Envy, which hath been the greatest cause of Calumny, fall upon me in this manner lamenting, whilst I hear Basilius encouraging his, and have reason to applaud our own Times, in which some part of that most thick Cloud, which cast out so many Thunders, is already vanished. [CHYMICAL MEDICINES SOLD IN SHOPS] In Shops they now sell Medicaments, Chymically prepared (as they say) and those very Persons, who are willing mostly to be esteemed Hippocratick Disciples, scarcely dare to condemn Chymistry, and since they call into use what are made by the Chymical Art, they cannot deny it. Are not those Times at hand, in which Elias the Artist, the Revealer of greater Mysteries is to come? Of whose coming Paracelsus so clearly prophesied in various places in his Writings? Perhaps it will be worth our while, for the Solace of the oppressed Disciples of Basilius, to quote certain places, in which he predicts the coming of Elias not then born: which is any One commodiously interpret, as all other Sayings of that man are to be taken, he will find nothing of absurdity in them, unless he resolve to discover his own absurd Stupidity, or wicked Envy. In the Book of Minerals, Chap 8. Paracelsus thus writes: what is the most vile, GOD suffers to be discovered, but what is of greater moment is yet hid from the Vulgar, until the coming of Elias the Artist; others read, until the Art of Elias, when he comes. And again, in his Book of Minerals, Treatise the first. It is indeed true (saith he) that many things lie hid in the Earth, which I, as well as others am ignorant of. For this I Know, GOD, in time to come will manifest his Wonders, and bring to light many more of them, then unto this Day have been known by us. Also this is true; there is nothing absconded, which shall not be revealed; therefore there cometh One, whose Magnale lives not yet, who shall reveal many Things.

Therefore be comforted, be comforted, O Lover of Chymistry, and prepare the way of that Elias, who brings happy times, and will reveal more Secrets than our Ancestors, by reason of Envy, and the Iniquity of their Days durst discover. Whosoever thou art, conversing in this Art, confer some small matter to this felicity; and let us give the World that Medicine, which by reason of evil Humors predominant, it cannot take all at once, by degrees, that it may gradually recover of its Disease, and the Time of Elias come (for Arts also, as well as is understood of other things, have their Elias, saith Theophrastus) where it will be lawful for us to speak freely of these things, and openly to do good to our Neighbours, without persecution of the Impious. Read, understand, and comfort yourself with these.

But, my Disciple and Follower, if you will imitate me, my advise is, that you take up your Cross, at first, and suffer as I have suffered; learn to bear Persecution, as I have already born it, labour, as all our Predecessors with me have done; with continual Prayers seek unto the Lord GOD, and be thou patient, and laborious without weariness, and then the *Most High*, who hath mercifully heard me, will not forsake Thee: for this Cause I every hour give thanks to GOD, as my Eyes are filled with Tears can and do witness. Now, to proceed in my Instruction, touching the *Flowers of Antimony*, it is to be understood, that the true *Flores of Antimony*, may be prepared, not one, but various ways, as is known to every *Spagyrist*. There are some who drive them, mix'd with *Sal-Armoniack*, over by Retort; then they edulcorate them, by washing away the *Sal-Armoniack*, and these they greatly esteem; for these Flowers are of a fair and white Colour. Others have perculiar Instruments for this Work, prepared with windy Caverns, through which the *Antimony* may receive the Air, and be sublimed. Others, setting three Alembecks one upon another sublime them with strong Fire, and with one and the same labour make white, yellow, and Red *Flores*; all which ways I have tried, and found no Error in them: but the Process, by which I make Flowers of *Antimony*, most profitable for Medicine, and more efficacious in their Operations is this.

I mixed the red Flowers of *Antimony* with Colcothar of Vitriol, and sublimed them together thrice. So, the Essence of Vitriol ascends with them, and the *Flores* are more strong: which being done, I extract the same Flowers with Spirit of Wine. The *Feces* settle to the bottom, and separate themselves from the Spirit. These the Artificer lays aside, and distils off the Spirit of Wine in *B.M.* until the Powder remains dry.

[FLOWERS OF ANTIMONY, THEIR VIRTUE]

These are my prepared Flowers of *Antimony*, which I administered to my Brethren, and others, who in there Necessities, required help of me, for their Souls spiritual, in respect of my Ecclesiastical State, and for their Bodies temporal, by reason of the Trust they reposed in my Art. These *Flores* purge gently, without frequent, or excessive Stools, and have cured many *Tertian* and *Quartan Fevers*, also very many other Diseases; so that I purposed, by the help of our Saviour Jesus, and his most Holy Mother *Mary*, to ordain in my Testament a perpetual Monument upon my Altar, of all the Cures which I have performed by his grace; that I might so doing, not only give thanks to GOD, but also make my Gratitude known to Posterity, that they likewise may acknowledge the wonderful works of the Most High, which I (by my diligence) have extracted from the Bowels of Nature, and which he himself had hid and absconde in her profound and most secret Recesses.

But touching the Sublimations of *Antimony*, which are afterwar called Flowers; let the Reader further observe, *viz.* that they are like Waters, which break out in high Mountains. Now, of the difference of waters, which arise in the highest Mountains, yea in higher than they, if such can be foun; for even unto them woul the waters ascend; since it is known, that in the tops of the highest Mountains, Springs do very often issue it; an of other waters which are foun by digging deep in the Earth, and by following their Springs must be searched out: [MATRIX PERCULIAR TO EVERY ELEMENT] any man may judge that the *Matrix* of waters in the Earth, is on one part more abundantly replenishe with the Riches of waters, then on another; since every Element hath a peculiar *Matrix*, either strong or weak, according as it is produced by the *Sydu*s, whence Elements derive their Original an have being. Now, when such a *Matrix* is strong and potent in the Earth, it can drive forth its Seed strongly and efficaciously from itself, by a vehement Pressure, even up to the Snowy Mountains of the *Alps*, or to the very top of the *Babylonish** Tower. **This Parable is of very great moment, but so very clear to those, from whose Eyes the Cataract is taken away, as to explain it to them, would be to hold a Candle to the Light of the Sun: to others, from whose sight the Cataract is not took off, this place gives no occasion of detracting the same. Therefore, read, peruse, and meditate; Day is an Instructor to the Day; the later Reading explains the former, and the former the later.*

If any fatuate man hear this my Discourse, he will say, I am either mad or drunk with Wine; but this will be no other than a Reproach, like to that, which was cast upon the Disciples of our Saviour. Of Sublimation, the Reason is the same; for as Waters, which are many times found in the highest Mountains, are more salubrious, and more cool than those, which by digging deep into the Earth are found in Plains: so, if the Matter by pressure & force of fire be driven upwards to the Mountains of the Ancient Wise Men, who died long before my time, the Earth, which for the most part is unprofitable, remains until its Salt shall be extracted from it for its proper use. Thus is made Separation, by which the Evil may be distinguished from the Good, the Pure from the Impure, the thick from the thin, the subtle from that which is not subtle, and the Venom from the Medicament. We miserable Mortals, by Death which we have deserved for our Sins are put into the Earth, until we putrefie by time, and be reduced to filths; and afterward by the Heavenly Fire and Heat raised, clarified, and exalted to a Celestial Sublimation, where all our *Feces*, all Sins, and every Impurity shall be separated, and we made the Sons of *GOD*, and of Eternal Life, unto which the Lord of his Mercy and Goodness bring me with you. But I hope no man will take amiss this Comparison of the Mundane with the Spiritual, *viz.* the Heavenly Exaltation with the Earthly Sublimation. For no man should suppose what I have done, to be done without Reason, but rather know, that I am not ignorant what is white or black, how much the tenebrous and dismal Air differs from the serene and clear Heaven. Therefore let us break off this Discourse, and produce another Preparation of *Antimony*.

Let the Disciple, Apostle, and faithful Imitator of Art, understand this Instruction, and according to the true Philosophick Doctrine faithfully consider, that every Extraction from *Antimony* (as also from all other Things) hath great difference in Operation, which neither consists in the Matter, nor is known by the Matter, from which it is drawn; but consists and remains in the Preparation, and in the Addition, by which the Virtue is extracted from the Matter, as is known by Experience; as for Example. Whatsoever is Extracted from *Antimony*, or any other thing with Spirit of Wine, hath a far other virtue of Operating, than those, which are extracted with good and sharp Vinegar. The Causes of this I have already hinted in my other Writings; but the principal Cause have is, because all Extractions made with Spirit of Wine, from *Antimony*, or any purging Herbs, Roots, or Seeds (understand of the first Extraction) powerfully expel by Seidge: but on the contrary, whatsoever is extracted with Vinegar, purgeth not downward but rather prevents that, and retains in a certain peculiar manner, by which the Volatile is changed into fixed.

This is a singular Secret, and an *Arcanum* of great price; but there are none, or very few found, who mind such things; because many things are hidden, and lie deeply buried in this *Arcanum*, which no One, either Master or Servant, nor any Wise man of this World hath unto this Day observed or considered.

[EXTRACT OF ANTIMONY] Therefore the Extraction of *Antimony* is made two ways, *viz.* with Vinegar, and with Spirit of Wine. Vinegar obstructs, and Spirit of Wine, of itself powerfully expels and causeth Urine, as also Stools; as elsewhere in another manner is shewed, and especially where I speak of my Twelve Keys, as namely, that the Extraction of Glass of *Antimony* moderately purgeth; but on the contrary the Extraction of the same Glass, which is made with Vinegar purgeth not: which is true and not permixt with any falsity. But this Experience gives occasion of thinking and reflecting, by which way of Reasoning, Nature gives promotion and production to a true Philosopher. But it is a thing much to be admired, that every Subject, which is first of all extracted with Spirit of Wine, should have a Purging Property. Yet when Glass of *Antimony* is from the beginning extracted with distilled Vinegar, and that Vinegar again

abstracted, and then the *Antimony* extracted with Spirit of Wine, all its venomous purging virtue passeth away, and no sign thereof remains, nor assumes it to itself any power of provoking Stools; but it performs its Operations by Sweat, and other ways, chiefly by Salivation and Ejection by the Mouth; it searcheth out all hurtful Evils in the Body, purgeth the Blood, heals the Diseases of the Lungs, and profits those who are strait-breasted, and troubled with a frequent Cough. In a word it Cures very many Disease, also asswageth a Malignant Cough, and whatsoever is of that Disposition, and is a Medicine very admirable.

Moreover, there is another Extraction of *Antimony* made in this manner. Grind crude *Antimony* to powder, and pour upon it strong Vinegar, not of Wine, but made of its proper *Minera*, and expose the Mixture in a Vessel well closed to the *Solar* heat; then, after some time the Vinegar will be tinged with a Blood-like Colour, pour off this Extraction clear, filter it, and distil by Alembick in Sant: then again, in distilling, it shews admirable Colours, pleasant to the Sight, and wonderful in Aspect. This Oil* at length becomes Red as Blood and leaves many *Feces* and prevails against many Infirmities: [EXTRACT OF ANTIMONY, ITS VIRTUES AND USE] for its singular Virtue and Use is commanded in the Leprosy; the New Disease lately risen amongst the Soldiers is by it consumed and dried up, and indeed it effects Wonders.

**Here thy Sincerity, Valentine, is suspected. Who can by this thy Prescription make this Quintessence, which Petrus the Spaniard, in his Book of the Quintessence of all Things, deservedly extols, as the greatest Secret of Philosophy? What shall I say? Malice makes thee, not a perverse, but timerous man, fearing, lest if Arcanum's should be communicated openly to the wicked, they would do more hurt with them then good. This Process seems to me to be purposely described obscurely by this Religious Man (why else should he not have written otherwise!) because he knew the Sons of Art would understand it by his Prescript. But that you, Reader, may understand, you have not in vain spent your Money in buying, or time in reading these Commentaries, I will clearly and nakedly discover to you, how I myself have oftentimes performed this very Work: do you give good heed to all Things, that you may not at all be deficient; for the Operations are so concatenated, or co-linked together, as one being omitted, or negligently performed, all the other are spoiled, and your Labour cannot answer your Desires.*

Take the best Minera of Antimony, which is friable (for if you take crude Antimony, as Basilius seems to indicated, you can effect nothing; because it hath already lost its most subtle Sulphur in the first Distillation) grind it to so subtle a Powder, as it may pass through a Tiffany Seive: put it into a Cucurbit, and pour upon it Vinegar, which according to Art is distilled from its proper Minera. Set it in Digestion for forty Days, and (if you have exactly observed all things, which are here unto required) your Vinegar will be tinged with a Colour red as Blood. This red Tincture poured off by Inclination, put into a Retort, and gently abstract the Vinegar. The Powder remaining extract with Spirit of Wine, that it also may contract a blood-like Colour. Put this Extraction into a Circulatory Vessel, like to this, the Figure of which I here expose; because I never found any more apt to render the Spirits volatile: Then place this double vessel in B.M. to be digested so long, as until you see the Tincture raise itself upwards and pass over volatile by Alembick; seeing this, cool your Vessel, and put all the Matter into a Cucurbit, and distil the Spirit according to Art, which will pass over the Helm as red as Blood. Then again abstract the Spirit, and you will have a most ponderous, thick Oil.

How this Oil should after this be joined with its own Salt, and united, we elsewhere speak; the use of which in amending Metals is very great. Here we have described it, and brought is so far, as it becomes a most excellent Medicine in grievous Diseases, which are in all places accounted incurable. It performs its whole Operation by Sweats. And since there is no Disease, which it helps not; what need is there to name any? It is better to be altogether Silent, then to detract from its praises, by reciting a few. There is no man who hath made any Progress in Chymistry, that knows not what the Quintessence of Antimony is.

The Physician before all Things, should diligently contemplate its use, according to his own Experience and Knowledge; but especially completing its Preparation in a due manner, without being weary of his labour, or forgetting any of those Things which are prescribed to be performed.

[LIVER OF ANTIMONY]

Again, another Extraction of *Antimony* is thus instituted. Take, in the Name of the Lord, of *Antimony* and crude *Tartar*, of each equal parts; put these well mixed together in Powders, into a strong Crucible, which will not suffer the Spirits to penetrate it, and burn this Matter in the Fire, until the *Tartar* be wholly combust: this work must be done in a Wind-furnace. Grind this burnt Matter to a subtle Powder, and pour on that Common Water first made hot, and so edulcorate the Matter by Lixiviating. And so it becomes a *Liver**, so called by many of our Ancestors, who lived long before us.

**The Liver is a Cause of much Discourse in Banquets, and the Liver of Antimony will be to us no small Occasion of the like in Chymical Operations. But in the first place consider, that instead of Crude Tartar, it*

is better to take Salt of Tartar, not only for accelerating the Operation (for otherwise it must be melted so long, as until the Tartar be changed into Salt) but chiefly, that you may have Glass of a far better Colour. Also Basilus forgot, or for some Reason did omit, to appoint the Glass first to be poured into a Platter made hot, and then beaten to Powder in an hot Mortar: otherwise the Glass, by reason of the Salt of Tartar, as soon as it takes the cold Air is changed into a certain Pulse or Pap. Besides, he omitted to determine the Quantity of Water, in which this Powder should be dissolved, that we may have a more fair and deep Colour; in which Exaltation of Colour very much is sited. Also the Precipitation of the Liver from the Water, which must be made with Vinegar, be involved in Silence; although this, and the above mentioned, are necessary in this Operation.

Here I am unwilling to forbear to admonish, that not only in this, but in every Melting of Antimony, the Artist ought to observe the Face of Heaven, and begin his Work when the same is clear and serene. If you do otherwise, you will in vain deplore the Obscurity of the Colour in your Liver of Antimony. For if you laugh at me, attributing much Virtue to the Influences of the Stars, I shall deride you, deploring the unluckie Success of many Processes. But I would not digress so far, as to take on me to prove the Virtues of Celestial Influences, against men, either knowing so little, as they cannot understand, or having experienced somewhat do not discern; but in the meanwhile are so obstinate, as they will not believe those things which they see, have tried, and in very deed found to be so. I would no more urge Reasons against these men, then against these, who deny even the Mutation of Metals by the Stone of Philosophers. We judge such men more worthy of Contempt than Refutation, who say that is not possible, which they have beheld with their Eyes, and done with their hands: for it is very rude to say, I deny, I deny, who proves? These perverse men by their thus acting, do sometimes provoke the patience of good ingenious Artists, judging that they, with a certain Zeal of confirming what they assert, will proceed so far, as to discover to them their Experiment of so excellent an Art. But I do not think that any of them, who have obtained the Mystery will be so imprudent, as unadvisedly to cast Pearls before Swine, and to discover to the unworthy, what GOD hath revealed to him; or give them of the Bread he Eats, which is not to be cast to Dogs. Therefore, returning to the Matter from whence I digressed, I affirm, that there are some times of the year, in which if Liver of Antimony be made, and precipitated with a due Menstruum, it will be imbued with altogether another Colour, and be endued with other Virtues than that, which is made at another time; and that, both for Metals, and for healing the Infirmities of men, as I my self have experienced in many grievous Diseases, and Symptoms of Diseases. I will also add this: from the Liver of Antimony may be extracted a Redness with Spirit of Wine, which Redness is made volatile, and passeth over the Helm, which also may be exhibited to all without danger. Nor is there any great need of that Caution of Basilus (even before the Redness is volatilized) that it must be given in a small Quantity. For being given from thirty to forty, or fifty Drops, it sweats moderately, and doth not Purge or Vomit: but it effects wonders in purging the Blood, extirpating the Roots of a Disease, and rendring the Patient vigorous, by insensible Expiration, and its occult Virtues. This Vendible Wine needs not the Bush of Eloquence to commend it to the Sick; who once having experienced its Virtues, know what it can do, and that it as much answers their Desires, as they esteem their Money.

Put this Liver dried into a Cucurbit, pour thereon most pure Spirit of Wine; abstract the Spirit by distilling in B.M. so that a third part only may remain. But before Distillation, the Spirit of Wine together with the Extraction must be filtered through Paper. This Extraction may indeed be profitably used; but in a small Dose, and with great Caution. What happens in this Operation is very admirable. For the Spirit of Wine abstracted, can no more be united with the red Extraction, whence it was distilled; but one floats above the other, as Water and Oyl, which cannot be mixed. But if the abstracted Spirit of Wine be poured upon other Liver of Antimony, it again attracts the Colour to itself; yet this, although poured upon the former Extraction, cannot be mixed therewith. Which is a Thing so strange, as it may be numbered among Wonders. But who can declare the Wonders of GOD? or who will worthily esteem the Gifts of the Creator, which he hath implanted in his Creatures? by us scarcely perscrutable with deep Meditation.

I before made mention of the Extraction of Antimony, from its Glass* by Vinegar, and also by Spirit of Wine: but I now say, when such an Extraction is made by Vinegar, and the Vinegar is again abstracted by B.M. and the Powder which remains is resolved in a moist place, into Oyl or Liquor of a Yellow Colour; it effects such Wonders in Wounds, new and old, as I neither can, nor dare to commit them all to writing.

*Here our Author acts as a Teacher careful, and full of Affection, who not satisfied once to mention, doth often inculcate the principal Precepts of his Doctrine. But, what it is, that specially moves him to repeat the Virtues of the Sulphur of Antimony, I see not: he saith, he repeats nothing in vain; therefore do thou, Reader, if thou judgest it of Concern, more attently consider, whether you may not here find somewhat that

is not mentioned, or the Reason why it is again spoken of. I, who profess myself to write to the Intelligent, reiterate nothing here. He that comprehends, let him comprehend; he that hath not there understood, I fear will not here understand.

[LIVER OF ANTIMONY, ITS VIRTUES]

For it represseth all Symptoms of what kind so ever, suffereth none to take Root, and admits no Putrefaction in fresh Wounds. Also the Extraction of this Powder, before Solution is made by Spirit of Wine, effects the same, and yields not us inferior to other Medicaments, which are administered against internal Affects.

I have often made mention of this Preparation in other of my Writings, also in this Treatise of *Antimony*, very largely; because I know how great benefits and how great Secrets are latent in it. Therefore I hope, no Disciple will be affected with tediousness, by Reason of Repetitions in my Writings, which I faithfully open and bring to Light. For whatsoever I write is not without Reason; and my words are Short, but require much Consideration, although often repeated. To the Ignorant my Discourses contribute little understanding, to Children and the unexperienced little Profit; but to my Disciples and Apostles, much health and prosperity.

[EXTRACT OF ANTIMONY, BY A CAUSTICK WATER]

There remains another Extraction by a Caustick Water, which Experience hath taught me in this manner. Take of Vitriol and Common Salt, equal parts; from these by Retort distil a Water*, which being forced out by vehement fire, comes forth a matter like thin Butter, or the Sediment of Oil Olive, which keep apart for use.

**Here I will teach you the Manual Operation, O Lover of Chymistry, which undoubtedly you will greatly esteem of, when you shall find the great commodity thereof in operating. Lest, as it often happens, when you distil the Spirits of Metals, your Vessels should be broken. Of your Earth Retort A. open the upper hole B. into which put your matter by Parts, lest all together sending the heat, should act all to forcibly; and presently Close the Hole with its proper Cover. To the Spirits received in the Vessel C. exit is given by the hole D. into the other opposit Receiver E. to which again is applied the other Receiver F. So, the more subtle Spirits ascending through the Hole D. settle in the Recipient F. But the more gross remain in the bottom G. of the Reciever C. This Instrument will be most apt for your use here; not only, as I said, lest a most strong Spirit passing out break the Glasses, but also for other Works, as by an easy Speculation you will hence gather.*

Subtly grind the Caput-mortuum, and in a Cellar permit it to resolve into Water, this Water keep and filter it through Paper. Afterward take *Hungarian Antimony*, grind it to a fine Powder, and having put it in a *Cucurbit* with a flat bottom, pour this Water thereon, and set the Vessel in Heat. When it hath stood there for a due time, the Matter will be like an *Amethyst*, with a blackish Violet-Colour. Then augment the Fire much, and you will have a transparent Colour, like unto a blue *Saphire*. From this Colour precipitate a white Powder, by pouring on Common Water. [EXTRACT OF ANTIMONY, ITS VIRTUES, AND USE] This Powder taken, hath the same Operation, as the red Extraction of Glass of *Antimony*, by Seidge, and it also excites Vomiting. [MARS TRANSMUTES INTO VENUS] In that Solution made from the *Caput-Mortuum*, and kept in a Cellar, if thin Plates of Iron be digested, *Mars* will be truly transmuted into *Venus*, as Experience will teach.

Now further consider. Take that distilled Oil or Water, as is spoken of above in this process and pour it upon *Crocus Martis*, with *Sulphur* reverberated to a Redness; set the Mixture in Heat, and you will have an extracted Tincture of *Mars*, red as Blood. Take of this Extraction one part; of the Red Extraction of *Antimony*, which is prepared with fixed Salt Nitre and Spirit of Wine, three Parts; of the Water of *Mercury** leisurely injected through a long Pipe; one Part;

**[WATER OF MERCURY, HOW MADE] Chymists, that they may with the Ingenuities of their Readers; and more, lest any but the true Students of Art should penetrate into their Secrets, deliver not all Things in one place, but scatter their Documents, that by the Diligent Collection of them, they may judge of their Aptness, as the Eagle proves her Young, exposing them to the Solar Rays: so you see Basilius here proposeth the use of Water of Mercury, which he taught to be made in his Treatise, which is called a Supplement, or rather gave a rude Draught of that Process. For neither there, nor here doth he make mention of an hole, that must be open, in the superior part of the Retort, and thereinto a long Pipe fitted through which the Mercury may be put in, in very small Parcels. For if you include a very small part of Mercury in a Retort, first made very hot with a vehement Fire, as this must be, if you would extract the Spirit, that Mercury, with its own vehement and untamable violence, would not only burst the Retort, but overthrow the Furnace also; unless you give it a larger space, and greater liberty of Flying; so that, after it*

hath visited many Retorts, it may rest, and being as it were tired, settle. But since it is well known to all true Chymists, of how great Virtue this Mercury is, in the Resolution of Metals, I will here make no further mention thereof.

and of the Calx of Gold dissolved in this Caustick Water, half a part. Mix all these together, and after they are canted off clear, distil the Mixture with a Moderate Fire in Sand. All will not pass over by Distillation, but a fair clear Solution remains fixed * in the Bottom; which we may use in old open Wounds, wherein it laies a Foundation for Healing to Amazement.

**This Solution is not yet fixed, but if you be not already wearied with labour, by a further Operation you may fix it. The principal Use of this is, in the Emendation of Metals, which Basilius doth not so much as mention. Now the Genius of all Chymists will understand me, here candidly discovering this Secret to all. Do thou, Lover of Chymistry, in mind and though swiftly follow me expounding the Oracle; but the Operation cannot be so swiftly performed.*

This Powder must first be Extracted with strong Vinegar, which afterward abstract, and what remains in the bottom edulcorate with distilled Water: again Extract it with Spirit of Wine, and abstract the Spirit, and in the bottom will remain a Red Powder. Join this with the fixed Salt, which is made of the Feces, which remained after the Vinegar was used for Extraction. And deliver it to Vulcan for three Months space, that it may no more fly from the Fire, but most pleasingly sport with and in the same. If you perform this, you have Two conjoynd in an inseperable Matrimony: and you have separated the pure from the impure, have rendered the Volatile fixed, and fixed the Volatile, and are not far from that Felicity, which will answer all your Desires.

The *Caput-Mortuum* which is left, being resolved in an Humid place, yields a Liquor so sharp, as no *Aqua Fortis* may be compared with it in sharpness. But of these enough at this time. For I must now speak of a White Powder, which may also be prepared of *Antimony* in this manner.

[POWDER OF ANTIMONY, WHITE AND FIXED] Take pure *Antimony*, which is brought from *Hungaria*, or found in like Mountainous Places; grind it to a subtle Powder: take also the same measure of pure *Salnitre*, which hath been the third time diligently cleansed. This Composition burn in a new glazed Pot (which was never infected with Fatness) in a Circulatory Fire; not all together, but by parts, and at divers time. This way of Operating, Ancient *Spagyrist* called *Detonation*, a Term of Art to be learned by the Disciple of Art, as being not Common to every Rustick, in his Artifice and Experience.

This Operation being performe,d grind the hard Matter, which remained in the Pot, to a fine Powder, and upon it in another Glazed Pot pour common Water warm; which when the Matter is settled again repeat the pouring on of Water several times, until all the *Salnitre* be extracted: Lastly, dry the remaining Matter, and with fresh *Salnitre** as much as its own weight is, burn it again, and repeat the same Operation the third time.

**[POWDER OF RULAND] Basilius doth not misguide or delude you, O Lover of Chymistry, whilst he so candidly discovers most Secret Mysteries, and so sincerely and faithfull present their wonderful Effects. As by this very Operation you have an Example: For after the first Detonation with Nitre, and so soon as you shall have separated the Salnitre from the Powder with pure Water, you have the Powder of Ruland, with which that man effected so many Medicinal wonders, whereby he got to himself so great a Name, and so much Wealth. Which, if you prepare under a certain Constitution of Heaven (as I advised, in preparing the Liver of Antimony) you will have so much the better, by how much the more Red: for the Colour is the Soul thereof, the Effect of which in Medicine, Ruland proved and commended; but he, neither exhausted its praises, nor did he persuade the Unexperienced, that so great Virtues were latent in this Medicament. This Crocus of Metals (for so it is called) is not that, which is publicly sold in Shops, upon eight Grains of which they pour two ounces of Wine, and although the Sick only drink that wine, without any other Powder, it oftentimes works so forcibly, upwards and downwards, as either way, sometimes both ways, the life itself issues out. But the use of this is thus. Take eight, nine, ten, or eleven Grains of this our Authors preparing the first Time, according to the strength of the Sick, and all other Things co-indicating; pour on them three or four ounces of Wine; for it matter not much, whether you take more or less of the Wine. Set the Mixture in B.M. for the space of four or five hours, and so extract a most Red Tincture from this Crocus of Metals (which in an infusion of the Crocus of the Shops cannot be extracted) this Wine, no impregnated with the Sulphur of the Crocus, together with the more subtle part of the Powder, which in canting off comes out, I give to the Sick, and it purgeth kindly upwards and downwards without molestation. Nor doth this Medicament only expel Humours, but (as is proper to Antimonials rightly prepared) it strikes at the very Root of the Disease, and whatsoever in the Body is corrupted and declined from its due state, that it amends and restores. What wonderful Effects, this only Tincture hath discovered to me, I forbear to*

mention, lest I should be compelled to bring their Credit in Question, who have experienced them. In this only believe me, whosoever thou art, that woulest use Chymical Medicaments, always be sure to take the true Tinctures of Things, in which their Volatile Sulphur is absconded; if you neglect this, you neglect your own Fame and Gain, and the Health of the Sick.

What remains after this third Operation grind to a subtle Powder, and on that pour the best Spirit of Wine; circulate the Mixture for one Month, in a Cucurbit or Circulatory diligently nine or ten times, so often pouring on fresh Spirit. This being done, dry the Powder with gentle heat, and for one whole Day keep it red hot in a Crucible, such as Goldsmiths use to melt their Metals in. Afterward resolve this Powder (in a moist Place, upon a Stone or Glass Table, or in Eggs boiled to an hardness) into a Liquor, which set in heat, again dry, and reduce to Powder. This Powder effects many egregious and wonderful Things, which cannot easily be believed by Those, who have not proved the same.*

**If you have believed, or experienced the virtues of this Powder once detonated, you will not be a Thomas in this third Detonation. Set to your hand, touch and use this, and it will perform the same, which true Diaphoretick Antimony can, but with greater Security and Efficacy.*

But it operates not suddenly, it must have time to exercise its Powers, and shew its own Virtue, by the Testimony of Experience, very admirable.

[POWDER OF ANTIMONY, WHITE AND FIXED. ITS VIRTUES]

Whosoever labours with internal Imposthumes, let him take of this white fixed Powder of *Antimony* in the Spirit of Wine, or any other rich Wine, the fourth part of a Dram, five or six times a Day, and he will find his internal Imposthume opened, and all the Coagulated Blood to be expelled by degrees, without any peril of Life or Health. He, who is afflicted in his Body with the New Disease of Souldiers, if he use this Powder in the aforesaid manner, will also find this Evil consumed throughout the whole Body, and by the same expelled. Moreover, it produceth new Hairs, and renovates a man to the admiration of all men; it gives new, sound, and pure Blood, and is the Effector of so much Good, as ever the least part of it (although Equity seems to require this) cannot by me be described or declared. [NO MAN MADE DOCTOR WITHOUT LABOUR] It is not fit that I should here manifest all things clearly, and in such manner, as any man, without Labour and Toyl, by reading my Writings, may become a perfect *Doctor*; no more than it is fit, that a *Young Country Man** should be fed with the whitest and best baked Bread, which he hath not prepared with his own Labour, or the Corn of which himself thrashed not out.

**Valentine hath so clearly detected all Things, as no man, either before or after him, hath done it more clearly. All that came after him seem to have conspired, and agreed together to spread Clouds over that Light, which he brought into the World. Hence it is, that they do not Publicly extol his Praises, according to the high Esteem every man Privately hath of him; nor have they translated his Books into other Tongues, although He, of all Authors, is the most worthy, Who speaks in the Languages of all Nations, that he may be a comfort to the Lovers of Chymistry, erring in the Labyrinths of others, and always produce a new Offspring of Philosophers. But no man should think, that he could so clearly speak, as every man, handling Chymistry (according to the saying) with unwashed Hands, might presently understand him; that is, as himself saith, not possible to be done, nor is it expedient that the Son of a vile Clown should eat of the finest Flower, in preparing which he took no Pains; yet (as below he confesseth) our Author hath used plain, simple and clear Words.*

[AUTHORS APOLOGY]

But I make too large a Progress in this open Field of Doctrine, in which Ancient Hunters take their Larks, and the Young Ones presently follow them with their Nets. For my Style (as all my Writings witness) hath a certain singular purposed Method, like that of all Philosophers before me. If anyone think it strange, that I here propose certain singular Processes, in which my Philosophy differs from other, let him be answered with this, that Philosophic Speech much differs from the Method of other mens Discourses, who nakedly and sincerely declare some Process, without any Ambiguities or Cloudings of Enigmas. Therefore, consider the difference, and accuse not me, as if I had deviated from Order, in my Style of Philosophy, and of Preparations and Processes. For in a Philosophic Discourse, it is not behooful to learn and judge of what appertains to the Theory, but the Practice teacheth you the Instruction of Processes; therefore in them, true, simple, clear and well grounded Words are to be used.

[BALSOM OF ANTIMONY] Also, of *Antimony* is made a *Balsom*, against grievous Diseases very profitable; yet not Crude *Antimony*, but of the *Regulus* thereof, whence may be made living *Mercury*, in the following manner.

Take of the best *Hungarian Antimony*, and crude **Tartar* equal parts, and of *Salnitre* half a part; grind them well together, and afterwards flux them in a Wind-furnace; pour out the flowing Matter into a Cone, and

there let it cool; then you will find the *Regulus*, which thrice or oftner purge by Fire, with Tartar and Nitre, and it will be bright and white, shining like Cupellate Silver, which hath fulminated and overcome all its Lead.

**What I advised to in the Preparation of Liver of Antimony is here to be repeated; instead of Crude Tartar take Salt of Tartar, by which the Operation will sooner and better proceed. Salnitre here is unprofitable. Therefore, take Antimony and Salt of Tartar, of each equal parts, melt them and make a Regulus, according to the Rule here given by Basilius. If you cast away the Glass (as all men for the most part do) you will do ill. [TINCTURE OF ANTIMONY, FROM ITS GLASS, ANOTHER] For I, of that prepare a very profitable Medicament in this manner. I grind this Glass in an hot Mortar, taking heed to contract no Humidity from the Air, which may easily be prevented, and having put it in a Phial, pour Alcohol of Wine thereon, and thence extract a most beautiful Tincture, in Colour red like Blood. This Tincture is a most excellent Cordial, if thirty, forty, or fifty Drops of it be taken in convenient Liquor, and that, if you will, twice or thrice a day; for it is taken with safety, and recreates the whole Man.*

Grind this *Regulus* to a subtle Powder, and having put it into a Glass, pour it on Oil of Juniper, or Spirit of Turpentine, which comes forth in the first Distillation, and is pure as Fountain Water; keep the Vessel well closed, in a subtle heat of *B.M.* and the Oil of Juniper, or Spirit of Turpentine, will become red as Blood, which pour off, and rectify with Spirit of Wine. [BALSOM OF ANTIMONY, ITS VIRTUES] This is endued with the same Virtues, as Balsom of Sulphur, as I shall then show, when I write of Sulphur, because they require one and the same Preparation.

Of this Balsom only three or four Drops, taken thrice in a Week with hot Wine, heal the Diseases of the Lungs, cure the frequent Cough, and *Asthma*, also they are conducent in the *Vertigo*, prickings of the Sides and in diuturnal Coughs.

[OIL OF ANTIMONY PER SE] Also many Oils may be prepared of *Antimony*, some *per se* and without Addition, and many others by Addition. Yet they are not endued with the same Virtues, but each enjoys its own, according to the Diversity of its Preparation. Of which I now give you this Similitude. There are many kinds of Animals, which live only in the Earth, as are many Creeping Things, Worms and Serpents; also others, some of which are new kinds, which before were not, and also these proceed from Putrefaction of the Earth. Some inhabit the Waters, as all kinds of Fishes; others fly through the Air, as every Kind of Flying Things, and Birds; some also are nourished in the Fire, as the Salamander. And besides these, in the more hot Regions and Islands, are found many other Animals, which to these Nations are unknown, which prolong their Life by the Solar Heat, and which die so soon as brought into another Air. So *Antimony*, when prepared by the Addition of Water, assumes another nature and Complexion for operating, then when prepared by Fire only. And although every Preparation of it ought to be made by Fire, without which the Virtue of it cannot be manifested: yet consider, that the Addition of Earth gives it wholly another Nature, than the Addition of Water. So also when *Antimony* is sublimed in Fire through the Air, and further prepared, another Virtue, other Powers, and another Operation follow, than in the Preparations already described. Therefore the Oil of *Antimony*, *per se*, without addition, and the true Sulphur thereof are prepared after this Method.

[TRUE SULPHUR OF ANTIMONY]

Take crude *Hungarian Antimony*, put that ground to a subtle Powder, into a Glass *Cucurbit* with a flat bottom: pour thereon the true Vinegar of Philosophers rendered more acid with its own Salt. Then set the *Cucurbit* firmly closed in Horse-dung, or *B.M.* to putrefy the Matter for forty Days, in which time the body resolves itself, and the Vinegar contracts a Colour red as Blood. Pour off the Vinegar, and pour on fresh, and do this so often, as until the Vinegar can no more be tinged. This being done, filter all the Vinegar through Paper, and again set it, put into a cleare Glass firmly closed in Horse-dung, or *B.M.* as before, that it may putrefy for forty Days; in which time the Body again resolves itself, and the Matter in the Glass becomes as black as *Calcanthum*, or Shoemakers Ink. When you have this Sign, then true Solution is made, by which the further Separation of Elements is procured. Put this black matter into another *Cucurbit*, to which apply an Alembick, and distil off the Vinegar with Moderate Fire; then the Vinegar passeth out clear, and in the bottom a sordid matter remains; grind that to a subtle Powder, and edulcorate it with distilled Rain Water, then dry it with gentle heat, and put it in a Circulatory with a long Neck (the Circulatory must have three Cavities or Bellies, as if three Globes were set one above another, yet distinct or apart each from other, as Sublimatories, with their Aludel [or Head] are wont to be made, and it must have a long Neck like a Phial, (or Bolthead) and pour on it Spirit of Wine highly rectified, til it riseth three Fingers above the Matter, and having well closed the Vessel, set it in a moderate Heat for two Months. Then follows another new Extraction, and the Spirit of Wine becomes transparently red as a Ruby, or as was the first Extraction

of the Vinegar, yea more fair. Pour off the Spirit of wine thus tinged, filter it through Paper, and put it into a Cucurbit (the black Matter which remains set aside, and separate from this Work; for it is not profitable therein) to which apply an Head and Receiver, and having firmly closed all Junctures, begin to distil in Ashes with moderate Fire: [GOLDEN COLOUR FROM ANTIMONY] then the Spirit of wine carries over the Tincture of *Antimony* with it self, the Elements separate themselves each from other, and the Alembeck and Recipient seem to resemble the form of pure Gold transparent in Aspect. In the end some few Feces remain, and the Golden Colour in the Glass altogether fails. The red Matter, which in distilling passed over into the Receiver, put into a Circulatory for ten Days, and as many Nights. By that Circulation Separation is made; for the Oil thereby acquires Gravity, and separates itself to the bottom from the Spirit of Wine; and the Spirit of Wine is again Clear, as it was at first, and swims upon the Oil. Which admirable Separation is like a Miracle in Nature: Separate this Oil* from the Spirit of Wine by a Separatory.

Here you have not only whatsoever can be made of Antimony, but also almost all that can be promised by a Chymist. This is that with which all the Books of all Chymists are filled, which is involved in so many fables, complicated in so many Riddles, and explicate with so many obscure Commentaries, that is, which in all the World is desired by Fools, sought by the Sons of Art, and found by the Wise. This Basilius reveals, this he repeats, this he inculcates; this is his Triumphant Chariot, which he as it were carries about, and often shows in the various Parts of his Writings. Before in this Treatise, he presents it under the Name of an Extraction of Crude Antimony, here it is Oil of Antimony, soon after it is converted into a Stone, which is called the Stone of Fire. Thus this Proteus often offers itself, always various, yet always the same in Substance. Compare all these Processes, which are so often diversely propounded, which these my Commentaries made upon the Extraction of Crude Antimony, and you will have the Work complete in all its Numbers; you will have a Treasure, in which, if you know not what you have, I remit you to Aesop's Dunghil-Cock, who found a Gem in the Dunghil, but knew not what he had. Consider diligently, O Lover of Chymistry, and you will find that no man hath dealt more clearly and sincerely with Thee, than Basilius, and me after him, who show thee there the Hare lies, which so many Others have hunted in vain. If now you be not here wise, you will not be healed with three Anticrya's. Therefore I will add nothing, lest I make Fools mad, who now indeed are wise.

This Oil is of a singular and incredible Sweetness, with which no other thing may be compared, it is grateful in the Use, and all Corrosiveness is separated from it. No man can by Cogitation judge, by Understanding comprehend, what incredible Effects, potent Powers, and profitable Virtues are in this Royal Oil. Therefore this *Sulphur* of *Antimony*, I have given no other Name, than my Balsom of Life; because it effects very much, by the Grace of *GOD*, in those, in whom was no help to be hoped for, but by the mercy of *GOD*, and nothing remained by a most certain expectation of changing Life with Death; as my Brethren can witness hath been often done. It refresheth a man so, as if he were new born; it purifies the Blood; mixt and exhibited with the Tincture of Corals, it cleanseth Leprosy, and expels every Scab, which through impurity of the Blood takes Root in man. It drives away Melancholy and sadness of Heart, it confirms the Junctures, and above all strengthens the Heart, when given with the Magistry of Pearls. Also it helps the Memory, and in Swouning a more noble Medicine is not found, if six drops of it mixt with equal parts of Oil of Cinnamon be put upon the Tongue, and the Nostrils and Arteries be anointed with a little of the Essence of Saffron.

Ah Good *GOD*, what moves me to speak, write, and invent many Things! For I suppose I shall find few among the *Doctors*, who will give absolute Credit to these my Writings, which I have declared faithfully, instead of a Testament, to my Disciples, Apostles, and Followers; but Others, who before knew these wonderful Effects, and have often in Truth experienced these Virtues, will more accurately attend, and more easily believe, and for this bounty of mine (*viz.* because I have opened, by the permission of *GOD*, the Powers and Virtues which are infused in the Creatures, and have as it were freed them from Prison, brought them to Light, and unto free Operation) give me thanks, and speak honourably of me, after I am reduced to Dust in the Grave.

[ANOTHER TINCTURE OF ANTIMONY]

Another way to drive *Antimony*, without Addition, over by Alembeck is this.

Make a *Regulus* of *Antimony*, by *Tartar* and *Salnitre*, as I have above taught, grind this subtly, put it in a great round Glass, and place it in a moderate heat of Sand. This way the *Antimony* will be sublimed: whatsoever shall be sublimed, that dayly put down with a Feather, that at length it may remain in the Bottom, and there persist until nothing more of it can be sublimed, but the whole remains fixed in the Bottom. Then is your *Regulus* fixed, and precipitated *per se*. But consider, here is required a sufficient time, and repetition of the Labour often, before you can obtain that. This Red Precipitate take out, grind it to

a subtle Powder, which spread upon a flat and clean Stone, set in a cold moist Place and there let it remain for six Months; at length the Precipitate begins to resolve it self into a red and pure Liquor, and the Feces or Earth is separated from it. [TRUE SALT OF ANTIMONY] The Salt of *Antimony*, I say, only resolves itself into Liquor, which filter, and put into a *Cucurbit*, that it may be condensed by extraction of the phlegm; and again set it in moist Place, then will yield you fair Crystals. Separate these from their Phlegm, and they will be pellucid, mixt with a red Colour; but when again purified become white. Then is made the true Salt* of *Antimony*, as I have often prepared it.

**Like with like, is a Proverb among the Greeks, and is here manifest in our Chymical Work. For this Salt acuates all Menstruums, for their more easie extraction of Metals; but those Extractions most, which are made of Antimony, as of a Mineral to it of affinity and like.*

[SALT OF ANTIMONY, AND ITS USE, WHEN REDUCED TO OIL OR SPIRIT]

This Salt dry, and mix with it *Venetian Earth* (which is called *Tripel*) three Parts, and in strong Fire distil it. First a white Spirit comes off, afterward a red Spirit, which also resolves itself into white. Rectify this Spirit gently and subtly in a dry or moist *Balneo*, and so you will have another white Oil distilled from the Salt of *Antimony*. This Oil, but why do I call it Oil? this Spirit, I should rather say, since the Salt is distilled in a Spiritual Manner, in Quartans and other feavers often manifests its Virtues, and is very conduent in breaking the Stone of the Bladder; it provokes Urine, and is profitable in the Gout. Outwardly applied to old corrosive Wounds, which have their Operation from *Mars*, it purifies them. Also this Spirit of the Salt of *Antimony* purifies the whole Blood, as the Salt of Gold doth. And although, in healing very many other Diseases it may be profitably applied, yet it is not so perfect, as the above described red Oil of *Antimony*, in which its Sulphur is deduced to the highest, purified and separated, as I said; therefore I forbear to speak more of this.

Now, since I have treated of the Sulphur and Salt of *Antimony*, and shewed how they may be reduced into Oil and Spirit, to be subservient to Medicine; I here treating further, purpose to speak of its *Mercury* also, and to manifest what Medicine lies absconded, and as it were buried in it.

[MERCURY LIVING EXTRACTED FROM ANTIMONY]

Take the *Regulus* of *Antimony*, made in such manner, as I above taught, eight Parts. Salt of Humane Urine clarified and sublimed, one Part. Sal-Armoniack one Part: and one Part of Salt of Tartar. Mix all the Salts together in a Glass, and having poured on strong Wine- Vinegar, lute it with the Luting of Sapience, and digest the Salts with the Vinegar for an entire Month in convenient Heat; afterward put all into a *Cucurbit*, and in Ashes distill off the Vinegar, that the Salts may remain dry. These dry Salts mix with three Parts of *Venetian Earth*, and by Retort distil the Mixture with strong Fire, and you will have a wonderful Spirit. This Spirit pour upon the aforesaid *Regulus* of *Antimony* reduced to a Powder, and set the whole in putrefaction for two Months. Then gently distil the Vinegar from it, and with what remains mix a fourfold weight of the filings of Steel, and with violent Fire distil by Retort: then the Spirit of Salt, which passeth out, carries over with itself the *Mercury* of *Antimony* in the Species of Fume. Wherefore in this Operation you must apply a great Recipient with a large quantity of Water in it, so doing, the Spirit of Salt will be mixed with the Water, but the Mercury collected in the Bottom of the Glass into true living *Mercury*.*

**What were Arcanum's in the times of Basilus, are now in our times but vulgar Chymical Works. How often shall we find any One, who numbers himself among true Chymists, that is ignorant of the way of making Mercury of Antimony? either in this manner, as Basilus teacheth, or in another. For various Artificers have now invented various Methods, and every One useth that, he best approves of.*

Behold, O Lover of Art, I have showed you, how of *Antimony* may be made running *Mercury*, which very many have so long, and in so many Parts of the World sought; and how we may use this *Mercury* with praise in Medicine, I will here discover and set down in Writing.

[MERCURY OF ANTIMONY, ITS MEDICINAL PREPARATION AND USE] Take in the Name of the Lord, of this *Mercury* one Part, express it through a Skin, and pour on it of red Oil of Vitriol highly rectified, four Parts. Extract the Oyl, and the Spirits of the Oyl will remain with the *Mercury*: Force it with vehement Fire, and somewhat will be sublimed. Thus Sublimate again put down upon the Earth in the Bottom. Then pour on other Oil, of the same weight as before, and repeat this labour a third time. The fourth time, put the Sublimate which ascends with the Earth, and grind both together, and the whole will be clear and pure, like a *Speculum* or Crystal. Put this into a Circulatory, and pour on it a like weight of Oil of Vitriol, and thrice so much Spirit of Wine. Circulate until Separation be made, and at length the *Mercury* resolve itself into Oyl, and float about like Oil Olive. When you see this, separate this Oil from the other Liquor, and put it into a Circulatory, and there pour on strong distilled Vinegar, and permit it so to rest foro

about twenty Days. Then this Oil again acquires its own Gravity, and settles to the Bottom; and whatsoever Veneosity was in it, remains in the Vinegar, which will be tenebrous and altogether confused.*

**There is no need of Torches at Noon Day, nor or of Commentaries in so perspicuous a Description, by which Basilius teacheth to make the Mercury of Antimony. Begin leisurely, give heed to all particulars, and your Work shall never deceive you. Lest I should darken the Author, I desist from Commenting; but add, that I doubt not, but that this Mercury will manifest wonderful Effects in the Humane Body: Yet I have not experienced its Virtues for the health of Animals, therefore my Commentaries must not exceed my Experience.*

But in the Emendation of Metals, it shows itself to be endued with singular Virtues. For I say, and clearly affirm, he that can bring this Oil here described by Basilius, to the state of a fixed Stone, may glory that he hath a fixed Tincture, only inferior to the one only King of Kings, the Great Stone of Philosophers. When thou hast proceeded thus far, O Lover of Chymistry, go not back, nor take off thy hand from the Plough: but go on cheerfully, perhaps in so great a Grove.

*The Golden Branch, with Leaves and Twigs of Gold
Will shew itself to Thee.*

[OIL OF THE MERCURY OF ANTIMONY]

This is a great *Arcanum*, and seems repugnant to Nature, that this Oil should first swim, and afterward being rendered more ponderous, settle to the Bottom. But consider, the Oil of Vitriol is also heavy, yet when the *Mercury* in its Separation is not altogether pure, it stands above it; but when the impure Lightness is taken from it by Vinegar, because the Vinegar assumes that, then the Oil receives its just weight, becomes compact, and settles to the Bottom. This is the Oil of the *Mercury of Antimony*, which is the fourth Column of Medicine.

Now come hither you Lepers! where be you? I will supply you with means for Health. This Oil is profitable against the Apoplexy, comforts the Brain, makes a man industrious, and cherisheth the vital Spirits of the Head. If anyone hath laboured long with grievous Diseases, and will for some time daily use this Oil, his Hairs and Nails will fall off, and he will be renovated, as a man newborn. All the Blood in the Humane Body is by it so purified, as every Evil is taken off from it, and expelled. This heals the *French Disease*, which we have lately inherited; for by this Medicine it is radically extirpated. And, to comprehend much in few words, the praise of this Oil is greater in Medicine, than can be expressed in Speech or Writing.

Why do we, miserable Mortals, taken from the Earth, and ready to return into Earth, stick here? Why do we not hasten to give Thanks to *God our Creator*, for this Medicine so mercifully granted to Us? You *Doctors* (if it please the Gods) of either Medicine, come to me a religious man and Servant of *GOD*, I will manifest to you what your Eyes never saw, and will show you the way of Health and Sanity, which before you never knew. Yet if any one be found among you, who understands my Processes, and the way of Preparation, better than I; let him, I pray, not be silent, or set a Seal to his Lips: for here I stand ready to learn, nor am I ashamed further to inquire, and desire that Light, which before I knew not. For I have often said, that this our Life is circumscribed with more strait Limits, than that one man should be able to search out all Things, which Nature bears absconded in her Bosom. [IDLENESS, CONDEMNED] But on the contrary, I being the Author, let them be silent, who have experienced less than the Author, let them be silent, who have experienced less than I, and if they have not attained to a solid Understanding of my Writings, let them not attempt to amend them, or (like Brawlers) with inconsiderate Words reprehend, what they never learned in the Schools, and the Processes of which they never received from men skilled in the Law. For my Terms otherwise sound, and signify other than theirs, who oppose themselves against me, and who are shamed of the Labour of Planting Trees, and of Grafting fruitful Sprouts thereon; therefore they always abide among dry and withered Wild Trees, and can never attain to any Branch of green, sappy, and well manured Fruit Trees.

[FISHES DIE NOT OF COLD]

Hasten not, I say, O man experienced in our Art, to pass your Sentence of Judging, and be not willing to condemn, what you have not yet yourself acquired by Thoughts, or gained by Discipline. Many imprudent men frequently say, Fishes are frozen in Waters; but these discover their own imprudence and want of Knowledge. for it will never be proved, that a Fish, even in the bitterest Winter will ever be frozen in Waters, as long as the Ice of those Waters is daily broken by the diligence of Mortals. [WHY THEY DIE IN FROZEN WATERS] But the reason why Fishes die, is because, when the Ice is not opened, their respiration is hindered, and they thence are suffocated. For it may easily be proved, that no Animal can live, when to it the Use of air is denied. Whence it may well be concluded, that those Fishes, which are found dead under the Water, in an extreme Cold Season, die not of Cold (as men of little understanding think) but

because they are deprived of Air. By like Reason (that we may apply this Example) I say; since *Antimony*, is to produce such admirable Fruits, it is to be taken out of the Mountains; but first, by the Care of the Miners spiracles, or breathing places, are to made for it, and afterward it must be prepared with Water, Air and Fire, as with auxiliary Mediums, lest its fruitlessness be suffocated in the Earth. But with many and laborious Preparations of Artifice, it must be manifested and brought to Light, for the expected Sanation of Diseases, by reason of which it hath been so long sought into.

[ADVICE AFTER REPREHENSION] Where now, O wretch! who contemnest *Antimony*, and among all men accusest it as mere Venom, where is thy Rhetorick, or Dialect, wherewith to defend thyself? But since thou understandest neither White, nor Black, nor Green, nor Red, nor Yellow; nor knowest which way to go about to justify *Antimony*, its Virtue, Power and Utility, being unknown to thee, thou doest well, if thou keepest Silence, and permittest this Reprehension of thy Ignorance, as a Wave driven with vehement wind to fly over thy Head; fearing, that if those Winds and Waves should be predominant, thy own weak and frail Bark would be sunk and submerged. To avoid this peril, seasonably call upon thy Sleeping Master, as the Disciples of our *Saviour Jesus Christ* did, when they feared they should perish. Yet this must not be done with a dissembled and feigned, but with a true and pure Heart, without all Hypocrisy; then your Redemption and Help will undoubtedly follow, so that in all Verity you will see and find the Winds and the Sea to obey you, and all Things be brought to the desired End.

I wish man were but so disposed, as he would study to obtain somewhat with labour and Diligence, then certainly the gods, the Presidents of Prosperity and Art would give Success, by which such a Disciple and Follower of Art might be assured, that in the wished School of Art, and desired Domicile of Grace, Felicity and Health should not be denied him, but that he himself should certainly see and find the Foundation of the Corner Stone, upon which he might commodiously build up all the other Orders of Stones. Then would cease the so many evilly founded Impertinencies of Bablers, which in the Schools stun the Ears of Disciples, and in Houses the Ears of the Sick; and the Matter itself would speak, as it were with open Mouth, and by certain Experience confirm, that a Castle or Palace of Stone cannot so easily be set on Fire and burnt, as a Pidgeon-House, or the old Nest of a Stork composed of rotten Wood, and dayly dried more and more by the Sun.

[CENTER OF ART, NOT KNOWN BY EXTERNAL ASPECT]

But my Auditor and Disciple, do thou with sharp Judgement weigh this my sincere Information, and with fervent desire strive to penetrate the inmost Center of Art, which by the external Face can be known to no man; prosecute and press after the Virtue and Power thereof, no otherwise, than as a Hunter pursues a Wild Beast; search out its Footsteps through the Snow, that you may rightly distinguish, and not take an Hart instead of an Hind, or an Hare instead of a Fox, or give a false estimate thereof, by erring from its Footsteps. Well, cast out your Nets, and take a multitude of Fishes, according to your own Wish or Desire. Place your Threads as is behoofful, and dispose of the Birds, which allure others to their place, and by this way of Fowling you will fulfil your desire with profit. That by these, to every Searcher I may briefly propose my Admonition and Advice, I say: My Friend the Hunter, dispose rightly your Nets and Instruments for Hunting as behoveth; and you Mariner, who Night and Day sail through the vast Seas, and are often driven hither and thither by the Winds, give heed to the Point of your Compass, and undoubtedly you will reap profit, and not bring home your Ship, swiftly returning, without great Gain of Merchandize. But why do I treat of many things, or spend time unprofitably (as tatling Sophisters are wont to do) in beating out the empty Chaff? I am deceived; [WORDS OF THE AUTHOR ALL OF USE] I do not unprofitably spend my time; for all the Words in my Writings are of use, and in them are found few empty Letters, which contain not some Utility together with a profitable Instruction, so that the time I spend in Writing will rather be a Recreation, than a Burthen to me. Therefore now, after the manner of Fencers, I will step back one pace, and into the Chymical Laboratory infer a new Doctrine of External Things; [ANTIMONY IS A PRESENT HELP AGAINST WOUNDS] viz. Show, that *Antimony* is of such a Nature, as may be prepared so, as to yield present help in Medicine pertinent to External Wounds, which manifoldly offer themselves to us, and are delcared by Chirurgy. therefore I will begin and briefly explain my Processes, viz. how that is to be used in Medicine, and how it may profitably be prepared. Whosoever thou art, among Junior Students, that desirest to search out the Occult things of Nature, and to bring her hidden Secrets to Light, attend to what I say, that thou mayest be able to distinguish Day from Night, and what is clear from the Obscure.

[ARCANUM OF ANTIMONY]

Take of *Hungarian Antimony* one part, Common Salt half a part, and six parts of *Argilla* not burnt, grind all together, and distil vehemently with a continual Fire without Intermission and at length an Oil will come

forth: from this abstract its Phlegm by Distillation, that a red dry Powder may remain in the bottom of the *Cucurbit*. This Powder grind subtilly, and resolve it into a Liquor, upon a Marble Stone; and you will have a red shining Balsom for Wounds, which far excels very many other Balsoms. [ITS USE AND VIRTUES] Its Use* is principally in Wounds, which have been a long time open, and in the Cure of which the *Doctors* with their Plaisters, Unguents, Oils and Ligaments could effect nothing: but with very great Disgrace they at length take off the Horse's Bridle and Saddle, and return him to the Stable, whence they had him.

**A wise General of an Army so disposeth his Soldiers in time of Fighting, that in the beginning of the Battle, the good and strong Soldiers fight, and in the End of the same the best and most strong come to deal with the Enemy; but such as are not powerful enough, for the first and last Encounter, in Arms or strength, are by him placed in the midst, that they may take Example of fighting from the Former, and hope of help and Victory from the Later. The Emperor is imitated by the Orator, in placing his Arguments so, as he may overcome the minds of men. Basilius imitates the Orator, in disposing his Processes so, as he may lead his Disciples to Sapience, and the Fruit of Wisdom. We have already had famous Processes, and in explaining them have used our Endeavour, and contributed some Light. Now follow those, that are in themselves clear enough, and not of so great moment as the former; therefore we shall not insist upon them.*

[WHY THE AUTHOR SPEAKS SIMPLY]

My Form of Speaking Savours of Simplicity; for I am a man Religious, to whom the Method of Secular Men is unknown; therefore cannot so clearly detect and describe all Things, as the Matter itself seems to require. Such a man as I, as to the Terms, because he cannot so formally use them, desires to be pardoned in this, and if he neglect anything therein, he craves the candid Acceptation of all men, and in respect of his State offers himself willing and ready to serve all *Christians* Day and Night, and by his Prayers to *GOD*, to recompence this their Benevolence.

[BALSOM FOR WOUNDS, ITS USE]

This Oil is salutary in many grievous Accidents, and especially in old wounds, so that few Medicines are found, which must not give place to this. Only that Oil, which is prepared with the Vulgar Sublimate of Apothecaries, is equal unto it in Effects, and is oftentimes by Experience found to be better, especially in the *Wolf* and *Cancer*, and in the *Noli me tangere*. But in ordinary *Fistula's*, and the *Herpes* the superior Oyl effects wonders, which were they not confirmed by Experience, could not be believed, and all which I recite not, lest someone or other should judge me to do it from Ambition, or that thence I hunt after Fame, which was never by me either sought or desired; nor at this time, as I can holily affirm, is it aimed at by me.

[ANOTHER OIL OF ANTIMONY]

Now I will give you the Preparation of another Oil.

Take *Mercury* mortified (which is sublimed to clearness and Splendor, and sold by Apothecaries) and *Antimony*, of each equal parts. Grind them together, and distil them by such a Retort, as will retain the Spirits thrice, and afterward rectify this Oil with Spirit of Wine. Then the Operation is absolved, and the Oil becomes red as Blood; but at first it is White, and like Ice or congealed Butter. This Oil effects wonders in many Affects, where Nature gave no hope of Amendment, and it always mostly shows its force, virtue, power, and efficacy, in the perfect Emendation of Evil into Good.

By Addition may be prepared another Oil very profitable in external Wounds.

Take of *Antimony* one part, *Sulphur* one part, *Sal-Armoniack*, or Salt of Urine purified half a part, and *Calx-vive* two parts. Expel the Oil strongly: whatsoever is sublimed, that grind with the *Caput-Mortuum*, and thereon again pour the Oil distilled off, and thrice distil it; then the Oil is prepared.

When old Wounds can in no wise be healed, then use this Oil. For it is strong, potent and penetrative: and lays a good Ground (even as Oil of Vitriol doth) for future Sanation.

[BALSOM OF ANTIMONY, AND OTHER INGREDIENTS]

An admirable Balsom of divers Ingredients (among which is *Antimony*) very useful in old Wounds is thus prepared.

Take of *Sulphur*, four ounces, set it over a moderate Fire to melt, and put into it half a pound of *Mercury*, and stir the Mixture so long together, as until both become one Mass. [CINNABAR, HOW MADE] This Mass grind to Powder (for it is made as *Cinnabar* is wont to be prepared) then grind with it four ounces of *Antimony*, of red *Arsenick* four ounces, of *Crocus Martis* two ounces and of Powder of Tiles eight ounces. Put all these into a Glass *Cucurbit*, and sublime them, as such things are wont to be sublimed; [RUBIES OF ANTIMONY] and in this Sublimation you will have Rubies in Colour not inferiour to the Oriental, but they are not fixed; for they are volatile, and fly from the Fire. Let the Artificer separate these Rubies from the *Cinnabar*, which ascends in the Sublimation, grind them to Powder and extract them with strong Vinegar. This being done, let him abstract the Vinegar leisurely in *B.M.* and a Powder will remain; this Powder grind

small as before, and having put it into another glass, extract its Tincture with Spirit of Wine, and separate the remaining Feces. This Extraction with Spirit of Wine digest in *B.M.* well closed for one Month. Then abstract the Spirit of Wine, as you abstracted the Vinegar, and put the remaining Powder into a flat Glass Dish, and set that dish in a Cellar into a Pail full of Water, that it may Swim upon the Water, as a Boat. So doing, the Powder which is in the Glass will in a few days resolve it self into a clear and perlucid Liquor. This Liquor is salutary in old open Wounds, and is a vulnerary Balsom in like Accidents, if put into them, and they covered round with a common Stiptick Plaister. In diuturnal open Wounds, it leaves no man destitute of help, although such, as in the Cure of which all otehr Remedies have been tried in vain. Of open Ulcers, which have their Original from within, I speak not here; for they cannot perfectly be healed without internal Remedies, [ROOTS OF DISEASES MINDED BY FEW] which dry up all Fluxions, and radically extirpate the Disease: although at this time few are found, who bend their thoughts this way, or take any Course to touch the Root itself of those Diseases, of which I now treat.

If Men would in their Minds well consider the Calamities of Life, into which the Fall of our first Parents precipited us, and seriously weigh that Original Sin, and the great troop of Evills thence issuing, *viz:* of Sadness, Anguish, Diseases and Miseries, they certainly would spend their time better, and employ more labour to search out the health of their neighbours, so strictly commended to them by the Supreme Ruler of Heaven, and by him commanded as their proper Duty. [SUCH AS SHUN LABOUR DO NOT WHAT THEY OUGHT] But how many (with grief be it spoken!) shunning labour, consume their time unprofitably, and do not what was to be done by them, but what they formerly have done, and still ahve a lust to do, being afraid to do so much, as will soil their Fingers Ends; as if they did envy the Tradesman, who perhaps gets a small Gain by selling Soap, which they would not willingly buy, to wash their delicate hands. Are not all we miserable Mortals, that live here, Strangers in the Earth, possessing nothing, that we can call ours? [GOODS OF GOD LENT, ONLY FOR TIME OF LIFE] Are not all Things we here use, the Goods of our *Lord*, lent to us, whilst we live and no longer? Therefore we ought so to behave our selves in using them, taht supported with a good Conscience we may be able to stand in that Day, in which an Account is to be given for them; and be not for our Ingratitude cast into Prison, and utter Darkness where shall be weeping and gnashing Teeth. If this were the Meditation, and this the Intention of every Man, he would be like a Monster, if he should think of admitting Sin in himself, or of neglecting his Office; and all Men would, with a certain Emulation strive to pleasure their Neighbours, with the Gifts received from *GOD*. But these things are remote from the thoughts of the World, and Wordly Men; *Money, Money*, is the Scope of all their Intentions; this the Potent seek directly or indirectly, and for this the Poor are subservient to them, that they also may participate of the Mamon of Iniquity.

Yet take heed, I advise you to take heed, lest the Bones of that Flesh, sticking in your Throat, suffocate you, or the Back-bones of Fishes pierce your Heart. But what doth Admonition help which the World little esteemes of and derides? Hear, I pray you an History; or learn a Parable. [AUTHORS PILGRIMAGE] When I, according to my vow, undertook a Pilgrimage to *St. James*, to visit that holy Place as a Stranger, I prayed to *GOD*, and bound myself with a Vow, that if he granted me an happy Return to my Monastery, I would render him due Praise. He granted my Request, and I daily return Thanks to him. But I thought many more would have rejoiced with me, and have given thanks to the same *GOD*, for the famous Reliques, which at that time I brought with me to our Monastery, (for Consolation of the Poor, and many Others) that it might procure to it self a Name, in this perishing Valley of Tears, that could not be wiped out by any Oblivion. Yet hence few were rendered either better, or more grateful to *GOD*, for so great a benefit; but persevered in Derision and Contempt of that, which *GOD* will vindicate in the last Day.

But of these enough at this time, let us proceed in our Instruction of *Antimony*, whence yet another Medicine may be prepared, which I myself have experience to be very salutary; and effectual in every kind of Feavers, and in the Pestilence.

[ANOTHER OIL OF ANTIMONY PER SE]

Grind *Antimony* subtly, put it inot a Glass Retort, and distil it with a strong fire, without any Addition, 3 or 4 times, and always with a large Receiving Vessel; at length of it is made a Red Powder, which extract with Vinegar, and circulate the Extraction with a gentle fire for ten whole Days; abstract the Vinegar by Distilling, and that which remains, by a singular* Artifice in distilling will be changed into an Oil. Let this Oil be further Circulated until all Humidity be drawn off therefrom, and it again be reduced to Powder, as it was; when the Vinegar is abstracted and separated by Distillation, then gather the Oil in a new Receiver.

**This Extraction may be rendered volatile with Spirit of Wine, after the same manner, as I taught you in former Operations.*

[QUARTAN, QUOTIDIAN, AND TERTIAN FEVERS CURED]

Four Grains of this Oil taken with water of *Carduus Benedictus*, if the Sick be well covered and Sweated, heal *Quotidian, Tertian and Quartan* Fevers. The same Dose is very available for expelling the Pest, either given with Spirit of Wine, or with distilled Vinegar, according as the *Paroxysm* of the Pest first invades, either with Heat, or with Cold. [HISTORY OF 3 OF THE AUTHORS BRETHERN CURED OF THE PLAGUE] Which is witnessed by three Brethren in our Monastery, who recovered of the Plague by this Arcanum, when they expected no other but Death, and had made their Wills. This so reconciled their Minds to this my Art, as they helped me, with greater Zeal then before, both by their Prayers and Labour, and spent the leisure time they had exempt from Religious Duties, in serving me daily; and in a short time attained to so great Experience, that by their own Industry, and the Industry of their Brethren, they gained more true Knowledge in searching out the Arcanums of Nature, then they could before obtain in a longer *series* of time. Therefore, for these Men, I give them thanks, even unto my very old Age, and in very deed I return them thanks, because they deserved so well of me, and of others, by their so faithful Labour; but they finished their Course of this Life before me, and entred the way of all Flesh, wherefore I recommend their Reward to the Supreme Physitian, who dwells in the highest Heavens, and there will refresh them with sufficient Joy, and make up in Heaven that Just Recompence, which here on Earth was denyed them by ignorant, and ungrateful Men.

[ANOTHER OIL OF ANTIMONY PER SE]

Another Oil of *Antimony* for wounds, is prepared with Addition in the following manner.

[OIL OF SULPHUR PER CAMPAN. HOW MADE] Take of *Antimony, Sulphur, Salnitre*, of each equal parts; Fulminate those under a Bell, as Oil of *Sulphur per Campan.* is made; which way of preparing hath long since been known to the Ancients. But Consider, you will have a better way, if instead of a Bell, you take an Alebeck*, and apply to it a Recipient; so you will obtain more Oil, which will indeed be of the same Colour, as that which is made of Common Sulphur, but in powers and virtues not a little more excellent, then it.

**I now, O Lover of Chymistry, Speak to you by Pictures, not in words onely that by a Compendium of Speech, you may also have this Compendium of Labour, and Charge. Behold this Instrument, and provide for yourself such an One, that you may follow Basilius, in making Oil of Sulphur per Campan. For this way one ounce will yield you as much Oil, as a Pound will make in the Common Method. From Sixteen ounces of Sulphur you may extract half an Ounce of Oyl, which others, in their way, do scarcely expect from Sixteen Pounds.*

We use 3 or 4 Drops of this inwardly taken with Spirit of Wine against the Phthisick of the Lungs; but outwardly, if it first be anointed, and a Stiptick Playster applyed, against all Wounds stinking, and tending to putrefaction, and so you will find it to be the most certain Remedy of all Wounds.

[ANOTHER OIL OF ANTIMONY PER SE]

Again another Oil of Antimony against all corroding Wounds very profitable, is this way made.

Take of *Antimony*, one pound, Common Salt dried, one-half pound, Tiles broken; five pounds. Grind all together, and put them into a Retort, whence distil a Yellow Oil. When all the Spirits are come forth, put the Matter in another glass. and from it extract the Phlegm, and a powder will remain; which in an humid place spread upon a stone, and you will have an Humid Balsom, which is a singular Remedy in all Verminant Wounds, and in the Cancer, which hath being chiefly in the Face of a Man, and in the Breasts of a Woman. Much more might be written of this Balsom, did I not fear, that every unskillful Man, and the Rabble of Sophisters would fall foul on me, and say I speak too largely, and commit more to writing, then Experience hath taught me; and so that I boast only of Speculations, and mere Imaginations.

[ANOTHER OIL OF ANTIMONY PER SE]

Moreover, another Oil is made in this manner.

Sublime one part of *Antimony*, with a fourth part of Sal Armoniack, with subtile Fire. The Salt carries up the Sulphur of *Antimony*, red as Blood. Grind this Sublimate to a fine Powder, and if you took at first one pound of *Antimony*, grind with it again five ounces of Sal Armoniack, and Sublime as before. The Sublimate dissolve in a moist place. Or otherwise, take the Sublimate, and edulcorate it from the Salt added, gently dry it, and you will have Sulphur, which burns like Common Sulphur, which is sold at the Apothecaries. From this Sulphur extract its Tincture with distilled Vinegar, and when you have abstracted the Vinegar by gentle Heat of B.M. and by a subtile Operation again distilled the remaining Powder, you will have (if in this Operation you erre not) a most Excellent* Oil, grateful, Sweet, and pleasant in its use, without any Corrosiveness or peril.

**This is another Repetition of the Process, by which the Balsom of Antimony is made, as our Author calls it in this Treatise, or the Quintessence of Antimony, of which often above. Yet in the process there is this*

difference, that here the Sulphur is separated by the Sal Armoniack from the Antimony, and then extracted from the Vinegar; whereas in the other Process, the Sulphur is extracted by the Vinegar, whilst it is yet united with the Antimony. But these are not things of so great a Moment, as to frustrate the Effect of Operations. Therefore this Variety gives the greater Liberty to the Operator, that he may not be Scrupulous in these Things, in which he understands the Reason of what he doth, and of the Method by which he acts. It heals the Phthisick, remedies the Prickings of the Sides; and if any One labours with difficulty of Breathing, let him take two Grains in the morning, and as many at Night going to Bed. In the Elixir or Spirit of Wine, and he shall be healed, For it dilates the Passages of the Breast, expells all Impurities, and Phlegmes out of the Breast; and to me it hath often produced many unlooked for Effects. But since in other Preparations of *Antimony*, I have described such Virtues, as with this are common to them, I Judge it needless to repeat them all, lest in the Sectators of Art I should create tediousness through multiplicity of Words, or alien thoughts by an impertinent Tautology.

In the mean while, the Liquor, which, as I above said, was resolved in an Humid Place, is an external Medicine, and very profitable; for it cleanseth the Impurities of the Skin, and if a little Oil of Tartar be mixed therewith, it heals the Phagedena of the Fingers; and it often anointed therewith, it purifies the Skin and cures Scrophulaes.

[TRUE SULPHUR OF ANTIMONY, OTHERWISE PREPARED]

Also, Sulphur of *Antimony* is prepared in another Manner.

Grind *Antimony* to a fine Powder, which boil for two hours or a little longer, in a sharp Lixivium made of the ashes of Beechwood. When boiled, filter the *Antimony* clear, and pour Vinegar upon the filtered Liquor, and then the Sulphur will settle to the bottom wholly red. Pour off the Phlegm and gently dry the Powder. Distil this Powder with Vinegar of Wine; extract the Tincture, and do as you did with the former Sulphur. To reduce the same into an Oil by Distilling, is worth your while: Although the Oil above mentioned hath greater Virtues, because its Body, by the Sal Armoniack, in the beginning of the Sublimation was better dissolved and opened.

There yet remain many things to be written of *Antimony*, and especially Three, necessary to be known by the *Spagyrick* Physician and Philosopher, *viz.* the Preparation of Vinegar, which is made of its Minera; and then the Philosophick Signate Star, which is not to be omitted; and lastly the Lead of Philosophers, of which we shall speak somewhat; touching which Many have imagined Great Things, and though (in their way of Reasoning, and Speculation) to prepare the true and sincere Mercury of Philosophers of it; which indeed cannot be done, since so great Efficacy is not from above insited in *Antimony*, as that in it can exist that Mercury, or of it be prepared. That Mercury is the first *Ens*, or first Water of Metals, which is perfect, otherwise the Great Stone of the ancient Wise Men could not be made of it. That first *Ens*, I say, and the Seeds thereof, are found in another Mineral, in which the Operation (according to the Genius Metals) is Particular, and most profitable Operation; and besides in it you may find whatsoever appertains to internal and external Medicine. For it is the *Column* of every Shop of Apothecaries, if duely prepared, as I often admonish; nor is anything wanting in it, provided the Artist hath learned well to distinguish the Disposition of Metals and Minerals, and diligently observes both the Preparation and Use of *Antimony*; because then, and not before, follows a perfect Judgement of it. Therefore I will stand to my Promise and comfort my Disciples, according to their Wish, by satisfying and instructing them, which way the Separation of Good from Evil may be known to them, and giving Information touching the Vinegar of Philosophers, which is made of *Antimony*.

[VINEGAR OF ANTIMONY]

Melt the Minera of *Antimony*, and purify it, grind it to a Subtile Powder, this Matter put into a Round Glass, which is called a Phial, having a long Neck, pour upon it distilled Water, that the Vessel may be half full. Then having well closed the Vessel, set it to putrefy in Horse-dung, until the Mineral begins to wax hot, and cast out a Froath to the Superficies: then 'tis time to take it out; for that is a Sign the Body is opened. This digested Matter put into Cucurbit, which well close, and extract the Water, which will have an acid Taste. When all the Water is come off, intend the Fire, and a Sublimate will ascend; this again grind with the *Feces*, and again pour on the same Water, and a second time abstract it, then it will be more Sharp. This Operation must be repeated, until the Water be made as Acid, as any other Sharp distilled Vinegar of Wine. But the Sublimate, the oftner the Operation is repeated, the more it is diminished. When you have obtained this Acid Vinegar, take fresh Minera as before and pour this Vinegar on it, so as it may stand above it three Fingers; put it into a Pelican, and digest it two days in Heat, then the Vinegar becomes red, and much more sharp then before. Cant this clean off, and distil it without Addition in B.M. The Vinegar comes off white, and the Redness remains in the bottom, which extract with Spirit of Wine is an excellent Medicine. Again

rectify the Vinegar in *B.M.* that it may be freed from its Phlegm; lastly dissolve in its proper Salt, *viz.* in four ounces of it, one ounce of the Salt, and force it strongly by Ashes; then the *Vinegar becomes more sharp, and acquires greater Strength, and virtue.

**This Vinegar also is numbered among the chief of those things, which are prepared of Antimony, therefore I thought it worthwhile to illustrate this with some Commentaries. For although it may be made in the way Basilius prescribes, yet there are still some things wanting to render the Work both more easy and more perfect, which I here subjoin; For six pounds of Antimony are required sixteen pounds of Distilled Water, and when (after Digestion) we would distil it, a certain manual Operation must be observed, on which depends the Success of the whole Work almost. For the Alembick must be so placed, as his Pipe or Beak may be covered with Water, which either must be put into the Recipient, or pass out by distilling into the same; otherwise the Spirit's of the Antimony will be lost, and more then half part of the same perish, or the Work require much more time for its perfection. I have expressed this by a Figure here placed, that if any by hearing do not sufficiently perceieve this, they may be seeing understand. When the whole Water hath passed over by Alembick, the Fire (as the Author admonisheth) is to be increased, and three Days, and as many Nights continued without intermission. Then let all cool, and the Sublimate, as he teaches, must again be mixed with the Antimony; this Labour for three Days and Nights must be re-assumed, and afterwards repeated to the third time. [AUTHOR BALSOM OF LIFE, WHAT.] Then your Water will be acid, as common Vinegar. If you tinge this Vinegar with new Minera of Antimony, you will have a Tincture, which Basilius names his Balsome of Life, so often described, but never sufficiently commended. O, did Mortals know what Mysteries lie absconded in this Tincture, I question whether they would be desirous to set about any other Preparation of Antimony. All things are in this One. I have spoken, O Lover of Chymistry, do thou act.*

[VINEGAR OF ANTIMONY, ITS PROPERTY]

This Vinegar Cools vehemently, not as common Vinegar, but with great Admiration, and certain Experience, especially for assuaging the Gangreane, produced from Gunpowder; also it heals other enraged Wounds and Members, when joined with the Soul of Saturn, wrought up into an Unguent, and applied outwardly. And mixt with Water of Endive, to which Salt *prunella* is added, it consumes the Squinancy, and extinguisheth its great Heat: besides, it assuageth the Motion of the Blood inflamed. In time of the Pestilence, taken inwardly, the Dose of one Spoonful, several times, and outwardly applied to the Swellings by Linen Clothes moistened therein, extracts the Venom, and most excellently cools: but consider, when you would use it in this manner outwardly, it must be mixed with a third part of Water distilled from Frogspawn.

Many highly esteem the Signate Star of *Antimony*, and very many have endeavoured to prepare it, sparing no labour to attain the same. Which some have acquired with good success, others have lost all their labour and Cost, Many have assumed an Opinion, that this Star is the true Matter, whence the Stone of Philosophers may be made, induced hereunto, by this thought or Imagination, *viz.* because Nature herself hath signed it into a Star, therefore they could not choose but esteem of it, and by these Cogitations were led into the Way of Error, But I sincerely denounce, that it is nothing so. For these kind of Searchers erre from the Kings high-way, and kill themselves in clambering up Rocks and Cliffs, in which wild Goats inhabit, and Birds of Prey build their nests. It is not given to this Star to contain in itself so great Potency, or from itself to form so precious a Stone. Yet I affirm, that in it lies *absconded* a famous Medicine, which may be made of it. The Star is thus made.

[SIGNATE STAR OF PHILOSOPHERS]

Take of *Hungarian Antimony* 3. parts. of Steel 1 part. melt these together with 4. parts of burnt Tartar, when melted pour out the whole into a cone, when cold take out the Regulus, and separate it from all impurity, and the Scoria. Grind this Regulus to Powder and weigh it, then add thereto thrice so much of burnt *Tartar*, and pour it out as before. Repeat this labour the third time; then the Regulus purgeth itself, and becomes pure and clear. Note, when you have rightly completed the Fusion, and have used a manual Operation, as is fit (which is of principal concern in this Work) you will obtain a fair Star* bring and shining like Cupellate Silver, no less artificially formed, then if some Painter had with Compasses diligently divided the same.

**Here it is to be noted. In the third fusion of the Regulus, the Fire must be vehemently heightened, that if any Impurity remain with the Regulus, it may by that intense heat be taken away. By this means you will have a Regulus in beauty and Whiteness comparable to Silver, but in Virtue and Price far Superior.*

This Star with Sal Armoniack is reduced to red *Sublimate; for the Tincture of *Mars* ascends. Such a Sublimate may be resolved in a moist place into a Liquor, which discovers wonderful Virtues in Chirurgy.

**This Sublimate, before it is set in a Cellar to be there resolved, should be purged from the Sal Armoniack with distilled Water. They are few Things which I admonish, but by the ignorance of these or those, great Errors are committed, and the Work with all its Costs and Charges perisheth, or at least yeilds not sufficient to pay what the Materials cost.*

[ANOTHER OIL OF ANTIMONY MADE OF REGULUS]

This Regulus, or Signate Star, melted often with the Stone *Serpent*, is brought to such a state, as at length it consumes itself in it, and wholly unites itself with the Serpent.* This being done, the *Sectator* of Art hath a Matter altogether hot and fiery in which very much of Art is *latent*. This prepared Matter resolves itself into an Oil; this very Oil ought to be brought over the Helm by Distillation, and then rectified, that it may be pure and clear,

**Of a Snake or Serpent the Nature is such, if you slacken your hold he riseth up, if you gripe him hard he bursts, the same I fear here: Therefore the Author calls that a Serpent, which he mixeth with this Regulus. But it is the Serpent of a Stone, or a Stony-Serpent; because the Salt, as a Snake willing licks a Stone.*

This Oil may commodiously and securely be taken inwardly; but with great Prudence and Caution, and not oftner then twice or thrice in a Week, and no more at one time, then three Drops in two ounces of Wine, or other Water distilled from Herbs, according to the Exigency of the Disease. For this Reason, it is the Physicians part to know the Causes of Diseases, together with the Complexion of the Sick, that he may the more securely use his Remedies.

[SOME ARTS WHY SUPPRESSED]

This is a famous *Acrimony** containing in itself many *Arcanums*; but there is no need to reveal all things together and at once to unskillful men. Some Arts are to be suppressed, that some Secrets and *Arcanums* may remain proper to the Philosopher, who in searching them out hath daily sustained grievous Toil.

**They, who understand of how great Utility it is to extract the Essences from Metals, are not ignorant of the Virtues of this sharp Oil. For this is the only Menstruum for this purpose. How many are they who have spent their whole Life in Chymical Operations, and never could arrive to the knowledge of a true Menstruum? To thee it is here revealed, if Health be your aim, you may safely use it in the Body; if you attempt somewhat more sublime, and have already conceived good hope you shall compound it, this is the principal help of all, for ascending to the Throne of the Chymical Kingdom.*

But let him, who resolves to tread in my Footsteps not be weary of Searching; but what I have done, let him do, and what I have so often desired, and what with so earnest Wishes I have sought, let him seek. These Principles, which I have prescribed you, are sufficient for to search out the End by. Many have failed, yea many have been cut off by Death, before they could in their Learning attain to the Principles only; that is, they are deprived of Life, before they could acquire the Magistry of Art. Therefore, I at first set forth a Book of Rudiments, that the Studious follower of Art (who in his first Experiences had need of so much time) might the sooner attain his desired end, and wished Scope, and next unto *GOD* give me thanks.

[ANOTHER OIL OF ANTIMONY MADE OF REGULUS, ITS EFFECTS]

Moreover, in this Oil a wonderful Effect is latent. For if this Oil be circulated with Crystals for sometime, *viz.* for three Days and Nights (the Crystals being first Calcined) it from them extracts a Salt: which being done, the Oil may again be distilled off by Retort. Thus you will have a Medicine, which admirably breaks the Stone in the Bladder, and expels it, and there also effects many other Things, by a certain famous virtue in it.

[LEAD OF PHILOSOPHERS]

But that we may also say something of the Lead of Philosophers, let the curious searchers of Nature know, that between *Antimony* and common Lead, there is a certain near affinity, and they hold a strict friendship each with other. As a Tree casts out of its side it's superfluous Rosin, which is the Sulphur of that Tree; as the Cherry-tree, and other Trees, which give forth such Gums: there are other kinds of Trees also, which by reason of their abundance of *Mercury*, produce and cast forth from themselves a certain Excrescency, which neither in Form, nor Virtue is in any wise like to their Fruit; but hath wholly other properties, as in Oaks and Apple-trees is apparent, which produce like bastard Fruits, or Monsters: So the Earth also hath like abortive Fruits, which in Separation from the pure Metals, are severed and cast out.

Now although there is so strict an affinity between *Antimony*, and *Saturn*; yet by reason of the too much *Sulphur*, which *Antimony* hath in itself, it is cast out from it: because its viscous Body (in it's Nativity) could not come to perfection; and therefore it was constrained necessarily to consist among Minerals: because it's abundance of hot *Sulphur* was the Cause, that hindred it's *Mercury*, that through defect of Cold it could neither come to Coagulation, nor into a Malleable Body. Moreover, I say, the Lead in *Antimony* is no other, then its Regulus, which hath not as yet obtained Malleableness. And, as above I said, when the

Regulus and Steel by Liquefaction are united, and deduced to a Star, there are many, who would thence make the ancient stone of Philosophers; which I before denied to be possible. Yet what Medicines may be prepared of it, you have already briefly heard; therefore touching them, I shall not add a Word more.

[WHY THE REGULUS IS CALLED LEAD]

But the Reason, why the Regulus is called and accounted Lead, is this. When that Regulus is taken, which *Antimony* gives forth from itself in making glass, and put into a Crucible well closed, which can resist the fire, with the Salt of Saturn (having been first Cemented with the Salt for three hours) and these permitted to melt together, in a Wind Furnace, the *Regulus, when taken out, is found to be rendered soft, and more ponderous, then it was before. For it receives it's ponderosity from the Spirit of the Salt, which also gave it softness, so that it's Body now is compact and heavy.

**I not enviously, as many Chymists do, but affectionately deal with Chirurgeons: wishing that they would in their mind, as according to their faculty they may and ought, endeavour to prepare such helps, for their miserably afflicted Patients, and such Compendiums of Sanity, as may be prepared of this Regulus. Would you have me discover to you the Mystery? Hear with pleasure, and use it. This Regulus, by the Salt of Saturn rendered Malleable, must be mixed with equal parts of Mercury condensed by Saturn, and in a vehement fire fluxed, and so well mixed. The Matter comes forth, in it's external Face like unto Silver, but in its internal Virtues is more noble, and more precious than any Silver. But you Chyrurgeon, studious of your own Art, and by Art covetous of Glory, deduce that into thin plates, and externally apply it to Wounds, and Malignant Fistula's. So doing, you will be amazed, when you shall see Nature, helped by this Art, to perform more, in a very short time, then you could have hoped for in a longer time, by so many Unguents and Plaisters. The Rusticks (to use the Words of Basilius) will no more deride and upbraid you, saying, they can effect more with a piece of crude and stinking Lard, then you are able to do with the laborious Process of your whole Chirurgick Art.*

Therefore I say, there is not much difference between the Stignate Star, and Lead of *Antimony*; which notwithstanding are every where distinguished as two diverse things. For either of them is made of the Glass of *Antimony*, and prepared into one and the same Medicine, as is already by me sufficiently declared. Here therefore I break off my Discourse, that I may explain what the stone of fire is, after I shall have declared the Appendix which follows.

O GOD grant thy Grace, and open the Hearts and Ears of Men unwilling to hear, and to them impart thy Blessing, that they may acknowledge Thee in thy Omnipotency, and wonderful Works of Nature, to thy Praise, Honor and Glory, and for the Health, Solace, and Confirmation of the Strength of their Neighbour, and also for Restoring the Sick to their Pristine Health. Amen.

THE APPENDIX

For a Conclusion you are further to know, that *Antimony* may be applied to many other Uses, then as above expressed, as to Scripture or Printing, for which Printers use it. Also under a certain Constellation and Concourse of the Planets, a Mixture of Metals is made with *Antimony*, of which Artists form Signatures and Characters endued with singular Virtues. Of the same Mixture also are made Speculums, of many and wonderful Aspects and Properties. Also Bells and other Instruments may be made thereof, of admirable sound. Likewise Images of Men, and many other Things*.

[ANTIMONY ITS WONDERFUL VIRTUES, THE HUNDREDTH PART OF THEM NOT KNOWN]

**The virtues and powers of Antimony which the Author here in this Appendix so lightly toucheth, and passeth over, are so many and so various, as indeed the hundredth part of them is not yet known to Men. Which Ignorance undoubtedly redounds to the Reproach and Ignominy of our kind; because we Men, among so many other Animals, only endued with Reason, and a Faculty of Discoursing, are hurried with so great impetuosity, to that wicked and abominable Desire of Gain, as scarcely any Man hath leisure to search out the Wonders, which the Author of Nature hath insited in his Creatures. But I am unwilling to repeat this Reprehension so often spoken of by Valentine; I do only call it to mind. This Mineral, in which lies hid so admirable Spirit, that by Exhausting it cannot be exhausted, hath also Virtues, which by no man studying can be sufficiently known. What I have tried, out of the way of Chymistry and Medicine are few; yet Experience hath taught me so much, as I judge Antimony in other things will show itself no less admirable, then in Chymistry and Medicine.*

Yet what I think of Characters and Signatures, which the Author saith may be made under a Concourse of certain Constellations, I shall not here discover. It sufficeth me, that I can say, that among all Metals and Minerals, there is not any Substance known, which contains so much of a Celestial Spirit, and hath so great

Sympathy with the Stars, as Antimony. Weigh this, with all that I have before said of Antimony, but not negligently, and Hasten to the Stone, which is called the Stone of Fire.

But since these things concern not Medicine, nor appertain to my Order, Rule, and Calling, I rest well satisfied in my Vocation, and commend them to the Handling of Others, who know them better.

OF THE
TRIUMPHANT CHARIOT
OF
ANTIMONY
AND
What the STONE of FIRE is.

[AUTHORS PARABLE]

When, at a certain time an abundance of Thoughts (which my internal and fervent Prayer to *GOD* suggested) had set me loose and wholly free from all terrene Businesses, I purposed in my self to attend to Spiritual Inspirations, of which we have need, for the more accurate scrutiny of Nature. Therefore I resolved to make myself Wings, that I might ascend on high, and inspect the stars* themselves, as *Icarus*, and his Father *Daedalus* in times past did, if credit may be given to the Ancient Writings of Poets.

**This Leave is to be given to all, who treat of Sacred Things, viz. to declare those things, which they are willing to discover (not to the unlearned ignorant Deriders, but only to Men, worthy, and to such as sincerely desire, and aspire to the knowledge of the same) in a certain singular and Parabolical kind of Writing. In which our Author is the more to be excused, because when he comes to the greatest of Mysteries, which he intended to explain in this Book, he betakes himself to certain hiding Places of Parables, and with the Heaven of Piety, which is wont to cover all things (yea even the most wicked) he so veils his Secrets, as None but Pious and sincere Disciples of Art can with the acuteness of their sight penetrate these Clouds. Do thou therefore, with a certain intellectual Luxury sport with him, he will not delude thee.*

But when I soared to near the Sun, my Feathers with it's vehement heat were consumed, and burnt, I fell headlong into the depth of the Sea: yet to me, in this my extreme Necessity invoking *GOD*, help was sent from Heaven, which freed me from all peril and the present Destruction. For an Angel hastened to my assistance, who commanded the Waters they should be still, and instantly, in that deep Abyss appeared a most high Mountain, upon which at length I ascended, [INFLUENCE OF SUPERIORS ON INFERIORS] that I might thereon examine, whether (as Men had affirmed) there was any Friendship* and Familiarity between Superiors and Inferiors, and whether the Superior Stars have acquired power from *GOD*, their Creator, to produce any one Thing like themselves in the Earth.

**There hath been no Man, who had darted his sight but as it were through a Lattice, into the Penetrals of Chymistry, who did ever deny this Influence of Superiors upon Inferiors. Therefore let Basilus so holily affirming, and so often openly declaring it to Men, be credited by those, who, the true Light being not yet risen upon them, do by feign without sight practice Chymistry.*

And having searched into Things, I found, that whatsoever the Ancient Masters had so many Ages since committed to Writing, and delivered to their Disciples, who earnestly desired to be the true Imitators of them, was (as I may say) more true than Truth itself. Wherefore, as is fit, I give praise and thanks to my Lord and Heavenly Father, for his incomprehensible Works.

[MINERALS HOW MADE] In very deed (that I may expound the matter in few Words) I found all Things, which are generated in the Bowels of Mountains, to be infused from the Superior Stars, and take their beginning from them, in the form of an *aqueour* Cloud, Fume or Vapour, which for a very long time fed and nourished by the Stars, is at length educted to a tangible form by the Elements. Moreover, this Vapor is dried, that the Wateriness may lose its Dominion, and the Fire next, by help of the Air, retain the Ruling Power. Of Water Fire, and of Fire and Air Earth is produce: which notwithstanding are found in all things consisting of Body, before the Separation of them. Therefore this, *viz.* Water is the first Matter* of all things, which by the Dryness of Fire and Air is formed into Earth.

**This is an Old Song, this is the Sum of Art; from this Imitation of Nature is found the lesser Stone of Fire, from this it is made, whensoever it is prepared, from the Same also the great Philosophick Stone derives its*

Original. [WATER OF ANAXAGORAS, WHAT] This is the water of Anaxagoras, the Fire of Empedocles, and Aristotle's first Matter, of which all things have been, and to this Day are made. Which is clearly evident in the Nutrition of Man, the Growth of a Tree, and in the Generation of Metals, for that, which constitutes Flesh, Woods, and Metals, is not taken from Food, Rain or Earth, but is infused into them from elsewhere. [ALIMENT, WHICH NOURISHETH ALL THINGS, WHAT] That very Thing is the Aliment, which nourisheth all things, but that it may be so variously specificate, it must be separated from that Body, in which it dwells, and by joined to another, which by the Chymical Art is performed.

But now since my Intention is to describe the Stone of Fire, how it is made of *Antimony*, together with the Process of its Preparation, which not only heals Men, but Metals also particularly; it will be necessary before all Things, to speak somewhat of these following Heads. What properly the Stone of Fire is; what is its *Minera*; whether a Stone can be made without Matter or no; what is the extreme difference of Stones, and how many Species of them are found, and lastly of their use.

[AUTHORS PRAYER] *In this my purpose, I pray, O spirit of Heaven illuminate me, that I may give a true and sincere Instruction, viz. according as is fit for me, and the matter itself permits. Indeed I have hopes of Eternal Absolution from this my Supreme confessor, who from Eternity possesseth the Throne of Mercy, and will give Testimony of all things, when the Decretory Sentence shall be pronounced upon all Men, in the Last Judgement, without any appeal.*

[TRUE TINCTURE OF ANTIMONY NOT MADE OF CRUDE AND MELTED ANTIMONY]

Therefore first know and consider, that the True Tincture of *Antimony*, which is the Medicine of Men and Metals, is not made of crude and melted *Antimony*, as it is sold by Merchants and Apothecaries; but extracted from the *Minera*, as it is taken out of the Mountains, and before it is formed into Glass. But how that Extraction should be made, is the principal Work in which the whole Art consists: Health and Riches attend him, who rightly attains to that. [TRUE TINCTURE OF ANTIMONY NAMED THE STONE OF FIRE] But, my Reader, you must diligently mind this, *viz.* that the Tincture of *Antimony* prepared fixed and solid, or the Stone of Fire (as I name it) is a certain pure, penetrative spiritual and fiery Essence, which is reduced into a coagulated Matter, like the Salamander, which in Fire is not consumed, but purified and conserved.

Yet the Stone of Fire tingeth not universally, as the Stone* of Philosophers, which is made of the Essence of Gold itself. To this no such power is given, as that it should perform such things, but it tingeth particularly; *viz.* Silver into Gold, Tin also and Lead; but *Mars* and *Venus* it toucheth not, nor do they yield more, then from them by Separation may be effected.

[THE DIFFERENCE BETWEEN THE STONE OF FIRE AND THE STONE OF PHILOSOPHERS] *As much as Heaven is elevated above the Earth, so much doth the true Stone of the Philosophers differ from this Stone of Fire. I myself do candidly confess, that although I have found this, yet I am very far distant from the other. And this, whatsoever it is, I own to be received from the Wisdom of Basilius. Do you take heed you be not deluded by your own Fantasy, and that others deceive you not.*

Moreover, one part of it can tinge no more, then five parts of Metal, so as to persist in the Trial of *Saturn* and *Antimony*; whereas, on the contrary, the Great Stone of Philosophers can transmute to infinity. Also in augmentation it cannot be so far exalted; yet the gold is pure and solid.

[EARTH OF ANTIMONY] The *Minera*, out of which this Stone or Tincture is made, is no other then (as I above mentioned) the very Earth of *Antimony*; from which, I say, it is made: but how or with what virtue, force, and power it is endued, you shall hear anon.

[POWDERS FIXED, WHY CALLED STONES] Let the Reader consider, that there are many kinds of Stones found, which tinge particularly; but all fixed Powders, which tinge, I here signify by the name of Stones; yet one tingeth more highly then another, as especially the Stone of Philosophers, which obtains the principal place; [TINCTURES, THEIR DIFFERENCE] the next is the Tincture of *Sol*; and of *Luna*. For the White: after these, the Tincture of *Vitriol* or *Venus*; likewise the Tincture of *Mars*; either of which hath in it self the Tincture of *Sol*, when reduced to Fixation. Next to these follow the Tinctures of *Jupiter* and *Saturn* for Coagulation of *Mercury*; and lastly, the Tincture of *Mercury* itself. This is the difference and multiplicity of Stones and Tinctures, all which notwithstanding are generated from Seed, and from one original *Matrix*, from which the true Universal Stone proceeds, but out of these no other Metallic Tincture is to be found. But all other Things, by what name soever called, all Stones (whether precious or common) I touch not now, nor have I any Intention to write or speak anything of them at this time; because they contain in themselves no other Virtues, then what appertain to Medicine. Nor shall I here make mention of *Animal* or *Vegetable* Stones; because they are only conducent to Medicine; but for Metallic Works

unprofitable and void of all Virtue. Yet all the Virtues of all Things, *Mineral, Animal, and Vegetable*, collected into one, are found in the Stone of the Philosophers.

[SALTS, ENDUED WITH NO TINGING VIRTUE] Salts are endued with no tinging Virtue, but are only Keys* for the Preparation of Stones; otherwise of themselves they effect nothing.

[SALTS ARE KEYS] **Salts, as here is rightly said, are Keys; they open the Chest wherein the Treasure lies. But you must be sure to take the true Key; otherwise you may spoil the Lock, and not open the Chest. It is not safe in this Case to take Quid for Quo, as Apothecaries are wont. You must have a Philosophic Key, and proper Salts fit for opening must be taken. Nor condemn this Distinction, which is intimated, between Salts opening, which the Author here calls (as they are) Kleys, and Salts fixing, which enter the Treasure itself; as is sufficiently manifest by the Text.*

[FIXATION, WHENCE] Yet, as for Metallic Salts (I now speak to the purpose if you rightly understand, what distinction I put between Mineral Salts) they are not to be slightly esteemed, nor to be rejected in Tinctures, since we can in no wise be without them, in their Composition, For in them lyes that most precious Treasure, from which every Fixation derives its Original.

[A STONE, WHETHER MADE WITHOUT MATTER] Here some may ask, and indeed very properly; whether such a Stone can be made without matter? I answer, No. For every Thing must have its own Matter; but not without Distinction. *Animals* require their Matter, *Vegetables* theirs, and *Minerals* theirs. Only consider and before all things observe this; [FERMENTATION, NECESSARY, WHY] *viz.* that no Body can be profitable for any Stone, without Fermentation, which I find in the end of the Work (I mean as to the Preparation of the Great Stone) cannot be omitted, if I would convert Metals with gain; for although in tangible is taken; yet from that formal Body must be extracted a certain Spiritual and Celestial Entity (shall I call it) or Apparency; for I find no other more fit name to give it: which Entity was by the Stars, before infused into that Body, and by the Elements concocted and made perfect. Yet this Spiritual Entity must again by a lesser Fire, and by the *Regimen* and Direction of the Microcosm, be reduced to a tangible, fixed, Solid and inconsumptible Matter.

But what do I, or what do I speak? I act as if I were deprived of my Reason*, in uttering words so openly. For if I had either Reason or Judgement, I should not discover so great Things with my Tongue, or command my hand to proceed in writing them.

**Art thou well in thy Wits, Basiliius, who doest thus prostitute the Arcanum of the Stone, which hath unto this day been so diligently absconded by all Philosophers? Surely, if thou hadst not laboured with I know not what Intemperance of Mind, thou wouldst have closed thy Lips, and not have so clearly opened, what it is to separate the Pure from the Impure, what to render the fixed volatile, and again to fix that; how the Inferior becomes Superior, and that again plunged into the Deep Abyss, from which it had ascended. To discover so many Mysteries, in so few Words, as here thou doest, assuredly if it be not Madness, it is a certain very great benevolence to Posterity. This is that which moved him. Valentine seems to have burned with this Affection, and could not overcome that Inclination of Well-doing to many, by the Obligation (imposed on all Philosophers) of concealing the Secret Mystery of Nature, which by the Author thereof, that is, by Nature naturating with Intellectual Revelation, is communicated only to the Sons of Art worthy and chosen. The Secret of Secrets hath fallen from Basiliius, do thou Reader attend, if you find the Pearl, be not like Aesop's Cock.*

All Tinctures of Metals ought to be separated, as that they may be moved with a certain principal Love and Affection to Metals, and have a propensity and desire of uniting themselves with them, and of reducing them to a better State. Will you have an Emblem, or Example? [EXAMPLE OF MAN AND WOMAN] Behold here it is of Man and Woman. If they two be inflamed with Mutual Love, neither Delay, nor Rest is admitted, until they be united, and their Desire satisfied: after this Union they rest, and are multiplied, according to the good pleasure of *GOD*, and the promise of his Blessing.

Man lives obnoxious to many and perillous Diseases, some of which debilitate and consume the powers of Nature so, as the Man can by no Remedies be perfectly restored to Health and his former Strength [LOVE, A DISEASE] But Love is a disease, with which no other Disease may be compared, which is not healed unless by Production of its own like, which either Sex desireth, and that Desire is not satisfied, unless by fulfilling his will of the enkindled affection. How many Testimonies of this violence, which is in Love, are daily found? for it not only inflames the Younger Sort, but it so exagitates some Persons far gone in years, as through the burning Heat thereof, they are almost mad. Natural Diseases are for the most part governed by the Complexion of Man, and therefore invade some more fiercely, others more gently; but Love, without distinction of poor or rich, young or old, seizeth All, and having seized so blinds them, as forgetting all Rules of Reason, they neither see or fear any Snare. Peculiar Members are infected with the Singular

Symptoms of other Diseases, all the other parts remaining sound and free from that Dolour. Whom Love infects, it invades all over, penetrates the Body and its whole Substance, Form, and Essence, and leaving nothing unoffended. For taking place in the Heart there it kindles a Fire, the burning heat of which is diffused through the Veins, Arteries, and all the Members of the body, and in a word I say, where Love once hath fixed its Root, the man is so deprived of all sense, reason and understanding, as he forgets all things, seriously minds nothing; he is unmindful of *GOD* and his Law, his promises and threats he little regards; the torments of Hell and rewards of Eternal Life he condemns. I speak of inordinate and unlawful Love, to which, if a man be once addicted, he adheres so pertinaciously, as nothing can reclaim, nothing can restrain him; he forgets his Duty, Calling and Condition; derides all admonition, despiseth the Counsels of Parents, Superiors, and others who wish him well; briefly I say, he is so blind with Love as he cannot see his own Misery; so deaf, as he cannot hear those, who by their faithful advice, endeavour to turn and avert from him, the damage and evil, which would befall him. Love leaves nothing entire, or sound in the Man; it impedes his Sleep, he cannot rest either Night or Day; it takes off his Appetite, that he hath no disposition either to Meat or Drink, by reason of the continual Torments of his Heart and Mind. It deprives him of all Providence; hence he neglects his Affairs, Vocation, and Business; he minds neither Labour, Study nor Prayer; casts away all thoughts of any Thing but the Body beloved; this is his study, this his most vain Occupation. If to Lovers the Success be not answerable to their Wish, or so soon and prosperously as they desire, how many Melancholies hence arise, with griefs and sadnesses, with which they pine away and wax so lean, as they have scarcely any flesh cleaving to the Bones; yea, at length they lose the Life itself, as may be many Examples! [LOVES SAD EFFECTS] For such Men (which is an horrible thing to think of) slight and neglect all perils and detriments, both of the Body and Life, and of the Soul and Eternal Salvation.

[AUTHORS CONTINENCY] But of these enough; for it becomes not a Religious Man to insist too long upon these Cogitations, or to give place to such a flame in his heart. Hitherto (without Boasting I speak it) I have throughout the whole course of my Life kept myself safe and free from it, and I pray and invoke *GOD* to vouchsafe me his Grace, that I may keep holy and inviolate the Faith, which I have Sworn, and live contented with my Spiritual Spouse, the Holy Catholic Church. [TINCTURE OF ANTIMONY OUGHT TO HAVE LOVE TO METALS] For no other reason have I alleged these, then that I might express the Love, with which all Tinctures ought to be moved toward Metals, if ever they be admitted by them into true Friendship, and by Love, which penetrates the inmost parts, be converted into a better State.

Now let us proceed to the Preparation of the Stone, and leave its use to the Close of this Discourse. This Stone is of a penetrable and fiery Nature, is cocted and brought to Maturity by fire, no otherwise, then all other Things, which are found in this Orb; which notwithstanding as they are of a diverse Nature, so they in diverse manners obtain that, according as the Nature of Things supplies with Diverse Fires.

[DIVERSE FIRES] The first Fire is *Celestial*, by *GOD* kindled in our Hearts, by which being inflamed we are moved with Love and a certain confidence in and of *GOD* our creator, of the Most Holy and incomprehensible *Trinity*, and of the Mercy, Grave of our Saviour *JESUS CHRIST*; which Confidence kindled is Us by Love, never fails, never deserts us in our Necessities, but will most certainly deliver our Souls from everlasting destruction. The second Fire is Elemental, produced by the Sun, and tends to the Ripening of all things in the Macrocosm. The third Fire is corporal, with which all Foods and Medicines are cocted and prepared, without which Men can neither obtain Health of Body, nor sustentation of Life. Of a fourth Fire mention is made in the Sacred Scriptures, *viz.* that, which before the Supreme Judgement of *GOD* shall consume this visible World: but what Fire is, and how it shall operate, that (if we be wise) we must leave to be judged of by his own Supreme Majesty. A fifth Fire is also spoken of in Holy-Writ, *viz.* Eternal Fire, in which never to have end, the Devils shall never be set at liberty from their Infernal Prison, and wicked Men, their Companions, adjudged to those Eternal Fires, shall be vexed, punished and miserably tormented forever: from which I pray the Omnipotent and merciful Lord to preserve us. Here I would admonish all and every Creature endued with Reason, by their Prayers to beg that Grace and Mercy from the Omnipotent, that they may so conform their Life to the Divine Precepts, and their own Duty, as that they may escape this Fire, and its Eternal Torments.

Our stone of Fire (which is to be noted) must be cocted ripened with Corporal Fire in the Microcosm, as all other Medicines and foods are prepared by the same. For where the great Fire of the Macrocosm ceaseth from it's Operation, there the Microcosm begins to produce a new Generation; therefore this Concoction should seem strange to no Man. [EXAMPLE OF CORN] Corn is augmented and ripened by the Elementary Fire of the Macrocosm; but by the Corporal Fire of the Microcosm a new Coction and

maturation is effected, that man may use and enjoy that Divine Gift for his sustentation, and by the same perfect the Last and the Least, which is produced of the first and the Greatest.

The true Oil of *Antimony*, of which the said stone of Fire is made, is above measure sweet, and from it's earth is in such wise purged and separated, as if a Glass full of it be exposed to the Sun, its casts forth various and wonderful Rays (as if many fiery *Speculums* were there present) resembling a Ruby and other Colours. Now attent O lover of Art and Truth, and hear what I shall teach.

[ITS PREPARATION] Take in the Name of the Lord, of the *Minera* of *Antimony*, which grew after the Rising of the Sun, and Salt Nitre, of each equal Parts; grind them subtly and mix them; burn them together with a moderate Fire very artificially and warily; for in this the principal Part of the Work consists. Then you will have a matter inclining to Blackness. Of this matter make Glass, grind that Glass to a subtile Powder, and extract from it an high red Tincture with sharp distilled Vinegar, which is made of it's proper *Minera*. Abstract the Vinegar in B.M. and a Powder* will remain, which again extract with Spirit of Wine highly rectified, then some feces will be put down, and you will have a fair, red, sweet Extraction, which is of great Use in Medicine. This is the pure Sulphur of *Antimony*, which must be separated as exactly as is possible.

**Take heed, take heed, O Lover of Chymistry, lest by this Fire, you burn the Wings of your Bird, which hath now raised itself to the top of Mountains. Few words are sufficient to the Intelligent, there is no need to inculcate the same things often, our careful Father Basilus doth that often enough.*

If of this Extraction you have one pound two ounces take of the Salt of *Antimony*, as I taught you to prepare it, four ounces and on them pour the Extraction, and circulate them, for a whole Month at least, in a Vessel well closed, and the Salt will unite itself with the Extracted *Sulphur*. If *Feces* be put down, separate them, and again abstract the Spirit of Wine by B.M. The Powder which remains urge with vehement Fire, and not without admiration will come forth a varicoloured sweet Oil, grateful, pellucid and red. Rectify this Oil again in B.M. So that a fourth part of it may be distilled, and then it is prepared.

This Operation being completed, take living **Mercury* of *Antimony*, which I taught you how you should make, and pour

**This word, our Mercury, which hath so often rendred Thee ambiguous, is also here to be understood: for if you take not the true Mercury of Philosophers, you do nothing. Whosoever he be, that shall candidly tell you this, he will be to you Pylades, and you to him Orestes, and nothing will be more pleasant to me in Life, then to join myself to you, as a third Sociate in Friendship.*

upon it red Oil of Vitriol made upon Iron, and highly rectified. By Distillation in Sand remove the Phlegm from the *Mercury*; then you will have a precious Precipitate, in Colour such, as never was any more grateful to the Sight; and in Chronical Diseases and open Wounds, it may profitably be used for recovering the *Pristine Sanity*. For it vehemently dries up all Symptomatical Humors, whence Martial-Diseases proceed; in which the Spirit of the Oil, which remains with the *Mercury*, and conjoins and unites itself thereto, powerfully helps.

Take this precipitate, and of the Superior Sweet Oil of *Antimony*, equal parts, pour these together into a Phial, which well closed set in convenient heat, and the Precipitate will in time resolve and fix itself in the Oil. Also the Phlegm by the Fire will be consumed, and what remains become a Red, dry, fixed and fluid* Powder which will not in the least give forth from itself any Fume.

**Far hence, far hence ye Prophane, and you that are initiated in the Sacred Mysteries of Chymistry keep silence. Let the King enter into his Bed-Chamber, that he may consummate his Marriage.*

O tua te quantis attollet Gloria rebus,
Connubio tali!

Yet make not too much hast to enter, or disturb this Matrimonial Conjunction, let them for many Months delight themselves with their mutual Embraces, and not go forth, until from their mutual Love they be changed into an Hermaphroditic Body, and have produced that Son desired by all, if not a King of Kings, yet at least a Regulus or Ruler, which delivers his Subjects from Diseases and Necessity.

Now my Follower, and Disciple of Arcanums, I will speak after a Prophetic manner. When you have brought your Philosophic Studies (in the Method by me prescribed) to this end, you have the Medicine of Men and Metals; which is grateful and Sweet in use, without all peril, it is penetrative, yet causeth not Stools, it induceth Emendation, and expells Evil. Use it as is fit, and it will yield you many Commodities, both for health and temporal necessity; by which means you will be freed from want in this World; which is a thing of so great Moment, as no Sacrifice of Gratitude can be found sufficient to answer this favour of *GOD* showed to you.

Here, O my *GOD*, I as a Religious Man am troubled in Mind; and know not whether I do well or ill, whether in * speaking I have exceeded or not reached the due Bounds; whilst I propose, and show to everyone, as it were, his proper House. Do thou, that art a young Follower of Art, inquire, search and try, as I have done; if you attain your End, give greatest thanks to *GOD*, and after him to me your Master. But if you turn aside into devious and by-paths, blame yourself, not me; for I am not guilty of your Error.

**Our Author judgeth himself to have spoken too much, if you also think the same, you will rejoice in his Sadness. Yet it is strange, that no Man can contribute a little Light to this Philosophy, but he presently repents.*

Now I have said enough, and writ enough, and taught so clearly and openly, and plainly, as more manifestly or clearly cannot be done by Writing, unless some lost and rash Man, knowing and willingly would cast himself into Hell, to be there Submerged and Perish: Because, by the Creator of all Things we are most severely prohibited further to unlock these Mysteries, or to eat of the Tree which was planted in the midst of Paradise. Therefore here I will desist, until Others show, what is here to be done by Me, and what they judge is to be omitted, and say no more of this, but pass to its Use.

[ITS USE, DOSE, ETC]

Therefore know, that the Use consists in Observation of the Person and his Complexion, with relation to what appertains to Humane Health, that Nature be not overpowered with too great a Quantity, or not helped by too small. Yet too much is not so Religiously to be feared; for it will not readily hurt; because it helps to recover the pristine Sanity, and fights against Venom, if any be in the Body. This I only add, three or four grains of it, given in one only Dose, are sufficient for expelling every Evil, if taken in Spirit of Wine. For this Stone or Tincture passeth through all the Members of the body, and contains in itself the Virtues of many *Arcanums*. It remedies the Giddiness of the Head, and all Diseases, which have their Original from the Lungs. It cures difficulty of Breathing, and the Cough; the Leprosy and *French Disease* are amended by it, in a wonderful manner. The Pest, Jaundices, Dropsies and all kinds of Fevers, are often cured by it, Likewise it expels Venom taken. It profits those, who have drunk a *Philtrum* or Love-potion: it confirms all the Members, Brain, Head, and all things depending thereon. It helps the Stomach and Liver; heals all Diseases, which proceed from the Reins; cleanseth the impurity of the Blood. Also this Tincture of *Antimony*, breaks the Stone of the Bladder to Powder; and expells it; it provokes Urine, when stopped by *Flatus's*. It restores the vital Spirits, cures Suffocation of the Matrix, makes the Menstrues flow if stopped and stays them if inordinate. It causeth Fruitfulness, and makes the Seed sound, and available for Generation, both in Women and in Men. Lastly, this Stone of Fire inwardly taken (convenient Plaisters being also outwardly applied) heals the Cancer, Fistula's, Rotteness in the Bones, and all corroding Ulcers, and whatsoever takes beginning from the Impurity of the Blood, also the Disease itself called *Noli me tangere*. And that I may comprehend all in few Words, this Stone, like a Particular Tincture, is a * Remedy against all Symptoms, which can happen to the Humane Body. All which Experience will very clearly demonstrate to you, and open the way further to you, if you be a Physician, called by *GOD* to that Office.

**Here the Medicinal Virtues are spoken of at large. For Basilus supposeth Thee not to be defiled with the Filths of Avarice, but splendid in the Light of Charity, and burning with a Desire of helping thy Neighbour, following him discovering these Secrets. Now farewell, O Lover of Chymistry, and if thou, hast gained any Light, either from the Interpretation of Basilus, or my Commentaries, enjoy it, and communicate the same to the Sons of Art, that Philosophy oppressed for so many Years with the intollerable Yoak of Avarice, may at length be revived, and a return be of those times of Egyptians, in which Trismegistus and so many wise Magi, Philosophized not with empty denominations, but with wonderful Works.*

In these, I think I have done my part, and writ more then sufficiently of *Antimony*. If any One follows me, he may add his own Experiences to these, that (with the singular favour of *GOD*) before the consummation of the World, the Mysteries of the most High may be revealed, to his Glory and honour, and the Conservation of health. Having finished this Discourse, I intend for a time to be silent and return to my Monastery, there to learn Philosophy further, that I may be able to comment of other Thigns and as I have already promised, I shall (*GOD* willing) write of Vitriol, common Sulphur, and the Loadstone, and open their Principle, Powers, Operations, and Virtues.

Let GOD the Lord of Heaven and Earth grant to us temporal Health here, and hereafter Eternal Salvation for the Refreshment of our Souls, in the Seas of Joy and Gladness, never to be limited within any Bounds of time. Amen.

Thus I conclude this Treatise of *Antimony*, and all whatsoever I have written of the Red Oil of *Antimony*, which is made of its Sulphur highly purified, and of the Spirit, which is prepared of its Salt. Incline your Mind to those, and with them compare these last, which I have prescribed you touching the Stone of Fire. If

you acutely consider them, you may easily find their Union unto the End, by this Comparation. For the Foundation is the same, the Reason the same, the Friendship the same, by which Health is required, and the Stag long sought taken with a pleasant Hunting.

FINIS.

Glory of the World

The Emerald Table

It is true, without any error, and it is the sum of truth; that which is above is also that which is below, for the performance of the wonders of a certain one thing, and as all things arise from one Stone, so also they were generated from one common Substance, which includes the four elements created by God. And among other miracles the said Stone is born of the First Matter. The Sun is its Father, the Moon its Mother, the wind bears it in its womb, and it is nursed by the earth. Itself is the Father of the whole earth, and the whole potency thereof. If it be transmuted into earth, then the earth separates from the fire that which is most subtle from that which is hard, operating gently and with great artifice. Then the Stone ascends from earth to heaven, and again descends from heaven to earth, and receives the choicest influences of both heaven and earth. If you can perform this you have the glory of the world, and are able to put to flight all diseases, and to transmute all metals. It overcomes Mercury, which is subtle, and penetrates all hard and solid bodies. Hence it is compared with the world. Hence I am called Hermes, having the three parts of the whole world of philosophy.

Explanation of the Emerald Table of Hermes.

Hermes is right in saying that our Art is true, and has been rightly handed down by the Sages; all doubts concerning it have arisen through false interpretation of the mystic language of the philosophers. But, since they are loth to confess their own ignorance, their readers prefer to say that the words of the Sages are imposture and falsehood. The fault really lies with the ignorant reader, who does not understand the style of the Philosophers. If, in the interpretation of our books, they would suffer themselves to be guided by the teaching of Nature, rather than by their own foolish notions, they would not miss the mark so hopelessly. By the words which follow: "That which is above is also that which is below," he describes the Matter of our Art, which, though *one*, is divided into two things, the volatile water which rises upward, and the earth which lies at the bottom, and becomes fixed. But when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished, for then that which rises upward and that which descends downward become one body. Therefore the Sage says that that which is above is that which is below, meaning that, after having been separated into two substances (from being one substance), they are again joined together into one substance, i.e., an union which can never be dissolved, and possesses such virtue and efficacy that it can do in one moment what the Sun cannot accomplish in a thousand years. And this miracle is wrought by a thing which is despised and rejected by the multitude. Again, the Sage tells us that all things were created, and are still generated, from one first substance and consist of the same elementary material; and in this first substance God has appointed the four elements, which represent a common material into which it might perhaps be possible to resolve all things. Its development is brought about by the distillation of the Sun and Moon. For it is operated upon by the natural heat of the Sun Moon, which stirs up its internal action, and multiplies each thing after its kind, imparting to the substance a specific form. The soul, or nutritive principle, is the earth which receives the rays of the Sun and Moon, and therewith feeds her children as with mother's milk. Thus the Sun is the father, the Moon is the mother, the earth the nurse -- and in this substance is that which we require. He who can take it and prepare it is truly to be envied. It is separated by the Sun and Moon in the form of a vapour, and collected in the place where it is found. When Hermes adds that "the air bears it in its womb, the earth is its nurse, the whole world its Father," he means that when the substance of our Stone is dissolved, then the wind bears it in its womb, i.e., the air bears up the substance in the form of water, in which is hid fire, the soul of the Stone, and fire is the Father of the whole world. Thus, the volatile substance rises upward, while that which remains at the bottom, is the "whole world" (seeing that our Art is compared to a "small world"). Hence Hermes calls fire the father of the whole world, because it is the Sun

of our Art, and air, Moon, and water ascend from it; the earth is the nurse of the Stone, i.e., when the earth receives the rays of the Sun and Moon, a new body is born, like a new foetus in the mother's womb. The earth receives and digests the light of Sun and Moon, and imparts food to its foetus day by day, till it becomes great and strong, and puts off its blackness and defilement, and is changed to a different colour.

This, "child," which is called "our daughter," represents our Stone, which is born anew of the Sun and Moon, as you may easily see, when the spirit, or the water that ascended, is gradually transmuted into the body, and the body is born anew, and grows and increases in size like the foetus in the mother's womb. Thus the Stone is generated from the first substance, which contains the four elements; it is brought forth by two things, the body and the spirit; the wind bears it in its womb, for it carries the Stone upward from earth to heaven, and down again from heaven to earth. Thus the Stone receives increase from above and from below, and is born a second time, just as every other foetus is generated in the maternal womb; as all created things bring forth their young, even so does the air, or wind, bring forth our Stone. When Hermes adds, "Its power, or virtue, is entire, when it is transmuted into earth," he means that when the spirit is transmuted into the body, it receives its full strength and virtue. For as yet the spirit is volatile, and not fixed, or permanent. If it is to be fixed, we must proceed as the baker does in baking bread. We must impart only a little of the spirit to the body at a time, just as the baker only puts a little leaven to his meal, and with it leavens the whole lump. The spirit, which is our leaven, in like fashion transmutes the whole body into its own substance. Therefore the body must be leavened again and again, until the whole lump is thoroughly pervaded with the power of the leaven. In our Art the body leavens the spirit, and transmutes it into one body, and the spirit leavens the body, and transmutes it into one spirit. And the two, when they have become one, receive power to leaven all things, into which they are injected, with their own virtue.

The Sage continues: "If you gently separate the earth from the water, the subtle from the hard, the Stone ascends from earth to heaven, and again descends from heaven to earth, and receives its virtue from above and from below. By this process you obtain the glory and brightness of the whole world. With it you can put to flight poverty, disease, and weariness; for it overcomes the subtle mercury, and penetrates all hard and firm bodies." He means that all who would accomplish this task must separate the moist from the dry, the water from the earth. The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs. Such is the preparation of the substance, which is worth the whole world, whence it is also called a "little world." The possession of the Stone will yield you the greatest delight, and unspeakably precious comfort. It will also set forth to you in a typical form the creation of the world. It will enable you to cast out all disease from the human body, to drive away poverty, and to have a good understanding of the secrets of Nature. The Stone has virtue to transmute mercury into gold and silver, and to penetrate all hard and firm bodies, such as precious stones and metals. You cannot ask a better gift of God than this gift, which is greater than all other gifts. Hence Hermes may justly call himself by the proud title of "Hermes Trismegistus, who holds the three parts of the whole world of wisdom."

Freher's Process in the Philosophical Work

The Process in the Philosophical Work considered as thoroughly analogical with that in Man's Redemption through Jesus Christ; and represented by positions given thereof, as to its principal points in Behmen's *Signatura Rerum*, chapters, vii, x, xi, xii.

1. Adam's primeval state in Paradise, and the manner of his spoiling himself, his whole created being, by his lustful imagination after the knowledge of good and evil, is rightly by this author, not only spoken of in the first beginning of his description, but also frequently repeated and variously expressed throughout his whole discourse. For if Man understandeth not his own corrupted nature, and that curse which he himself

lieth under, how can he be imagined to be able for an understanding of the nature and curse of the Earth? Or upon what ground can he presume to deliver such or such a particular thing from that curse; or to be instrumental in this deliverance? which is the true Artist's chiefest, nay only business.

2. As long as Adam stood in a pure paradisaical innocency, the Eternal Word and power of life (called by the author the Heavenly Mercury), was his leader, and had pre-dominance in him. His life, which was a clear flaming fire, burned in and was nourished by that pure spiritual oil of the Divine substantiality; which, together with the holy water of eternal life, is generated in the angelical world: and this, therefore, could not but give forth a glorious bright shining light.

3. Through the power of his imagination, or lust after the knowledge of good and evil, that which then was still kept under in him, and was so hidden from him, viz., the outward watery property, came to be manifest in his holy oil, and got predominance therein. This oil therefore, now overpowered thereby, could no more be such an agreeable food, and well-doing to his fire, as it could and did before. And so his fire not only lost its shining light, but came also to be spoiled itself, for it was obscured, and made all impotent. And his Mercury, which before in his holy oil, had caused and raised up paradisaical joy and triumph, according to his moving and stirring property, was now made a stinging anguishing poison, according to his own natural constitution, which he doth and must stand in, when before or without the light.

4. Nothing of the Divine substantiality was hereby spoiled, poisoned, or turned into evil: though sometimes this or that expression, which must be made use of with respect to Man, may seem in outward appearance, to say something the like. For that which was in Man of the Divine substantiality, faded disappeared, or died indeed, but only with respect to Man; seeing that this disappearing, was but an entering into its own secret original, and so but a returning unto God the giver thereof. When contrariwise the creatural Mercury, that is, Man's own life, went forth with its will, desire and lust, out of eternity into time: so that the former union was broken, and upon this breach, its own natural property and propriety could not but be made manifest immediately: and because of this manifestation, which never should have been made, according to the will of God, it is now rightly called spoiled, poisoned, and turned into evil; when yet all this doth not reach the Divine substantiality, nor the holy life of God, but only that of Man.

5. This is the sum and substance of what Behmen largely and more circumstantially declareth concerning Man's paradisaical state, and falling away from it under the curse. Where he brings in also for a clearer illustration hereof, not only the fall of Lucifer, saying of him, that his desire was to try the fiery Mercury, like as Man desired to try the watery; but also the serpent with its poison, saying, that in the strongest and most poisonous Mercury, the highest tincture lieth, yet not in its own natural property, etc. All which he represents as a most proper, and pertinent introduction to this discourse of the Philosophical Work.

6. Immediately after the fall of Man, God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed: her seed shall bruise thy head, and thou shalt bruise his heel. And herein the philosopher's stone or tincture lieth implicitly. For though this primarily concerneth Man, yet secondarily it concerneth the whole Creation also; and this bruising of the serpent's head is done both spiritually and corporeally, and both in time and in eternity, and though in different degrees, yet in a parallel process or method, both here and there.

7. The serpent's sting points at the Wrath-fire, and the woman's seed at the Light and Love-fire. These two are in every thing: and in the curse that former came to be predominant in outward Nature. This latter must now be raised up again, and, by its shining through the Wrath, it must subdue and keep it under, and take away from it its predominant power, so that it may keep and exercise only its true natural office, as a servant in and to the light. And that these two may no more stand in contrariety and opposition to each other, but be one only thing, reharmonized by Light and Love, and reintroduced into Paradise. And when now thus the dark poisoned Mercury is tinctured, his anguishing death is turned into triumphing life and joy, and his former dark desire into a new Light and Love-desire; which of itself is now able to make in itself a pure Love and Light substantiality, viz., a heavenly body out of an earthly.

8. The whole work consists summarily therein, that two things must be reduced back into one, even into such a one as they were from the beginning before they came to be two. A heavenly thing and an earthly one are to be joined. That former must be admitted or received into itself by this latter, and must change it into its own heavenly quality. Earth must be turned in, and Heaven out, etc. Which the Mercury, that is therein, doth all himself; the Artist is not to do it, neither can he do it: he is only to join together those ingredients that are requisite, and to leave the work to be done by that workman, which is therein already. Yet nevertheless Understanding and Faith is in him required; and by this latter especially he is to co-operate, if his design shall take effect. For his design is nothing less than to fetch out a body from the curse,

and to raise it up from the dead; which never can be done by him, that is still dead himself, both in his understanding, and as to his internal life.

9. With all this, the process in the regeneration of Man runs parallel exactly. Consider only with thyself the heavenly humanity of the Regenerator, and the earthly of poor fallen Man, that is to be regenerated. Consider, that the former must be received or taken in by the latter, and that this must suffer itself to be subdued, changed, kept under, and turned in by that. Consider that faith in Man is absolutely required, by which he must in a sense co-operate indeed, but that for all this he cannot make himself a Child of God; but must suffer himself to be made so by the eternal speaking Word, which in the philosophical process is called by Behmen, the Heavenly Mercury. Which also at the end of time, as in the completest period of the regeneration, will raise up his body again, which then shall no more be earthly, but heavenly, and conformable to his own glorified body. Consider, I say, all this in its true coherence, and dependence upon the only love and free grace of God: and you will certainly find, that all the description of this process, is nothing else but a sound, true and solid paraphrase and explanation of these words of St. John, saying: "As many as received him, to them gave he power to become the Sons of God, even to them that believe in his name."

10. In these words also lieth plainly, the possibility for obtaining the perfection in the Philosophical Work; which is rightly and firmly grounded hereupon by Behmen. For if God gave us, out of his infinite love, that which is the greatest and the highest, how could he have withheld from us, that which is much lesser and lower? If Man, in this divine power, bestowed upon him by free grace, can verily rule and triumph again over sin, death, devil, and hell, whom he made himself subject unto by his lust, Why should he not also be enabled thereby, to rule and triumph again over the curse in the Earth, he brought into it by the same lust, when this latter is but a natural consequence of that former; nay an inconsiderable one in comparison to that? Truly it is inseparable therefrom, if that former be really attained unto, and provided that all the qualities that are requisite thereto, be verily found in the Artist or philosopher.

11. All these qualities are, as in their principal sum and substance, concentrated in this, that the Artist first must have the curse in himself transmuted into the Heavenly Blessing, through the holy tincturing blood of Jesus Christ. Which Behmen sometimes also thus expresses, "He must first be, and have really that same in himself, which he will make or introduce into metals without himself". And this he frequently presseth home unto every one, warning earnestly and calling Heaven and Earth to witnesses, that none shall presume to meddle with the curse in the Earth, before he be really delivered, as to his inward Man, from that curse in himself; or else he may expect to earn nothing else but curse instead of blessing. Before this his own internal deliverance, he may have indeed so many fine notions of this work in his brain; but the real process cannot be manifest in him, and so not understood by him, in that experimental fullness and exactness which is required.

12. The same he offers also to the serious consideration of such a one, under these and the like philosophical terms - He is to know that his Mercury is kindled in the fiery Mars, and burns in the eternal Saturn, in the terrible impression of darkness; his Venus is captivated, his water dried up, his Jupiter is become a fool, his Sun is darkened, and his Moon turned into a black night. And now there is no other remedy but to take Venus (the eternal love of God) and to introduce that into his poisoned Mercury and Mars, that they may be tinctured thereby, and then his Sun will shine again and Jupiter rejoice, etc. Which he further illustrates, by plain intelligible words, all representing most excellently his own way, practice and experience.

13. Yet all this, though really attained unto, will not be yet fully sufficient. For there is not only such a sufficient ability for this work, and a sufficient understanding of its process required, which I doubt not but Behmen had; but there is also required an especial calling thereunto, which he had not. Without this calling the Artist goes but in his own will; though his meaning and intent, as to his thinking were never so good and pure. And this call he must be able to discern, by his own internal character, which it carrieth along with and in itself, from his own natural impulse. Which easily may delude him, under the specious appearance of a divine call; and whereby the spirit of this world, which from its own internal constitution, is mightily for such an undertaking, will certainly mislead him into various dangers.

14. When now these two more general requisites viz., (1) An experimental understanding, from the Artist's process in his own regeneration, and (2) a divine call for this understanding, are truly found in him, two other more particular qualities will still be required in him, when he now is to make a beginning of his work. And these are represented by Behmen from that parable of our Lord, concerning a man which went down from Jerusalem to Jericho, and was robbed and wounded by highwaymen. Saying, "That the Artist must truly and wholly stand in the figure of the merciful Samaritan and must have both his will and eyes."

His will, that he may desire nothing else, but to heal and restore that which is wounded and broken. And his eyes, that he may be able to discern that wounded body which he is to heal, and which is not easily to be discerned, and not by every one, because of its great corruption.

15. These eyes he shall have the greatest need of in his very first beginning, when he is to choose the proper matter for this Philosophical Work. This is called by Behmen and described parabolically - "That evil child, which is run from its mother's house (from Jerusalem to Jericho) and desired to be in self, or to stand by itself upon its own bottom". And this must be sought for in Saturn; which Saturn therefore, the Artist must have sharp and piercing eyes to look into, both as to eternal and temporal nature. For the Wrath of God, by its strong astringent impression (says he further) hath shut it up into the chamber of death. Not hath it turned the same into Saturn. [Which I think is to say so much, as that it is not turned into lead.], but it keeps it imprisoned in the Saturnish death, in the first cold, hard, dark, astringent Property; which is called the great still standing death, because as yet there is no mobility of life therein.

16. When this proper matter is found in Saturn, the Artist may go to work, but so, that he do consider and follow that same process, which God observed in the redemption and restoration of mankind through Jesus Christ, (in which twofold holy Name, the general process was clearly understood by Behmen from the language of Nature), even from his conception and nativity, unto his Resurrection and Ascension. So doing, he may come to find the joyful feast of Pentecost, viz., that desirable tincture in outward Nature, which is answering unto that holy spiritual tincture, whereby St Peter, in his first public sermon, on the day of Pentecost, tintured three thousand souls at once.

17. When the human Mercury, the outspoken word of the human life, was infected and poisoned by the serpent, or manifest and predominant in its own natural quality, which it hath in itself, before and without the Light, God did not reject the humanity, so as to annihilate it wholly, and to make another new, and strange Adam, but he restored or regenerated that which thus was spoiled. And this he effected not by any such new or strange thing, as which the humanity had not had in it before; but by that self-same holy divine Mercury, which was at first breathed into Adam, for to make him an image and likeness of God. This he re-introduced into the poisoned humanity, and made thereby a good, sure and solid disposition to the new regeneration thereof. And this was done in the immaculate conception of Jesus Christ. For therein conjunction was made, between the eternal speaking, and the human outspoken Word, Mercury, or human life, now poisoned in Man, and full of self or own will.

18. This must be the first consideration of the Artist, well to be observed, that so he may be sure to act accordingly, and to bring not his subject matter to the fire, without such a previous conjunction; if he will not work in vain, and make himself ridiculous. And for an illustration hereof this may serve: in the Second Principle, of Light, the Love-desire, that is, the first property of Eternal Nature, but considered as in the fifth, makes a pure crystalline substantiality. And therein the divine Mercury is the eternal holy Word and understanding: but in the first principle, wherein the harsh astringent desire makes a dark obscure substantiality, the same Mercury is a principal part, or chief property of the Wrath of God, and an original of all mobility, and moving power. This Mercury therefore (considered as in the outspoken Word, or life of Man) after it was turned away from the second principle, of Love and Light, and was made manifest according to its own wrathful property in the first; could not have been restored or brought back again, but by that very same Mercury, which was first breathed into Man, and was not altered in the Light and Love of God, though it was altered in Man, in whom it disappeared and lost its former pre-dominion. Now the getting this lost pre-dominion again, either in Man, or in any other creature, according to its own kind, is nothing else, but that same tincturing and transmuting, which in all this discourse is spoken of; and which restored pre-dominion therefore of that Heavenly Mercury must needs reproduce again such a pure light's substantiality, as that which disappeared in Man, by his fall, and in the Earth by the curse.

19. In the relation of St. Luke, concerning what the child Jesus did with his parents, in the twelfth year of his age, a representation is seen of the inward and outward world, and of their different wills. For the inward will in Jesus broke first the natural will of his parents, when he remained in the temple, without their knowing and consent, nay said also, like as rebuking them, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" And then again, the will of this outward world in his parents, broke the inward will in Jesus, for he went down with them to Nazareth, and was subject unto them. This showeth to the Artist, that in his work he shall soon find such a two-fold will also. The will of the inward world, will not in the beginning presently condescend and be subject to his will. But if he ceaseth not to seek after it, as Mary did, and wrestleth with it all the night like Jacob, with a full resignation of his own will, which is the will of this outward world, this divine Will, will at length condescend to him, and go

down with him; for it is as it were broken or conquered by his will, according to what was said to Jacob: thou has wrestled with God and Man and hast prevailed.

20. Here the Artist, or magus is to know, that he is not to bring that will or tendency to the perfection, into his Matter from without, but that it lieth therein already before. He must only first in himself be capable of the Divine Will, and then with his renewed, or tintured will, which here is his magical faith, he must handle his subject matter; that so thereby the will towards perfection, which lieth in the matter indeed, but still and unmoveable, may be stirred up and brought into conjunction with his human tintured will, and so also with the Divine Will. And that further this Divine Will may press forward or outwards, meet with and bless that outward will, which presseth backwards or inwards from the corruption into God's Love and mercy.

21. Highly is this point unto the Artist recommended, not only for to consider and understand, but also to make it his continual practice. Because herein the Philosophical Baptism, as to the greatest or chiefest deal consisteth, and this practice is the very first beginning thereof. This only can make him able to baptize truly and rightly, for he is to baptize his matter, not only with the water of the outward, but also with that of the inward world. Of which baptism more must be said now by and by.

22. The poor fallen humanity, considered so barely as it was in and to itself, viz., as broken, spoiled, poisoned, was not cast immediately into the fiery furnace, and melted down by the Wrath of God; but, as mentioned above, a conjunction was first made between the Earthly and Heavenly humanity. Neither came the great fiery trial upon it, immediately after this conjunction; but a long and wonderful process was held, before it came to that great earnest. First, the humanity was to be baptized with water in the Jordan, and with water from above the firmament. Further it was led into the wilderness, for to be tempted by the Devil, which devil (N.B.) was not put into the humanity, but permitted to stand over against it, and to offer unto it all that the first Adam was tempted with. And all this time of forty days, no outward food was given to this new baptized humanity, but it was to live upon its own life's Mercurius, viz., the Eternal Word proceeding from the mouth of God, according to the answer the Lord Jesus gave unto the Devil. After this he came forth in public, preached, and did great wonders and miracles in all the seven Properties of Nature. And though at length even his human body was really glorified upon the Holy Mount, and seen so by three of his disciples, yet by all this, the full perfection was not yet wrought out, but the very greatest, sharpest and most severe trial was still behind, etc. Answerably to all this process, the Philosophical Work also must be carried on, and the Artist will see a continual parallelism; but at length he will find also, that all this, though it was shown him in never so glorious an appearance, is still short of perfection, and all but as it were preliminary, which now further distinctly shall appear.

23. By the Philosophical Baptism, if it be truly performed, in the dead Mercury, which lieth in impotence, and hungers only after its own Property, being of itself not capable, either of desiring after, or of admitting into it any other, the hunger after the divine or heavenly substantiality is stirred and raised up again. And by this hunger, that heavenly substantiality is drawn in, with its own peculiar will, desire, or natural inclination, which is nothing else but a readiness, or tendency to become manifest with its life in the death. And herein is the first beginning of a new body, or rather of a seed, from which a new body is to come forth in its due time.

24. What this Philosophical Baptism is, and the absolute necessity thereof, may thus be shortly represented: Every hunger is a desire after such a thing as is agreeable and conformable to that hunger: for after that which is disagreeing and contrary, or destructive to it, no hunger in anything can be. The dead corrupted Mercury then hath a hunger indeed, but only (according to its condition in the Curse), after death, wrath and poison, etc. If now to this hunger such a dead and wrathful thing is given, as it hungers after, the death therein must needs increase, and its wrathfulness cannot but be strengthened thereby. But if to this hunger the life is presented, or a loving, heavenly property is offered, the death is not at all able to receive it. Unto this death therefore, the death and Wrath of God must be given, but in this death and Wrath the heavenly substantiality. And this is the Philosophical Baptism, for this is that Earthly and Heavenly water, in the first of which is death, and in the second life: both which must be together; for the reason is now plain, why neither by this nor by that alone, this baptism can be performed. But when it is thus rightly done, this baptism, viz., that which is heavenly swalloweth up into death that which is earthly and wrathful, and exalts its own new life therein; though not immediately, like as it was also not done in Christ immediately after his baptism.

25. This Philosophical Baptism is nothing else but a conjunction, to be made between the fiery and watery Mercury. The fiery must be baptized with the watery. And this is what Behmen means by saying obscurely: "Have a care only for this, that thou baptisest the mercury with his own baptism." For this watery Mercury

is his own, viz., it is that, which before the Fall and Curse he enjoyed and rejoiced in, as his most precious treasure; whereby his fiery poisonous Wrath, was kept under, and prevented from being manifest. But when these two were separated from each other, a breach was made, which cannot be healed again, but by a renewed conjunction between them. Like as it is in animals and in fallen Man also the same thing, only in different in degrees. The conjunction of male and female, which is absolutely required, to the multiplication of every kind of living creatures (which hath in vegetables also something answering thereunto), may be a good illustration thereof.

26. And therefore it is that by Behmen this very same, which here now is called the Philosophical Baptism, is called also and compared to a matrimony or espousal, when he plainly says, not only that to the Earthly wrathful Mercury, a fair loving virgin of his own kind must be given in marriage; but also that this same giving is the Philosophical Baptism. And again says he, "The woman's (not the man's) seed shall bruise the serpent's head." The man hath in his tincture the fire-spirit, and the woman in hers the water-spirit. This latter must baptize, soften, appease and overcome that former, and so transmute its strong fiery hunger after Wrath, into a tender Love-desire; and herein lieth the baptism of Nature. In this steadfast Love-desire, these two are at last turned into one, so that they are not more male and female, fire and water in contrariety, but a masculine virgin with both tinctures in union. But before this be wholly effected, and as long as they are in the way or process thereunto, Behmen calleth them in all this discourse, the young man and the virgin, or also the Bridegroom and the Bride.

27. Immediately after the baptism of Christ, he was led by the Spirit into the wilderness, to be tempted by the devil. And a serious consideration of the whole process in this threefold temptation, is highly unto the Artist recommended; for in his Philosophical Work the same must be done also, in a total answerableness to the three particulars therein, relating to the three first properties. All which is largely by Behmen declared, and much insisted upon, but would be too long for to relate particularly. Yet the sum and substance thereof is this:-

28. The human Soul, or the whole humanity as an image of the eternal speaking Word, was now tried, after God had re-introduced into it a spark of his Eternal Love, whether it would enter again into its primeval state and place and be an instrument of God, to be played upon by his holy Spirit, in his Love; or whether it would rather continue in its own will, and suffer the Devil to play upon its instrument in the Wrath and Anger of God. And so in the Philosophical Work also, the earthly poisonous Mercury, after he is now joined again to the heavenly, is tried, whether he will go out from his own natural wrathful property, and suffer himself to be turned into his first, pure and crystalline condition, wherein he stood before the curse: or whether he will rather continue in his own awakened and now predominant quality.

29. In our Lord Jesus Christ, the human will rejected all the devil's presentations and offerings, resigned itself, and entered wholly into the first mother's womb, according to his words to Nicodemus, etc. And so in the Philosophical Work, if it goes well and right the Artist will see, that when the tempter comes on, the young man, or Mercury gives himself up wholly into the first Mother, and that this will swallow him up as into nothing. At which the Artist will be amazed and terrified, thinking that all is lost and undone, for he sees nothing, and hath lost all the appearance of heaven. But he must have patience, that which is impossible in his sight, is not so in the powers of Nature.

30. The wilderness wherein the temptation is done, is, in this Philosophical Work, the outward, earthly, dry, desolate and barren body. Wherein the Mercury or young man, is not able to stand against the devil, except he lay hold on his virgin, and be by her supported. He is therefore to unite with her, to cast his will and desire into her love, and to eat of her bread, not of his own natural quality, like as Christ our Lord, all the forty days of his temptation, did eat only of the eternal speaking Word, and would not eat of that bread, which he could have made out of the stones. All which is nothing else but that the Mercury must admit and receive into its own poisonous quality, the Heavenly Tincture, and suffer the serpent's head, the fiery wrathful property, to be bruised thereby in himself. Which if doth not, the Devil will prevail, and detain him captive in that state, wherein he is when separated from his Virgin. But if he doth the Devil must withdraw, and the Virgin takes his seed from him into her womb.

31. What the Devil is in this work, the Artist, says Behmen, will easily know, but he calls him not by any plain or distinct name: doubtless it is such another wrathful dark and poisonous matter, as may be fitly compared to the devil, and may be able to do in this process, the devil's office, because of the qualities alike in both. For this will appear afterwards, as to my thinking, plainly enough, and here also it may be seen in part, from that instruction and warning, he gives to the Artist, viz., He shall have a care, to suffer not. Thus, says he, he shall have a care, to suffer not, that his tempting devil be too furious, or too wrathful, but proportionable, etc. And again, on the other hand, that he be not too weak or impotent, for else the Mercury

should not be assaulted by him sufficiently, and might as a hungry wolf, swallow up his baptism, return to his own wrathful property, and continue still that same poisonous thing, which he was before.

32. At the end of forty days, when the Devil had ended all the temptation, he must depart from the Lord Christ, and the angels came and ministered unto him. This also the Artist is especially well to observe, for he himself stood here in the trial also, and may now perceive infallibly, whether or no, he be fit for, and accounted worthy of this work. If at the end of forty days, in answerableness to the process of Christ, the angels do not appear, he may surely think of himself, that he is not yet fit and worthy; and of his fiery masculine Mercury, that this doth not yet stand in a due internal union with the watery feminine, but that it is still that same, in its own wrathful quality, which it was before, and that the tempting devil hath prevailed. But if he seeth the sign of the Angels, he may rejoice and be sure, that the Bridegroom is in his Bride, and she in him, and that his work can prosper. What this sign of the angels is, the author doth not tell us expressly; it must be some new delightful appearance, by its own character so intelligible to the Artist, as that was intelligible to him, when before he saw nothing, and had lost the appearance of heaven.

33. Immediately after this temptation, and overcoming of the devil, the Lord Christ began his public office, not only by preaching, reproofing and instructing the people, but also, by working many great miraculous, amazing things, through all the Properties of Nature. For instance: in Saturn, he raised up the dead; in Luna, he transmuted water into wine, and fed with five loaves of bread five thousand men; in Jupiter, he made out of the simple and ignorant fishermen, the most wise and understanding apostles. In Mercury, he made the deaf hearing, the dumb speaking, and healed the lepers. In Mars he expelled devils from the possessed. In Venus, he loved his brethren and sisters, as to the humanity, and gave freely his life for them into death. Only six of the properties are here enumerated, and the seventh which is Sol, standing in the midst and uniting three and three, is here not mentioned, because this belongeth to the full perfection, which then only was attained unto, when he was risen from the dead, ascended up to heaven, and had poured out the holy Tincturing Spirit, on the day of Pentecost. But that there is a good ground for Behmen's referring distinctly to the seven Properties of Nature, all the miraculous deeds of Christ, could be made out from him sufficiently, were it needful and not too large.

34. All this now the Artist shall distinctly see, that it hath a true and exact answerableness in the Philosophical Work, when the forty days temptation with good success is ended. For instance, in Saturn, he shall see, that now the Mercury raiseth up from death that same dead substance, wherein he was shut up before. In Luna, that he feedeth and nourisheth that substance, when there is nothing outwardly wrought, which it could be fed and nourished with: and again, that the deadly water is exalted and turned into wine, by having now got (like as wine hath) an union of a fiery and watery virtue. In Jupiter, he shall see the four elements each by itself, and their colours, and the rainbow upon which Christ sitteth for judgment, in the outspoken Mercury. So that he highly shall be amazed at it, and perceive that the wisdom of God playeth and delighteth therein as in a jestful play. For the friendly Jupiter showeth forth herein his properties, after such a manner as that is, in which God will, in its time change this world and transmute it into Paradise. In Mercury, he shall see that Heaven separates itself from the Earth, and that it sinks down again into the Earth, and changeth the same into its own colour, and that Mercury purifieth the matter, etc. In Mars, he shall see, that Jupiter in the Mercury, casts out from the matter upwards a black fire smoke, which will be coagulated like as a soot in the chimney. And this is the poisonous hunger in the Mercury, rightly to be compared to the devil, because it hath, according to its own kind, the devil's qualities. What Christ did in Venus, the Artist shall see most gloriously in the Philosophical Work. For as soon as this black devil is expelled from the matter, Venus in her virginity appears, in great beauty and glory, which is a fine type or emblem of the great love of Christ.

35. Now here, when this appears, the Artist is rejoiced, and thinks reasonably his work is finished, and he hath got the treasure of the World; but soon shall he find himself extremely disappointed. For when he trieth it, he shall find, it is but Venus, still a female, and not yet a pure and perfect virgin, with both tinctures united into one. Like as in Christ, the Eternal speaking Word had indeed wrought out through his humanity, all these wondrous deeds; and yet the full perfection could not be made manifest therein, his human body could not be glorified, and much less could he have poured out the Holy Ghost, before he was passed through the great Anger of God or Death and Hell. So also in this Philosophical Work, though all these glorious things have appeared in the Properties of Nature, yet the universal Tincture is not yet fixed and manifest, but all what was seen hitherto, was only transient, and the greatest work to be done, for this fixation and manifestation, is still behind. For all the seven Properties must be made totally pure and crystalline, before they can be Paradisical, and each of them hath its own peculiar process, when it is to go out from the wrathful into the Paradisical life; wherein they must all seven have but one will, viz., that of

Love, and all their former own will, wherein each was for itself, in opposition to the others, must be utterly swallowed up. And then only they are fixed, and able to abide the fire, for then no Turba can be more therein. Which is now further effected by a process answering to that which was observed in the suffering and death of Christ.

36. As soon as the regenerator of mankind came into this World from above, and had the name of a king given unto him, the civil government thereof could not endure him; but presently he was by Herod persecuted, and at length by Pilate crucified, notwithstanding that he had plainly declared that his kingdom was not of this world. And because this newborn king came not with a royal state and splendour, nor in such an outward power, as the Jews expected and hoped for, at the coming of their Messiah, the Ecclesiastical government in the high priest and Pharisees, would not receive him. And since he owned himself to be the Son of God, and a king of truth, and said he was come to save his people from their sins and darkness, and from the Wrath to come, the Devil also could not endure him; but he was immediately a strong opposition against these three together in conjunction. So also in this Philosophical Work, as soon as Venus thus appears in her beauty, with her own natural character, and in order to perfection, there is a great alarm, opposition and insurrection against her, manifest in Saturn, Mercury and Mars. The first of which is a true figure of the civil government, the second of the Ecclesiastical state, and the third of the Devil. And as these three jointly were the same chief agents, that brought the Lord of Life and Glory unto death; so in this Philosophical Work, the three inferior wrathful Properties, Saturn, Mercury and Mars, are rightly called by Behmen the three murderers of Venus.

37. This great opposition and uproar against the Lord Christ, had, in the internal truth and reality no other ground but this, that he was from above, when all these three were from beneath. Deep, great, and many things are in these few words comprised, and the essential nature of a Principle (taken in Behmen's sense) is understood therein. If the Lord had been out of their own dark, harsh, bitter and wrathful root, and if he had appeared, for to preserve and establish the same, in its own selfish and willful qualities, they would have received him very kindly, and no opposition could have been made. But he was from another Principle, and came only for to destroy the works of the Devil in this world, and to recall its inhabitants unto Light, Love and Truth. Now all this was bad news in the ears of all these three parties, for none of them was willing to be stripped of its selfish greatness, dignity, strength and power; and therefore they all three at length agreed for his crucifixion. So also in this Philosophical Work, there is no other ground for this great opposition, but this very same, that Venus is from above, when these three are from beneath; united in one wrathful sphere, and unwilling to be deprived of their natural power and pre-dominion. Heaven stands now in Hell, upon Earth, and will transmute them both into Paradise; and Hell perceiveth its ruin is inevitable, if it receives into it this child from heaven; and therefore it swelleth up against it, and opposeth all what it can. But by this same opposition, it must and doth but promote its own destruction; as it was done also in the process of Christ.

38. Here might be objected, How can all this be consistent with what was done and declared above, viz., that the matter was purified, the devil expelled, and the sign of the angels appeared, etc? For if so, whence can now such a wrathful, hellish opposition arise? But it is easily to be answered, and the answer Behmen gives to it (though but implicitly and not so directly) is of the greatest importance, not only in this process of the Philosophical Work, but also especially in that of Man's Regeneration. When Mercury, (says he) is awakened from the death of Saturn's strong impression, and receiveth Manna (heavenly food, Light's and Love's substantiality, his own true Virgin, the Water of Life, the Philosophical Baptism) into the mouth of his poisonous Property, a joyful crack ariseth indeed; for it is like as if a light were kindled in the darkness, and a paradisaical joy and Love springeth in the midst of Wrath. When now Mercury thus gets a twinkling glimpse thereof in Mars, the wrathfulness is terrified at the Love, and falleth back or sinketh down, like as in the generation of the second Principle out of the first; and the angelical properties appear as in a glimpse. And so this is (N.B. not yet a transmutation but) like as a transmutation, but only transient not yet constant or fixed. If therefore a fixed and radical transmutation shall be done, the same process, that was in this like a transmutation, must be repeated again; but in a far higher or rather deeper degree; And the same can also be repeated again, because the harsh, bitter, wrathful hellish Properties were hitherto suppressed only in part, but not fully rooted out, and radically turned into one only will. And they therefore are now raised afresh by this appearance of Venus, nay even much more than ever before, they stand up in opposition against her, for to maintain their own natural right. So that here also, in a sense, the words of Christ are true, saying I am come to kindle a fire, and to bring upon Earth a sword, enmity, strife, persecution, war and opposition.

39. This opposition is, in this Philosophical Work, between three and three; like as it is also in the generation of Eternal Nature. Yet this is to be understood in such a sense, as the foregoing 38th position can bear, wherein there was asserted, that here nothing as yet is permanent and fixed. So it was also in the process with the Lord Christ: when he now was a going into the strong severity of the Wrath and Anger of God, in order to the full consummation of his great work, he said expressly of himself, "I am not alone, but the Father is with me." He had then with him on the one side, or as we may say, from above, the Father, and him unalterably, in one sense, though changeably in another, relating to the sensibility of his outward human person. Which may appear, by his woeful crying out on the cross, "My God, My God, why hast thou forsaken me?" For that which here by some is now objected, concerning a wrong translation of these words, is not to be regarded, because the sense wherein they are taken is not liable to such ill constructions and consequences as they put upon it. And on the other side, or as from beneath, he had with him, though in a very low and inconsiderable sense, the common ignorant people which received and accompanied him with great joy and acclamations, when he came riding upon an ass into Jerusalem. So also in this Philosophical Work, Venus is not alone; but, as it were, from above, Jupiter is with her, and from beneath Luna, which is a true figure of that vulgar, simple, ignorant crew. This Luna holds with Venus (like as also the Disciples themselves did with Christ), so long as it goes well with her, or at least tolerably; that is, so long as Saturn, Mercury, and Mars do not actually and manifestly exert their malice against her. But when these three murderers arise, and will forcibly put her to death, or swallow her up into their wrathful pit, then Luna also changeth her colour and inclination; like as the vulgar people changed their will, and instead of their former "Hosanna", cried now out, "Crucify, crucify him."

40. In the process of Christ, when it cometh to the Great Earnest, not only that which was done with him outwardly, by the Pharisees, High Priests, etc., but also that which was done within his own person, in Body, Soul and Spirit must be considered. The two Internal Worlds or two Eternal Principles, viz. the strong Fire-world with the properties of Wrath and anger, and the Holy Light-world, with the pure Love and Light's substantiality, or heavenly flesh and blood, were both manifest in him, and stood open the one against the other; And the great work of redemption could not have been performed, except they entered into one another essentially: for else no solid, permanent and fixed transmutation of the first into the second, could have been effected. This now made an inexpressible terror in the humanity of Christ, viz., in his whole person, considered in all the three Worlds or Principles. For the Love was struck with terror, and trembled at the rough, harsh and bitter death, which it was to give up itself into; so as to be swallowed up by the wrathful properties of anger, all now distinctly raised up and qualifying according to their own nature. And the Anger also was struck with terror, and trembled at the appearance of Love, wherein it was to lose its own wrathful and now predominant life. And so from hence the outward human body also, in this third Principle, was so violently struck with terror and trembling, that the sweat thereof was, as it were great drops of blood, falling down to the ground. Yet he said then, "Father, if it be possible, let this cup pass from me, nevertheless not my will, but thine be done." Which words are to be understood, as spoken by the whole person of Christ, viz., in each World and Property, according to the different condition of each. For the first Principle, or Anger said, "Let this cup of Love be removed from me, that I may keep my dominion in men, because of their transgression"; like as we may see an excellent type thereof in Moses, when the Wrath of God said unto him, "Let me alone, that I may devour this disobedient people." But Moses in the figure of Christ, and Christ in the highest operation of Love, would not let him, but replied, first indeed as it were to the same purpose, "If it be possible let this cup of Anger pass from me", but added also immediately, "Nevertheless not my will, but thine be done." Whereby now the human will of Christ as to this Third Principle resigned wholly and submitted itself to the will of the angry father, and was obedient unto him, even unto the death on the Cross, and unto all what was to be inflicted upon him outwardly also, by the instruments of God's Anger. So also in this Philosophical Work, when it cometh to this Great Earnest, the Artist shall plainly perceive a great terror and trembling therein; he shall see, that Mercury especially, which is the principal agent against Venus (like as the High Priests and Pharisees, were also the principal opposers and persecutors of Christ), trembleth at the appearance of Venus, and that Venus also not only trembleth at this opposition of the three wrathful murdering properties, but also that it is with her like as if a sweat did break out from her body: and that nevertheless she is not stirring, but quiet and patient, resigned and ready for to suffer all what they can inflict upon her, and to be wholly swallowed up by them into their wrathfulness.

41. In the process of Christ, the Devil said, or thought within himself, "I am alone the great monarch in the Fire, Saturn is my might, and Mercury my life, and I am in, and through them, a Prince and God of this world, and will therefore not suffer, that such another one as calls himself a Prince of Love, should rule

therein, but I will devour him in my Wrath, together with his Love." This he intended indeed, but being he could not effect it as by himself alone, without concurrence of the two chief principalities of this outward world, he stirred up Mercury and Saturn, the Ecclesiastical and the Civil government. And so these all three went out together, or sent their emissaries, apprehended the Lord, bound and carried him from the one unrighteous judge to the other, etc. Thus also in the Philosophical Work the Artist shall plainly see, that Venus, which is all passive and wholly resigned and ready to enter into the dragon's jaws, is surrounded on every side by Saturn, Mars and Mercury. And so as it were apprehended or captivated by these three in conjunction, nay also further that they lay hold on her, and bind her, by darting their several poisonous rays upon her; and then moreover, that they do, as it were, carry her from the one Property of wrathfulness to the other, like as to be by them tried, examined and judged.

42. In the first place, Mars bringeth Venus to Mercury, like as the devil's agents instruments in the Wrath of God, brought the Lord Christ first to the High Priest. But as this was already beforehand pre-possessed with hatred against him, and did not truly or duly try him, nor could look into his Internal will and work of Love, but looked upon him only from without, examined him superficially, and concluded, that since he stood not with them, in the same will, way and form, he was not to be tolerated among the living. But seeing that he could not bring in execution his design to kill him, he sent him to Pilate, with the character of an evil doer, that had deserved death. So also in this Philosophical Work, this very same is the true internal signature of Mercury, against Venus. He was before already before possessed with his own hateful quality, and stood in opposition against her, and is therefore not able to try, much less to approve of the loving Property of Venus, but hath only a will and ability to murder her. But seeing that there is in Venus another living Mercury, from above, he cannot destroy her by his own power, but must confederate himself with Saturn; and unto him he delivereth this Venus, for to be killed. Like as Christ was delivered to Pontius Pilate for to be crucified.

43. Pilate, a governor or Lord in the dark Saturnish impression, did little enquire after, or concern himself about the spiritual doctrine, Light, Love and Truth of Christ, but only about the government; and upon this only account of Christ's being against Caesar, and his own coveting to be accounted Caesar's friend, he sentenced him unto death. So here also in the Philosophical Work, Saturn, the dark astringent property, does not at all concern itself, with this or that internal loving quality of Venus, being not able to receive anything thereof into its own essence; but only for the pre-dominion is all this great contest. Saturn will not lose the friendship of Mars and Mercury, which both are with him in the same sphere, and jointly make up therein their own government, which needs must be overthrown, if Venus should be permitted to arise, and shine therein, with her Light and Love. And therefore he puts in execution that which is well pleasing unto them, and which they think may make for the preservation their wrathful government.

44. Pilate sent the Lord Christ unto Herod, and this mocked him, and put on him a long white garment. In this Philosophical Work, Herod the king answereth unto Sol, who is a king also in his own Principle. And this Sol puts upon Venus a simple, lunarish white colour; for it perceiveth that there lieth in Venus a solarish kingly power, and therefore it giveth unto her the white colour, from the Eternal liberty's Property, and would fain see, that she might open therein her powers from the Fire's centre, and show forth herself in a golden lustre (like as Herod would fain have seen a miracle wrought before him), which, if Venus did, she would be indeed a master and ruler over Mars and Mercury, but only in this outward world, a ruler in the Wrath, like as this Sol is also such a one. But as the Lord said unto Pilate, "My kingdom is not of this world", and would answer nothing unto Herod, nor his expectation by working any miracle before him; because in this white garment he stood only before the justice of God, and represented the poor, fallen Adam, in his false love of himself, whereof this white robe was an excellent and very significant figure, deeply by Behmen declared. So also in the Philosophical Work a breaking forth of the solarish power, in a golden lustre from the Fire's centre, and tincturing this white lunarish appearance of Venus, is all in vain expected; because the pure union, and universal tincture cannot be made manifest, except first all the dark Wrath and poison of Saturn, Mercury and Mars, be wholly drowned and swallowed up in blood and death.

45. Herod sent the Lord Christ back again to Pilate, and this, by his soldiers, stripped him, put on him a scarlet robe, scourged him, put upon his head a crown of thorns, and showed him to the multitude, which all cried out, "Crucify, crucify him", etc. So also in the Philosophical Work, Venus is delivered again unto Saturn, and he, with his strong, dark impression, lays hold on her, strips her of her fair robe, and puts on her a scarlet (purple) colour, wherein the Wrath of Mars is lodged. This colour (which will be adorned as with a glance or splendour in a flash), is from Saturn's and Mercury's Property, mixed with the fiery Mars, as the Artist shall distinctly see. When now the Lord Christ, in this royal robe, which was put upon him but in scorn and mockery, was presented to the Pharisees, Priests, and common people, they all cried out

unanimously, "Away with him, he is but a false king, we own no other king but Caesar, etc." So also, when Venus in this royal colour, appears unto Mercury, Saturn and Mars and Luna also; this later being now changed in its will, joined herself with the three chief murdering Properties, and all together, with one consent, reject her, and as it were, cry out the very same; which is as much as to say, they dart forth their malignant, poisonous, fiery rays upon, and imprint the same into her, by the sharp impression of Saturn, so that the Artist shall see distinctly, that Venus is like as scourged and full of stripes. And moreover, which is indeed the greatest wonder, he shall exactly see the crown of thorns, with its sharp, stinging prickles, is put upon her. For as the whole process, in the suffering and death of Christ, is a circumstantial representation of all what the first Adam had acted in his transgression, in a quite contrary way, which is distinctly shown and declared by Behmen: And as the condition of Man in the Fall, is the same with the Earth's condition in the Curse, only different from it in degree, which he also not only answereth, but also demonstrateth sufficiently. So also the manner and process of their restoration, cannot but be alike in both. And as the Lord Christ in all his sufferings was most profoundly humble, and only passive, opening not his mouth but enduring all things most patiently, in a full submission to the pleasure of his Father: so also, in this Philosophical Work, the Artist shall see that Venus is wholly passive, standing all quiet and unmoveable, without any moving or stirring.

Many particulars more are by this author observed, and discoursed of, and this even so, that his discourse carried along with itself a plain and perceptible testimony of solidity. But for brevities sake they shall be but mentioned in short. The three nails wherewith Christ was nailed to the cross, are referred to the three first sharp, and piercing wrathful properties.

The two figures of the Virgin Mary and St. John, standing under the cross, are referred to the young man's and the virgin's life, now appearing in distinction, which the Artist (saith he) may see, if he hath eyes and understanding..

The words of Christ spoken on the Cross, "Father, forgive them, they know not what they do", are deeply and excellently declared. (1) as to the redemption of mankind, by showing, when Jesus destroyed death and selfhood in the humanity, he did not throw away that human property, wherein the Anger of God was kindled before, but even then he took it rightly and truly unto himself, that is, he took even then rightly the outward, out-spoken kingdom of wonders into the inward. And (2) As to this Philosophical Work, by showing that the three murderers, when drowned in the lion's blood, do not pass away or are not annihilated, but they are forgiven, that is, their former hatred and wrathfulness, is turned into the highest Love-desire and they keep all their natural qualities, in their true order and office having lost nothing at all, but only their false and selfish predominion.

The two thieves, crucified with Christ, the one on the right hand, and the other on the left; the one mocking him, and the other turning unto him, and receiving the gracious promise "this day thou shalt be with me in Paradise"; are in this Philosophical Work referred to the kingdom of the Devil in the Wrath, and to the Kingdom of Love in the Light. Which two kingdoms are now separated the one from the other, etc. Thou shalt be with me in Paradise, says the Love, that is out of thy fiery, anguishing condition, thou shalt be turned and transmuted into me, etc. Here, saith Behmen, Venus in the Philosophical Work gets her Soul, for when Mars and Mercury die to the dark impression of Saturn, then Venus takes them in; then Anger and Love come to be one only being, Mars and Mercury become the Soul of Venus; all the strife ceaseth, the enmity is reconciled; Mercury is now all pure and hath no poison more in it, etc.

The words of Christ, saying to his mother, "Woman, behold thy son", and to St. John, "Behold thy mother", are excellently discoursed of by Behmen, not only with reference to the redemption of mankind, and to the universal Christian Church, but also to this Philosophical Work; wherein the Artist is to know, that he must imitate St. John, that all his work and operation is done only in or about the Mother, that is the kingdom of outward Nature, from which Christ here departeth; that his work in this world never will become totally and absolutely celestial, that he cannot manifest therein the Paradise, so as that God should appear therein face to face. But that he must abide all the time of this world, in the Mother only, though he verily obtaineth the universal Tincture in this Mother. Like as the mother of Christ also obtained it, in her being called by the angel, the Blessed among the women; notwithstanding, which she was afterwards to pass through temporal death, etc. So also the Artist obtaineth the blessing in this miserable world, so that he may tincture his corrupted earthly body, and preserve it in health, unto the terminus or end of his highest constellation, which is (N.B.) after or under Saturn. [When Saturn therefore is at his end and limit, and leaveth that life, which he hath been a leader of, no universal Tincture can prolong that life any longer.] Concerning the words of Christ, "I thirst", and the vinegar mingled with gall, which when he had tasted, he would not drink, are profoundly declared -

(1) as an outward, most significant figure of what was transacted inwardly between the holy name Jesus, and the Anger of God awakened in the human soul. The name Jesus thirsted after the salvation of men, and would fain have tasted the pure living water in the human Property; but the Anger of God in the soul, gave itself into this thirsting Love-desire, which the Love would not drink, but yielded up itself, in a full resignation and obedience thereunto. Vinegar and gall are the proper figure of the human soul, viz., of these properties wherein the human soul essentially standeth, when considered as to its own proper being, without the Light. The soul, now here given again into the Holy Light's substantiality, which was in Adam, disappeared, etc. This caused such a two-fold great crack, as in the generation of Eternal Nature was explained. The first terrible crack made the Earth to quake, and rent the rocks asunder, etc. The second joyful crack raised the dead bodies of them that had hoped and waited for the coming of the Messias, and rent also the vail in the temple, from the top to beneath, uniting now the human time with Eternity, etc.

(2) And as to the Philosophical Work, wherein Venus also thirsteth after the manifestation and pre-dominion of the Fire of love; but Mercury, in the sulphur of Mars and Saturn, presseth itself into her, with his killing Menstruum, which is the greatest poison, of the dark Wrathful source. But Venus, instead of drinking the same down, yieldeth up herself wholly thereunto, as if she did actually die. And from hence the great darkness in the Philosophical Work ariseth, so that the whole matter cometh to be so black as a raven.

When the inward sun of the Eternal Light's Principle, in the humanity, had given up itself into the dark Wrath and Anger of God, the outward sun in this third principle, which taketh all its glance and lustre from that Inward, as a representation, figure, or mirror thereof, could not shine. For if its root or deepest ground (considered as in the region of this world) was gone down into darkness, for to renew this principle into the Light, the outbirth of this root, that is the outward Sun, must needs have been darkened, contrary to the common course of Nature; And this even from the sixth hour of the day unto the ninth, which was the time of the first Adam's sleep, etc. In the Philosophical Work, as the Artist shall see, all what God hath done, in and with the humanity, when he was to redeem and bring it again into Paradise; so he shall see also in answerableness to this particular of the great supernatural darkness mentioned above, that when Venus thus yieldeth up her life, which all her glance and lustre dependeth upon, all her beauty must disappear, and darkness cometh up instead thereof. Nay, he shall see also, that not only Venus, in the three wrathful Properties, but also that these three themselves, in Venus, do lose their life altogether, and that all is now so black and dark as a coal. For here now life and death lie still and quiet together in the will of God, and to his only disposition. The whole is now reduced to the beginning, and standeth in that order, wherein it stood before the Creation. Nature's end is now attained unto, and all is fallen home unto, or into, the power of the first Fiat.

After this, the Lord cried out, "My God, why hast thou forsaken me?" The eternal, speaking Word stood now still, in the humanity, that is, it did not operate therein, so as to be sensibly felt thereby. For the heavenly humanity, which in Adam was disappeared, and in Christ quickened again, was to bruise the head of the Wrath, in the fiery soul, and to change the Soul's Fire into a clear, shining sun. That now this might be done, the humanity must be introduced into this Wrath, by the Eternal speaking Word, and by the same also, through this Wrath and death, into the solarish or paradisaical life. When now this was done, the humanity could not but feel that Wrath in the soul, and in the same instant of this feeling, it could not feel the presence and power of the Eternal speaking Word, so as it could and did before, etc. And this was the forsaking.

So also in the Philosophical Work, when the wrathful properties swallow up the life of Venus, which is to change them into Sol, and to make that all seven may be one. Venus is forsaken. And this makes her lose her colour, and to be turned into Darkness, etc.

As the Lord Christ, after all his powerful works, miracles, overcoming of the Devil in the Temptation, and Transfiguration of his human body, was to go through all these sufferings, and at length wholly to die on the Cross, whereby he frustrated in a sense and manner, the hope and expectation of all his disciples. And as he had no other way or gate, than death, through which he could have entered into his glory, and drawn after him his members: So also in this Philosophical Work, the Artist hath hitherto seen indeed many wonderful things, and very glorious appearances, which made him to have a very great hope and expectation; yet for all this, now his expectation is in a sense quite overthrown and frustrated. For now the whole nature dieth in his work, and he must see that all is changed into a dark night. All the Properties, Powers, and Virtues, must now cease to be and do, what they were and did before, and must fall into the end of Nature. All yieldeth up its former life and activity, there is no more any stirring, moving, or operating. All the Properties are in the Crown-number, scattered in thousand, and so entered into the first

Mysterium, in that state wherein they were before the Creation. The meaning is not that the outward materiality is made invisible, or quite annihilated, but only, that all the Powers therein which the outspoken Properties had from the Eternal speaking Word, and which were raised up against each other, in contrariety, each of them according to its own nature, are now at an end of their activity in self-will, and earthly inclination, and are fallen home again into the power of the Eternal speaking Word, having no other way, nor gate, but this death, through which they could enter from the curse into their primitive blessing. But when thus they are in death to themselves, and in the hand of the eternal Word, this cannot but raise them up again unto glory, as by a new Creation, and in answerableness the Resurrection of Christ.

The Lord Christ died indeed, as to the humanity from this world, but he took the same human body again in his Resurrection, and lost or left nothing thereof behind, but only the government of the four elements, wherein the Wrath, curse, and mortality lieth, etc. So in this Philosophical Work also, the first matter is not abolished or annihilated, but only the curse therein is destroyed, in the four elements, and the first life in the one Eternal Element is raised up again; and therefore it is now fix, and can abide the Fire. A glorious new body is now raised up out of the black darkness, in a fair white colour, but such a one as hath a hidden glance in it, so that the colour cannot be exactly discerned, until it resolveth itself, and the new Love-desire cometh up. And then in Saturn's centre, but in Jupiter's and Venus's Property, the Sun ariseth. This is in the Fiat, like as a new Creation, and when this is done, all the Properties cast forth unanimately their desire into Sol. And then the colour is turned into a mixture of white and red, from Fire and Light in union, that is, into yellow, which is the colour of majesty.

The appearance of love, to the wrathful properties of darkness, causeth, as mentioned above, a great crack, or terror. The wrathfulness is mightily exasperated by this appearance of Love, and presseth vehemently into her, for to swallow her up into death, which it doth also actually. But seeing that no death can be therein, the Love sinketh only down, yieldeth up herself into these murdering properties, and displayeth among them her own loving essentiality, which they must keep in them, and cannot get rid thereof. But even this is a poison unto death, and a pestilence unto Hell. For the wrathful Properties are also mightily terrified at this entering of Love into them, which is so strange and contrary to their own qualities, and which makes them all weak and impotent, so that they must lose their own will, strength, and pre-dominion, etc. So was it done in the death of Christ, and after such a manner (largely and excellently declared by Behmen). Death and curse in the humanity, was killed and destroyed, in and by the death of Christ, who, after his Resurrection, had no more the form of a male in his human body, but that of a paradisaical Virgin, as Adam had before his fall. And so also is it, in this Philosophical Work. In this terror, crack, and mutual killing (though there is properly no death, but only a transmutation, or union of two into one), when Venus yieldeth up her life to the wrathful Properties, and when these, having lost their pre-dominion, are raised up again to a new life, the Virgin giveth her pearl to the young man, for a propriety. And so the life of the anger, and the life of the Love, are no more two, but only one; no more a male and female property, but a whole Virgin, with both tinctures united into one. When then the Artist seeth the red blood of the young man rise from death, and come forth out of the black darkness, together in union with the white colour of the virgin, he may then know that he hath the great Arcanum of the world, and such a treasure as is inestimable. Several things more could be brought forth from Behmen, which would afford many excellent considerations. But these may be sufficient, to show that harmonious analogy which is between the Restoration of fallen Man, through Jesus Christ, and the Restoration of cursed Nature, in the Philosophical Work.

Hortulanus Commentary on the Emerald Tablet

A briefe Commentarie of Hortulanus the Philosopher, upon the Smaragdine Table of Hermes of Alchimy.

The praier of Hortulanus.

Laude, honour, power and glorie, be given to thee, O Almightye Lorde God, with thy beloved sonne, our Lord Iesus Christ, and the holy Ghost, the comforter. O holy Trinitie, that art the onely one God, perfect man, I give thee thanks that having the knowledge of the transitorie things of this worlde (least I should bee provoked with the pleasures thereof) of thy abundant mercie thou hast taken mee from it. But forsomuch as I have knowne manie deceived in this art, that have not gone the right way, let it please thee, O Lord my God, that by the knowledge which thou hast given me, I may bring my deare friends from error, that when they shal perceive the truth, they may praise thy holy and glorious name, which is blessed for ever. Amen.

The Preface.

I Hortulanus, so called from the Gardens bordering upon the sea coast, wrapped in a Iacobin skinne, unworthy to be called a Disciple of Philosophie, moved with the love of my welbeloved, doo intend to make a true declaration of the words of *Hermes*, the Father of Philosophers, whose words, though that they be dark and obscure, yet have I truly expounded the whole operation and practise of the worke: for the obscuritie of the Philosophers in their speeches, dooth nothing prevaile, where the doctrine of the holy spirit worketh.

Chapter I.

That the Art of Alchimy is true and certaine.

The Philosopher saith. *It is true*, to wit, that the Arte of *Alchimie* is given unto us, *Without leasing*. This hee saith in detestation of them that affirme this Art to bee lying, that is, false. *It is certaine*, that is proved. For whatsoever is proved, is most certaine. *And most true*. For most true golde is ingendred by Art: and he saith most true, in the superlative degree, because the golde ingendred by this Art, excelleth all naturall gold in all proprieties, both medicinall and others.

Chapter II.

That the Stone must be divided into two parts.

Consequentlie, he toucheth the operation of the stone, saying: *That which is beneath, is as that which is above*. And this he sayth, because the stone is divided into two principall parts by Art: Into the superior part, that ascendeth up, and into the inferiour part, which remaineth beneath fixe and cleare: and yet these two parts agree in vertue: and therefore hee sayeth, *That which is above, is like to that which is beneath*. And this division is necessarie, *To perpetuate the myracles of one thing*, to wit, of the Stone: because the inferiour part is the Earth, which is called the Nurse, and Ferment: and the superiour part is the Soule, which quickeneth the whole Stone, and raiseth it up. Wherefore separation made, and coniunction celebrated, manie myracles are effected in the secret worke of nature.

Chapter III.

That the Stone hath in it the foure Elements.

And as *all things have proceeded from one, by the meditation of one*. Heere giveth hee an example, saying: as all things came from one, to wit, a confused Globe, or masse, by meditation, that is the cogitation and creation of one, that is the omnipotent God: *So all things have sprung*, that is, come out *from this one thing* that is, one confused lumpe, *by Adaptation*, that is by the sole commandement of God, and miracle. So our Stone is borne, and come out of one confused mass, containing in it the foure Elements, which is created of God, and by his sole miracle our stone is borne.

Chapter IV.

That the Stone hath Father and Mother, to wit, the Sunne and Moone.

And as wee see, that one living creature begetteth more living creatures like unto it selfe: so artificially golde engendereth golde, by vertue of multiplication of the foresaid stone. It followeth therefore, the Sunne is his father, that is, Philosophers Gold. And as in everie naturall generation, there must be a fit and convenient receptacle, with a certaine consonancie of similitude to the father: so likewise in this artificiall generation, it is requisite that the Sunne have a fitte and consonaunt receptacle for his seede and tincture: and this is Philosophers silver. And therefore it followes, the Moone is his mother.

Chapter V.

That the coniunction of the parts of the stone is called Conception.

The which two, when they have mutuallie entertained each other in the coniunction of the Stone, the Stone conceiveth in the bellie of the winde: and this is it which afterwarde he sayeth: *The winde carried it in his bellie*. It is plaine, that the winde is the ayre, and the ayre is the life, and the life is the Soule. And I have already spoken of the soule, that it quickneth the whole stone. And so it behoveth, that the wind should carry and recarry the whole stone, and bring forth the masterie: and then it followeth, that it must receive nourishment of his nurse, that is the earth: and therefore the Philosopher saith, *The earth is his Nurse*: because that as the infant without receiving food from his nurse, shuld never come to yeres: so likewise our stone without the firmentation of his earth, should never be brought to effect: which said firmament, is called nourishment. For so it is begotten of one Father, with the coniunction of the Mother. *Things*, that is, sonnes like to the Father, if they want long decoction, shalbe like to the Mother in whitenesse, and retaine the Fathers weight.

Chapter VI.

That the Stone is perfect, if the Soule be fixt in the bodie.

It followeth afterward: *The father of all the Telesme of the whole worlde is here*: that is, in the worke of the stone is a finall way. And note, that the Philosopher calleth the worke, the Father of all the Telesme: that is, of all secret, or of all treasure *Of the whole worlde*: that is, of every stone found in the world, is here. As if he should say, Behold I shew it thee. Afterward the Philosopher saith, *Wilt thou that I teach thee to knowe when the vertue of the Stone is perfect and compleate?* to wit, when it is converted into his earth: and therefore he saith, *His power is entire*, that is, compleate and perfect, *if it be turned into earth*: that is, if the Soule of the stone (whereof wee have made mention before: which Soule may be called the winde or ayre, wherein consisteth the whole life and vertue of the stone) be converted into the earth, to wit of the stone, and fixed: so that the whole substance of the Stone be so with his nurse, to wit earth, that the whole Stone be turned into ferment. As in making of bread, a little leaven nourisheth and fermenteth a great deale of Paste: so will the Philosopher that our stone bee so fermented, that it may bee ferment to the multiplication of the stone.

Chapter VII.

Of the mundification and cleansing of the stone.

Consequently, hee teacheth how the Stone ought to bee multiplied: but first he setteth downe the mundification of the stone, and the separation of the parts: saying, *Thou shalt separate the earth from the fire, the thinne from the thicke, and that gently and with great discretion*. Gently, that is by little, and little, not violently, but wisely, to witte, in Philosophicall dounge. Thou shalt separate, that is, dissolve: for dissolution is the separation of partes. *The earth from the fire, the thinne from the thicke*: that is, the lees and dreggs, from the fire, the ayre, the water, and the whole substance of the Stone, so that the Stone may remaine most pure without all filth.

Chapter VIII.

That the unfixed part of the Stone should exceed the fixed, and lift it up.

The Stone thus prepared, is made fit for multiplication. And now hee setteth downe his multiplication and easie liquefaction, with a vertue to pierce as well into hard bodies, as soft, saying: *It ascendeth from the earth into heaven, and again it descendeth into the earth.* Here we must diligently note, that although our stone bee divided in the first operation into foure partes, which are the foure Elements: notwithstanding, as wee have alreadie saide, there are two principall parts of it. One which ascendeth upward, and is called unfixed, and an other which remaineth below fixed, which is called earth, or firmament, which nourisheth and firmenteth the whole stone, as we have already said. But of the unfixed part we must have a great quantity, and give it to the stone (which is made most clean without all filth) so often by masterie that the whole stone be caried upward, sublimating & and subtiliating. And this is it which the Philosopher saith: *It ascendeth from the earth into the heaven.*

Chapter IX.

How the volatile Stone may againe be fixed.

After all these things, this stone thus exalted, must be incerated with the Oyle that was extracted from it in the first operation, being called the water of the stone: and so often boyle it by sublimation, till by vertue of the firmentation of the earth exalted with it, the whole stone doo againe descend from heaven into the earth, and remaine fixed and flowing. And this is it which the Philosopher sayth: *It descendeth agayne into the earth, and so receyveth the vertue of the superiours by sublimation, and of the inferiours, by descension:* that is, that which is corporall, is made spirituall by sublimation, and that which is spirituall, is made corporall by descension.

Chapter X.

Of the fruit of the Art, and efficacie of the Stone.

So shalt thou have the glorie of the whole worlde. That is, this stone thus compounded, that shalt possesse the glorie of this world. *Therefore all obscuritie shall flie from thee:* that is, all want and sicknesse, because the stone thus made, cureth everie disease. *Here is the mightie power of all power.* For there is no comparison of other powers of this world, to the power of the stone. *For it shall overcome every subtil thing, and shall pearce through every solide thing.* It shall overcome, that is, by overcoming, it shall convert quick *Mercury*, that is subtile, congealing it: and it shall pearce through other hard, solide, and compact bodies.

Chapter XI.

That this worke imitateth the Creation of the worlde.

He giveth us also an example of the composition of his Stone, saying, *So was the world created.* That is, like as the world was created, so is our stone composed. For in the beginning, the whole world and all that is therein, was a confused Masse or Chaos (as is above saide) but afterward by the workemanship of the soveraigne Creator, this masse was divided into the foure elements, wonderfully separated and rectified, through which separation, divers things were created: so likewise may divers things bee made by ordering our worke, through the separation of the divers elements from divers bodies. *Here shal be wonderfull adaptations,* that is, If thou shalt separate the elements, there shall be admirable compositions, fitte for our worke in the composition of our Stone, by the elements rectified: Whereof, to wit, of which wonderfull things fit for this: *the meanes,* to wit, to proceede by, *is here.*

Chapter XII.

An enigmaticall insinuation what the matter of the Stone shoulde be.

Therefore I am called Hermes Trismegistus. Now that he hath declared the composition of the Stone, he teacheth us after a secret maner, whereof the Stone is made: first naming himselfe, to the ende that his schollers (who should hereafter attaine to this science) might have his name in continuall remembrance: and then hee toucheth the matter saying: *Having three parts of the Philosophie of the whole world:* because that whatsoever is in the worlde, having matter and forme, is compounded of the foure Elements: hence is it, that there are so infinite parts of the world, all which he divideth into three principall partes, Minerall, Vegetable, and Animall: of which jointly, or severally, hee had the true knowledge in the worke of the Sunne: for which cause he saith, *Having three parts of the Philosophie of the whole world,* which parts are contained in one Stone, to wit, Philosophers Mercurie.

Chapter XIII.

Why the Stone is said to be perfect.

For this cause is the Stone saide to be perfect, because it hath in it the nature of Minerals, Vegetables, and Animals: for the stone is three, and one having foure natures, to wit, the foure elements, & three colours, black, white and red. It is also called a graine of corne, which if it die not, remaineth without fruit: but if it doo die (as is above said) when it is ioyned in coniunction, it bringeth forth much fruite, the aforementioned operations being accomplished. Thus curteous reader, if thou know the operation of the Stone, I have told thee the truth: but if thou art ignorant thereof, I have said nothing. *That which I have spoken of the operation of the Sunne is finished:* that is, that which hath beene spoken of the operation of the stone, of the three colours, and foure natures, existing and being in one onely thing, namely in the Philosophers Mercurie, is fulfilled.

Here endeth the Commentarie of Hortulanus, upon the Smaragdine table of Hermes, the father of Philosophers.

The Stone of the Philosophers by Edward Kelly

The Stone of the Philosophers

Edward Kelly

Though I have already twice suffered chains and imprisonment in Bohemia, an indignity which has been offered to me in no other part of the world, yet my mind, remaining unbound, has all this time exercised itself in the study of that philosophy which is despised only by the wicked and foolish, but is praised and admired by the wise. Nay, the saying that none but fools and lawyers hate and despise Alchemy has passed into a proverb. Furthermore, as during the preceding three years I have used great labour, expense, and care in order to discover for your Majesty that which might afford you much profit and pleasure, so during my imprisonment - a calamity which has befallen me through the action of your Majesty - I am utterly incapable of remaining idle. Hence I have written a treatise, by means of which your imperial mind may be guided into all the truth of the more ancient philosophy, whence, as from a lofty eminence, it may contemplate and distinguish the fertile tracts from the barren and stony wilderness. But if my teaching displease you, know that you are still altogether wandering astray from the true scope and aim of this matter, and are utterly wasting your money, time, labour, and hope. A familiar acquaintance with the different branches of knowledge has taught me this one thing, that nothing is more ancient, excellent, or more desirable than truth, and whoever neglects it must pass his whole life in the shade. Nevertheless, it

always was, and always will be, the way of mankind to release Barabbas and to crucify Christ. This I have - for my good, no doubt - experienced in my own case. I venture to hope, however, that my life and character will so become known to posterity that I may be counted among those who have suffered much for the sake of truth. The full certainty of the present treatise time is powerless to abrogate. If your Majesty will deign to peruse it at your leisure, you will easily perceive that my mind is profoundly versed in this study.

(1) All genuine and judicious philosophers have traced back things to their first principles, that is to say, those comprehended in the threefold division of Nature. The generation of animals they have attributed to a mingling of the male and female in sexual union; that of vegetables to their own proper seed; while as the principle of minerals they have assigned earth and viscous water.

(2) All specific and individual things which fall under a certain class, obey the general laws and are referable to the first principles of the class to which they belong.

(3) Thus, every animal is the product of sexual union; every plant, of its proper seed; every mineral, of the mixture of its generic earth and water.

(4) Hence, an unchangeable law of Nature regulates the generation of everything within the limits of its own particular genus.

(5) It follows that, with reference to their origin, animals are generically distinct from vegetables and minerals; the same difference exists respectively between vegetables and minerals and the two other natural kingdoms.

(6) The common and universal matter of these three principles is called Chaos.

(7) Chaos contains within itself the four elements of all that is, viz., fire, air, water, and earth, by the mixture and motion of which the forms of all earthly things are impressed upon their subjects.

(8) These elements have four qualities: heat, coldness, humidity, dryness. The first inheres in fire, the second in water, the third in air, the fourth in earth.

(9) By means of these qualities, the elements act upon each other, and motion takes place.

(10) Elements either act upon each other, or are acted on, and are called either active or passive.

(11) Active elements are those which, in a compound, impress upon the passive a certain specific character, according to the strength and extent of their motion. These are water and fire.

(12) The passive elements - earth and air - are those which by their inactive qualities readily receive the impressions of the aforesaid active elements.

(13) The four elements are distinguished, not only by their activity and passivity, but also by the priority and posteriority of their motions.

(14) Priority and posteriority are here predicated either with references to the position of the whole sphere, or the importance of the result or aim of the motion.

(15) In space, heavy objects tend downwards, and light objects upwards; those which are neither light nor heavy hold an intermediate position.

(16) In this way, even among the passive elements, earth holds a higher place than air, because it delights more in rest; for the less motion, the more passivity.

(17) The excellence of result has reference to perfection and imperfection, the mature being more perfect than the immature. Now, maturity is altogether due to the heat of fire. Hence fire holds the highest place

among active elements.

(18) Among the passive elements, the first place belongs to that which is most passive, i.e., which is most quickly and easily influenced. In a compound, earth is first passively affected, then air.

(19) Similarly, in every compound, the perfecting element acts last; for perfection is a transition from immaturity to maturity.

(20) Maturity being caused by heat, cold is the cause of immaturity.

(21) It is clear, then, that the elements, or remote first principles of animals, vegetables, and minerals, in Chaos, are susceptible of active movements in fire and water, and of passive movements in earth and air. Water acts on earth, and transmutes it into its own nature; fire heats air, and also changes it into its own likeness.

(22) The active elements may be called male, while the passive elements represent the female principle.

(23) Any compound belonging to any of these three kingdoms - animal, vegetable, mineral - is female in so far as it is earth and air, and male in so far as it is fire and water.

(24) Only that which has consistency is sensuously perceptible. Elementary fire and air, being naturally subtle, cannot be seen.

(25) Only two elements, water and earth, are visible, and earth is called the hiding-place of fire, water the abode of air.

(26) In these two elements we have the broad law of limitation which divides the male from the female.

(27) The first matter of vegetables is the water and earth hidden in its seed, these being more water than earth.

(28) The first matter of animals is the mixture of the male and female sperm, which embodies more moisture than dryness.

(29) The first matter of minerals is a kind of viscous water, mingled with pure and impure earth.

(30) Impure earth is combustible sulphur, which hinders all fusion, and superficially matures the water joined to it, as we see in the minor minerals, marcasite, magnesia, antimony, etc.

(31) Pure earth is that which so unites the smallest parts of its aforesaid water that they cannot be separated by the fiercest fire, so that either both remain fixed or are volatilized.

(32) Of this viscous water and fusible earth, or sulphur, is composed that which is called quicksilver, the first matter of the metals.

(33) Metals are nothing but Mercury digested by different degrees of heat.

(34) Different modifications of heat cause, in the metallic compound, either maturity or immaturity.

(35) The mature is that which has exactly attained all the activities and properties of fire. Such is gold.

(36) The immature is that which is dominated by the element of water, and is never acted on by fire. Such are lead, tin, copper, iron, and silver.

(37) Only one metal, viz., gold, is absolutely perfect and mature. Hence it is called the perfect male body.

(38) The rest are immature and, therefore, imperfect.

(39) The limit of immaturity is the beginning of maturity; for the end of the first is the beginning of the last.

(40) Silver is less bounded by aqueous immaturity than the rest of the metals, though it may indeed be regarded as to a certain extent impure, still its water is already covered with the congealing vesture of its earth, and it thus tends to perfection.

(41) This condition is the reason why silver is everywhere called by the Sages the perfect female body.

(42) All other metals differ only in the degree of their imperfection, according as they are more or less bounded by the said immaturity; nevertheless, all have a certain tendency towards perfection, though they lack the aforesaid congealing vesture of their earth.

(43) This congealing force is the effect of earthy coldness, balancing its own proper humidity, and causing fixation in the fluid matter.

(44) The lesser metals are fusible in a fierce fire, and therefore lack this perfect congealing force. If they become solid when cool, this is due to the arrangement of their aforesaid earthy particles.

(45) According to the different ways in which this viscous water and pure earth are joined together, so as to produce quicksilver by coagulation, with the mediation of natural heat, we have different metals, some of which are called perfect, like gold and silver, while the rest are regarded as imperfect.

(46) Whoever would imitate Nature in any particular operation must first be sure that he has the same matter, and, secondly, that this substance is acted on in a way similar to that of Nature. For Nature rejoices in natural method, and like purifies like.

(47) Hence they are mistaken who strive to elicit the medicine for the tinging of metals from animals or vegetables. The tincture and the metal tinged must belong to the same root or genus; and as it is the imperfect metals upon which the Philosopher's Stone is to be projected, it follows that the powder of the Stone must be essentially Mercury. The Stone is the metallic matter which changes the forms of imperfect metals into gold, as we may learn from the first chapter of "The Code of Truth": "The Philosophical Stone is the metallic matter converting the substances and forms of imperfect metals"; and all Sages agree that it can have this effect only by being like them.

(48) That Mercury is the first matter of metals, I will attempt to prove by the saying of some Sages.

In the Turba Philosophorum, chapter i., we find the following words: "In the estimation of all Sages, Mercury is the first principle of all metals."

And a little further on: "As flesh is generated from coagulated blood, so gold is generated out of coagulated Mercury."

Again, towards the end of the chapter: "All pure and impure metallic bodies are Mercury, because they are generated from the same."

Arnold writes thus to the King of Aragon: "Know that the matter and sperm of all metals are Mercury, digested and thickened in the womb of the earth; they are digested by sulphureous heat, and according to the quality and quantity of the sulphur different metals are generated. Their matter is essentially the same, though there may be some accidental differences, such as a greater or less degree of digestion, etc. All things are made of that into which they may be resolved, e.g., ice or snow, which may be resolved into water; and so all metals may be resolved into quicksilver; hence they are made out of quicksilver."

The same view is set forth by Bernard of Trevisa, in his book on the "Transmutation of Metals": "Similarly, quicksilver is the substance of all metals; it is as a water by reason of the homogeneity which it possesses with vegetables and animals, and it receives the virtues of those things which adhere to it in decoction." A little further on the same Trevisan affirms that "Gold is nothing but quicksilver congealed by its sulphur."

And, in another place, he writes as follows: "The solvent differs from the soluble only in proportion and degree of digestion, but not in matter, since Nature has formed the one out of the other without any addition, even as by a process equally simple and wonderful she evolves gold out of quicksilver."

Again: "The Sages have it that gold is nothing but quicksilver perfectly digested in the bowels of the earth, and they have signified that this is brought about by sulphur, which coagulates the Mercury, and digests it by its own heat. Hence the Sages have said that gold is nothing but mature quicksilver."

Such also is the concensus of other authorities. "The Sounding of the Trumpet" gives forth no uncertain note: "Extract quicksilver from the bodies, and you have above the ground quicksilver and sulphur of the same substance of which gold and silver are made in the earth."

The "Way of Ways" leads to the same conclusion: "Reverend Father, incline they venerable ears, and understand that quicksilver is the sperm of all metals, perfect and imperfect, digested in the bowels of the earth by the heat of sulphur, the variety of metals being due to the diversity of their sulphur."

We find in the same tract a similar canon: "All metals in the earth are generated in Mercury, and thus Mercury is the first matter of metals."

To these words Avicenna signifies his assent in chapter iii.: "As ice, which by heat is dissolved into water, is clearly generated out of water, so all metals may be resolved into Mercury, whence it is clear that they are generated out of it."

This reasoning is confirmed by "The Sounding of the Trumpet": "Every passive body is reduced to its first matter by operations contrary to its nature; the first matter is quicksilver, being itself the oil of all liquid and ductile things."

So also the third chapter of the "Correction of Fools": "The nature of all fusible things is that of Mercury coagulated out of a vapour, or the heat of red or white incumbustible sulphur."

In chapter i. of the "Art of Alchemy" we read: "All Sages agree that the metals are generated from the vapour of sulphur and quicksilver."

Again, a passage in the Turba Philosophorum runs thus: "It is certain that every subject derives from that into which it can be resolved. All metals may be resolved into quicksilver, hence they were once quicksilver."

If it were worth while, I might adduce hundreds of other passages from the writings of the Sages, but as they would serve no good purpose, I will let these suffice.

Those persons make a great mistake who suppose that the thick water of Antimony, or that viscous substance which is extracted from sublimed Mercury, or from Mercury and Jupiter dissolved together in a damp spot, can in any case be the first substance of metals.

Antimony can never assume metallic qualities, because its water and moisture are not tempered with dry, subtle, earth, and want, moreover, that unctuousity which is characteristic of malleable metals. But, as Chambar well says in the "Code of Truth": "It is only through jealousy that Sages have called the Stone Antimony."

In the same way, those who destroy the natural composition of Mercury, in order to resolve it into a thick or limpid water, which they call the first matter of metals, fight against Nature in the dark, like blinded gladiators.

As soon as Mercury loses its specific form, it becomes something else, which cannot thenceforth mingle with metals in their smallest parts, and is made void for the work of the Philosophers. Whoever is taken up with such childish experiments, should listen to the Sage of Trevisa in his "Transmutation of Metals":

"Who can find truth that destroys the humid nature of Mercury? Some foolish persons change its specific metallic arrangement, corrupt its natural humidity by dissolution, and disproportionate quicksilver from its original mineral quality, which wanted nothing but purification and simple digestion. By means of salts, vitriol, and alum, they destroy the seed which Nature has been at pains to develop. For seed in human and sensitive things is formed by Nature and not by art, but by art it is united and mixed. Seed needs no addition, and brooks no diminution. If it is to produce a new thing of the same genus, it must remain the very same thing that was formed by Nature. All teaching that changes Mercury is false and vain, for this is the original sperm of metals, and its moisture must not be dried up, for otherwise it will not dissolve. Too much fire will cause a morbid heat, like that of a fever, and change the passive into active elements, thus the balance of forces is destroyed, and the whole work marred. Yet these fools extract from the lesser minerals corrosive waters, into which they project the different species of metals, and thus corrode them.

"The only natural solution is that by which out of the solvent and the soluble, or male and female, there results a new species. No water can naturally dissolve metals except that which abides with them in substance and form, which also the dissolved metals can again congeal; this is not the case with aqua fortis, seeing that it only destroys the specific arrangement. Only that water can rightly dissolve metals which is inseparable from them in fixation, and such a water is Mercury, but not aqua fortis, or any thing else which those fools are pleased to call Mercurial Water." Thus far Trevisan.

Persons who have fallen into this fatal error may also derive benefit from the teaching of Avicenna on this point: "Quicksilver is cold and humid, and of it, or with it, God had created all metals. It is aerial, and becomes volatile by the action of fire, but when it has withstood the fire a little time, it accomplishes great marvels, and is itself only a living spirit of unexampled potency. It enters and penetrates all bodies, passes through them, and is their ferment. It is then the White and the Red Elixir and is an everlasting water, the water of life, the Virgin's milk, the spring, and that Alum of which whosoever drinks cannot die, etc. It is the wanton serpent that conceives of its own seed, and brings forth on the same day. With its poison it destroys all things. It is volatile, but the wise make it to abide the fire, and then it transmutes as it has been transmuted, and tinges as it has been tinged, and coagulates as it has been coagulated. Therefore is the generation of quicksilver to be preferred before all minerals; it is found in all ores, and has its sign with all. Quicksilver is that which saves metals from combustion, and renders them fusible. It is the Red Tincture which enters into the most intimate union with metals, because it is of their own nature, mingles with them indissolubly in all their smallest parts, and, being homogeneous, naturally adheres to them. Mercury receives all homogeneous substances, but rejects all that is heterogeneous, because it delights in its own nature, but recoils from whatsoever is strange. How foolish, then, to spoil and destroy that which Nature made the seed of all metallic virtue by elaborate chemical operations!"

The "Rosary" bids us be particularly careful, lest in purifying the quicksilver we dissipate its virtue, and impair its active force. A grain of wheat, or any other seed, will not grow if its generative virtue be destroyed by excessive external heat. Therefore, purify your quicksilver by distillation over a gentle fire.

Says the Sage of Trevisa: "If the quicksilver be robbed of its due metallic proportion, how can other substances of the same metallic genus be generated from it? It is a mistake to suppose that you can work miracles with a clear limpid water extracted from quicksilver. Even if we could get such a water, it would not be of use, either as to form or proportion, nor could it restore or build up a perfect metallic species. For as soon as the quicksilver is changed from its first nature, it is rendered unfit for our operation, since it loses its spermatic and metallic quality. I do, indeed, approve of impure and gross Mercury being sublimed and purified once or twice with simple salt, according to the proper method of the Sages, so long as the fluxibility or radical humour of such Mercury remains unimpaired, that is to say, so long as its specific mercurial nature is not destroyed, and so long as its outward appearance does not become that of a dry powder."

In the "Ladder of the Sages" we are told to beware of vitrification in the solution of bodies, with the odour and taste of imperfect substances, and also of the generative virtue of their form being in any way scorched and destroyed by corrosive waters.

If you have been trying to do any of these things, you may see how grievous your mistake has been. For the water of the Sages adheres to nothing except homogeneous substances. It does not wet your hands if you touch it, but scorches your skin, and frets and corrodes every substance with which it comes in contact, except gold and silver (it would not affect these until they have been dissipated and dissolved by spirits and strong waters), and with these it combines most intimately. But the other mixture is most childish, it is condemned by the concert of the Sages, and by my own experience.

I now propose to shew that quicksilver is the water with which, and in which, the solution of the Sages takes place, by putting before the reader the opinions of many Philosophers living in different countries and ages.

Says Menalates in the Turba: "Whoever joins quicksilver to the body of magnesia, and the woman to the man, extracts the hidden nature by which bodies are coloured. Know that quicksilver is a consuming fire which mortifies bodies by its contact."

Another Sage, in the Turba, says: "Divide the elements by fire, unite them through the mediation of Mercury, which is the greatest arcanum, and so the magistry is complete, the whole difficulty consisting in the solution and conjunction. The solution, or separation, takes place through the mediation of Mercury, which first dissolves the bodies, and these are again united by ferment and Mercury."

Rosinus makes Gold address Mercury as follows: "Dost thou dispute with me, Mercury? I am the Lord, the Stone which abides the fire." Says Mercury: "Thou sayest true; but I have begotten thee, and one part of me quickens many of thee, since thou art grudging in comparison with me. Whoever will join me to my brother or sister shall live and rejoice, and make me sufficient for thee."

In the 5th chapter of the "Book of Three Words," we read: "I tell thee that in Mercury are the works of the planets, and all their imaginations in its pages."

Aristotle says that the first mode of preparation is that the Stone shall become Mercury; he calls Mercury the first body, which acts on gross substances and changes them into its own likeness. "If Mercury did

nothing else than render bodies subtle and like itself, it would suffice us."

Senior: "Our Stone, then, is congealed water, that is to say, Mercury congealed in gold and silver, and, when fixed, resistant to the fire."

"The Sounding of the Trumpet": "Mercury contains all that the Sages seek, and destroys all flaky gold. It dissolves, softens, and extracts the soul from the body."

"The Book on the Art of Alchemy": "The Sages were first put upon attempting to clothe inferior bodies in the glory and splendour of the perfect body when they discovered that metals differ only according to the greater or smaller degree of their digestion, and are all generated from Mercury, with which they extracted gold and reduced it to its first nature."

The "Correction of Fools": "Observe that crude Mercury dissolves bodies and reduces them to their first matter or nature. Being made of clear water, it always strives to corrode the crude, and especially that which is nearest to its own nature, viz., gold and silver." The same book observes: "You can make use of crude Mercury as follows - to seal up and open natures, since similar things are helpful one to another." Once more: "Quicksilver is the root in the Art of Alchemy, for the Sages say that all metals are of it, and through it, and in it - it follows that the metals must first be reduced to Mercury, the matter and sperm of all metals."

Again: "The reason why all metals must be reduced to the nature of vapour is because we see that all are generated of quicksilver, though the mediation of which they came into being."

Gratianus: "Purify Laton, i.e., copper(ore), with Mercury, for Laton is of gold and silver, a compound, yellow, imperfect body."

"The Sounding of the Trumpet": "Common Mercury is called a spirit. If you do not resolve the body into Mercury, with Mercury, you cannot obtain its hidden virtue."

"Art of Alchemy," chapter vi.: "The second part of the Stone we call living Mercury, which, being living and crude, is said to dissolve bodies, because it adheres to them in their innermost being. This is the Stone without which Nature does nothing."

"Rosary": "Mercury never dies, except with its brother and sister. When Mercury mortifies the matter of the Sun and Moon, there remains a matter like ashes."

The Sage of Trevisa: "Add nothing above ground for digesting and thickening Mercury into the nature of gold or of metals." Again: "This solution is possible and natural, that is to say, by Art as handmaid to Nature, and is unique and necessary in the work; but it is brought about only by quicksilver, in such proportions as commend themselves to a good workman who knows the inmost properties of Nature."

"Art of Alchemy": "Who can sufficiently extol Mercury, for Mercury alone has power to reduce gold to its first nature?"

From these quotations it is clear what the Sages meant by their water, and what they thought of this wonderful liquid, viz., Mercury, to which they ascribed all power in the Magistry, for nothing can be perfected outside its own genus. Men digest vegetables, not in the blood of animals, but in water which is their first principle, nor are minerals affected by the vegetable liquid. In the words of the "Sounding of the Trumpet": "The whole Magistry consists in dividing the elements from the metals, and purifying them, and in separating the sulphur of Nature from the metals."

Furthermore, as Hermes says, only homogeneous substances cohere, and only they can produce offspring after their own kind, i.e., if you want a medicine which is to generate metals, its origin must be metallic, since "species are tinged by their genus," as the philosopher testifies.

In short, our Magistry consists in the union of the male and female, or active and passive, elements through the mediation of our metallic water and a proper degree of heat. Now, the male and female are two metallic bodies, and this I will again prove by irrefragable quotations from the Sages:

Dantius bids us prepare the bodies and dissolve them.

Rhasis: "Change the bodies into water, and the water into earth: then all is done."

Galienus: "Prepare the bodies, and purify them of the blackness in which is corruption, till the white becomes white and red, then dissolve both, etc."

Calid (chapter i.): "If you do not make the bodies subtle, so that they may be impalpable to touch, you will not gain your end. If they have not been ground, repeat your operation, and see that they are ground and subtilized. If you do this, you will be directed to your desired goal."

Aristotle: "Bodies cannot be changed except by reduction into their first matter."

Calid (chapter v.): "Similarly, the Sages have commanded us to dissolve the bodies so that heat adheres to their inmost parts; then we proceed to coagulation after a second dissolution with a substance which most nearly approaches them."

Menabadus: "Make bodies not bodies, and incorporeal things bodies, for this is the whole process by which the hidden virtue of Nature is extracted."

Ascanius: "The conjunction of the two is like the union of husband and wife, from whose embrace results golden water."

"Anthology of Secrets": "Wed the red man to the white woman, and you have the whole Magistry."

"The Sounding of the Trumpet": "There is another quicksilver and permanent tincture which is extracted from perfect bodies by dissolution, distillation, sublimation, and subtilization."

Hermes: "Join the male to the female in their own proper humidity, because there is no birth without union of male and female."

Plato: "Nature follows a kindred nature, contains it, and teaches it to resist the fire. Wed the man to the woman, and you have the whole Magistry."

Avicenna: "Purify husband and wife separately, in order that they may unite more intimately; for if you do not purify them, they cannot love each other. By conjunction of the two natures you get a clear and lucid nature, which, when it ascends, becomes bright and serviceable."

"Art of Alchemy": "Two bodies provide us with everything in our water."

Trevisanus: "Only that water which is of the same species, and can be thickened by bodies, can dissolve bodies."

Hermes: "Let the stones of mixture be taken in the beginning of the first work, and let them be equally mixed into earth."

"Mirror": "Our Stone must be extracted from the nature of two bodies, before it can become a perfect Elixir."

Democritus: "You should first dissolve the bodies over white hot ashes, and not grind them except only with water."

"Rosary" of Arnold: "Extract the Medicine from the most homogeneous bodies in Nature."

I have thus proved the number of the bodies from which the Elixir is obtained. I will now shew by quotations what these bodies are.

"Exposition of the Letter of King Alexander": "In this art you must wed the Sun and the Moon."

"The Sounding of the Trumpet": "The Sun only heats the earth and imparts to it his virtue through the mediation of the Moon, which, of all stars, most readily receives his light and heat."

"The Correction of Fools": "Sow gold and silver, and they will yield to your labour a thousandfold, through the mediation of that thing which alone has what you seek. The Tincture of gold and silver exhibits the same metallic proportions as the imperfect metals, because they have a common first matter in Mercury."

Again: "Tinge with gold and silver, because gold gives the golden and silver the silver colour and nature. Reject all things that have not naturally or virtually the power of tinging, as in them is no fruit, but only waste of money and gnashing of teeth."

Senior: "I, the Sun, am hot and dry, and thou, the Moon, art cold and moist; when we are wedded together in a closed chamber, I will gently steal away thy soul."

Rosinus to Saratant: "From the living water we obtain earth, a homogeneous dead body, composed of two natures, that of the Sun and that of the Moon."

Again: "When the Sun, my brother, for the love of me (silver) pours his sperm (i.e. his solar fatness) into the chamber (i.e. my Lunar body), namely, when we become one in a strong and complete complexion and union, the child of our wedded love will be born."

Hermes: "Its humidity is of the empire of the Moon, and its fatness of the empire of the Sun, and these two are its coagulum and pure seed."

Astratus says: "Whoever would attain the truth, let him take the humour of the Sun and the Spirit of the Moon."

Turba Philosophorum: "Both bodies in their perfection should be taken for the composition of the Elixir, whether orange or white, for neither becomes liquid without the other."

Again, Gold says: "No one kills me but my sister."

Aristotle: "If I did not see gold and silver, I should certainly say that Alchemy was not true."

The Sage: "The foundation of our Art is gold and its shadow."

"Art of Alchemy": "We have already said that gold and silver must be united."

"Rosary": "There is an addition of orange colour by which the Medicine is perfected from the substance of fixed sulphur, i.e., both medicines are obtained from gold and silver."

The Sage: "Whoever knows how to tinge sulphur and quicksilver has reached the great arcanum. Gold and silver must be in the Tincture, and also the ferment of the spirit."

"Rosary": "The ferment of the Sun is the sperm of the man, the ferment of the Moon, the sperm of the woman. Of both we get a chaste union and a true generation."

"The Sounding of the Trumpet": "You want silver to subtilize your gold, and make it volatile by removing its impurity, since the silver has a greater need of the light of gold. Therefore Hermes, as also Aristotle in his treatise on Plants, says that gold is its father, and silver its mother; nothing else is needed for our Stone. Silver is the field in which the seed of gold is sown." And a little further on: "In my sister, the Moon, grows your wisdom, and not in any other of my servants, saith the Lord Sun. I am like seed sown in good and pure soil, which sprouts and grows and multiplies and yields great gain to the sower. I, the Sun, give to thee, the Moon, my beauty, the light of the Sun, when we are united in our smallest parts." And the Moon says to the Sun: "Thou hast need of me, as the cock has need of the hen, and I need thy operation, who art perfect in morals, the father of lights, a great and mighty lord, hot and dry, and I am the waxing Moon, cold and moist, but I receive thy nature by our union."

Avicenna: "In order to obtain the red and the white Elixir, the two bodies must be united. For though gold is the most fixed and perfect of the metals, yet if it be dissolved into its smallest parts, it becomes spiritual and volatile, like quicksilver, and that because of its heat. This tincture, which is without number, is called the hot male seed. But if silver be dissolved in warm water, it remains fixed as before, and has little or no tincture, yet it readily receives the tincture in a temperament of hot and cold, and is called the cold, dry, female seed. Gold or silver by themselves are not easily fusible, but a mixture of the two melts readily, as is well known to goldsmiths. Hence if our Stone did not contain both gold and silver, it would not be liquid, and would yield no medicine through any magistry, nor tincture, for if it yielded tincture it would still have no tinging power."

And a little further on: "Take heed, then, and operate only on gold, silver, and quicksilver, since all the profit of our Art is derived from these three."

I may add that crude Mercury is the water which the Sages have used for the purpose of solution. I have proved that two bodies must be dissolved, and that they are no other than gold and silver. Now I will describe the conjunction of these two bodies by means of the crude Mercury of the Sages.

"The Light of Lights": "Know that it is gold, silver, and Mercury that whiten and redden within and without. The Dragon does not die, unless he be killed with his brother and sister, and it must be not by one, but by both together."

"The Ladder of the Sages": "Others say that a true body must be added to these two, to strengthen and shorten the operation."

"Treasury of the Sages": "Our Stone has body, soul, and spirit, the imperfect body is the body, the ferment the soul, and the water the spirit."

"The Way of Ways": "The water is called the spirit, because it gives life to the imperfect and mortified body, and imparts to it a better form; the ferment is the soul, because it gives life to the body, and changes it into its own nature."

Again: "The whole Magistry is accomplished with our water, and of it. For it dissolves the bodies, calcines and reduces them to earth, transforms them into ashes, whitens and purifies them, as Morienus says: "Azoth and fire purify Laton, that is to say, wash it and thoroughly remove its obscurity; Laton is the impure body, Azoth is quicksilver."

"The Sounding of the Trumpet": "As without the ferment there is no perfect tincture, as the Sages say, so without leaven there is no good bread. In our Stone the ferment is like the soul, which gives life to the dead body through the mediation of the spirit, or Mercury."

"The Rosary" and Peter of Zalentum say: "If the ferment, which is the medium of conjunction, be placed in the beginning, or in the middle, the work is more quickly perfected."

"The Sounding of the Trumpet": "The Elixir of the Sages is composed of three things, viz., the Lunar, the Solar, and the Mercurial Stone. In the Lunar Stone is white sulphur, in the Solar Stone red sulphur, and the Mercurial Stone embraces both, which is the strength of the whole Magistry."

Eximenus: "The water, with its adjuncts, being placed in the vessel, preserves them from combustion. The substances being ground with water, there follows the ascension of the Ethelia and the imbibition of water is sufficient by itself to complete the work."

Plato: "Take fixed bodies, join them together, wash the body in the bodily substance, and let it be strengthened with the incorporeal body, till you change it into a real body."

Pandulphus: "The fixed water is pure water of life, and no tinging poison is generated without gold and its shadow. Whoever tinges the poison of the Sages with the Sun and its shadow, has attained the highest wisdom."

Again: "Separate the elements with fire, unite them by means of Mercury, and the Magistry is complete."
Exercit, 14: "The spirit guards the body and preserves it from fire, the clarified body keeps the spirit from evaporating over the fire, the body being fixed and the spirit incombustible. Hence the body cannot be burnt, because the body and spirit are one through the soul. The soul prevents them from being separated by the fire. Hence the three together can defy the fire and anything else in the world."

Rhasis("Book of Lights"): "Our Stone is named after the creation of the world, being three and yet one. Nowhere is our Mercury found purer than in gold, silver and common Mercury."

When bodies and spirits are dissolved, they are resolved into the four elements, which become a firm and fixed substance. But when they are not both dissolved, there is a particular mixture which the fire can still separate."

Rosinus: "In our Magistry are a spirit and bodies, whence it is said: It rejoices being sown in the three associated substances."

Calid: "Prepare the strome bodies with the dissolves humidity, till either shall be reduced to its subtle form. If you do not subtilize and grind the bodies till they become impalpable, you will not find what you seek."

Rosinus: "The Stone consists of body, soul, and spirit, or water, as the Philosophers say, and is digested in one vessel. Our whole Magistry is of, and by, our water, which dissolves the bodies, not into water, but by a true philosophical solution into the water whence metals are extracted, and is calcined and reduced to earth. It makes yellow as wax those bodies into whose nature it is transformed; it substantialises, whitens, and purifies the Laton, according to the word of Morienus."

Aristotle: "Take your beloved son, and wed him to his sister, his white sister, in equal marriage, and give them the cup of love, for it is a food which prompts them to union. All pure things must be united to pure things, or they will have sons unlike themselves. Therefore, first of all, even as Avicenna advises, sublime the Mercury, and purify in it impure bodies. Then pound and dissolve. Repeat this operation again and again."

Ascanius: "Stir up war between copper and Mercury till they destroy each other and devour each other. Then the copper coagulates the quicksilver, the quicksilver congeals the copper, and both bodies become a powder by means of diligent imbibition and digestion. Join together the red man and the white woman till they become Ethelia, that is, quicksilver. Whoever changes them into a spirit by means of quicksilver, and then makes them red, can tinge every body."

As to the nature of this copper, Gratianus instructs us in the following words: "Make Laton white, i.e., whiten copper with Mercury, because Laton is an orange imperfect body, composed of gold and silver."

I advise all and sundry to follow my teaching, as to the correctness of which my quotations from the ancients can leave no doubt, which also has received further confirmation from my own experiments. Any deviation from this course leads to deception, except only the work of Saturn, which must be performed by the subtilization of principles. The Sages say that homogeneous things only combine with each other, make each other white and red, and permit of common generation. The important point is that Mercury should act upon our earth. This is the union of male and female, of which the Sages say so much. After the water, or quicksilver, has once appeared, it grows and increases, because the earth becomes white, and this is called the impregnation. Then the ferment is coagulated, i.e., joined to the imperfect prepared body, till they become one in colour and appearance: this is termed the birth of our Stone, which the Sages call the King. Of this substance it is said in the "Art of Alchemy" that if any one scorches this flower, and separates the elements, the generative germ is destroyed.

I conclude with the words of Avicenna: "The true principle of our work is the dissolution of the Stone, because solved bodies have assumed the nature of spirits, i.e., because their quality is drier. For the solution of the body is attended with the coagulation of the spirit. Be patient, therefore, digest, pound, make yellow as wax, and never be weary of repeating these processes till they are quite perfect. For things saturated with water are thereby softened. The more you pound the substance, the more you soften it, and subtilize its gross parts, till they are thoroughly penetrated with the spirit and thus dissolved. For by pounding, roasting, and fire, the tough and viscous parts of bodies are separated."

Finally, I do you to wit, sons of knowledge, that in the work of the Sages there are three solutions.

The first is that of the crude body.

The second is that of the earth of the Sages.

The third is that which takes place during the augmentation of the substance. If you diligently consider all that I have said, this Magistry will become known to you. As for me, how much I have endured on account of this Art, history will reveal to future ages.

Mary the Prophetess

The practise of Mary the Prophetess in the Alchymicall Art.

Aros the Philosopher had a meeting with Mary the Prophetess the Sister of Moyses, and approaching to her, he paid her respect and said unto her. O Prophetess, I have truly heard many say of you that you whiten the Stone in one day.

And Mary said, Yea, Aros, even in a part of one day.

Aros said: O Lady Mary, when will the Work be which you affirm? How shall we whiten and afterwards add blackness?

Mary said; O Aros, oftentimes Nations have dyd about this part. Know you not, O Aros; that there is a water or a thing which whitens Hendragem?

Then Aros answering said to her. O Lady it is so as you say, but in a long time.

Mary answered, Hermes in all his Books has said that the Philosophers whiten the Stone in one hour of the day.

Aros said to her, Oh how excellent is that?

Mary said, it is most excellent to him that is ignorant of it.

Aros said, if men have all the four Elements, he [Hermes] said that their fumes might be compleated, and complexioned, and coagulated, and retained in one day, untill they doe fullfill the consequence (i.e. attain the end).

Mary said, O Aros, by God, if thy senses or understanding were not solid, you should not hear these words from me, untill the Lord should fill my Heart with the grace of his divine Will. Nevertheless take the Allum of Spain, the white gumm and the red gumm, which is the Kibric of the Philosophers, and their Sol and the greater Tincture, and marry Gumm with Gumm together with a true Matrimony. Mary said, make them like a running Water, and vitrify this water which has been laboured or wrought upon for one day, out of the two Lubechs, upon the fixed body, and liquefy them by the secret of Nature in the Vessel of Philosophy. Did you understand us?

Yes Lady.

Mary said, Keep the fume and take care that none of it fly away. And let your measure be with a gentle fire such as is the Measure of the heat of the Sun in the Month of June or July, and stay by your Vessel and behold it with care how it grows black, grows red, and grows white in less than three hours of the day, and the fume will penetrate the body, and the Spirit will be bound up, and they will be like milk, incerating, and liquefying and penetrating: and that is the secret.

Aros said I do not say that this will be allways.

Mary said unto him: Aros, and this is more wonderfull concerning this, that it was not among the Ancients, nor did it come to him by curing, or by the Medicinall Art and that is take the white, clear and honoured Herb growing on the Hillocks, and pound it fresh as it is in its Hour, and that is the true Body not flying from the Fire.

And Aros said it is the Stone of Truth?

And Mary said yes. But yet men know not this regimen (rule or way of working) with the speediness thereof.

Aros said, and what afterwards.

Mary said, vitrify upon it Kibric or Zibeic and there are the two fumes comprehending the two Lights, and project upon that the complement of the Tinctures of the Spirits, and the weights of Truth, and pound it all, and put it to the Fire, and you shall see wonderfull things from them. The whole goverment consists in the temper of the Fire, O how strange it is, how it will be moved from one colour to another, in less than an hour of the Day, untill it arrive at the mark of redness and whiteness, and cast away the Fire and permit it to cool, and open it and you will find the clear pearly Body to be of the Colour of the Poppy of the Wood mixt with whiteness and that is it which is incerating, liquefying and penetrating, and one golden piece thereof, the weight of a small golden Coin, falleth upon a thousand thousand and two hundred thousand. That is the hidden secret.

Then Aros fell down upon his face.

And Mary said to him, Lift up your head Aros: because I will shorten for you the thing, as that clear body which is thrown upon the Hillocks, and is not obtained by putrefaction or motion. Take and pound it with

Gumm Elsaron, and with the two fumes because the Body comprehending or retaining them is Gumm Elsaron and grind it all. Therefore approach because it all melts. If you project its wife upon it, it will be as a distilling Water, and when the Aire shall strike it, it will be congealed and be one body, and make projection of it, and you will behold Wonders: O Aros that is the hidden secret of Scholia; and know that the said two fumes are the Root of this Art, and they are the white Kibric and the humid calx, but the fixed Body is of the Heart of Saturn comprehending the Tincture, and the Fields of Wisdom or of Scholia. And the Philosophers have named it by many and all names, and received or gathered from the Hillocks it is a clear white Body, and these are the medicine of this Art, part is procured and part is found upon the Hillocks; and know Aros that the wise men have not called it the Fields of Wisdom, or of Scholia, unless because Scholia will not be compleated but by it; and in the Scholia there are nothing but wonderfull things. For there also enters into them the four Stones, and its true regimen is as I have said. And that is first Scoyare, Ade, and Zethet; by that make your Allegory as Hermes has done in his Books Scoyas, and the Philosophers have allways made the regimen longer, and have resembled the work to every thing which ought not to make the work, and they make the Magistry to be in one year, and this but onely for hiding it from the ignorant people, untill it be confirmed in their Hearts and their senses (till they believe the Art); because the Art will not be compleated except only in Gold; because it is the great secret of God: and they who hear of our secrets doe not verify them (nor believe them to be true), by reason of their ignorance. Did you understand Aros?

Aros said yes. But tell me about that vessel, without which the Work will not be accomplisht.

Mary said that the Vessel of Hermes which the Stoicks have concealed, and it is not a Necromanticall Vessel, but it is the Measure of your Fire.

Aros said: O Lady you have obeyed (been a scholar) in the Society of Scoyari: O Prophetess, have you found among the Secrets of the Philosophers, which they have set down in their Books, that any one can make the Art out of one Body?

And Mary said: Yes: which Hermes has not taught, because the Root of Scholia is a body which cannot be made smooth or plain and incurable (unconquerable) and it is a poyson mortifying all bodies, and it pulverises them and coagulates Mercury with its odour. And shee said, I swear to you by the eternall God, that that poison when it is dissolved untill it is made a subtile Water, I care not by what dissolution it is done, does coagulate Mercury into Luna with the strength of Truth, and it falls into the Throne of Jupiter, and forms him into Luna. And the Science is in all Bodys, but the Stoicks, by reason of the shortness of their lives, and the Length of the Work, have concealed this; and they found out these tinging Elements, and they increased them, and all the Philosophers teach them, except the Vessel of Hermes, because it is divine, and of the Wisdom of the Lord hidden from Nations: and they who are ignorant of it, know not the Regimen of Truth, because of their Ignorance of the Vessel of Hermes.

Mary briefly soundeth forth
Strange things like Thunder round the Earth.
She with two Gumms makes the Bottome stay
What else would fly away.
Three things if you three hours attend
Are chained together in the End.
Mary the Light of dew, and Art has got
In three hours to tye the Knot.
Pluto's daughter, it is she
Who bindeth Loves confederacy
Joyned with three seeds she does aspire
To be exalted in the Fire.

An Alchemical Mass

Introitus. Our Lord, fount of goodness, inspirer of the sacred art, from whom all good things come to your faithful, have mercy.

Christe. Christ, Holy one, blessed stone of the art of the science who for the salvation of the world hast inspired the light of the science, for the extirpation of the unbelievers, have mercy.

Kyrie. Our Lord, divine fire, help our hearts, that we may be able, to your praise, to expand the sacraments of the art, have mercy.

Graduale. He descends like rain upon the fleece, and as showers falling gently upon the earth. Allelujah. O blessed creator of the earth, whiter than snow, sweeter than sweetness, fragrant at the bottom of the vessel like balsam. O salutary medicine for men, that cureth every weakness of the body: O sublime fount whence gushes forth truly the true water of life into the garden of thy faithful.

Ave Maria. Hail beautiful lamp of heaven, shining light of the world! Here art thou united with the moon, here is made the band of Mars and the conjunction of Mercury. From these three is born through through the magistry of the art, in the river bed, the strong giant whom a thousand times a thousand seek, when these three shall have dissolved, not into rain water... but into mercurial water, into this our blessed gum which dissolves of itself and is named the Sperm of the Philosophers. Now he makes haste to bind and betroth himself to the virgin bride, and to get her with child in the bath over a moderate fire. But the Virgin will not become pregnant at once unless she be kissed in repeated embraces. Then she conceives in her body, and thus is begotten the child of good omen, in accordance with the order of nature. Then will appear in the bottom of the vessel the mighty Ethiopian, burned, calcined, discoloured, altogether dead and lifeless. He asks to be buried, to be sprinkled with his own moisture and slowly calcined till he shall arise in glowing form from the fierce fire... Behold a wondrous restoration and renewal of the Ethiopian! Because of the bath of rebirth he takes a new name, which the philosophers call the natural sulphur and their son, this being the stone of the philosophers. And behold it is one thing, one root, one essence with nothing extraneous added and from which much that was superfluous is taken away by the magistry of the art... It is the treasure of treasures, the supreme philosophical potion, the divine secret of the ancients. Blessed is he that finds such thing. One that has seen this thing writes and speaks openly, and I know that his testimony is true. Praise be to God for evermore.

The Mirror of Alchemy

The Mirror of Alchemy, composed by the famous Friar, Roger Bacon, sometime fellow of Martin College and Brasen-nase College in Oxenforde.

CHAPTER I.

Of the Definitions of Alchemy.

In many ancient Books there are found many definitions of this Art, the intentions whereof we must consider in this Chapter. For Hermes said of this Science: Alchemy is a Corporal Science simply composed of one and by one, naturally conjoining things more precious, by knowledge and effect, and converting them by a natural commixtion into a better kind. A certain other said: Alchemy is a Science, teaching how to transform any kind of metal into another: and that by a proper medicine, as it appeared by many Philosophers' Books. Alchemy therefore is a science teaching how to make and compound a certain medicine, which is called Elixir, the which when it is cast upon metals or imperfect bodies, does fully perfect them in the very projection.

CHAPTER II.

Of the natural principles, and procreation of Minerals.

Secondly, I will perfectly declare the natural principles and procreations of Minerals: where first it is to be noted, that the natural principles in the mines, are Argent-vive, and Sulphur. All metals and minerals, whereof there be sundry and diverse kinds, are begotten of these two: but: I must tell you, that nature always intends and strives to the perfection of Gold: but many accidents coming between, change the metals, as it is evidently to be seen in diverse of the Philosophers books. For according to the purity and impurity of the two aforesaid principles, Argent-vive, and Sulphur, pure, and impure metals are engendered: to wit, Gold, Silver, Steel, Lead, Copper, and Iron: of whose nature, that is to say, purity, and

impurity, or unclean superfluity and defect, give ear to that which follows.

Of the nature of Gold.

Gold is a perfect body, engendered of Argent-vive pure, fixed, clear, red, and of Sulphur clean, fixed, red, not burning, and it wants nothing.

Of the nature of silver.

Silver is a body, clean, pure, and almost perfect, begotten of Argent-vive, pure, almost fixed, clear, and white, and of such a like Sulphur: It wants nothing, save a little fixation, color, and weight.

Of the nature of Steel.

Steel is a body clean, imperfect, engendered of Argent-vive pure, fixed & not fixed clear, white outwardly, but red inwardly, and of the like Sulphur. It wants only decoction or digestion,

Of the nature of Lead.

Lead is an unclean and imperfect body, engendered of Argent-vive impure, not fixed, earthy, dressy, somewhat white outwardly, and red inwardly, and of such a Sulphur in part burning, It wants purity, fixation, color, and firing.

Of the nature of Copper.

Copper is an unclean and imperfect body, engendered of Argent-vive, impure, not fixed, earthy, burning, red not clear, and of the like Sulphur. It wants purity, fixation, and weight: and has too much of an impure color, and earthiness not burning.

Of the nature Iron.

Iron is an unclean and imperfect body, engendered of Argent-vive impure, too much fixed, earthy, burning, white and red not clear, and of the like Sulphur: It wants fusion, purity, and weight: It has too much fixed unclean Sulphur, and burning earthiness. That which has been spoken, every Alchemist must diligently observe.

CHAPTER III.

Out of what things the matter of Elixir must be more nearly extracted.

The generation of metals, as well perfect, as imperfect, is sufficiently declared by that which has been already spoken, Now let us return to the imperfect matter that must be chosen and made perfect. Seeing that by the former Chapters we have been taught, that all metals are engendered of Argent-vive and Sulphur, and how that their impurity and uncleanness does corrupt, and that nothing may be mingled with metals which have not been made or sprung from them, it: remains clean enough, that no strange thing which has not his original from these two, is able to perfect them, or to make a Change and new transmutation of them: so that it is to be wondered at, that any wise man should set his mind upon living creatures, or vegetables which are far off, when there be minerals to be found near enough: neither may we in any way think, that any of the Philosophers placed the Art in the said remote things, except it were by way of comparison: but of the aforesaid two, all metals are made, neither does any thing cleave unto them or is joined with them, not yet changes them, but that which is of them, and so of right we must take Argent-vive and Sulphur for the matter of our stone: Neither does Argent-vive by itself alone, nor Sulphur by itself alone, beget any metal, but of the commixtion of them both, diverse metals and minerals are diversely brought forth. Our matter therefore must be chosen of the commixtion of them both: but our final secret is most excellent, and most hidden, to wit, of what mineral thing that is more near than others, it should be made: and in making choice hereof, we must be very wary. I put the case then, if our matter were first of all drawn out of vegetables, (of which sort are herbs, trees, and whatsoever springs out of the earth) here we must first make Argent-vive & Sulphur, by a long decoction, from which things, and their operation we are excused: for nature herself offers unto us Argent-vive and Sulphur. And if we should draw it from living creatures (of which sort is man's blood, hair, urine, excrements, hens' eggs, and what else proceed from living creatures) we must likewise out of them extract Argent-vive and Sulphur by decoction, from which we are freed, as we were before. Or if we should choose it out of middle minerals (of which sort are all

kinds of Magnesia, Marchasites, of Tutia, Coppers, Allums, Baurach, Salts, and many other) we should likewise, as afore, extract Argent-vive and Sulphur by decoction: from which as from the former, we are also excused. And if we should take one of the seven spirits by itself, as Argent-vive, or Sulphur alone, or Argent-vive and one of the two Sulphurs, or Sulphur-vive, or Auripigment, or Citrine Arsenicum, or red alone, or the like: we should never effect it, because since nature does never perfect anything without equal commixtion of both, neither can we: from these therefore, as from the foresaid Argent-vive and Sulphur in their nature we are excused. Finally, if we should choose them, we should mix everything as it is, according to a due proportion, which no man knows, and afterward decoct it to coagulation, into a solid lump: and therefore we are excused from receiving both of them in their proper nature: to wit, Argent-vive and Sulphur, seeing we know not their proportion, and that we may meet with bodies, wherein we shall find the said things proportioned, coagulated and gathered together, after a due manner. Keep this secret more secretly. Gold is a perfect masculine body, without any superfluity or diminution: and if it: should perfect imperfect bodies mingled with it by melting only, it should be Elixir to red. Silver is also a body almost perfect, and feminine, which if it should almost perfect imperfect bodies by his common melting only, it should be Elixir to white which it is not, nor cannot be, because they only are perfect. And if this perfection might be mixed with the imperfect, the imperfect should not be perfected with the perfect, but rather their perfection's should be diminished by the imperfect, and become imperfect. But if they were more than perfect, either in a two-fold, four-fold, hundred-fold, or larger proportion, they might then well perfect the imperfect. And forasmuch as nature does always work simply, the perfection which is in them is simple, inseparable, and incommiscible, neither may they by art be put in the stone, for ferment to shorten the work, and so brought to their former state, because the most volatile does overcome the most fixed. And for that gold is a perfect body, consisting of Argent-vive, red and clear, and of such a Sulphur, therefore we choose it not for the matter of our stone to the red Elixir, because it is so simply perfect, without artificial mundification, and so strongly digested and fed with a natural heat, that with our artificial fire, we are scarcely able to work on gold or silver, And though nature does perfect anything, yet she cannot thoroughly mundify, or perfect and purify it, because she simply works on that which she has. If therefore we should choose gold or silver for the matter of the stone, we should hard and scantily find fire working in them. And although we are not ignorant of the fire, yet could we not come to the thorough mundification and perfection of it, by reason of his most firm knitting together, and natural composition: we are therefore excused for taking the first too red, or the second too white, seeing we may find out a thing or some body of as clean, or rather more clean Sulphur and Argent-vive, on which nature has wrought little or nothing at all, which with our artificial fire, and experience of our art, we are able to bring unto his due concoction, mundification, color and fixation, continuing our ingenious labor upon it. There must therefore be such a matter chosen, where in there is Argent-vive, clean, pure, clear, white and red, not fully complete, but equally and proportionably commixt after a due manner with the like Sulphur, and congealed into a solid mass, that by our wisdom and discretion, and by our artificial fire, we may attain unto the uttermost cleanness of it, and the purity of the same, and bring it to that pass, that after the work ended, it might be a thousand thousand times more strong and perfect, then the simple bodies themselves, decoct by their natural heat. Be therefore wise: for if you shall be subtle and witty in my Chapters (wherein by manifest prose I have laid open the matter of the stone easy to be known) you shall taste of that delightful thing, wherein the whole intention of the Philosophers is placed.

CHAPTER III.

Of the manner of working, and of moderating, and continuing the fire.

I hope ere this time you have already found out by the words already spoken (if you are not most dull, ignorant, and foolish) the certain matter of the learned Philosophers blessed stone, whereon Alchemy works, while we endeavor to perfect the imperfect, and that with things more then perfect. And for that nature has delivered us the imperfect only with the perfect, it is our part to make the matter (in the former Chapters declared unto us) more then perfect by our artificial labor. And if we know not the manner of working, what is the cause that we do not see how nature (which of long time has perfected metals) does continually work! Do we not see, that in the Mines through the continual heat that is in the mountains thereof, the grossness of water is so decocted and thickened, that in continuance of time it becomes Argent-vive? And that of the fatness of the earth through the same heat and decoction, Sulphur is engendered! And that through the same heat without intermission continued in them, all metals are engendered of them

according to their purity and impurity? and that nature does by decoction alone perfect or make all metals, as well perfect as imperfect? O extreme madness! what, I pray you, constrains you to seek to perfect the foresaid things by strange melancholical and fantastical regiments! as one says: Woe to you that will overcome nature, and make metals more then perfect by a new regiment, or work sprung from your own senseless brains. God has given to nature a straight way, to wit, continual concoction, and you like fools despise it, or else know it not. Again, fire and Azot, are sufficient for you. And in another place, Heat perfects all things. And elsewhere, see, see, see, and be not weary. And in another place, let your fire be gentle, and easy, which being always equal, may continue burning: and let it not increase, for if it does, you shall suffer great loss. And in another place, Know you that in one thing, to wit, the stone, by one way, to wit, decoction, and in one vessel the whole mastery is performed. And in another place, patiently, and continually, and in another place, grind it seven times. And in another place, It is ground with fire, And in another place, this work is very like to the creation of man: for as the Infant in the beginning is nourished with light meats, but the bones being strengthened with stronger: so this mastery also, first it must have an easy fire, whereby we must always work in every essence of decoction. And though we always speak of a gentle fire, yet in truth, we think that in governing the work, the fire must always by little and little be increased and augmented unto the end.

CHAPTER V.

Of the quality of the Vessel and Furnace.

The means and manner of working, we have already determined: now we are to speak of the Vessel and Furnace, in what sort, and of what things they must be made. Whereas nature by a natural fire decocts the metals in the Mines, she denies the like decoction to be made without a vessel fit for it. And if we propose to imitate nature in concocting, wherefore do we reject her vessel! Let us first of all therefore, see in what place the generation of metals is made. It does evidently appear in the places of Minerals, that in the bottom of the mountain there is heat continually alike, the nature whereof is always to ascend, and in the ascension it always dries up, and coagulates the thicker or grosser water hidden in the belly, or veins of the earth, or mountain, into Argent-vive. And if the mineral fatness of the same place arising out of the earth, be gathered warm together in the veins of the earth, it runs through the mountain, and becomes Sulphur. And as a man may see in the foresaid veins of that place, that Sulphur engendered of the fatness of the earth (as is before touched) meets with the Argent-vive (as it is also written) in the veins of the earth, and begets the thickness of the mineral water. There, through the continual equal heat in the mountain, in long process of time diverse metals are engendered, according to the diversity of the place. And in these Mineral places, you shall find a continual heat. For this cause we are of right to note, that the external mineral mountain is everywhere shut up within itself, and stony: for if the heat might issue out, there should never be engendered any metal. If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in, when it ascends, may find no vent: but that the heat may beat upon the vessel being close shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some earth, representing the nature or close knitting together of glass: the mouth whereof must be signed or sealed with a covering of the same matter, or with lute. And as in the mines, the heat does not immediately touch the matter of Sulphur and Argent-vive, because the earth of the mountain comes everywhere between: So this fire must not immediately touch the vessel, containing the matter of the aforesaid things in it, but it must be put into another vessel, shut closed in the like manner, that so the temperate heat may touch the matter above and beneath, and where ever it be, more aptly and fitly: whereupon Aristotle says, in the light of lights, that Mercury is to be concocted in a three-fold vessel, and that the vessel must be of most hard Glass, or (which is better) of Earth possessing the nature of Glass.

CHAPTER VI.

Of the accidental and essential colours appearing in the work.

The matter of the stone thus ended, you shall know the certain manner of working, by what manner and regiment, the stone is often changed in decoction into diverse colors. Whereupon one says, So many colors, so many names. According to the diverse colors appearing in the work, the names likewise were varied by

the Philosophers: whereon, in the first operation of our stone, it is called putrifaction, and our stone is made black: whereof one says, When you find it black, know that in that blackness whiteness is hidden, and you must extract the same from his most subtle blackness. But after putrifaction it waxes red, not with a true redness, of which one says: It is often red, and often of a citrine color, it often melts, and is often coagulated, before true whiteness. And it dissolves itself, it coagulates itself, it putrifies itself, it colors itself, it mortifies itself, it quickens itself it makes itself black, it makes itself white, it makes itself red. It is also green: whereon another says, Concoct it, till it appears green unto you, and that is the soul. And another, Know, that in that: green his soul bears dominion. There appears also before whiteness the peacocks color, whereon one says thus, Know you that all the colors in the world, or that may be imagined, appear before whiteness, and afterward true whiteness follows. Whereof one says: When it has been decocted pure and clean, that it shines like the eyes of fishes, then are we to expect his utility, and by that time the stone is congealed round, And another says: When you shall find whiteness atop in the glass, be assured that in that whiteness, redness is hidden: and this you must extract: but concoct it while it becomes all red: for between true whiteness and true redness, there is a certain ash-color: of which it is said, After whiteness, you cannot err, for increasing the fire, you shall come to an ash-color: of which another says: Do not set light by the ashes, for God shall give it to you molten: and then at the last the King is invested with a red crown the by will of God.

CHAPTER VII.

How to make projection of the medicine upon any imperfect body.

I have largely accomplished my promise of that great mastery, for making the most excellent Elixir, red and white. For conclusion, we are to treat of the manner of projection, which is the accomplishment of the work, the desired and expected joy. The red Elixir turns into a citrine color infinitely, and changes all metals into pure gold. And the white Elixir does infinitely whiten, and brings every metal to perfect whiteness. But we know that one metal is farther off from perfection then another, and one more near then another. And although every metal may by Elixir be reduced to perfection, nevertheless the nearest are more easily, speedily, and perfectly reduced, then those which are far distant, And when we meet with a metal that is near to perfection, we are thereby excused from many that are far off. And as for the metals which of them be near, and which far off, which of them I say be nearest to perfection, if you are wise and discrete, you shall find to be plainly and truly set out in my Chapters. And without doubt, he that is so quick sighted in this my Mirror, that by his own industry he can find out the true matter, he does full well know upon what body the medicine is to be projected to bring it to perfection. For the forerunners of this Art, who have found it out by their philosophy, do point out with their finger the direct and plain way, when they say: Nature, contains nature: Nature overcomes nature: and Nature meeting with her nature, exceedingly rejoices, and is changed into other natures, And in another place, Every like rejoices in his like: for likeness is said to be the cause of friendship, whereof many Philosophers have left a notable secret, Know you that the sour does quickly enter into his body, which may by no means be joined to another body, And in another place, The soul does quickly enter into his own body, which if you go about to join with another body, you shall loose your labor: for the nearness itself is more clear. And because corporeal things in this regiment are made incorporeal, and contrariwise things incorporeal corporeal, and in the shutting up of the work, the whole body is made a spiritual fixed thing: and because also that spiritual Elixir evidently, whether white or red, is so greatly prepared and decocted beyond his nature, it is no marvel that it cannot be mixed with a body, on which it is projected, being only melted. It is also a hard matter to Project it on a thousand thousand and more, and incontinently to penetrate and transmute them. I will therefore now deliver unto you a great and hidden secret. one part is to be mixed with a thousand of the next body, and let: all this be surely put into a fit vessel, and set it in a furnace of fixation, first with a lent fire, and afterwards increasing the fire for three days, till they be inseparably joined together, and this is a work of three days: then again and finally every part hereof by itself, must be projected upon another thousand parts of any near body: and this is a work of one day, Or one hour, or a moment, for which our wonderful God is eternally to be praised.

Here ends the Mirror of Alchemy, composed by the most learned Philosopher, Roger Bacon.

On the Philadelphian Gold

A Conference betwixt Philochrysus and Philadelphus On the Philadelphian Gold.

Philochrysus: This was upon me to ask you. You may remember then that you told me how the description of your city which we then read, was more literal, than is easy to be believed, and withal more mystical than it is possible for the wisest of mortals to comprehend. And in particular you told me that it was built first of true and substantial Gold; secondly of fine Gold; thirdly of transparent or glassy Gold; and fourthly of living Gold.

I desire now that you would answer me to all these particulars in order. Do you then say that this city is built of true Gold, and that it is not only metaphorically said to be built of Gold? Is it as real and substantial, is it as visible and palpable, and has it as many good qualities as this which I have now in my hand?

Philadelphus: Yes, Philochrysus, I can assure you that it is built of true and not metaphorical Gold, as some would have it only to be. This Gold, I say, is no less real and substantial, and no less visible and palpable to its inhabitants and has as many, yea more, good qualities that that which you hold in your hand, and seem so pleased with. I know that this is a strange language, and I shall have much ado to make myself understood by you but in any degree. Because I must speak of that which you have never seen, or handled; though others have both seen and handled of it, and you also may come in time to do the same. So that it will be almost as hard a matter for one that is born blind to understand the philosophy of colours, or one born deaf the nature and distinction of sounds, as for you to comprehend what I am about to say of a certain substance that is visible to some but not to you, palpable to some but not to you; and which therefore you have no kind of apprehension of.

Philochrysus: I promise to be very attentive. Do me the favour but to satisfy me as far as you can.

Philadelphus: Well, I will endeavour your satisfaction, after that you shall have answered me a question or two that I have to propose to you.

Philochrysus: I am very ready to do it.

Philadelphus: Why do ye believe that piece of Gold which ye showed me, to be true, real and substantial, and not shadowy, figurative and accidental?

Philochrysus: Why do I believe so? I am not such a stranger to the truth, as not to be able to distinguish it from a shadow. A shadow will fly from me if I go to catch at it, but this I can grasp fast enough. A shadow depends on the substance, and on the position of the Sun which casts it. It has no figure but from the substance, and that is always very faint and weak; it cannot be touched, it has no ponderosity, no light, no power in it. But this is ponderous, bright and powerful. You see me touch it, and its figure is not faint or weak but vivid and strong, without depending upon anything else. Wherever I move it, and whatever the position of it may be to the Sun or light, it still retains the same shape and the same substance. And now I have it fast, I dare venture its flying away.

Philadelphus: I see you are well satisfied with yourself. But pray tell me, how would you give a description of it, to satisfy another that had never seen it, or perhaps never heard of it; or if ever heard of it, yet not otherwise than as a figurative sound to please children with, or as a rattle, a picture, a shadow, a name without substance, without reality? How would you make it to be understood to a Philosopher, and how to a merchant that is no philosopher, supposing them both to be strangers to the nature and use of this sovereign metal?

Philochrysus: Truly, Philadelphus, you begin to puzzle me. And besides I cannot see whither all your windings and turnings will at last lead me. Indeed, it would be a difficult matter to resolve satisfactorily either a Philosopher or a merchant concerning this dear precious metal, if they have not some manner of notice of it beforehand. But since it is not unlawful to make such a supposition, I am ready also to make such an answer as I can.

I would therefore endeavour to satisfy them, by making use of such ideas, images and conceptions which they are already acquainted with; and by compounding them and dividing them, I would strive to frame in the inquirer an idea, image and conception hereof, which might approach as near as possible to the truth. As for instance, if I were to discourse with a philosopher, whom I will suppose to live in the remotest part of Tartary, or in some dark corner near to the Northern Pole where mines of Gold were never so much as heard of, and no name even found for it in the language of the country. I would think in the first place what to call it, that he might in some sort apprehend me, while I am discoursing with him. Now because some Copper mines may be near to him, and he may have both seen and handled and also tried several experiments upon this metal, therefore I will call it fine Copper or perhaps fine Brass, if this be likewise known to him. Then because I must speak to him in his own terms, and he has used himself to those of Mercury and Sulphur, I will tell him this fine Copper is compounded of a pure Mercurial Water and a pure Sulphureous earth, exactly proportioned and duly maturated and concocted by the Sun-beams in some proper matrix or vessel.

Next I will, as far as I am able, show him the difference, both in quantity and quality, of the compounding principles of this fine Copper, and of his Copper. Whereupon I tell him that the Mercurial Water, which enters into the composition of this fine Copper, is not only more subtle, defecated and pure, than that which is in that Gothic Copper of his, but also that it is there in a much greater quantity. Likewise I tell him that the quantity of the Brimstone or Sulphureous Earth, which enters into the composition of the Gothic copper is greater than that which is in this fine (which I call for distinction the Peruvian) Copper, but that in the former it is more coarse than in the latter. Herein lies the main difference of the Peruvian and the Gothic Copper (which I must make my philosopher understand) as to the composition of the principles both in the one and the other. Which are both essentially the same, but diversified as well according to quality as quantity. He must then confess to me, that the Mercury in the Gothic Copper must needs be originally infected and poisoned, and that there must be a defect in its proportion: as likewise that the coarseness, the superfluity and the combustibleness of its Sulphur are no inconsiderable impediments to the perfection of this metal. And he will grant me to this, I believe, though he never have seen the fine metal of Peru, that there may be such a Copper there found as I do describe, if there may be but a Mercury, or water of Life, freed from its original infection and poison, and then fitly adapted and conjoined with a proper Sulphur that shall be pure and of an incombustible nature, so as not to diminish in the severest fires.

However perhaps he will maintain, that I ought not altogether to despise the Sulphureous Earth of his Gothick Copper; for that though it were not so pure, fixed and permanent as that of the other, yet it was of the very same essence and nature with it, and therefore also might possibly come to be in like manner purified and made incombustible.

And when I have brought him thus far, then I may speak unto him of the several properties of our fine copper, and leave him to compare them with those of that coarse sort which is only known to him. And here if I could give him an exact calculation of the weight of a cubical inch of the Peruvian Copper, comparing it with a cubical inch of the Gothick and showing the preponderancy of that above this, I should settle in him a just idea as to one property of it. Another property is purity and clarity, which I must in the next place give him to understand by deduction from such ideas or conceptions which he has already admitted. A third is its tincture, and here as I must heighten that idea which he has entertained on one side, so I must lessen it on the other, that this man may exactly quadrate with the original. A fourth and main property which I am to tell him of is Fixation, or the immortality and indefectibility of the tincture, life or soul of this metallic body. Besides all which I may in the fifth place discourse to him of the extreme ductability or rarefaction of it; if it might not be too prodigious for his belief; and sixthly, of its medicinal uses and qualities, which would afford me a great variety of matters to entertain him with.

And thus I shall have in some degree satisfied my Tartarian or my Gothick Philosopher, that the fine Copper of Peru is not metaphorical or symbolical, as his poor country men, who have never seen it, would persuade him: but that it is as truly, really and substantially of a metallic nature and consistence, as that which he daily handles for such. And he now begins to understand how this fine copper, which I otherwise call Gold, is compounded of the same (yet better graduated) principles, with a more exact proportion than his, and that it is not metaphorically, but really a metallic substance, more ponderous, and brighter than the other, also of a bitter (though not so deep) Tincture, more fixed and ductile, and lastly more proper for human bodies, to be used internally or externally, when prepared according to Art.

So I take my leave of my Philosopher, and go next to my merchant. Here I shall not have so much to do, as with the former. I need only to mind him in brief of the several properties about which I discoursed my

philosopher, and then declare unto him the great and excellent use thereof in commerce, so as more than four hundred times to answer the other in common valuation, and often more than five hundred.

Philadelphus: Tis enough, I find you like well the subject that you are upon, but hope it will serve to lead you into one that is far better. Of all that you have now said, nothing will be found to be in vain, when I shall come to examine you. The tables may come perhaps to be turned upon yourself. Wherefore let me persuade you to try thoroughly, whether that be indeed gold, which you believe to be so. But since you have been pleased to satisfy me as to what I demanded, I am now most ready to satisfy you, as to what was propounded; only I must first premise two or three things that I may be understood by you. Wherefore be now attentive and consider well what I am about to say.

Philochrysus: I will be sure Sir, to attend your motion, for I begin to be very jealous, that you have been carrying on all this while some plot to undermine me. But pray let us hear your premises, and I promise to make the best use of all the ears and eyes which I have.

Philadelphus: The first thing that I wish then to premise is this, That the Divine Blessing was originally spoken forth upon the whole Creation of God. Or as some would rather choose to express it - It was outspoken into the Creation, that is, by a real, vital and essential infusion engrafted into it. So that whatever come out of the hands of God was good. No evil should ever be derived from the Divine Being, who notwithstanding the supreme liberty of Will, is necessitated when He acts, to act according to Goodness. No sin nor death, no barrenness or drought, no weakness or disproportion could at all proceed from him. Wherefore he rejoicing, as it were, in the works of his hands, pronounced them both severally and universally to be good, yea very good, as considered in their whole system, and harmonious union with each other.

Philochrysus: I must grant that you say. But I would fain see to what purpose It will serve you.

Philadelphus: You may yet, before we part.

Philochrysus: I cannot deny but that God blessed the whole Creation and that all the works of his hands are good. Make your best of it.

Philadelphus: The second thing that I have to premise is but as a corollary from the former, and is strengthened by universal experience. It is this, The Works of the Creation are not Now in the same State, as they were when they first came out of the hands of God, or as when the Divine Blessing was pronounced upon them, or outspoken onto them, yet with this limitation, so far as they are within our Sphere or Orb. For experience doth at this day too sufficiently attest that the creatures, whether they be of the animal, vegetable or mineral kingdom, cannot be all said to be good, howsoever they be considered, either separately by themselves, or conjunctly in harmony with the rest. And whatever may be pleaded on their behalf by some acute philosophers and divines, that all the creatures are, even at this day, good; though not positively, yet relatively, and with respect both to their present constitution and the constitution of the world in general, it is evident, to me at least, if either the undoubted records of scripture, or the natural light of reason may judge of the appeal, that all that they can say will, if it prove any thing, certainly conduce to the very overturning of the positive goodness of the Divine Being, and the introducing in the room thereof a certain relative, hypothetical and imaginary goodness, and to the building up a very odd and irregular system of the Universe.

This if it were necessary, I might at large deduce through several particulars, proving the absurdity and inconsistency of such a supposition, that has been taken up of late by some men of name, and by them too much authorised to the dishonour of God, though they might not perhaps design it so, as I am apt both to hope and believe. But this would lead me out very far and keep me too long from the resolution of the question in hand. However, Philochrysus, if at any other time you think it worth your while to demand a particular satisfaction as to this point, I shall be most willing to give it to you.

Philochrysus: I thank you, Philadelphus. At present I am well enough satisfied in this matter; yea so much as I have often with my self admired, even when bit by a flea, how any could be serious in pleading for the perfection of the present constitution of the World of Nature, as if it never had been better, or was never to be better; but after it shall have lasted out such a term, that it must return back again into its primitive state of nothingness; by the most dreadful dissolution through Fire. This their catastrophe of Our World, I must confess, did never very well please me; but did always stick.

Philadelphus: Its is then granted by you that the present constitution of this terrestrial world in which we live, is not so perfect and good as it was originally brought forth by God, and that it may, by the gift of god, recover again its original constitution.

Philochrysus: It is granted.

Philadelphus: Well! Answer me now this one question. Which do you now think best deserves to be called by this or that name, that which is most perfect in its kind, and that which comes up most really to the true and original frame of its nature, or that which falls short of it, and is very Imperfect as to its kind?

As for instance, you take two sheep, or two horses, and of these let one be placed at the right hand and the other at the left. Suppose now the horse at the right hand to have all the most excellent features and proportions of an horse, and that at the left to have none of them at all, but to be very mean and despicable. Suppose also the sheep at the right hand, to be very plump and fat, and to wear a Golden Fleece upon its back, and that at the left to be lean, deformed and leprous. Will you hereupon say that the horse at the left hand is a real horse, but that at the right a metaphorical one? Or that the sheep at the left is a true sheep, but not that at the right? And will you not rather say that these by approaching nearer to the perfection of their nature, and to the original integrity and beauty in which they were first both brought forth from the Divine exemplar, do less deserve to be called figurative or allegorical than the other.

Philochrysus: So indeed it seems to me, if either of these may be called a figurative sheep, or a figurative horse, it must be the left-handed ones, who come not up to the primitive constitution of their nature, into which the divine blessing was spoken, but have fallen under the curse, and suffered the depravation of their first pure form, according to the supposition that is granted you. And if any one had ever seen such an other but such lean and deformed sheep, or such ill conditioned and disproportioned jakes, verily I say should much condemn his rashness, if he should say there were no other, but positively conclude these to be the best of the kind, and that above them are but hypothetical metaphors, or poetical expressions of somewhat transcending nature. Yea I should be a little angry if he should be so obstinate as to stand out against the authentic relations of ocular witness, or go to oblige me to deny my own senses, because his have not had the same experience which mine also had.

Philadelphus: Suppose also that you have two bushels of wheat, the one whereof is half full of chaff, the other perfectly cleansed, the one blighted, the other large grained and sound. Would you say that the blighted and chaffy corn is only real and substantial, but the sound and the cleansed to be no more than a metaphor or a shadow. I believe not.

Suppose once more that you have two pips of Spanish wine, the one natural and unsophisticated, clean and sprightly, the other pipe sophisticated and filled up half with water: and that you have tasted only of the latter. Would you say that this only is true wine, and not the other?

Philochrysus: No, Philadelphus, I think I should not so far expose my own judgment. And though I should not have tasted of the finest wine, yet would I not say there is no better than that I have tasted; and assert that what I am told of the other is only fancy or figure.

Philadelphus: Now my dear Philochrysus, Hold to your words. For I see two pieces of gold, the one as at your right hand, the other is at your left, the one celestial gold, the other terrestrial gold, like as there are bodies celestial and bodied terrestrial. The gold of your left hand you see and handle, and say therefore that it is substantial. The gold of the right hand you see not neither can you handle, and conclude therefore that it is shadowy. The reason whereof is this. The former has a peculiar virtue in it to blind that eye by which the former Gold may be discerned, and to induce such a paralytic numbness and deadness on all one part of the man that has a lust after it, that he cannot possibly feel or handle the other till his disease be first removed from him. But as for me, that Gold which you call substantial, I should of the two rather choose to call shadowy Gold, and that which you think to be shadowy and figurative, I must call substantial and real, on far greater reasons than you have produced to move me to the contrary.

Philochrysus: I cannot but believe my senses. You shall not easily persuade me out of them. For if they deceive me, I can be certain of nothing.

Philadelphus: Be not afraid: you may keep your senses still for me. Since the senses deceive none; but it is the judgment which is made upon them that may be erroneous. Take care therefore that you judge not amiss, and think that to be in the object itself which is nothing but an impression produced by it upon the sensory. But tell me, do you ever dream?

Philochrysus: Yes I do.

Philadelphus: You may then remember how you thought that you have seen, felt and handled various objects which have vanished away as soon as you awakened.

Philochrysus: I do. And particularly I call to mind, how I have sometime thought myself to be rolling among bags of gold. So that it has been no small trouble to me to find myself undeceived in the morning.

Philadelphus: Forget not this. The application will not be difficult, and very nearly concerns you, my friend. Philochrysus, you are in a dream at this very instant, and you will certainly find yourself undeceived in the morning, when your senses that are now locked up in sleep shall recover themselves.

Philochrysus: In a dream say you? Nay, then the whole world is a dream. All that I do is dream and fancy, and whatever I behold or handle is but a shadow. Will you make all the world beside yourself to be in a dream? Will you make all the hurly-burlies in it, all the traffickings, negotiations, and wars, with all manner of transactions, private and public, civil and religious, to be nothing more but the sportive imaginations of the night? Will you make nothing to be real or substantial of what is seen, felt, heard or understood by us poor mortals? Sure, Philadelphus, you are no sceptic.

Philadelphus: No, I am an eclectic. But yet I have found the good of scepticism, as to many things that you believe. And if it go not too far, it is the foundation of all solid knowledge, natural, political or divine. Wherefore, however strange it may appear to you, it is not very far from the truth, to say that this world, with all that is in it, is but a dream or a shadow when compared with the invisible worlds. I am afraid to press you too much with these matters, and therefore I only said it is not very far from the truth to say so, but the indubitable records wherein manifestly the finger of God, would bear me out, if I should say that it is the very truth itself. Search into these and you will find enough to open your eyes and let you see that the form of this World passeth away, and that all that belongs to it is no more than as a vision of the night, which flies away with the day break. My thoughts have been formerly the same with yours: the poisoned cup from the hand of the Fair Harlot, whom I have mentioned to you, cast me into a deep sleep. And in it I remember, I had just the same dreams which you have now. I thought terrestrial gold was as substantial as you imagine it to be, and of the celestial gold I had no manner of apprehension; but was contented to look on it as a figure and not as a substance. But I was roused out of my sleep by a swift messenger out of the Heavenly Philadelphia, upon which all the enchanted scenes of the night immediately fled away, and I awakened recovering the senses which had been before chained up, and then I quickly perceived my errors. Ah! Philochrysus! Awake! Awake! There stands now at your right hand one of the citizens of that beautiful city, who holds before him a medal made of the same gold, which he would present to you, if you would but suffer your eyes to be opened, and would not hold so fast the shadow.

Philochrysus: What mean you to do with me? Oh! A little more sleep, a little more slumber, a little more of this worlds, and then I awake. Disturb me not.

Philadelphus: He talks in his sleep. Ho! Ho! Philochrysus. You will not yet be awakened I find. I will therefore for a little time grant you your hearts desire, and this once, suppose that you are not asleep while you sleep, but that your dream is a reality, and all the conclusions that you have made from the exercise of your outward senses to be true. For by parity of reason (even granting what you say) as you do conclude the terrestrial gold to be true, real and substantial, I do conclude the celestial to be so, and much more so. If you plead sensation for yours, I know those that plead it for ours, and that deserve as much (at least) to be believed as any that you bring. But lest you might not so readily believe or apprehend perhaps the witnesses that I could produce, I will proceed with you as you would do with your Goth or Tartar, that had never heard of the gold mines of Peru. Wherefore I must needs tell you that if the Peruvian gold be true gold, then the Philadelphian gold deserves also of right so to be called, yea is much better qualified of the two to bear this name, as it is more perfect in its kind, and as it more nearly approaches then the former to the true and original frame of pure and undefiled nature, exactly compounded according to the divine exemplar, and duly concocted in the bowels of the everlasting mountains, the mountains of the Sun and the Mountains of the Moon. Whence, supposing the difference of Philadelphian and Peruvian Gold to be, as the difference of Peruvian and Gothic Copper; this will not hinder but that the Philadelphian Gold, both according to the greater purity of its constituent principles (as without the least alloy of the curse) and the most exact proportion of then, may well deserve to be looked on no less real than the Peruvian.

Philochrysus: If it be so, pray dear Philadelphus, give me some of it, that I may make a proof.

Philadelphus: You are not yet out of your dream, you know not what you say. For you neither understand what manner of Gold this is, neither who it is that can give it. It may be called to you by a thousand names, but I do assure you that it is true and proved gold. And let me tell you that your gold, or the false brass of Peru, is not constituted of Principles altogether pure and defectless, but mixed with some close and inherent imperfections. Neither are the proportions adjusted according to perfect Nature, but only according to the perfect constitution of this terrestrial orb. The curse that has entered into the whole lower Creation has also entered into this, and it is not a perfect metal, except with respect to the lapsed and broken frame of this our Earth.

Philochrysus: Hah! Philadelphus! I am wondering where you will run at last. I am not so much in a dream, but I can laugh at these amusements of yours. Did ever any before deny Gold to be a perfect metal?

Philadelphus: Mistake me not. I do not deny it to be a perfect metal with respect to the present order of things in their Fallen State. But I do positively aver that it is not a perfect metal with respect to that

primitive and original order of Beings which proceeded immediately from God through His Word, wherein and whereby they subsist; but that it partakes of the curse, as well as all the other subjects of the mineral or metallic kingdom, though not in the same degree. Now there is an Inherent curse, and there is also an Adherent Curse, and of both of these it more or less participates.

Philochrysus: Pray what do you mean by an Inherent Curse, and how do you appropriate it to the Terrestrial Gold.

Philadelphus: Know what is the Blessing and you cannot fail to know what is the Curse in Nature. There is an Inherent Blessing in every creature, and there is also an Adherent Blessing. Without the former God could never have pronounced them good, and without the latter they could never have been serviceable to man, or to the rest of their fellow creatures. A privation, or loss, in either of these kinds, is called the Curse. And as it has diverse degrees and is variously specified, so takes it up diverse names, as Death, Darkness, Hades, Sheol, the Turba, the Left Hand, the Seed of the Serpent, the Mist out of the Earth, Lilith, Arimanius, Poison, the Blood of the Old Dragon, the Prisons, the North, and many others.

The benediction now of both kinds may be lessened, hidden or removed either in part or in whole. The Adherent Benediction may possibly admit of a total remove and separation, but the inherent can never do this without the destruction and annihilation of the subject wherein it is. Whence though it may be hid, yet can it never be separated without the entire disunion of its constituent and vital principles. Which are not perishable, but endure the same, notwithstanding all the cortices, veils, and coverings, wherewith they may be overcast or oppressed, and which are said to be under the president-ship of so many evil Angels.

Behold then here is Wisdom to take away the Inherent Curse from the creature, and to cause the disappeared Blessing to reappear, and exert forth itself. Now shall you understand how this curse is to be appropriated to the terrestrial Gold, and how the contrary Blessing is to be predicated of the celestial. But in the first place you are to take notice, that as the inherent is here less than in any other subjects of the same Kingdom and Order, so the Adherent Curse is greater. In the second place you are to observe that the primary and Radical principles being (as to us) invisible in themselves, the secondary and elementary, which may be made visible, can be here only examined into.

In the third place, I am now to acquaint you that these elementary principles, which I call also Spermatical, as I call the former Seminal, are vastly different in the state of pure and of corrupt Nature.

For in pure nature there is found a bright living crystalline water, full of spirit, power and energy; but in Nature corrupted there is a water that is opposite to this, being without Light, Life, or purity, without spirituality or strength, and void of all benign efficacy. Wherefore as a stagnated pool remote from the sun beams, or as a dead insipid phlegm, is not to be regarded or valued, so likewise there is found a bright, living and crystalline earth (such as hath been, and such as will be, and such as is even at this time, when it appears not, except to some few) which is sometimes compared to fine silver, and is called the Salt of the Earth. And in this Blessed earth is locked up the Spirit, Energy and Seed of the Mineral and vegetable kingdoms in their purest constitution, yea and of the animal too. For that it contains in itself the Fire of Nature, by which the wheel of her Magia, according to all the seven forms and spirits is set to work.

On the contrary there is a dull, dead and opaceous earth that is mixed more or less with all terrestrial subjects, and that may by Art be separated from them. This is the Curse of the Earth which must be taken away and dissolved, before the Blessed and new Earth can appear, wherefore it is called the Damned Earth.

Philochrysus: I hope you will not say that there is any of what the Chymists call Damned Earth in this our Gold. For I cannot bear the thought of it. Pray therefore explain yourself here a little.

Philadelphus: It is you yourself that make the particular application, for I did not. And indeed, Sir, I was almost afraid to touch you so near the quick. But if your Gold, Philochrysus, be a terrestrial subject (which you will scarce deny) then I am sure it must have some share of this Damned earth in it. For the Curse has not a command to stop when it came to a mine of Gold, but like a leaven it passed through and through, and infected the whole earth, and all that belonged to it. There might not indeed so much of it here abide as elsewhere, and therefore I said there was less of the Inherent Curse in this, than in any other subject of the same kingdom or order. Yet there is some, and that too very considerable, if either reason or experience may be allowed to pass the judgment. But this would lead us too far into a Philosophical disquisition. Let it suffice at present to consider whether what a vulgar and ordinary artist may be able to give an ocular demonstration of in the greatest part of earthly subjects, an expert master may not be as able to give the same in All?

Wherefore be not angry, dear sir, at what I have asserted, but learn to bear the thought of what will be so much your disappointment, as to let you see the fair idol of your heart is not so lovely as you have imagined it to be, and that it is not all true gold that glisters in your hand.

There is a Damned Earth Terra Damnata et Maledicta that cleaves so fast to it, as is not (easily) to be separated by the refiners art. And I am informed from credible testimonies, that whosoever shall be understanding in heart and skillful in hand, to separate this vile earth from the precious Solar Earth in the body of Terrestrial Gold, shall find the quantity of the former (however small when compared to the inferior metals) to exceed the other. And if what is related concerning the degradation of Gold by an eminent and curious eye-witness of this nation, whom all the philosophical and Christian world stands obliged to (and who had this generous and noble design to vindicate Religion from all sectarian polity or partiality, and to establish it upon solid and immutable grounds, be true; and if also the daily experiments) made even in ordinary laboratories of the possibility of its supergradation and Exaltation, by losing in its weight, and so possessing an higher Tincture and Clarity, may deserve any credit: Then is it certain that it may still arrive to an higher degree both of Fixation and Purity, than it could ever meet with in the Bowels of the Accursed earth.

But whether this can ever be quite set free from its Inherent Curse or no, is not so material to our present purpose. However there is a vein, I can assure you, of Paradisical Gold, which not having been with it infected, is by Moses pronounced to be good, (Genesis 2, 12). And yet even this is no more to be compared with the Philadelphian or Sionitical Gold, than the Peruvian is with it. Hereby you may, in part I hope apprehend what is meant both by the Blessing and the Curse, which are inherent in this Metallic body.

Philochrysus: I do, I think, pretty well understand you. But pray what do you mean by an Adherent Curse, and how is that to be appropriated to the Terrestrial Gold?

Philadelphus: The Adherent Curse is that which adheres or cleaves to the Creature, by external application, and not by Internal Constitution, or composition. And here by external application I mean not barely any outward abuse of the same whatever, but also (and chiefly) any degree of adhesion of the Human Soul to it, how intrinsic soever, and the more intrinsic still the more dangerous, it being foreign, incongruous, and extrinsic both to the Soul, and to the creature which she seeks to cleave as to her blessing. Now though your terrestrial Gold has indeed not so much of the inherent, yet has it far more of the Adherent Curse, which is much the worst of the two. And though it should be never so perfect as to its composition, that avails not if this other Curse sticks to it. Yea, on the contrary, this will be so much the greater and the heavier, as in the case of the Tartarization [2 Peter, 2, 4.] of those angels who kept not their first estate of adhesion to the Original Beauty and Goodness, and in that of the Golden Calf of Israel, concerning which the Jews have to this very day a celebrated proverb, that no punishment is ever inflicted upon them in which there is not some portion of this calf. And I fear the same may be justly applicable not to them alone. What Evil of Sin is there in the whole world that is not perpetrated for the sake of it? And what Evil of pain, or dreadful judgments by the Divine nemesis have not already been pulled down upon particular persons, upon families and upon whole kingdoms? Behold, and consider the times of old; what examples all histories both sacred and profane doth give you. To conclude, how many are there that for the sake of this, labour the greatest part of their lives in the very fire, who at length reap nought but smoke and dross, in the room of those Golden Mountains which they hereby imagined to themselves? And how many weary themselves all their lives for very vanity, while being deceived with the false show of an adhering blessing, they find only misery and repentance; who, had they taken but half that pains to discover the Paradisical or Philadelphian mine of Gold, would never have been left in such plunges at the last? Behold all this proceeds from its Adherent Curse. Remember, prithee Philochrysus, the dying aphorism of the richest Subject of the world at that time, as well as the best politician, and the most faithful servant; which famous aphorism is, I suppose, not unknown to you.

Philochrysus: You mean, I know the saying of that great man, which he left in his legacy to posterity: Had I but taken but half that pains to serve my God, as I took to serve my Prince, he would not now have deserted me.

Philadelphus: I do so. And withal I assure you, my good friend, that if you were but half as diligent in seeking after the celestial, as you are in seeking after the terrestrial Gold, you would be experimentally convinced that I have spoken nothing to you all this while but the very Truth, and you would find yourself possessed of substance instead of vanity.

Philochrysus: I am at a loss. I know not what to make of that which you say. Disturb me not out of my sleep. For I would rather dream on at the old rate, than be molested. Have pity on me, and depart from me. For I am Philochrysus. I am a lover of that what you have contemptibly nick-named terrestrial Gold. The which to me is a Celestial substance. But you will hardly allow it to be a substance at all, that so you may the more exalt the Gold (as you call it) of your own country, which I must call imaginary. Tell me not then that mine is vanity, or the shadow only of a substance. Neither speak to me of labouring for smoke and

dross. I know what is substance, I thank my stars, and I can distinguish between what is true and what is counterfeit. Mine hath been tried in the Fire, and weighed in the balance. It hath stood in the one; and in the other hath been found to have its just weight. Can you also pretend to this?

Philadelphus: Yes, more than pretend. Mine is indeed Gold tried in the Fire, and it has been also weighed in the balance as well as yours. And let me tell you besides, that your gold shall never be able to endure this fire-trial, but shall fly away in it as lead and dross. And one grain of the Gold of my City if put into the balance will preponderate this whole room full of yours. Whence the Crown that is mad out of this Gold is called emphatically a weight of Glory and an Hyperbolic or excessive weight, yea a far exceeding and Hyperbolically Hyperbolic weight [2 Corinthians 4,17.] So far exceeds the celestial Gold in preponderosity the terrestrial Gold when weighed together, as no hyperbole can reach. It exceeds in like manner in clarity and lustre, in fixation and permanency, in the superexcellency of its Tincture, in ductibility and divisibility; and in all manner of medicinal uses both for Spirit, Soul and Body, all which it revives, exhilarates and perfects. And in the last place all the merchandise of your World is not to be compared with it. This alone can truly and really and lastingly make you rich. It would not be difficult to particularize each of these, and to show hereby the reality and substantiality of this Gold that I plead for, not only equally with, but far above that which is dug out of the Earth. But all that can be said hereupon, would but serve so much the more to exasperate you if you comprehend it not, or will not attend to it. In vain therefore would it be for me to give you (at present) a particular description of its several properties, as also of its constituent principles and the manner of their union. I must wait to do that till those senses which are fallen asleep in you shall come to be awakened. But I am therefore sent that I might rouse you out of your sleep. Forgive me that I thus wake you. O Philochrysus! what has become of the eye-salve of Sophia? Arise and anoint your eyes.

Philochrysus: Hold! I think I now begin to see. I must confess that I can now see the possibility of what you drive at, but that it is actually so, I cannot yet perceive. I remember I was once a little acquainted with one that might possibly be of your society, and I did hear him exclaim from the pulpit in this manner: "Think ye, ye shall be set up as pillars in the Temple of God to uphold it? or that you shall be full of gold in you pockets, of the finest gold tried in the Fire, like the rich men of the Earth? and to ruffle it in silks, and fine raiment as those in princes' courts? Do you think that these things are here meant in these promises made to the Seven Churches? No, No, dream of no such things, for I say there is not one word true according to the letter.

Philadelphus: I do say that every word, every syllable, every letter is true, and that there are real and substantial pillars in the Temple of God, real and substantial Gold in the City of God, and real and substantial raiment worn by the citizens thereof. And yet at the same time, I do assert that there is no Word, syllable or letter true, if strictly taken according to that low idea which the natural man has fixed to these words. For as much as there is a more than hyperbolic excess in the difference of one from the other. As each property by itself considered will manifest. And if you are convinced of the possibility (at least) of what I have said, you must acknowledge the actual existence hereof. For that there can be no other reason invented whereby you deny it, but its impossibility and inconsistency.

Philochrysus: I resign therefore, and yield to you, that the City of Philadelphia may be built of true, real and substantial Gold, which has nothing of the curse either Inherent or Adherent sticking to it, according to the sense that the describer means, or that you explain, though not according to that which the natural man would have.

Philadelphus: You comprehend me right. I shall therefore proceed. I said then, in the second place, that it is built of fine Gold, much more fine and higher graduated than any you can ever have seen. This you may in part already understand by what has been said hitherto. But here I shall much more stand in need of words whereby to express myself.

Philochrysus: I long greatly to hear you speak distinctly of this Superfine and supergraduated Gold. I shall not forget what you have said. Therefore proceed on.

Philadelphus: You need but remember your Gothic philosopher. Consider also that there is a twofold body, There is a material and elementary body, and there is an spiritual and a heavenly body. The one is gross, the other fine.

Philochrysus: I can understand perfectly what you mean by the former, but the notion of an immaterial body seems to me the very same contradiction as that of an immaterial substance seemed to an eminent asserter of materialism called Philautus. If you had but him to deal with, he would make work, I believe, with your non-elementary and spiritual body.

Philadelphus: It may be so. But I never feared the strength of reasoning in Philautus, though I know him pretty well, and all his principles whether in Philosophy, Divinity or politics are opposite to mine. He is the express character of the natural man throughout, and in his works everywhere you have the most lively image of the Fallen State of Nature, whereof great advantage may be made by the wise, it being no where that I know so deeply and philosophically handled. This indeed he mistakes for the true and original State of Nature; but herein he speaks well enough, and true enough, as a natural or animal Man, and without deviating, most exactly follows his principles wherever they lead him. On the other side the most learned and profound of all his answerers very admirably both describes and demonstrates the true and original state of Nature, such as it was, and such as it shall be again, but not such as it is at present. As for Philautus he is not dead, but lives in his disciples, and will live as long as the present corrupt state of Nature shall remain upon the Earth. For the Psyche in man is never able to penetrate beyond the image; only the pure spirit of Sophia can reach to the life, which is so imaged out in discourse. Hence he who had only the Psyche, was not able to distinguish betwixt the one and the other, but he took them both to be the same. So finding in the origination of several languages that a Spirit was imaged forth or signified by Breath, he presently concludes that the Spirit and Breath were one and the same, and consequently that all Spirits (as such) were material and corporeal beings. he in the like manner, finding in the verbal image of substance was expressed that which stands under, or props up somewhat, entertained immediately a most gross and sensible conception hereof, and tied it down to matter. So then nothing could be a greater absurdity to him, or a more manifest contradiction, than to believe an immaterial substance, that is an immaterial matter. Now among those who have a great and just abhorrence for his sentiments, all are not set free themselves from the very same method of argumentation, as from a numerous induction of instances might be verified if need were.

Wherefore I shall only beg of you what is highly necessary in order to your understanding of what I speak, and to your passing a judgment thereupon, that you content not yourself with the lax and popular sense of a word, as that which is generally very equivocal, but that you seek out the strict and close idea that is to be affixed to it, for the removal of all ambiguity in the terms, and the distinction of the image from its original, or (as the Schools would rather speak) of the Signum from Signatum, the sign from the thing signified.

Philochrysus: It is very just what you require, Philadelphus. None can gainsay this method, after what the celebrated author of An Essay on Human Understanding, together with a French philosopher of the first magnitude, have written on it, shall be looked into. Wherefore tell me in the first place, what you mean by Substance?

Philadelphus: Hereby I understand that which hath both Essence and Existence, being created by God, and made capable of bearing up, or supporting various modes of Being.

Philochrysus: What do you mean by Body?

Philadelphus: Hereby I understand a substance that is extended, and is capable of various modes of Extension. Two of which modes are penetrability and impenetrability.

Philochrysus: Is penetrability then a mode of extension? I always thought that all matter was impenetrable.

Philadelphus: True. All Matter is impenetrable, but all body is not. And penetrability is as much a mode of extension as impenetrability. For where there is no co-extension there is no penetration, and where there is no penetration there can be no life. Without therefore all Nature were dead, it remains that extended substances may be penetrated. Now there are extended substances, or rather one extended substance (of which I may speak to you hereafter) which can penetrate others, but which cannot be penetrated by any. There are also extended substances which can penetrate others by co-extension, and which may themselves also be penetrated by others. lastly there are extended substances or bodies which cannot penetrate others, but which may be penetrated by them. Thus by the outward light of this world, which is a body of the second order, the Earth may be penetrated, which can neither penetrate it or any other substance.

Philochrysus: What do you mean by Matter?

Philadelphus: Hereby I understand a body that is impenetrable, and divisible, and which is capable of various modes of division. So that all Matter is Body, but all Body is not Matter. By impenetrable I mean not that which cannot be at all penetrated, but I mean that which is not to be penetrated by any thing of its own order, and which itself can penetrate nothing.

Philochrysus: How can the same Body be impenetrable and divisible?

Philadelphus: Because it is impenetrable, therefore it is divisible into parts. For if it could be penetrated, then would there be no need of division, or separation of the parts? Wherefore that which is penetrable is also indivisible, or rather indiscerpible, and consequently incorruptible.

Philochrysus: I comprehend your meaning. And now I conceive what is your notion of an immaterial or Spiritual Body called likewise a Non-elementary (which is a Quintessential) or heavenly Body; Namely, that it is an extended substance, penetrable, penetrative, indivisible, indiscernible, and incorruptible. As on the contrary your notion of a material and elementary body must be this, that it is an extended substance, impenetrable, penetrated, divisible, discernible and corruptible. I begin consequently to understand a little your notion of Material and Spiritual, of Elementary and Heavenly Gold, and why you call the one gross and the other fine Gold. But notwithstanding that I conceive how the Material and Elementary Gold is an extended Substance which is impenetrable to all terrestrial bodies, and may be penetrated by the Celestial, which is also divisible into parts, yea Discernible into the minutest atoms, yet can I not easily yield that it should be corruptible.

Philadelphus: All that is compounded of Elements must be more or less corruptible. And though certain elementary bodies may have arrived at some degree of incorruptibility, yet it is but a degree, it being impossible for them to be ever perfectly freed from corruption, but by a dissolution and a resurrection. For this is a most assured maxim, that all things must be perfected upon the cross and all things must be tried by Fire Without passing through the Cross there is no resurrection, without passing through the Fire there is no Fixation or Incorruption, no Purification or Spiritualization. Hence the messenger of the Covenant of Immortality is by a certain prophet compared to a refiners Fire, who saith of him that he shall purify the Priesthood and purge them as Gold that they may rightly offer the sacrifice of Minha to Jehovah. Hence also a great and wise King saith, the word (or outflowing emanation of the Lord is refined; and again he cries out Thy Word is exceedingly refined most fine and pure. And likewise this very Word of the Lord or the Word the Lord saith to the shepherds of Israel: I will refine them as Silver is refined, and will try them as Gold is tried. And elsewhere he saith, I have refined thee melted thee down, and then brought thee out of the furnace. For this cause the precious Sons of Zion are compared to fine gold, and the Angelical man who appeared to Daniel had his loins Girded with fine Gold of Ophir. From this also an account may be given why the Altar of Incense was made of refined Gold, together with the Ark and the Cherubims, also why Wisdom's oracle is so often compared to fine Gold; and lastly why the Shulamite describes both the head and the feet of her beloved to be as of fine Gold, that is such an indivisible, indiscernible and incorruptible substance, as being extended is therefore a body, and as possessing all the properties of the material and gross Gold, is therefore a spiritual body, or immaterial and celestial gold.

Philochrysus: I must confess that I have always taken a spiritual body to be a contradiction in terms, for I never heard otherwise before but that Spirit and Body were contraries. But now I begin to mistrust that I have not been used rightly to apply ideas to words.

Philadelphus: Your diffidence is well grounded. For I do not find that Spirit and Body are anywhere opposed as contraries in those writings which command the greatest authority and deference above all others to them. I find indeed frequently spirit and flesh to be set as opposites, but spirit and body never. Nay I find it there expressly asserted that there is a natural body, and there is a spiritual body. And so in like manner there is a natural Gold and there is a spiritual, which surpasseth the former, as the spiritual Body of the Resurrection doth this Natural and Elementary body which we now wear about us. Moreover the same highly mystic author tells those who being immersed in the flesh had no notion of a Spiritual or Heavenly Body, any more than you had.

Philochrysus: There are also Celestial Bodies (of a spiritual and heavenly property) and Bodies Terrestrial (of a material and earthly property as common gold but the Glory of the Celestial is one, and the glory of the Terrestrial is another; that is, the glory of the Philadelphian Gold differs from the glory of the Peruvian, as far as heaven is from Earth.

Philochrysus: You extremely amaze me, good Philadelphus, to tell me that the City from whence you are named is built of such fine gold. But pray now go on, if you are not weary, to satisfy me in the third place, whether it be built of Transparent and Glassy Gold.

Philadelphus: Be not over hasty, but take time to meditate upon what I (through the assistance of the Good Spirit) have freely communicated to you. Neither have I done yet with the former, for I am not yet come to the top of the ladder with you. Perhaps your head may be giddy in endeavouring to reach it at this present. Wherefore though I cannot be ever weary of discoursing these matters, yet I will now take my leave of you with one parallel instance, which you may digest against we meet the next time. Consider what difference there is betwixt the faeces of any terrestrial subject, from which the spirit is separated, and the Spirit itself of that very subject (which is a Spiritual Body) when seven times rectified; and hereby as in a glass you may discern how far that Gross and Earthly Gold I am speaking of, wherewith the Holy City of my brethren is built. In the meanwhile I shall leave with you this Hieroglyphical figure of a star being the mark

of this Gold, and also of the city, showing its constituent parts the Water and Fire of the Philadelphians; it manifold and wonderful properties, how it is formed, and how it is made to multiply itself.

Tract on the Tincture and Oil of Antimony by Roger Bacon

Preface

Dear reader, at the end of his Tract on Vitriol, Roger Bacon mentions that because of the multiplication of the Tincture that is made from Vitriol, the lover of Art should acquaint himself with the Tract De Oleo Stibii. Therefore I considered that it would be good and useful that the Tract De Oleo Stibii follows next. And if one thoroughly ponders and compares these tinctures with one another, then I have no doubt that one will not finish without exceptional profit. Yet, every lover of Art, should mind always to keep one eye on Nature and the other on Art and manual labour. For, when these two do not stand together, then it is a lame work, as when someone thinks he can walk a long path on one leg only, which is easily seen to be impossible,

Vale.

Joachim Tanckivs

De Oleo Antimonii Tractatus.

ROGERII BACONIS ANGLI

Summi Philosophi & Chemicus.

Stibium, as the Philosophers say, is composed from the noble mineral Sulphur, and they have praised it as the black lead of the Wise. The Arabs in their language, have called it Asinat vel Azinat, the alchemists retain the name Antimonium. It will however lead to the consideration of high Secrets, if we seek and recognize the nature in which the Sun is exalted, as the Magi found that this mineral was attributed by God to the Constellation Aries, which is the first heavenly sign in which the Sun takes its exaltation or elevation to itself. Although such things are thrown to the winds by common people, intelligent people ought to know and pay more attention to the fact that exactly at this point the infinitude of secrets may be partly contemplated with great profit and in part also explored. Many, but these are ignorant and unintelligent, are of the opinion that if they only had Stibium, they would get to it by Calcination, others by Sublimation, several by Reverberation and Extraction, and obtain its great Secret, Oil, and Perfectum Medicinam. But I tell you, that here in this place nothing will help, whether Calcination, Sublimation, Reverberation nor Extraction, so that subsequently a perfect Extraction of metallic virtue that translates the inferior into the superior, may profitably come to pass or be accomplished. For such shall be impossible for you. Do not let yourselves be confused by several of the philosophers who have written of such things, i.e., Geber, Albertus Magnus, Rhasis, Rupecilla, Aristoteles and many more of that kind. And this you should note. Yes, many say, that when one prepares Stibium to a glass, then the evil volatile Sulphur will be gone, and the Oil, which may be prepared from the glass, would be a very fixed oil, and would then truly give an ingress and Medicine of imperfect metals to perfection. These words and opinions are perhaps good and right, but that it should be thus in fact and prove itself, this will not be. For I say to you truly, without any hidden speech; if you were to lose some of the above mentioned Sulphur by the preparation and the burning, as a small fire may easily damage it, so that you have lost the right penetrating spirit, which should make our whole Antimonii corpus into a perfect red oil, so that it also can ascend over the helm with a sweet smell and very beautiful colors and the whole body of this mineral with all its members, without loss of any weight, except for the foecum, shall be an oil and go over the helm. And note also this: How would it be possible for the body to go into an oil, or give off its sweet oil, if it is put into the last essence and degree? For glass is in all things the outermost and least essence. For you shall know that all creatures at the end of the world, or on the last and coming judgement of the last day, shall become glass or a lovely amethyst and this according to the families of the twelve Patriarchs, as in the families of jewels which Hermes the Great describes in his book: As we have elaborately reported and taught in our book de Cabala. You shall also know that you shall receive the perfect noble red oil, which serves for the translation of metals in vain, if you pour acetum correctum over the Antimonium and extract the redness. Yes not even by Reverberation, and even if its manifold Beautiful colors show themselves, this will not make any difference and is not the right way. You may indeed obtain and make an oil out of it, but it has no perfect

force and virtue for transmutation or translation of the imperfect metals into perfection itself. This you must certainly know.

AND NOW WE PROCEED TO THE MANUAL LABOUR, AND THUS THE PRACTICA FOLLOWS.

Take in the Name of God and the Holy Trinity, fine and well cleansed Antimonii ore, which looks nice, white, pure and internally full of yellow rivulets or veins. It may also be full of red and blue colors and veins, which will be the best. Pound and grind to a fine powder and dissolve in a water or Aqua Regis, which will be described below, finely so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water will have no time to damage it, since it quickly dissolves the Antimonii Tincture. For in its nature our water is like the ostrich, which by its heat digests and consumes all iron; for given time, the water would consume it and burn it to naught, so that it would only remain as an idle yellow earth, and then it would be quite spoilt.

Consider by comparison Luna, beautiful clean and pure, dissolved in this our water. And let it remain therein for no more than a single night when the water is still strong and full of Spirit,

And I tell you, that your good Luna has then been fundamentally consumed and destroyed and brought to naught in this our water.

And if you want to reduce it to a pure corpus again, then you will not succeed, but it will remain for you as a pale yellow earth, and occasionally it may run together in the shape of a horn or white horseshoe, which may not be brought to a corpus by any art.

Therefore you must remember to take the Antimonium out as soon as possible after the Solution, and precipitate it and wash it after the custom of the alchemists, so that the matter with its perfect oil is not corroded and consumed by the water.

THE WATER; WHEREIN WE DISSOLVE THE ANTIMONIUM, IS MADE THUS:

Take Vitriol one and a half (alii 2. lb.) Sal armoniac one pound, Arinat (alii Alun) one half pound / Sal niter one and a half pound, Sal gemmae (alii Sal commune) one pound, Alumen crudum (alii Entali) one half pound. These are the species that belong to and should be taken for the Water to dissolve the Antimonium. Take these Species and mix them well among each other, and distill from this a water, at first rather slowly. For the Spiritus go with great force,, more than in other strong waters. And beware of its spirits, for they are subtle and harmful in their penetration.

When you now have the dissolved Antimony, clean and well sweetened, and its sharp waters washed out, so that you do not notice any sharpness any more, then put into a clean vial and overpour it with a good distilled vinegar. Then put the vial in Fimum Equinum, or Balneum Mariae, to putrefy forty (alii four) days and nights, and it will dissolve and be extracted red as blood. Then take it out and examine how much remains to be dissolved, and decant the clear and pure, which will have a red colour, very cautiously into a glass flask. Then pour fresh vinegar onto it, and put it into Digestion as before, so that that which may have remained with the faecibus, it should thus have ample time to become dissolved. Then the faeces may be discarded, for they are no longer useful, except for being scattered over the earth and thrown away.

Afterwards pour all the solutions together into a glass retort, put into Balneum Mariae, and distill the sharp vinegar rather a fresh one, since the former would be too weak, and the matter will very quickly become dissolved by the vinegar. Distill it off again, so that the matter remains quite dry. Then take common distilled water and wash away all sharpness, which has remained with the matter from the vinegar, and then dry the matter in the sun, or otherwise by a gentle fire, so that it becomes well dried. It will then be fair to behold, and have a bright red color. The Philosophers, when they have thus prepared our Antimonium in secret, have remarked how its outermost nature and power has collapsed into its interior, and its interior thrown out and has now become an oil that lies hidden in its innermost and depth, well prepared and ready. And henceforth it cannot, unto the last judgement, be brought back to its first essence. And this is true, for it has become so subtle and volatile, that as soon as it senses the power of fire, it flies away as a smoke with all its parts because of its volatility.

Several poor and common Laborers, when they have prepared the Antimonium thus, have taken one part out, to take care of their expenses, so that they may more easily do the rest of the work and complete it, They then mixed it with one part Salmiac, one part Vitro (alii Nitro, alii Titro), one part Rebohat, to cleanse the Corpera, and then proceeded to project this mixture onto a pure Lunam. And if the Luna was one Mark, they found two and a half Loth good gold after separation; sometimes even more. And therewith they had accomplished a work providing for their expenses, so that they might even better expect to attain to the Great Work. And the foolish called this a bringing into the Lunam, but they are mistaken. For such gold is not brought in by the Spiritibus (alii Speciebus), but any Luna contains two Mark gold to the Loth,

some even more. But this gold is united to the Lunar nature to such a degree that it may not be separated from it, neither by Aquafort, nor by common Antimonium, as the goldsmiths know. When however the just mentioned mixture is thrown onto the Lunam in flux, then such a separation takes place that the Luna quite readily gives away her implanted gold either in Aquafort or in Regal, and lets herself separate from it, strikes it to the ground and precipitates it, which would or might otherwise not happen. Therefore it is not a bringing into the Lunam, but a bringing out of the Luna.

But we are coming back to our Proposito and purpose of our work, for we wish to have the Oil, which has only been known and been acquainted with this magistry, and not by the foolish.

When you then have the Antimonium well rubified according to the above given teaching, then you shall take a well rectified Spiritum vini, and pour it over the red powder of Antimony, put it in a gentle Balneum Mariae to dissolve for four days and nights, so that everything becomes well dissolved. If however something should remain behind, you overpour the same with fresh Spiritu vini, and put it into the Balneum Mariae again, as said before, and everything should become well dissolved. And in case there are some more faeces there, but there should be very little, do them away, for they are not useful for anything. The Solutiones put into a glass retort, lute on a helm and connect it to a receiver, also well luted, to receive the Spiritus. Put it into Balneum Mariae. Thereafter you begin, in the Name of God, to distill very leisurely at a gentle heat, until all the Spiritus Vini has come over. You then pour the same Spiritum that you have drawn off, back onto the dry matter, and distill it over again as before. And this pouring on and distilling off again, you continue so often until you see the Spiritum vini ascend and go over the helm in all kinds of colours.

Then it is time to follow up with a strong fire, and a noble blood red Oleum will ascend, go through the tube of the helm and drip into the recipient. Truly, this is the most secret way of the Wise to distill the very highly praised oil of Antimonii, and it is a noble, powerful, fragrant oil of great virtue, as you will hear below in the following. But here I wish to teach and instruct you who are poor and without means to expect the Great Work in another manner; not the way the ancients did it by separating the gold from the Luna.

Therefore take this oil, one lot, [ancient weight unit used for the weighing of gold and silver coins - about 1/30 pound] eight lot of Saturn calcined according to art, and carefully imbibe the oil, drop by drop, while continuously stirring the calx Saturni. Then put it ten days and nights in the heat, in the furnace of secrets, and let the fire that this furnace contains, increase every other day by one degree. The first two days you give it the first degree of fire, the second two days you give it the second degree, and after four days and nights you put it into the third degree of fire and let it remain there for three days and nights. After these three days you open the window of the fourth degree, for which likewise three days and nights should be sufficient. Then take it out, and the top of the Saturnus becomes very beautiful and of a reddish yellow colour. This should be melted with Venetian Boreas. When this has been done, you will find that the power of our oil has changed it to good gold. Thus you will again have subsistence, so that you may better expect the Great Work. We now come back to our purpose where we left it earlier. Above you have heard, and have been told to distill the Spiritum vini with the Oleum Antimonii over the helm into the recipient as well as the work of changing the Saturnum into gold. But now we wish to make haste and report about the second tinctural work. Here it will be necessary to separate the Spiritum vini from the oil again, and you shall know that it is done thus:

Take the mixture of oil and wine spirit put it into a retort, put on a helm, connect a receiver and place it all together into the Balneum Mariae. Then distill all the Spiritum vini from the oil, at a very gentle heat, until you are certain that no more Spiritus vini is to be found within this very precious oil. And this will be easy to check; for when you see several drops of Spiritu vini ascend over the helm and fall into the recipient, this is the sign that the Spiritus vini has become separated from the oil. Then remove the fire from the Balneo, though it was very small, so that it may cool all the sooner. Now remove the recipient containing the Spiritu vini, and keep it in a safe place, for it is full of Spiritus which it has extracted from the oil and retained. It also contains admirable virtues, as you will hear hereafter.

But in the Balneo you will find the blessed bloodred Oleum Antimonii in the retort, which should be taken out very carefully. The helm must be very slowly removed, taking care to soften and wash off the Lute, so that no dirt falls down into the beautiful red oil and makes it turbid. This oil you must store with all possible precaution so that it receives no damage. For you now have a Heavenly Oil that shines on a dark night and emits light as from a glowing coal. And the reason for this is that its innermost power and soul has become thrown out unto the outermost, and the hidden soul is now revealed and shines through the pure body as a light through a lantern: Just as on Judgement Day our present invisible and internal souls will manifest through our clarified bodies, that in this life are impure and dark, but the soul will then be revealed and seen unto the outermost of the body, and will shine as the bright sun. Thus you now have two separate

things: Both the Spirit of Wine full of force and wonder in the arts of the human body: And then the blessed red, noble, heavenly Oleum Antimonii, to translate all diseases of the imperfect metals to the Perfection of gold. And the power of the Spiritual Wine reaches very far and to great heights. For when it is rightly used according to the Art of Medicine: I tell you, you have a heavenly medicine to prevent and to cure all kinds of diseases and ailments of the human body. And its uses are thus, as follows:

AGAINST PODAGRA or GOUT

In the case of gout one should let three drops of this Spiritu vini, that has received the power of the Antimony, fall into a small glass of wine. This has to be taken by the patient on an empty stomach at the very moment in time when he sense the beginning or arrival of his trouble, bodily ailment and pain. On the next day and afterwards on the third day it should also be taken and used in the same way. On the first day it takes away all pain, however great it may be, and prevents swelling. On the second day it causes a sweat that is very inconstant, viscous and thick, that smells and tastes quite sour and offensive, and occurs mostly where the joints and limbs are attached. On the third day, regardless of whether any medicine has been taken, a purging takes place of the veins into the bowels, without any inconvenience, pain or grief. And this demonstrates a great power of Nature.

AGAINST LEPROSY

To begin with the patient is given six drops on an empty stomach. And arrange it so that the unclean person is alone without the company of any healthy people, in a separate and convenient place. For his whole body will soon begin to smoke and steam with a stinking mist or vapor. And on the second day his skin will start to flake and much uncleanliness will detach itself from his body. He should then have three more drops of the medicine ready, which he should take and use in solitude on the fourth day. Then on the eighth or ninth day, by means of this medicine and through the bestowal of Divine mercy and blessing, he will be completely cleansed and his health restored.

AGAINST APOPLEXIA OR STROKE

In the case of stroke, let a drop of the unadmixed tincture fall onto the tongue of the person in need. At once it will raise itself and distribute itself like a mist or smoke, and rectify and dissolve the struck part. But if the stroke has hit the body or other members, he should be given three drops at the same time in a glass of good wine, as previously taught in the case of Podagra.

AGAINST HYDROPE OR DROPSY

In the case of dropsy give one drop each day for six days in a row, in Aqua Melissae or Valerianae. On the seventh day give three drops in good wine. Then it is enough.

AGAINST EPILEPSIA, CATALEPSIA, & ANALEPSIA.

In case of the falling sickness, give him two drops at the beginning of the Paroxismi in Aqua Salviae, and after three hours again two drops. This will suffice. But if further symptoms should occur, then give him two more drops as above.

AGAINST HECTIC

In case of consumption and dehydration, give him two drops in Aqua Violarum the first day. On the second day, give him two more drops in good wine.

AGAINST FEVER

In cases of all kinds of hot fevers, give him three drops in a well distilled St. Johnswort water or Cichorii at the beginning of the Paroxismi. Early in the morning on the following day, again give him three drops in good wine on an empty stomach.

AGAINST PEST

In the case of pestilence give the patient seven drops in a good wine, and see to it that the infected person is all by himself, and caused to sweat. Then this poison will, with Divine assistance, do him no harm.

FOR THE PROLONGATION AND MAINTENANCE OF A HEALTHY LIFE.

Take and give at the beginning and entry of spring, when the sun has entered the sign of Aries, two drops; and at the beginning with God's help, be safe and protected against bad health and poisoned air, unless the incurred disease was predestined and fatally imposed upon man by the Almighty God.

But we now wish to proceed to the Oleum Antimonii and its Power, and show how this oil may also help the diseased and imperfect metallic bodies. Take in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distill off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how this oil may also help the diseased and imperfect metallic bodies.

Take, in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distill off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how to prepare the gold. But I will show and teach you a much shorter, better and more useful way. Viz. that you instead of such prepared gold take one part Mercurii Solis, the preparation of which I have already taught in another place by its proper process. Draw off its airy water so that it becomes a subtle dust and calx. Then take two parts of our blessed oil, and pour the oil very slowly, drop by drop onto the dust of the Mercurii Solis, until everything has become absorbed. Put it in a vial, well sealed, into a heat of the first degree of the oven of secrets, and let it remain there for ten days and nights. You will then see your powder and oil quite dry, such that it has become a single piece of dust of a blackish grey colour. After ten days give it the second degree of heat, and the grey and black colour will slowly change into a whiteness so that it becomes more or less white. And at the end of these ten days, the matter will take on a beautiful rose white. But this may be ignored. For this colour is only due to the Mercurio Solis, that has swallowed up our blessed oil, and now covers it with the innermost part of its body. But by the power of the fire, our oil will again subdue such Mercurium Solis, and throw it into its innermost. And the oil with its very bright red colour will rule over it and remain on the outside. Therefore it is time, when twenty years (sic) have passed, that you open the window of the third degree [The alchemical ovens had small openings at different heights, by means of which the heat was regulated.] The external white colour and force will then completely recede inwardly, and the internal red colour will, by the force of the fire, become external. Keep also this degree of fire for ten days, without increase or decrease. You will then see your powder, that was previously white, now become very red. But for the time being this redness may be ignored (is of no consequence), for it is still unfixd and volatile; and at the end of these ten days, when the thirtieth day has passed, you should open the last window of the fourth degree of fire, Let it stay in this degree for another ten days, and this very bright red powder will begin to melt. Let it stay in flux for these ten days. And when you take it out you will find on the bottom a very bright red and transparent stone, ruby colored, melted into the shape of the vial. This stone may be used for Projection, as has been taught in the tract on Vitriol. Praise God in Eternity for this His high revelation, and thank Him in Eternity. Amen.

ON THE MULTIPLICATION LAPIDIS STIBII.

The ancient sages, after they had discovered this stone and prepared it to perfect power and translation of the imperfect metals to gold, long sought to discover a way to increase the power and efficiency of this stone. And they found two ways to multiply it: One is a multiplication of its power, such that the stone may be brought much further in its power of Transmutation. And this multiplication is very subtle, the description of which may be found in the Tract on Gold. The second multiplication is an Augmentum quantitatis of the stone with its former power, in such a way that it neither loses any of its power, nor gains any, but in such a manner that its weight increases and keeps on increasing ever more, so that a single ounce grows and increases to many ounces. To achieve this increase or Multiplication one has to proceed in the following manner: Take in the Name of God, your stone, and grind it to a subtle powder, and add as much Mercurii Solis as was taught before. Put these together into a round vial, seal with sigillo Hermetis, and put it into the former oven exactly as taught, except that the time has to be shorter and less now. For where you previously used ten (alii thirty) days, you may now not use more than four (alii ten) days. In other respects the work is exactly the same as before. Praise and thank God the Almighty for His high revelation, and diligently continue your prayers fir His Almighty Mercy and Divine blessings of this Work and Art as well as His granting you a good health and fortuitous welfare. And moreover, take care always to help and counsel the poor.

LAVS DEO OMNIPOTENTI

NOTA.

He who wishes to know more about Antimonio may consult Fr. Basilio Valentini, Triumphal Chariot of Antimonii with comments by Theodor Kerckring, p. 15.

Turba Philosophorum (part 1)

The Turba Philosophorum.

The Epistle of Arisleus, prefixed to the Words of the Sages, concerning the Purport of this Book, for the Benefit of Posterity, and the same being as here follows:-

Arisleus, begotten of Pythagoras, a disciple of the disciples by the grace of thrice great Hermes, learning from the seat of knowledge, unto all who come after wisheth health and mercy. I testify that my master, Pythagoras, the Italian, master of the wise and chief of the Prophets, had a greater gift of God and of Wisdom than was granted to any one after Hermes. Therefore he had a mind to assemble his disciples, who were now greatly increased, and had been constituted the chief persons throughout all regions for the discussion of this most precious Art, that their words might be a foundation for posterity. He then commanded Iximidrus, of highest council, to be the first speaker, who said:-

The First Dictum.

Iximidrus saith:- I testify that the beginning of all things is a Certain Nature, which is perpetual, coequalling all things, and that the visible natures, with their births and decay, are times wherein the ends to which that nature brings them are beheld and summoned. Now, I instruct you that the stars are igneous, and are kept within bounds by the air. If the humidity and density of the air did not exist to separate the flames of the sun from living things, then the Sun would consume all creatures. But God has provided the separating air, lest that which He has created should be burnt up. Do you not: observe that the Sun when it rises in the heaven overcomes the air by its heat, and that the warmth penetrates from the upper to the lower parts of the air? If, then, the air did not presently breathe forth those winds whereby creatures are generated, the Sun by its heat would certainly destroy all that lives. But the Sun is kept in check by the air, which thus conquers because it unites the heat of the Sun to its own heat, and the humidity of water to its own humidity. Have you not remarked how tenuous water is drawn up into the air by the action of the heat of the Sun, which thus helps the water against itself? If the water did not nourish the air by such tenuous moisture, assuredly the Sun would overcome the air. The fire, therefore, extracts moisture from the water, by means of which the air conquers the fire itself. Thus, fire and water are enemies between which there is no consanguinity, for the fire is hot and dry, but the water is cold and moist. The air, which is warm and moist, joins these together by its concording medium; between the humidity of water and the heat of fire the air is thus placed to establish peace. And look ye all how there shall arise a spirit from the tenuous vapour of the air, because the heat being joined to the humour, there necessarily issues something tenuous, which will become a wind. For the heat of the Sun extracts something tenuous out of the air, which also becomes spirit and life to all creatures. All this, however, is disposed in such manner by the will of God, and a coruscation appears when the heat of the Sun touches and breaks up a cloud.

The Turba saith:- Well hast thou described the fire, even as thou knowest concerning it, and thou hast believed the word of thy brother.

The Second Dictum.

Exumedrus saith:- I do magnify the air according to the mighty speech of Iximidrus, for the work is improved thereby. The air is inspissated, and it is also made thin; it grows warm and becomes cold. The inspissation thereof takes place when it is divided in heaven by the elongation of the Sun; its rarefaction is when, by the exaltation of the Sun in heaven, the air becomes warm and is rarefied. It is comparable with the complexion of Spring, in the distinction of time, which is neither warm nor cold. For according to the mutation of the constituted disposition with the altering distinctions of the soul, so is Winter altered. The air, therefore, is inspissated when the Sun is removed from it, and then cold supervenes upon men.

Whereat the Turba said:- Excellently hast thou described the air, and given account of what thou knowest to be therein.

The Third Dictum.

Anaxagoras saith:- I make known that the beginning of all those things which God hath created is weight and proportion, for weight rules all things, and the weight and spissitude of the earth is manifest in proportion; but weight is not found except in body. And know, all ye Turba, that the spissitude of the four elements reposes in the earth; for the spissitude of fire falls into air, the spissitude of air, together with the spissitude received from the fire, falls into water; the spissitude also of water, increased by the spissitude of fire and air, reposes in earth. Have you not observed how the spissitude of the four elements is conjoined in earth! The same, therefore, is more inspissated than all.

Then saith the Turba:- Thou hast well spoken. Verily the earth is more inspissated than are the rest. Which, therefore, is the most rare of the four elements and is most worthy to possess the rarity of these four?

He answereth:- Fire is the most rare among all, and thereunto cometh what is rare of these four. But air is less rare than fire, because it is warm and moist, while fire is warm and dry; now that which is warm and dry is more rare than the warm and moist.

They say unto him:- The which element is of less rarity than air!

He answereth:- Water, since cold and moisture inhere therein, and every cold humid is of less rarity than a warm humid.

Then do they say unto him:- Thou hast spoken truly. What, therefore, is of less rarity than water?

He answereth:- Earth, because it is cold and dry, and that which is cold and dry is of less rarity than that which is cold and moist.

Pythagoras saith:- Well have ye provided, O Sons of the Doctrine, the description of these four natures, out of which God hath created all things. Blessed, therefore, is he who comprehends what ye have declared, for from the apex of the world he shall not find an intention greater than his own! Let us, therefore, make perfect our discourse.

They reply:- Direct every one to take up our speech in turn. Speak thou, O Pandolfus!

The Fourth Dictum.

But Pandolfus saith:- I signify to posterity that air is a tenuous matter of water, and that it is not: separated from it. It remains above the dry earth, to wit, the air hidden in the water, which is under the earth. If this air did not exist, the earth would not remain above the humid water.

They answer:- Thou hast said well; complete, therefore, thy speech.

But he continueth:- The air which is hidden in the water under the earth is that which sustains the earth, lest it should be plunged into the said water; and it, moreover, prevents the earth from being overflowed by that water. The province of the air is, therefore, to fill up and to make separation between diverse things, that is to say, water and earth, and it is constituted a peacemaker between hostile things, namely, water and fire, dividing these, lest they destroy one another.

The Turba saith:- If you gave an illustration hereof, it would be clearer to those who do not understand.

He answereth:- An egg is an illustration, for therein four things are conjoined; the visible cortex or shell represents the earth, and the albumen, for white part, is the water. But a very thin inner cortex is joined to the outer cortex, representing, as I have signified to you, the separating medium between earth and water, namely, that air which divides the earth from the water. The yolk also of the egg represents fire; the cortex which contains the yolk corresponds to that other air which separates the water from the fire. But they are both one and the same air, namely, that which separates things frigid, the earth from the water, and that which separates the water from the fire. But the lower air is thicker than the upper air, and the upper air is more rare and subtle, being nearer to the fire than the lower air. In the egg, therefore, are four things- earth, water, air, and fire. But the point of the Sun, these four excepted, is in the centre of the yolk, and this is the chicken. Consequently, all philosophers in this most excellent art have described the egg as an example, which same thing they have set over their work.

The Fifth Dictum.

Arisleus saith:- Know that the earth is a hill and not a plain, for which reason the Sun does not ascend over all the zones of the earth in a single hour; but if it were flat, the sun would rise in a moment over the whole earth.

Parmenides saith:- Thou hast spoken briefly, O Arisleus!

He answereth: Is there anything the Master has left us which bears witness otherwise? Yet I testify that God is one, having never engendered or been begotten, and that the head of all things after Him is earth and fire, because fire is tenuous and light, and it rules all things on earth, but the earth, being ponderous and gross, sustains all things which are ruled by fire.

The Sixth Dictum.

Lucas saith:- You speak only about four natures; and each one of you observes something concerning these. Now, I testify unto you that all things which God hath created are from these four natures, and the things which have been created out of them return into them, In these living creatures are generated and die, and all things take place as God hath predestinated.

Democritus, the disciple of Lucas, answereth:- Thou hast well spoken, O Lucas, when dealing with the four natures!

Then saith Arisleus:- O Democritus, since thy knowledge was derived from Lucas, it is presumption to speak among those who are well acquainted with thy master!

Lucas answereth:- albeit Democritus received from me the science of natural things, that knowledge was derived from the philosophers of the Indies and from the Babylonians; I think he surpasses those of his own age in this learning.

The Turba answereth:- When he attains to that age he will give no small satisfaction, but being in his youth he should keep silence.

The Seventh Dictum.

Lucusta saith:- All those creatures which have been described by Lucas are two only, of which one is neither known nor expressed, except by piety, for it is not seen or felt.

Pythagoras saith:- Thou hast entered upon a subject which, if completed, thou wilt describe subtly. State, therefore, what is this thing which is neither felt, seen, nor known.

Then he:- It is that which is not known, because in this world it is discerned by reason without the clients thereof, which are sight, hearing, taste, smell, and touch. O Crowd of the Philosophers, know you not that it is only sight which can distinguish white from black, and hearing only which can discriminate between a good and bad word! Similarly, a wholesome odour cannot be separated by reason from one which is fetid, except through the sense of smell, nor can sweetness be discriminated from bitterness save by means of taste, nor smooth from rough unless by touch.

The Turba answereth:- Thou hast well spoken, yet hast thou omitted to treat of that particular thing which is not known, or described, except by reason and piety.

Saith he:- Are ye then in such haste! Know that the creature which is cognised in none of these five ways is a sublime creature, and, as such, is neither seen nor felt, but is perceived by reason alone, of which reason Nature confesses that God is a partaker.

They answer:- Thou hast spoken truly and excellently.

And he:- I will now give a further explanation. Know that this creature, that is to say, the world, hath a light, which is the Sun, and the same is more subtle than all other natures, which light is so ordered that living beings may attain to vision. But if this subtle light were removed, they would become darkened, seeing nothing, except the light of the moon, or of the stars, or of fire, all which are derived from the light of the Sun, which causes all creatures to give light. For this God has appointed the Sun to be the light of the world, by reason of the attenuated nature of the Sun. And know that the sublime creature before mentioned has no need of the light of this Sun, because the Sun is beneath that creature, which is more subtle and more lucid. This light, which is more lucid than the light of the Sun, they have taken from the light of God, which is more subtle than their light. Know also that the created world is composed of two dense things and two rare things, but nothing of the dense is in the sublime creature. Consequently the Sun is rarer than all inferior creatures.

The Turba answereth:- Thou hast excellently described what thou hast related. And if, good Master, thou shalt utter anything whereby our hearts may be vivified, which now are mortified by folly, thou wilt confer upon us a great boon!

The Eighth Dictum.

Pythagoras saith:- I affirm that God existed before all things, and with Him was nothing, as He was at first. But know, all ye Philosophers, that I declare this in order that I may fortify your opinion concerning these four elements and arcana, as well as in the sciences thereof, at which no one can arrive save by the will of God. Understand, that when God was alone, He created four things- fire, air, water, and earth, out of which things He afterwards created all others, both the sublime and the inferior, because He predestinated from the beginning that all creatures extracted from water should multiply and increase, that they might dwell in the world and perform His judgments therein. Consequently, before all, He created the four elements, out of which He afterwards created what He willed, that is to say, diverse creatures, some of which were produced from a single element.

The Turba saith:- Which are these, O Master!

And he:- They are the angels, whom He created out of fire.

But the Turba:- Which, then, are created out of two?

And he:- Out of the elements of fire and air are the sun, moon, and stars composed. Hence the angels are more lucid than the sun, moon, and stars, because they are created from one substance, which is less dense than two, while the sun and the stars are created from a composition of fire and air.

The Turba saith:- And what concerning the creation of Heaven?

Then he:- God created the Heaven out of water and air, whence this is also composed of two, namely, the second of the rarer things, which is air, and the second of the denser things, which is water.

And they:- Master, continue thy discourse concerning these three, and rejoice our hearts with thy sayings, which are life to the dead.

But the other answereth:- I notify to you that God hath further made creatures out of three and out of four; out of three are created flying things, beasts, and vegetables; some of these are created out of water, air, and earth, some out of fire, air, and earth.

But the Turba saith:- Distinguish these divers creatures one from another.

And he:- Beasts are created out of fire, air, and earth; dying things out of fire, air, and water, because flying things, and all among vegetables which have a spirit, are created out of water, while all brute animals are from earth, air, and fire. Yet in vegetables there is no fire, for they are created out of earth, water, and air.

Whereat the Turba saith:- Let us assume that a fire, with your reverence's pardon, does reside in vegetables.

And he:- Ye have spoken the truth, and I affirm that they contain fire.

And they:- Whence is that fire?

He answereth:- Out of the heat of the air which is concealed therein; for I have signified that a thin fire is present in the air, but the elementary fire concerning which you were in doubt is not produced, except in things which have spirit and soul. But out of four elements our father Adam and his sons were created, that is, of fire, air, water, and likewise earth. Understand, all ye that are wise, how everything which God hath created out of one essence dies not until the Day of Judgment. The definition of death is the disjunction of the composite, but there is no disjunction of that which is simple, for it is one. Death consists in the separation of the soul from the body, because anything formed out of two, three, or four components must disintegrate, and this is death. Understand, further, that no complex substance which lacks fire eats, drinks, or sleeps, because in all things which have a spirit fire is that which eats.

The Turba answereth:- How is it, Master, that the angels, being created of fire, do not eat, seeing thou assertest that fire is that which eats!

And he: Hence ye doubt, each having his opinion, and ye are become opponents, but if ye truly knew the elements, ye would not deny these things. I agree with all whose judgment it is that simple fire eats not, but thick fire. The angels, therefore, are not created out of thick fire, but out of the thinnest of very thin fire; being created, then, of that which is most simple and exceedingly thin, they neither eat, drink, nor sleep.

And the Turba:- Master, our faculties are able to perceive, for by God's assistance we have exhausted thy sayings, but our faculties of hearing and of sight are unable to carry such great things. May God reward thee for the sake of thy disciples, since it is with the object of instructing future generations that thou hast summoned us together from our countries, the recompense of which thou wilt not fail to receive from the Judge to come.

Arisleus saith:- Seeing that thou hast gathered us together for the advantage of posterity, I think that no explanations will be more useful than definitions of those four elements which thou hast taught us to attain.

And he:- None of you are, I suppose, ignorant that all the Wise have propounded definitions in God.

The Turba answereth:- Should your disciples pass over anything, it becomes you, O Master, to avoid omissions for the sake of future generations.

And he:- If it please you, I will begin the disposition here, since envious men in their books have separated that, or otherwise I will put it at the end of the book.

Whereat the Turba saith:- Place it where you think it will be dearest for future generations.

And he:- I will place it where it will not be recognised by the foolish, nor ignored by the Sons of the Doctrine, for it is the key, the perfection and the end.

The Ninth Dictum.

Eximenus saith:- God hath created all things by his word, having said unto them: Be, and they were made, with the four other elements, earth, water, air, and fire, which He coagulated, and things contrary were commingled, for we see that fire is hostile to water, water hostile to fire, and both are hostile to earth and air. Yet God hath united them peacefully, so that they love one another. Out of these four elements, therefore, are all things created- heaven and the throne thereof; the angels; the sun, moon, and stars; earth and sea, with all things that are in the sea, which indeed are various, and not alike, for their natures have been made diverse by God, and also the creations. But the diversity is more than I have stated; each of these natures is of diverse nature, and by a legion of diversities is the nature of each diverse. Now this diversity subsists in all creatures, because they were created out of diverse elements. Had they been created out of one element, they would have been agreeing natures. But diverse elements being here mingled, they lose their own natures, because the dry being mixed with the humid and the cold combined with the hot, become neither cold nor hot; so also the humid being mixed with the dry becomes neither dry nor humid. But when the four elements are commingled, they agree, and thence proceed creatures which never attain to

perfection, except they be left by night to putrefy and become visibly corrupt. God further completed his creation by means of increase, food, life, and government. Sons of the Doctrine, not without purpose have I described to you the disposition of these four elements, for in them is a secret arcanum; two of them are perceptible to the sense of touch and vision, and of these the operation and virtue are well known. These are earth and water. But there are two other elements which are neither visible nor tangible, which yield naught, whereof the place is never seen, nor are their operations and force known, save in the former elements, namely, earth and water; now when the four elements are not commingled, no desire of men is accomplished. But being mixed, departing from their own natures, they become another thing. Over these let us meditate very carefully.

And the Turba:- Master, if you speak, we will give heed to Your words.

Then he:- I have now discoursed, and that well. I will speak only useful words which ye will follow as spoken. Know, all present, that no true tincture is made except from our copper. Do not therefore, exhaust your brains and your money, lest ye fill your hearts with sorrow. I will give you a fundamental axiom, that unless you turn the aforesaid copper into white, and make visible coins and then afterwards again turn it into redness, until a Tincture: results, verily, ye accomplish nothing. Burn therefore the copper, break it up, deprive it of its blackness by cooking, imbuing, and washing, until the same becomes white. Then rule it.

The Tenth Dictum.

Arisleus saith:- Know that the key of this work is the art of Coins. Take, therefore, the body which I have shewn to you and reduce it to thin tablets. Next immerse the said tablets in the Water of our Sea, which is permanent Water, and, after it is covered, set it over a gentle fire until the tablets are melted and become waters or Etheliae, which are one and the same thing. Mix, cook, and simmer in a gentle fire until Brodium is produced, like to Saginatum. Then stir in its water of Etheliae until it be coagulated, and the coins become variegated, which we call the Flower of Salt. Cook it, therefore, until it be deprived of blackness, and the whiteness appear. Then rub it, mix with the Gum of Gold, and cook until it becomes red Etheliae. Use patience in pounding lest you become weary. Imbue the Ethelia with its own water, which has preceded from it, which also is Permanent Water, until the same becomes red. This, then, is Burnt Copper, which is the Leaven of Gold and the Flower thereof. Cook the same with Permanent Water, which is always with it, until the water be dried up. Continue the operation until all the water is consumed, and it becomes a most subtle powder.

The Eleventh Dictum.

Parmenides saith:- Ye must know that envious men have dealt voluminously with several waters, brodiums, stones, and metals, seeking to deceive all you who aspire after knowledge. Leave, therefore, all these, and make the white red, out of this our copper, taking copper and lead, letting these stand for the grease, or blackness, and tin for the liquefaction. Know ye, further, that unless ye rule the Nature of Truth, and harmonize well together its complexions and compositions, the consanguineous with the consanguineous, and the first with the first, ye act improperly and effect nothing, because natures will meet their natures, follow them, and rejoice. For in them they putrefy and are generated, because Nature is ruled by Nature, which destroys it, turns it into dust, reduces to nothing, and finally herself renews it, repeats, and frequently produces the same. Therefore look in books, that ye may know the Nature of Truth, what putrefies it and what renews, what savour it possesses, what neighbours it naturally has, and how they love each other, how also after love enmity and corruption intervene, and how these natures should be united one to another and made at peace, until they become gentle in the fire in similar fashion. Having, therefore, noticed the facts in this Art, set your hands to the work. If indeed, ye know not the Natures of Truth, do not approach the work, since there will follow nothing but harm, disaster, and sadness. Consider, therefore, the teaching of the Wise, how they have declared the whole work in this saying:- Nature rejoices in Nature, and Nature contains Nature. In these words there is shewn forth unto you the whole work. Leave, therefore, manifold and superfluous things, and take quicksilver, coagulate in the body of Magnesia, in Kuhul, or in Sulphur which does not burn; make the same nature white, and place it upon our Copper, when it becomes white. And if ye cook still more, it becomes red, when if ye proceed to coction, it becomes gold. I tell you that it turns the sea itself into red and the colour of gold. Know ye also that gold is not turned into redness save by Permanent Water, because Nature rejoices in Nature.: Reduce, therefore, the same by means of cooking into a humour, until the hidden nature appear. If, therefore, it be manifested externally, seven times imbue the same with water, cooking, imbuing, and washing, until it become red. O those celestial natures, multiplying the natures of truth by the will of God! O that potent Nature, which overcame and conquered natures, and caused its natures to rejoice and be glad! This, therefore, is that special and spiritual nature to which the God thereof can give what fire cannot. Consequently, we glorify and magnify that [species], than

which nothing is more precious in the true tincture, or the like in the smallest degree to be found. This is that truth which those investigating wisdom love. For when it is liquefied with bodies, the highest operation is effected. If ye knew the truth, what great thanks ye would give me! Learn, therefore, that while you are tingeing the cinders, you must destroy those that are mixed. For it overcomes those which are mixed, and changes them to its own colour. And as it visibly overcame the surface, even so it mastered the interior. And if one be volatile but the other endure the fire, either joined to the other endures the fire. Know also, that if the vapours have whitened the surfaces, they will certainly whiten the interiors. Know further, all ye seekers after Wisdom, that one matter overcomes four, and our Sulphur alone consumes all things. The Turba answereth: Thou hast spoken excellently well, O Parmenides, but thou hast not demonstrated the disposition of the smoke to posterity, nor how the same is whitened!

The Twelfth Dictum.

Lucas saith: I will speak at this time, following the steps of the ancients. Know, therefore, all ye seekers after Wisdom, that this treatise is not from the beginning of the ruling! Take quicksilver, which is from the male, and coagulate according to custom. Observe that I am speaking to you in accordance with custom, because it has been already coagulated. Here, therefore, is not the beginning of the ruling, but I prescribe this method, namely, that you shall take the quicksilver from the male, and shall either impose upon iron, tin, or governed copper, and it will be whitened. White Magnesia is made in the same way, and the male is converted with it. But forasmuch as there is a certain affinity between the magnet and the iron, therefore our nature rejoices.) Take, then, the vapour which the Ancients commanded you to take, and cook the same with its own body until tin is produced. Wash away its blackness according to custom, and cleanse and roast at an equable fire until it be whitened. But every body is whitened with governed quicksilver, for Nature converts Nature. Take, therefore, Magnesia, Water of Alum, Water of Nitre, Water of the Sea, and Water of Iron; whiten with smoke.: Whatsoever ye desire to be whitened is whitened with this smoke, because it is itself white, and whitens all things. Mix, therefore, the said smoke with its faeces until it be coagulated and become excessively white. Roast this white copper till it germinates of itself, since the Magnesia when whitened does not suffer the spirits to escape, or the shadow of copper to appear, because Nature contains Nature. Take, therefore, all ye Sons of the Doctrine, the white sulphureous nature, whiten with salt and dew, or with the Flower of White Salt, until it become excessively white. And know ye, that the Flower of White Salt is Ether from Ethelia. The same must be boiled for seven days, till it shall become like gleaming marble, for when it has reached this condition it is a very great Arcanum, seeing that Sulphur is mixed with Sulphur, whence an excellent work is accomplished, by reason of the affinity between them, because natures rejoice in meeting their own natures. Take, therefore, Mardek and whiten the same with Gadenbe, that is, wine and vinegar, and Permanent Water. Roast and coagulate until the whole does not liquefy in a fire stronger than its own, namely, the former fire. Cover the mouth of the vessel securely, but let it be associated with its neighbour, that it may kindle the whiteness thereof, and beware lest the fire blaze up, for in this case it becomes red prematurely, and this will profit you nothing, because in the beginning of the ruling you require the white. Afterwards coagulate the same until you attain the red. Let your fire be gentle in the whitening, until coagulation take place. Know that when it is coagulated we call it the Soul, and it is more quickly converted from nature into nature. This, therefore, is sufficient for those who deal with the Art of Coins, because one thing makes it but many operate therein. For ye need not a number of things, but one thing only, which in each and every grade of your work is changed into another nature.

The Turba saith: Master, if you speak as the Wise have spoken, and that briefly, they will follow you who do not wish to be wholly shut in with darkness.

The Thirteenth Dictum.

Pythagoras saith:- We posit another government which is not from another root, but it differs in name. And know, all ye seekers after this Science and Wisdom, that whatsoever the envious may have enjoined in their books concerning the composition of natures which agree together, in savour there is only one, albeit to sight they are as diverse as possible. Know, also, that the thing which they have described in so many ways follows and attains its companion without fire, even as the magnet follows the iron, to which the said thing is not vainly compared, nor to a seed, nor to a matrix, for it is also like unto these. And this same thing, which follows its companion without fire, causes many colours to appear when embracing it, for this reason, that the said one thing enters into every regimen, and is found everywhere, being a stone, and also not a stone; common and precious; hidden and concealed, yet known by everyone; of one name and of many names, which is the Spume of the Moon. This stone, therefore, is not a stone, because it is more

precious; without it Nature never operates anything; its name is one, yet we have called it by many names on account of the excellence of its nature.

The Turba answereth:- O! Master! wilt thou not mention some of those names for the guidance of seekers? And he:- It is called White Ethelia, White Copper, and that which flies from the fire and alone whitens copper. Break up, therefore, the White Stone, and afterwards coagulate it with milk. Then pound the calx in the mortar, taking care that the humidity does not escape from the vessel; but coagulate it in the vessel until it shall become a cinder. Cook also with Spume of Luna and regulate. For ye shall find the stone broken, and already imbued with its own water. This, therefore, is the stone which we call by all names, which assimilates the work and drinks it, and is the stone out of which also all colours appear. Take, therefore, that same gum, which is from the scoriae, and mix with cinder of calx, which you have ruled, and with the faeces which you know, moistening with permanent water. Then look and see whether it has become a powder, but if not, roast in a fire stronger than the first fire, until it be pounded. Then imbue with permanent water, and the more the colours vary all the more suffer them to be heated. Know, moreover, that if you take white quicksilver, or the Spume of Luna, and do as ye are bidden, breaking up with a gentle fire, the same is coagulated, and becomes a stone. Out of this stone, therefore, when it is broken up, many colours will appear to you. But herein, if any ambiguity occur to you in our discourse, do as ye are bidden, ruling the same until a white and coruscating stone shall be produced, and so ye find your purpose.

The Fourteenth Dictum.

Acsubofen saith:- Master, thou hast spoken without envy, even as became thee, and for the same may God reward thee!

Pythagoras saith:- May God also deliver thee, Acsubofen, from envy!

Then he:- Ye must know, O Assembly of the Wise, that sulphurs are contained in sulphurs, and humidity in humidity.

The Turba answereth:- The envious, O Acsubofen, have uttered something like unto this! Tell us, therefore, what is this humidity?

And he:- Humidity is a venom, and when venom penetrates a body, it tinges it with an invariable colour, and in no wise permits the soul to be separated from the body, because it is equal thereto. Concerning this, the envious have said: When one flies and the other pursues, then one seizes upon the other, and afterwards they no longer flee, because Nature has laid hold of its equal, after the manner of an enemy, and they destroy one another. For this reason, out of the sulphureous mixed sulphur is produced a most precious colour, which varies not, nor flees from the fire, when the soul enters into the interior of the body and holds the body together and tinges it. I will repeat my words in Tyrian dye. Take the Animal which is called Kenckel, since all its water is a Tyrian colour, and rule the same with a gentle fire, as is customary, until it shall become earth, in which there will be a little colour. But if you wish to obtain the Tyrian tincture, take the humidity which that thing has ejected, and place it therewith gradually in a vessel, adding that tincture whereof the colour was disagreeable to you. Then cook with that same marine water until it shall become dry. Afterwards moisten with that humour, dry gradually, and cease not to imbue it, to cook, and to dry, until it be imbued with all its humour. Then leave it for several days in its own vessel, until the most precious Tyrian colour shall come out from it to the surface. Observe how I describe the regimen to you! Prepare it with the urine of boys, with water of the sea, and with permanent clean water, so that it may be tinged, and decoct with a gentle fire, until the blackness altogether shall depart from it, and it be easily pounded. Decoct, therefore, in its own humour until it clothe itself with a red colour. But if ye wish to bring it to the Tyrian colour, imbue the same with continual water, and mix, as ye know to be sufficient, according to the rule of sight; mix the same with permanent water sufficiently, and decoct until rust absorb the water. Then wash with the water of the sea which thou hast prepared, which is water of desiccated calx; cook until it imbibe its own moisture; and do this day by day. I tell you that a colour will thence appear to you the like of which the Tyrians have never made. And if ye wish that it should be a still more exalted colour, place the gum in the permanent water, with which ye shall dye it alternately, and afterwards desiccate in the sun. Then restore to the aforesaid water and the black Tyrian colour is intensified. But know that ye do not tinge the purple colour except by cold. Take, therefore, water which is of the nature of cold, and steep wool therein until it extract the force of the tincture from the water. Know also that the Philosophers have called the force which proceeds from that water the Flower. Seek, therefore, your intent in the said water; therein place what is in the vessel for days and nights, until it be clothed with a most precious Tyrian colour.

The Fifteenth Dictum.

Frictes saith:- O all ye seekers after Wisdom, know that the foundation of this Art, on account of which many have perished, is one only. There is one thing which is stronger than all natures, and more sublime in the opinion of philosophers, whereas with fools it is more common than anything. But for us it is a thing which we reverence. Woe unto all ye fools! How ignorant are ye of this Art, for which ye would die if ye knew it! I swear to you that if kings were familiar with it, none of us would ever attain this thing. O how this nature changeth body into spirit! O how admirable is Nature, how she presides over all, and overcomes all!

Pythagoras saith:- Name this Nature, O Frictes!

And he:- It is a very sharp vinegar, which makes gold into sheer spirit, without which vinegar, neither whiteness, nor blackness, nor redness, nor rust can be made. And know ye that when it is mixed with the body, it is contained therein, and becomes one therewith; it turns the same into a spirit, and tinges with a spiritual and invariable tincture, which is indelible. Know, also, that if ye place the body over the fire without vinegar, it will be burnt and corrupted. And know, further, that the first humour is cold. Be careful, therefore, of the fire, which is inimical to cold. Accordingly, the Wise have said: "Rule gently until the sulphur becomes incombustible." The Wise men have already shewn to those who possess reason the disposition of this Art, and the best point of their Art, which they mentioned, is, that a little of this sulphur burns a strong body. Accordingly they venerate it and name it in the beginning of their book, and the son of Adam thus described it. For this vinegar burns the body, converts it into a cinder, and also whitens the body, which, if ye cook well and deprive of blackness, is changed into a stone, so that it becomes a coin of most intense whiteness. Cook, therefore, the stone until it be disintegrated, and then dissolve and temper with water of the sea. Know also, that the beginning of the whole work is the whitening, to which succeeds the redness, finally the perfection of the work; but after this, by means of vinegar, and by the will of Gcd, there follows a complete perfection, Now, I have shewn to you, O disciples of this Turba, the disposition of the one thing, which is more perfect, more precious, and more honourable, than all natures, and I swear to you by God that I have searched for a long time in books so that I might arrive at the knowledge of this one thing, while I prayed also to God that he would teach me what it is. My prayer was heard, He shewed me clean water, whereby I knew pure vinegar, and the more I did read books, the more was I illuminated.

The Sixteenth Dictum.

Socrates saith:- Know, O crowd of those that still remain of the Sons of the Doctrine, that no tincture can be produced without Lead, which possesses the required virtue. Have ye not seen how thrice-great Hermes infused the red into the body, and it was changed into an invariable colour? Know, therefore, that the first virtue is vinegar, and the second is the Lead of which the Wise have spoken, which if it be infused into all bodies, renders all unchangeable, and tinges them with an invariable colour. Take, therefore, Lead which is made out of the stone called Kuhul; let it be of the best quality, and let it be cooked till it becomes black. Then pound the same with Water of Nitre until it is thick like grease, and cook again in a very bright fire until the spissitude of the body is destroyed, the water being rejected. Kindle, therefore, above it until the stone becomes clean, abounding in precious metal, and exceedingly white. Pound it afterwards with dew and the sun, and with sea and rain water for 31 days, for 10 days with salt water, and 10 days with fresh water, when ye shall find the same like to a metallic stone. Cook the same once more with water of nitre until it become tin by liquefaction. Again cook until it be deprived of moisture, and become dry. But know that when it becomes dry it drinks up what remains of its humour swiftly, because it is burnt lead. Take care, however, lest it be burnt. Thus we call it incombustible sulphur. Pound the same with the sharpest vinegar, and cook till it becomes thick, taking care lest the vinegar be changed into smoke and perish; continue this coction for 150 days. Now, therefore, I have demonstrated the disposition of the white lead, all which afterwards follows being no more than women's work and child's play. Know, also, that the arcanum of the work of gold proceeds out of the male and the female, but I have shewn you the male in the lead, while, in like manner, I have discovered for you the female in orpiment. Mix, therefore, the orpiment with the lead, for the female rejoices in receiving the strength of the male, because she is assisted by the male. But the male receives a tingeing spirit from the female. Mix them, therefore, together, place in a glass vessel, and pound with Ethelia and very sharp vinegar; cook for seven days, taking care lest the arcanum smoke away, and leave throughout the night. But if ye wish it to put on mud (colour), seeing that it is already dry, again imbue with vinegar. Now, therefore, I have notified to you the power of orpiment, which is the woman by whom is accomplished the most great arcanum. Do not shew these unto the evil, for they will laugh. It is the Ethelia of vinegar which is placed in the preparation, by which things God perfects the work, whereby also spirits take possession of bodies, and they become spiritual.

The Seventeenth Dictum.

Zimon saith:- O Turba of Philosophers and disciples, now hast thou spoken about making into white, but it yet remains to treat concerning the reddening! Know, all ye seekers after this Art, that unless ye whiten, ye cannot make red, because the two natures are nothing other than red and white. Whiten, therefore, the red, and redden the white! Know, also, that the year is divided into four seasons; the first season is of a frigid complexion, and this is Winter; the second is of the complexion of air, and this is Spring; then follows the third, which is summer, and is of the complexion of fire; lastly, there is the fourth, wherein fruits are matured, which is Autumn. In this manner, therefore, ye are to rule your natures, namely, to dissolve ill winter, to cook in spring, to coagulate in summer, and to gather and tinge the fruit in autumn. Having, therefore, given this example, rule the tingeing natures, but if ye err, blame no one save yourselves. The Turba answereth:- Thou hast treated the matter extremely well; add, therefore, another teaching of this kind for the sake of posterity.

And he:- I will speak of making lead red. Take the copper which the Master ordered you to take at the beginning of his book, combine lead therewith, and cook it until it becomes thick; congeal also and desiccate until it becomes red. Here certainly is the Red Lead of which the wise spake; copper and lead become a precious stone; mix them equally, let gold be roasted with them, for this, if ye rule well, becomes a tingeing spirit in spirits. So when the male and the female are conjoined there is not produced a volatile wife, but a spiritual composite. From the composite turned into a red spirit is produced the beginning of the world. Behold this is the lead which we have called Red Lead, which is of our work, and without which nothing is effected!

The Eighteenth Dictum.

Mundus saith to the Turba:- The seekers after this Art must know that the Philosophers in their books have described gum in many ways, but it is none other than permanent water, out of which our precious stone is generated. O how many are the seekers after this gum, and how few there are who find it! Know that this gum is not ameliorated except by gold alone. For there be very many who investigate these applications, and they find certain things, yet they cannot sustain the labours because they are diminished. But the applications which are made out of the gum and out of the honourable stone, which has already held the tincture, they sustain the labours, and are never diminished. Understand, therefore, my words, for I will explain unto you the applications of this gum, and the arcanum existing therein. Know ye that our gum is stronger than gold, and all those who know it do hold it more honourable than gold, yet gold we also honour, for without it the gum cannot be improved. Our gum, therefore, is for Philosophers more precious and more sublime than pearls, because out of gum with a little gold we buy much. Consequently, the Philosophers, when committing these things to writing that the same might not perish, have not set forth in their books the manifest disposition, lest every one should become acquainted therewith, and having become familiar to fools, the same would not sell it at a small price. Take, therefore, one part of the most intense white gum; one part of the urine of a white calf; one part of the gall of a fish; and one part of the body of gum, without which it cannot be improved; mix these portions and cook for forty days. When these things have been done, congeal by the heat of the sun till they are dried. Then cook the same, mixed with milk of ferment, until the milk fail; afterwards extract it, and until it become dry evaporate the moisture by heat. Then mix it with milk of the fig, and cook it till that moisture be dried up in the composite, which afterwards mix with milk of the root of grass, and again cook until it be dry. Then moisten it with rainwater, then sprinkle with water of dew, and cook until it be dried. Also imbue with permanent water, and desiccate until it become of the most intense dryness. Having done these things: mix the same with the gum which is equipped with all manner of colours, and cook strongly until the whole force of the water perish; and the entire body be deprived of its humidity, while ye imbue the same by cooking, until the dryness thereof be kindled. Then dismiss for forty days. Let it remain in that trituration or decocting until the spirit penetrate the body. For by this regimen the spirit is made corporeal, and the body is changed into a spirit. Observe the vessel, therefore, lest the composition fly and pass off in fumes. These things being accomplished, open the vessel, and ye will find that which ye purposed. This, therefore, is the arcanum of gum, which the Philosophers have concealed in their books.

The Nineteenth Dictum.

Dardaris saith:- It is common knowledge that the Masters before us have described Permanent Water. Now, it behoves one who is introduced to this Art to attempt nothing till he is familiar with the power of this Permanent Water, and in commixture, contrition, and the whole regimen, it behoves us to use invariably this famous Permanent Water. He, therefore, who does not understand Permanent Water, and its indispensable regimen, may not enter into this Art, because nothing is effected without the Permanent Water. The force thereof is a spiritual blood, whence the Philosophers have called it Permanent Water, for,

having pounded it with the body, as the Masters before me have explained to you, by the will of God it turns that body into spirit. For these, being mixed together and reduced to one, transform each other; the body incorporates the spirit, and the spirit incorporates the body into tinged spirit, like blood. And know ye, that whatsoever hath spirit the same hath blood also as well. Remember, therefore, this arcanum!

The Twentieth Dictum.

Belus saith:- O disciples, ye have discoursed excellently!

Pythagoras answers:- Seeing that they are philosophers, O Belus, why hast thou called them disciples?

He answereth:- It is in honour of their Master, lest I should make them equal with him.

Then Pythagoras saith:- Those who, in conjunction with us, have composed this book which is called the Turba, ought not to be termed disciples.

Then he:- Master, they have frequently described Permanent Water, and the making of the White and the Red in many ways, albeit under many names; but in the modes after which they have conjoined weights, compositions, and regimens, they agree with the hidden truth. Behold, what is said concerning this despised thing! A report has gone abroad that the Hidden Glory of the Philosophers is a stone and not a stone, and that it is called by many names, lest the foolish should recognise it, Certain wise men have designated it after one fashion, namely, according to the place where it is generated; others have adopted another, founded upon its colour, some of whom have termed it the Green Stone; by other some it is called the Stone of the most intense Spirit of Brass, not to be mixed with bodies; by yet others its description has been further varied, because it is sold for coins by lapidaries who are called saven; some have named it Spume of Luna; some have distinguished it astronomically or arithmetically; it has already received a thousand titles, of which the best is: "That which is produced out of metals." So also others have called it the Heart of the Sun, and yet others have declared it to be that which is brought forth out of quicksilver with the milk of volatile things.

The Twenty-first Dictum.

Pandolfus saith:- O Belus, thou hast said so much concerning the despised stone that thou hast left nothing to be added by thy brethren! Howsoever, I teach posterity that this despised stone is a permanent water, and know, all ye seekers after Wisdom, that permanent water is water of mundane life, because, verily, Philosophers have stated that Nature rejoices in Nature, Nature contains Nature, and Nature overcomes Nature. The Philosophers have constituted this short dictum the principle of the work for reasonable persons. And know ye that no body is more precious or purer than the Sun, and that no tingeing venom: is generated without the Sun and its shadow. He, therefore, who attempts to make the venom of the Philosophers without these, already errs, and has fallen into that pit wherein his sadness remains. But he who has tinged the venom of the wise out of the Sun and its shadow has arrived at the highest Arcanum. Know also that our coin when it becomes red, is called gold; he, therefore, who knows the hidden Cambar of the Philosophers, to him is the Arcanum already revealed.

The Turba answereth:- Thou hast even now intelligibly described this stone, yet thou hast not narrated its regimen nor its composition. Return, therefore, to the description.

He saith:- I direct you to take an occult and honourable arcanum, which is White Magnesia, and the same is mixed and pounded with wine, but take care not to make use of this except it be pure and clean; finally place it in its vessel, and pray God that He may grant you the sight of this very great stone. Then cook gradually, and, extracting, see if it has become a black stone, in which case ye have ruled excellently well. But rule it thus for the white, which is a great arcanum, until it becomes Kuhul, closed up with blackness, which blackness see that it does not remain longer than forty days. Pound the same, therefore, with its confections, which are the said flower of copper, gold of the Indies whose root is one, and a certain extract of an unguent, that is, of a crocus, that is, fixed exalted alum; cook the four, therefore, permanently for 40 or 42 days. After these days God will show you the principle(or beginning) of this stone, which is the stone Atitos, of which favoured sight of God there are many accounts. Cook strongly, and imbue with the gum that remains. And know ye that so often as ye imbue the cinder, so often must it be desiccated and again humectated, until its colour turns into that which ye desire. Now, therefore, will I complete that which I have begun, if God will look kindly on us. Know also that the perfection of the work of this precious stone is to rule it with the residue of the third part of the medicine, and to preserve the two other parts for imbuing and cooking alternately till the required colour appears. Let the fire be more intense than the former; let the matter be cerated, and when it is desiccated it coheres. Cook, therefore, the wax until it imbibes the gluten of gold, which being desiccated, imbue the rest of the work seven times until the other two thirds be finished, and true earth imbibe them all. Finally, place the same on a hot fire until the earth extract its flower and be satisfactory. Blessed are ye if ye understand! But, if not, I will repeat to you the

perfection of the work. Take the clean white, which is a most great arcanum, wherein is the true tincture; imbue sand therewith, which sand is made out of the stone seven times imbued, until it drink up the whole, and close the mouth of the vessel effectually, as you have often been told. For that which ye seek of it by the favour of God, will appear to you, which is the stone of Tyrian colour. Now, therefore, I have fulfilled the truth, so do I conjure you by God and your sure Master, that you show not this great arcanum, and beware of the wicked!

The Twenty-Second Dictum.

Theophilus saith: Thou hast spoken intelligently and elegantly, and art held free from envy.

Saith the Turba:- Let your discretion, therefore, explain to us what the instructing Pandolfus has stated, and be not envious.

Then he:- O all ye seekers after this science, the arcanum of gold and the art of the coin is a dark vestment, and no one knows what the Philosophers have narrated in their books without frequent reading, experiments, and questionings of the Wise. For that which they have concealed is more sublime and obscure than it is possible to make known in words, and albeit some have dealt with it intelligibly and well, certain others have treated it obscurely; thus some are more lucid than others.

The Turba answereth: Thou hast truly spoken.

And he:- I announce to posterity that between boritis and copper there is an affinity, because the boritis of the Wise liquefies; the copper, and it changes as a fluxible water. Divide, therefore, the venom into two equal parts, with one of which liquefy the copper, but preserve the other to Pound and imbue the same, until it is drawn out into plates; cook again with the former part of the venom, cook two to seven in two; cook to seven in its own water for 42 days; finally, open the vessel, and ye shall find copper turned into quicksilver; wash the same by cooking until it be deprived of its blackness, and become as copper without a shadow. Lastly, cook it continuously until it be congealed. For when it is congealed it becomes a very great arcanum. Accordingly, the Philosophers have called this stone Boritis; cook, therefore, that coagulated stone until it becomes a matter like mucra. Then imbue it with the Permanent water which I directed you to reserve, that is to say, with the other portion, and cook it many times until its colours manifest. This, therefore, is the very great putrefaction which extracts (or contains in itself) the very great arcanum.

Saith the Turba:- Return to thine exposition, O Theophilus!

And he:- It is to be known that the same affinity which exists between the magnet and iron, also exists assuredly between copper and permanent water. If, therefore, ye rule copper and permanent water as I have directed, there will thence result the very great arcanum in the following fashion. Take white Magnesia and quicksilver, mix with the male, and pound strongly by cooking, not with the hands, until the water become thin. But dividing this water into two parts, in the one part of the water cook it for eleven, otherwise, forty days, until there be a white flower, as the flower of salt in its splendour and coruscation: but strongly close the mouth of the vessel, and cook for forty days, when ye will find it water whiter than milk; deprive it of all blackness by cooking; continue the cooking until its whole nature be disintegrated, until the defilement perish, until it be found clean, and is wholly broken up (or becomes wholly clean). But if ye wish that the whole arcanum, which I have given you, be accomplished, wash the same with water, that is to say, the other part which I counselled you to preserve, until there appear a crocus, and leave in its own vessel. For the Iksir pounds (or contains) itself; imbue also with the residue of the water, until by decoction and by water it be pounded and become like a syrup of pomegranates; imbue it, therefore, and cook, until the weight of the humidity shall fail, and the colour which the Philosophers have magnified shall truly appear.

The Twenty-third Dictum.

Cerus saith:- Understand, all ye Sons of the Doctrine, that which Theophilus hath told you, namely, that there exists an affinity between the magnet and the iron, by the alliance of composite existing between the magnet and the iron, while the copper is fitly ruled for one hundred days: what statement can be more useful to you than that there is no affinity between tin and quicksilver!

The Turba answereth:- Thou hast ill spoken, having disparaged the true disposition.

And he:- I testify that I say nothing but what is true why are you incensed against me Fear the Lord, all ye Turba, that you Master may believe you!

The Turba answereth:- Say what you will.

And he:- I direct you to take quicksilver, in which is the male potency or strength; cook the same with its body until it becomes a fluxible water; cook the masculine together with the vapour, until each shall be coagulated and become a stone. Then take the water which you had divided into two parts, of which one is for liquefying and cooking the body, but the second is for cleansing that which is already burnt, and its companion, which [two] are made one. Imbue the stone seven times, and cleanse, until it be disintegrated,

and its body be purged from all defilement, and become earth. Know also that in the time of forty-two days the whole is changed into earth; by cooking, therefore, liquefy the same until it become as true water, which is quicksilver. Then wash with water of nitre until it become as a liquefied coin. Then cook until it be congealed and become like to tin, when it is a most great arcanum; that is to say, the stone which is out of two things. Rule the same by cooking and pounding, until it becomes a most excellent crocus. Know also that unto water desiccated with its companion we have given the name of crocus. Cook it, therefore, and imbue with the residual water reserved by you until you attain your purpose.

The Twenty-fourth Dictum.

Bocascus saith:- Thou hast spoken well, O Belus, and therefore I follow thy steps!

He answereth:- As it may please you, but do not become envious, for that is not the part of the Wise.

And Bocascus:- Thou speakest the truth, and thus, therefore, I direct the Sons of the Doctrine. Take lead, and, as the Philosophers have ordained, imbue, liquefy, and afterwards congeal, until a stone is produced; then rule the stone with gluten of gold and syrup of pomegranates until it be broken up. But you have already divided the water into two parts, with one of which you have liquefied the lead, and it has become as water; cook, therefore, the same until it be dried and have become earth; then pound with the water reserved until it acquire a red colour, as you have been frequently ordered.

The Turba answereth:- Thou hast done nothing but pile up ambiguous words. Return, therefore, to the subject.

And he:- Ye who wish to coagulate quicksilver, must mix it with its equal. Afterwards cook it diligently until both become permanent water, and, again, cook this water until it be coagulated. But let this be desiccated with its own equal vapour, because ye have found the whole quicksilver to be coagulated by itself. If ye understand, and place in your vessel what is necessary, cook it until it be coagulated, and then pound until it becomes a crocus like to the colour of gold.

The Twenty-fifth Dictum.

Menabodus saith:- May God reward thee for the regimen, since thou speakest the truth! For thou hast illuminated thy words.

And they:- It is said because thou praisest him for his sayings, do not be inferior to him.

And he:- I know that I can utter nothing but that which he hath uttered; however, I counsel posterity to make bodies not bodies, but these incorporeal things bodies. For by this regimen the composite is prepared, and the hidden part of its nature is extracted. With these bodies accordingly join quicksilver and the body of Magnesia, the woman also with the man, and by means of this there is extracted our secret Ethelia, through which bodies are coloured; assuredly, if I understand this regimen, bodies become not bodies, and incorporeal things become bodies. If ye diligently pound the things in the fire and digest (or join to) the Ethelias, they become clean and fixed things. And know ye that quicksilver is a fire burning the bodies, mortifying and breaking up, with one regimen, and the more it is mixed and pounded with the body, the more the body is disintegrated, while the quicksilver is attenuated and becomes living. For when ye shall diligently pound fiery quicksilver and cook it as required, ye will possess Ethel, a fixed nature and colour, subject to every tincture, which also overcomes, breaks, and constrains the fire. For this reason it does not colour things unless it be coloured, and being coloured it colours. And know that no body can tinge itself unless its spirit be extracted from the secret belly thereof, when it becomes a body and soul without the spirit, which is a spiritual tincture, out of which colours have manifested, seeing that a dense thing does not tinge a tenuous, but a tenuous nature colours that which enters into a body. When, however, ye have ruled the body of copper, and have extracted from it a most tenuous (subject), then the latter is changed into a tincture by which it is coloured. Hence has the wise man said, that copper does not tinge unless first it be tinged. And know that those four bodies which you are directed to rule are this copper, and that the tinctures which I have signified unto you are the condensed and the humid, but the condensed is a conjoined vapour, and the humid is the water of sulphur, for sulphurs are contained by sulphurs, and rightly by these things Nature rejoices in Nature, and overcomes, and constrains.

Turba Philosophorum (part 2)

The Twenty-Sixth Dictum.

Zenon saith:- I perceive that you, O crowd of the Wise, have conjoined two bodies, which your Master by no means ordered you to do!

The Turba answereth:- Inform us according to your own opinion, O Zenon, in this matter, and beware of envy! Then he:- Know that the colours which shall appear to you out of it are these. Know, O Sons of the Doctrine, that it behoves you to allow the composition to putrefy for forty days, and then to sublimate five times in a vessel. Next join to a fire of dung, and cook, when these colours shall appear to you: On the first day black citrine, on the second black red, on the third like unto a dry crocus, finally, the purple colour will appear to you; the ferment and the coin of the vulgar shall be imposed; then is the Ixir composed out of the humid and the dry, and then it tinges with an invariable tincture. Know also that it is called a body wherein there is gold. But when ye are composing the Ixir, beware lest you extract the same hastily, for it lingers. Extract, therefore, the same as an Ixir. For this venom is, as it were, birth and life, because it is a soul extracted out of many things, and imposed upon coins: its tincture, therefore, is life to those things with which it is joined, from which it removes evil, but it is death to the bodies from which it is extracted. Accordingly, the Masters have said that between them there exists the same desire as between male and female, and if any one, being introduced to this Art, should know these natures, he would sustain the tediousness of cooking until he gained his purpose according to the will of God.

The Twenty-Seventh Dictum.

Gregorius saith:- O all ye Turba, it is to be observed that the envious have called the venerable stone Efflucidinus, and they have ordered it to be ruled until it coruscates like marble in its splendour.

And they:- Show, therefore, what it is to posterity.

Then he:- Willingly; you must know that the copper is commingled with vinegar, and ruled until it becomes water. Finally, let it be congealed, and it remains a coruscating stone with a brilliancy like marble, which, when ye see thus, I direct you to rule until it becomes red, because when it is cooked till it is disintegrated and becomes earth, it is turned into a red colour. When ye see it thus, repeatedly cook and imbue it until it assume the aforesaid colour, and it shall become hidden gold. Then repeat the process, when it will become gold of a Tyrian colour. It behoves you, therefore, O all ye investigators of this Art, when ye have observed that this Stone is coruscating, to pound and turn it into earth, until it acquires some degree of redness; then take the remainder of the water which the envious ordered you to divide into two parts, and ye shall imbibe them several times until the colours which are hidden by no body appear unto you. Know also that if ye rule it ignorantly, ye shall see nothing of those colours. I knew a certain person who commenced this work, and operated the natures of truth, who, when the redness was somewhat slow in appearing, imagined that he had made a mistake, and so relinquished the work. Observe, therefore, how ye make the conjunction, for the punice dye, having embraced his spouse, passes swiftly into her body, liquefies, congeals, breaks up, and disintegrates the same. Finally, the redness does not delay in coming, and if ye effect it without the weight, death will take place, whereupon it will be thought to be bad. Hence, I order that the fire should be gentle in liquefaction, but when it is turned to earth make the same intense, and imbue it until God shall extract the colours for us and they appear.

The Twenty-Eighth Dictum.

Custos saith:- I am surprised, O all ye Turba! at the very great force and nature of this water, for when it has entered into the said body, it turns it first into earth, and next into powder, to test the perfection of which take in the hand, and if ye find it impalpable as water, it is then most excellent; otherwise, repeat the cooking until it is brought to the required condition. And know that if ye use any substance other than our copper, and rule with our water, it will profit you nothing. If, on the other hand, ye rule our copper with our water, ye shall find all that has been promised by us.

But the Turba answereth:- Father, the envious created no little obscurity when they commanded us to take lead and white quicksilver, and to rule the same with dew and the sun till it becomes a coin-like stone.

Then he:- They meant our copper and our permanent water, when they thus directed you to cook in a gentle fire, and affirmed that there should be produced the said coin-like stone, concerning which the Wise have also observed, that Nature rejoices in Nature, by reason of the affinity which they know to exist between the two bodies, that is to say, copper and permanent water. Therefore, the nature of these two is one, for between them there is a mixed affinity, without which they would not so swiftly unite, and be held together so that they may become one.

Saith the Turba:- Why do the envious direct us to take the copper which we have now made, and roasted until it has become gold!

The Twenty-Ninth Dictum.

Diamedes saith:- Thou hast spoken already, O Moses [Custos], in an ungrudging manner, as became thee; I will also confirm thy words, passing over the hardness of the elements which the wise desire to remove, this disposition being most precious in their eyes. Know, O ye seekers after this doctrine, that man does not

proceed except from a man; that only which is like unto themselves is begotten from brute animals; and so also with flying creatures.

I have treated these matters in compendious fashion, exalting you towards the truth, who yourselves omit prolixity, for Nature is truly not improved by Nature, save with her own nature, seeing that thou thyself art not improved except in thy son, that is to say, man in man. See, therefore, that ye do not neglect the precepts concerning her, but make use of venerable Nature, for out of her Art cometh, and out of no other. Know also that unless you seize hold of this Nature and rule it, ye will obtain nothing. Join, therefore, that male, who is son to the red slave, in marriage with his fragrant wife, which having been done, Art is produced between them; add no foreign matter unto these things, neither powder nor anything else; that conception is sufficient for us, for it is near, yet the son is nearer still. How exceeding precious is the nature of that red slave, without which the regimen cannot endure!

Bacsen saith:- O Diomedes, thou hast publicly revealed this disposition!

He answereth:- I will even shed more light upon it. Woe unto you who fear not God, for He may deprive you of this art! Why, therefore, are you envious towards your brethren?

They answer:- We do not flee except from fools; tell us, therefore, what is thy will?

And he:- Place Citrine with his wife after the conjunction into the bath; do not kindle the bath excessively, lest they be deprived of sense and motion; cause them to remain in the bath until their body, and the colour thereof, shall become a certain unity, whereupon restore unto it the sweat thereof; again suffer it to die; then give it rest, and beware lest ye evaporate them by burning them in too strong a fire. Venerate the king and his wife, and do not burn them, since you know not when you may have need of these things, which improve the king and his wife. Cook them, therefore, until they become black, then white, afterwards red, and finally until a tingeing venom is produced. O seekers after this Science, happy are ye, if ye understand, but if not, I have still performed my duty, and that briefly, so that if ye, remain ignorant, it is God who hath concealed the truth from you! Blame not, therefore, the Wise, but yourselves, for if God knew that ye possessed a faithful mind, most certainly he would reveal unto you the truth. Behold, I have established you therein, and have extricated you from error!

The Thirtieth Dictum.

Bacsen saith:- Thou hast spoken well, O Diomedes, but I do not see that thou hast demonstrated the disposition of Corsufle to posterity! Of this same Corsufle the envious have spoken in many ways, and have confused it with all manner of names.

Then he:- Tell me, therefore, O Bacsen, according to thy opinion in these matters, and I swear by thy father that this is the head of the work, for the true beginning hereof cometh after the completion.

Bacsen saith:- I give notice, therefore, to future seekers after this Art, that Corsufle is a composite, and that it must be roasted seven times, because when it arrives at perfection it tinges the whole body.

The Turba answereth:- Thou hast spoken the truth, O Bacsen!

The Thirty-First Dictum.

Pythagoras Saith:- How does the discourse of Bacsen appear to you, since he has omitted to name the substance by its artificial names?

And they:- Name it, therefore, oh Pythagoras!

And he:- Corsufle being its composition, they have applied to it all the names of bodies in the world, as, for example, those of coin, copper, tin, gold, iron, and also the name of lead, until it be deprived of that colour and become Ixir.

The Turba answereth:- Thou hast spoken well, O Pythagoras!

And he:- Ye have also spoken well, and some among the others may discourse concerning the residual matters.

The Thirty-Second Dictum.

Bonellus saith: According to thee, O Pythagoras, all things die and live by the will of God, because that nature from which the humidity is removed, that nature which is left by nights, does indeed seem like unto something that is dead; it is then turned and (again) left for certain nights, as a man is left in his tomb, when it becomes a powder. These things being done, God will restore unto it both the soul and the spirit thereof, and the weakness being taken away, that matter will be made strong, and after corruption will be improved, even as a man becomes stronger after resurrection and younger than he was in this world. Therefore it behoves you, O ye Sons of the Doctrine, to consume that matter with fire boldly until it shall become a cinder, when know that ye have mixed it excellently well, for that cinder receives the spirit, and is imbued with the humour until it assumes a fairer colour than it previously possessed. Consider, therefore, O ye Sons of the Doctrine, that artists are unable to paint with their own tinctures until they convert them into a

powder; similarly, the philosophers cannot combine medicines for the sick slaves until they also turn them into powder, cooking some of them to a cinder, while others they grind with their hands. The case is the same with those who compose the images of the ancients. But if ye understand what has already been said, ye will know that I speak the truth, and hence I have ordered you to burn up the body and turn it into a cinder, for if ye rule it subtly many things will proceed from it, even as much proceeds from the smallest things in the world. It is thus because copper like man, has a body and a soul, for the inspiration of men cometh from the air, which after God is their life, and similarly the copper is inspired by the humour from which that same copper receiving strength is multiplied and augmented like other things. Hence, the philosophers add, that when copper is consumed with fire and iterated several times, it becomes better than it was.

The Turba answereth:- Show, therefore, O Bonellus, to future generations after what manner it becometh better than it was!

And he:- I will do so willingly; it is because it is augmented and multiplied, and because God extracts many things out of one thing, since He hath created nothing which wants its own regimen, and those qualities by which its healing must be effected. Similarly, our copper, when it is first cooked, becomes water; then the more it is cooked, the more is it thickened until it becomes a stone, as the envious have termed it, but it is really an egg tending to become a metal. It is afterwards broken and imbued, when ye must roast it in a fire more intense than the former, until it shall be coloured and shall become like blood in combustion, when it is placed on coins and changes them into gold, according to the Divine pleasure. Do you not see that sperm is not produced from the blood unless it be diligently cooked in the liver till it has acquired an intense red colour, after which no change takes place in that sperm? It is the same with our work, for unless it be cooked diligently until it shall become a powder, and afterwards be putrefied until it shall become a spiritual sperm, there will in no wise proceed from it that colour which ye desire. But if ye arrive at the conclusion of this regimen, and so obtain your purpose, ye shall be princes among the People of your time.

The Thirty-Third Dictum.

Nicarus saith:- Now ye have made this arcanum public.

The Turba answereth:- Thus did the Master order.

And he:- Not the whole, nevertheless.

But they:- He ordered us to clear away the darkness therefrom; do thou, therefore, tell us.

And he:- I counsel posterity to take the gold which they wish to multiply and renovate, then to divide the water into two parts.

And they:- Distinguish, therefore, when they divide the water.

But he:- It behoves them to burn up our copper with one part. For the said copper, dissolved in that water, is called the ferment of Gold, if ye rule well. For the same in like manner are cooked and liquefy as water; finally, by cooking they are congealed, crumble, and the red appears. But then it behoves you to imbue seven times with the residual water, until they absorb all the water, and, all the moisture being dried up, they are turned into dry earth; then kindle a fire and place therein for forty days until the whole shall putrefy, and its colours appear.

The Thirty-Fourth Dictum.

Bacsen saith:- On account of thy dicta the Philosophers said beware. Take the regal Corsufle, which is like to the redness of copper, and pound in the urine of a calf until the nature of the Corsufle is converted, for the true nature has been hidden in the belly of the Corsufle.

The Turba saith:- Explain to posterity what the nature is.

And he:- A tingeing spirit which it hath from permanent water, which is coin-like, and coruscates.

And they:- Shew, therefore, how it is extracted.

And he:- It is pounded, and water is poured upon it seven times until it absorbs the whole humour, and receives a force which is equal to the hostility of the fire; then it is called rust. Putrefy the same diligently until it becomes a spiritual powder, of a colour like burnt blood, which the fire overcoming hath introduced into the receptive belly of Nature, and hath coloured with an indelible colour. This, therefore, have kings sought, but not found, save only to whom God has granted it.

But the Turba saith:- Finish your speech, O Bacsen.

And he:- I direct them to whiten copper with white water, by which also they make red. Be careful not to introduce any foreign matter.

And the Turba:- Well hast thou spoken, O Bacsen, and Nictimerus also has spoken well!

Then he:- If I have spoken well, do one of you continue.

The Thirty-Fifth Dictum.

But Zimon saith:- Hast thou left anything to be said by another?

And the Turba:- Since the words of Nicarus and Bacsen are of little good to those who seek after this Art, tell us, therefore, what thou knowest, according as we have said.

And he:- Ye speak the truth, O all ye seekers after this Art! Nothing else has led you into error but the sayings of the envious, because what ye seek is sold at the smallest possible price. If men knew this, and how great was the thing they held in their hands, they would in no wise sell it. Therefore, the Philosophers have glorified that venom, have treated of it variously, and in many ways, have taken and applied to it all manner of names, wherefore, certain envious persons have said: It is a stone and not a stone, but a gum of Ascotia, consequently, the Philosophers have concealed the power thereof. For this spirit which ye seek, that ye may tinge therewith, is concealed in the body, and hidden away from sight, even as the soul in the human body. But ye seekers after the Art, unless ye disintegrate this body, imbue and pound both cautiously and diligently, until ye extract it from its grossness (or grease), and turn it into a tenuous and impalpable spirit, have your labour in vain. Wherefore the Philosophers have said: Except ye turn bodies into not bodies, and incorporeal things into bodies, ye have not yet discovered the rule of operation.

But the Turba saith:- Tell, therefore, posterity how bodies are turned into not-bodies.

And he:- They are pounded with fire and Ethelia till they become a powder. And know that this does not take place except by an exceedingly strong decoction, and continuous contrition, performed with a moderate fire, not with hands, with imbibition and putrefaction, with exposure to the sun and to Ethelia. The envious caused the vulgar to err in this Art when they stated that the thing is common in its nature and is sold at a small price. They further said that the nature was more precious than all natures, wherefore they deceived those who had recourse to their books. At the same time they spoke the truth, and therefore doubt not these things.

But the Turba answereth:- Seeing that thou believest the sayings of the envious, explain, therefore, to posterity the disposition of the two natures.

And he:- I testify to you that Art requires two natures, for the precious is not produced without the common, nor the common without the precious. It behoves you, therefore, O all ye Investigators of this Art, to follow the sayings of Victimerus, when he said to his disciples: Nothing else helps you save to sublimate water and vapour.

And the Turba:- The whole work is in the vapour and the sublimation of water. Demonstrate, therefore, to them the disposition of the vapour.

And he:- When ye shall perceive that the natures have become water by reason of the heat of the fire, and that they have been purified, and that the whole body of Magnesia is liquefied as water; then all things have been made vapour, and rightly, for then the vapour contains its own equal, wherefore the envious call either vapour, because both are joined in decoctions, and one contains the other. Thus our stag finds no path to escape, although flight be essential to it. The one keeps back the other, so that it has no opportunity to fly, and it finds no place to escape; hence all are made permanent, for when the one falls, being hidden in the body, it is congealed with it, and its colour varies, and it extracts its nature from the properties which God has infused into His elect, and it alienates it, lest it flee. But the blackness and redness appear, and it falls into sickness, and dies by rust and putrefaction; properly speaking, then, it has not a flight, although it is desirous to escape servitude; then when it is free it follows its spouse, that a favourable colour may befall itself and its spouse; its beauty is not as it was, but when it is placed with coins, it makes them gold. For this reason, therefore, the Philosophers have called the spirit and the soul vapour. They have also called it the black humid wanting perlution; and forasmuch as in man there are both humidity and dryness, thus our work, which the envious have concealed, is nothing else but vapour and water.

The Turba answereth:- Demonstrate vapour and water!

And he:- I say that the work is out of two; the envious have called it composed out of two, because these two become four, wherein are dryness and humidity, spirit and vapour.

The Turba answereth:- Thou hast spoken excellently, and without envy. Let Zimon next follow.

The Thirty-Sixth Dictum.

Afflontus, the Philosopher, saith:- I notify to you all, O ye investigators of this Art, that unless ye sublime the substances at the commencement by cooking, without contrition of hands, until the whole become water, ye have not yet found the work. And know ye, that the copper was formerly called sand, but by others stone, and, indeed, the names vary in every regimen. Know further, that the nature and humidity become water, then a stone, if ye cause them to be well complexionated, and if ye are acquainted with the natures, because the part which is light and spiritual rises to the top, but that which is thick and heavy remains below in the vessel. Now this is the contrition of the Philosophers, namely, that which is not

sublimated sinks down, but that which becomes a spiritual powder rises to the top of the vessel, and this is the contrition of decoction, not of hands. Know also, that unless ye have turned all into powder, ye have not yet pounded them completely. Cook them, therefore, successively until they become converted, and a powder. Wherefore Agadaimon saith:- Cook the copper until it become a gentle and impalpable body, and impose in its own vessel; then sublimate the same six or seven times until the water shall descend. And know that when the water has become powder then has it been ground diligently. But if ye ask, how is the water made a powder? note that the intention of the Philosophers is that the body before which before it falls into the water is not water may become water; the said water is mixed with the other water, and they become one water. It is to be stated, therefore, that unless ye turn the thing mentioned into water, ye shall not attain to the work. It is, therefore, necessary for the body to be so possessed by the flame of the fire that it is disintegrated and becomes weak with the water, when the water has been added to the water, until the whole becomes water. But fools, hearing of water, think that this is water of the clouds. Had they read our books they would know that it is permanent water, which cannot become permanent without its companion, wherewith it is made one. But this is the water which the Philosophers have called Water of Gold, the Igneous, Good Venom, and that Sand of Many Names which Hermes ordered to be washed frequently, so that the blackness of the Sun might be removed, which he introduced in the solution of the body. And know, all ye seekers after this Art, that unless ye take this pure body, that is, our copper without the spirit, ye will by no means see what ye desire, because no foreign thing enters therein, nor does anything enter unless it be pure. Therefore, all ye seekers after this Art, dismiss the multitude of obscure names, for the nature is one water; if anyone err, he draws nigh to destruction, and loses his life. Therefore, keep this one nature, but dismiss what is foreign.

The Thirty-Seventh Dictum.

Bonellus saith:- I will speak a little concerning Magnesia.

The Turba answereth:- Speak.

And he:- O all ye Sons of the Doctrine, when mixing Magnesia, place it in its vessel, the mouth of which close carefully, and cook with a gentle fire until it liquefy, and all become water therein! For the heat of the water acting thereupon, it becomes water by the will of God. When ye see that the said water is about to become black, ye know that the body is already liquefied. Place again in its vessel, and cook for forty days, until it drink up the moisture of the vinegar and honey. But certain persons uncover it, say, once in each week, or once in every ten nights; in either case, the ultimate perfection of pure water appears at the end of forty days, for then it completely absorbs the humour of the decoction. Therefore, wash the same, and deprive of its blackness, until, the blackness being removed, the stone becomes dry to the touch. Hence the envious have said:- Wash the Magnesia with soft water, and cook diligently, until it become earth, and the humour perish. Then it is called copper. Subsequently, pour very sharp vinegar upon it, and leave it to be soaked therein. But this is our copper, which the Philosophers have ordained should be washed with permanent water, wherefore they have said: Let the venom be divided into two parts, with one of which burn up the body, and with the other putrefy. And know, all ye seekers after this Science, that the whole work and regimen does not take place except by water, wherefore, they say that the thing which ye seek is one, and, unless that which improves it be present in the said thing, what ye look for shall in no wise take place. Therefore, it behoves you to add those things which are needful, that ye may thereby obtain that which you purpose.

The Turba answereth:- Thou has spoken excellently, O Bonellus! If it please thee, therefore, finish that which thou art saying; otherwise repeat it a second time.

But he:- Shall I indeed repeat these and like things? O all ye investigators of this Art, take our copper; place with the first part of the water in the vessel; cook for forty days; purify from all uncleanness; cook further until its days be accomplished, and it become a stone having no moisture. Then cook until nothing remains except faeces. This done, cleanse seven times, wash with water, and when the water is used up leave it to putrefy in its vessel, so long as may seem desirable to your purpose. But the envious called this composition when it is turned into blackness that which is sufficiently black, and have said: Rule the same with vinegar and nitre. But that which remained when it had been whitened they called sufficiently white, and ordained that it should be ruled with permanent water. Again, when they called the same sufficiently red, they ordained that it should be ruled with water and fire until it became red.

The Turba answereth:- Show forth unto posterity what they intended by these things.

And he:- They called it Ixir satis, by reason of the variation of its colours. In the work, however, there is neither variety, multiplicity, nor opposition of substances; it is necessary only to make the black copper white and then red. However, the truth-speaking Philosophers had no other intention than that of

liquefying, pounding, and cooking Ixir until the stone should become like unto marble in its splendour. Accordingly, the envious again said: Cook the same with vapour until the stone becomes coruscating by reason of its brilliancy. But when ye see it thus, it is, indeed, the most great Arcanum. Notwithstanding, ye must then pound and wash it seven times with permanent water; finally, again pound and congeal in its own water, until ye extract its own concealed nature. Wherefore, saith Maria, sulphurs are contained in sulphurs, but humour in like humour, and out of sulphur mixed with sulphur, there comes forth a great work. But I ordain that you rule the same with dew and the sun, until your purpose appear to you. For I signify unto you that there are two kinds of whitening and of making red, of which one consists in rust and the other in contrition and decoction. But ye do not need any contrition of hands. Beware, however, of making a separation from the waters lest the poisons get at You, and the body perish with the other things which are in the vessel.

The Thirty-Eighth Dictum.

Effistus saith:- Thou hast spoken most excellently, O Bonellus, and I bear witness to all thy words!

The Turba saith:- Tell us if there be any service in the speech of Bonellus, so that those initiated in this disposition may be more bold and certain.

Effistus saith:- Consider, all ye investigators of this Art, how Hermes, chief of the Philosophers, spoke and demonstrated when he wished to mix the natures. Take, he tells us, the stone of gold, combine with humour which is permanent water, set in its vessel, over a gentle fire until liquefaction takes place. Then leave it until the water dries, and the sand and water are combined, one with another; then let the fire be more intense than before, until it again becomes dry, and is made earth. When this is done, understand that here is the beginning of the arcanum; but do this many times, until two-thirds of the water perish, and colours manifest unto you.

The Turba answereth:- Thou hast spoken excellently, O Effistus! Yet, briefly inform us further.

And he:- I testify to Posterity that the dealbation doth not take place save by decoction. Consequently, Agadaimon has very properly treated of cooking, of pounding, and of imbuing, ethelia. Yet I direct you not to pour on the whole of the water at one time, lest the Ixir be submerged, but pour it in gradually, pound and dessicate, and do this several times until the water be exhausted. Now concerning this the envious have said: Leave the water when it has all been poured in, and it will sink to the bottom. But their intention is this, that while the humour is drying, and when it has been turned into powder, leave it in its glass vessel for forty days, until it passes through various colours, which the Philosophers have described. By this method of cooking the bodies put on their spirits and spiritual tinctures, and become warm.

The Turba answereth:- Thou hast given light to us, O Effistus, and hast done excellently! Truly art thou cleared from envy; wherefore, let one of you others speak as he pleases.

The Thirty-Ninth Dictum.

Bacsen saith:- O all ye seekers after this Art, ye can reach no useful result without a patient, laborious, and solicitous soul, persevering courage, and continuous regimen. He, therefore, who is willing to Persevere in this disposition, and would enjoy the result, may enter upon it, but he who desires to learn over speedily, must not have recourse to our books, for they impose great labour before they are read in their higher sense, once, twice, or thrice. Therefore, the Master saith:- Whosoever bends his back over the study of our books, devoting his leisure thereto, is not occupied with vain thoughts, but fears God, and shall reign in the Kingdom without fail until he die. For what ye seek is not of small price. Woe unto you who seek the very great and compensating treasure of God! Know ye not that for the smallest Purpose in the world, earthly men will give themselves to death, and what, therefore, ought they to do for this most excellent and almost impossible offering? Now, the regimen is greater than is perceived by reason, except through divine inspiration. I once met with a person who was as well acquainted with the elements as I myself, but when he proceeded to rule this disposition, he attained not to the joy thereof by reason of his sadness and ignorance in ruling, and excessive eagerness, desire, and haste concerning the purpose. Woe unto you, sons of the Doctrine! For one who plants trees does not look for fruit, save in due season; he also who sows seeds does not expect to reap, except at harvest time. How, then, should ye desire to attain this offering when ye have read but a single book, or have adventured only the first regimen? But the Philosophers have plainly stated that the truth is not to be discerned except after error, and nothing creates greater pain at heart than error in this Art, while each imagines that he has almost the whole world, and yet finds nothing in his hands. Woe unto you! Understand the dictum of the Philosopher, and how he divided the work when he said- pound, cook, reiterate, and be thou not weary. But when thus he divided the work, he signified commingling, cooking, assimilating, roasting, heating, whitening, pounding, cooking Ethelia, making rust or redness, and tingeing. Here, therefore, are there many names, and yet there is one regimen. And if men

knew that one decoction and one contrition would suffice them, they would not so often repeat their words, as they have done, and in order that the mixed body may be pounded and cooked diligently, have admonished you not to be weary thereof. Having darkened the matter to you with their words, it suffices me to speak in this manner. It is needful to complexionate the venom rightly, then cook many times, and do not grow tired of the decoction. Imbue and cook it until it shall become as I have ordained that it should be ruled by you- namely, impalpable spirits, and until ye perceive that the Ixir is clad in the garment of the Kingdom. For when ye behold the Ixir turned into Tyrian colour, then have ye found that which the Philosophers discovered before you. If ye understand my words (and although my words be dead, yet is there life therein for those who understand themselves), they will forthwith explain any ambiguity occurring herein. Read, therefore, repeatedly, for reading is a dead speech, but that which is uttered with the lips the same is living speech. Hence we have ordered you to read frequently, and, moreover, ponder diligently over the things which we have narrated.

The Fortieth Dictum.

Jargus saith:- Thou hast left obscure a part of thy discourse, O Bacsen!

And he:- Do thou, therefore, Jargus, in thy clemency shew forth the same!

And he answereth:- The copper of which thou hast before spoken is not copper, nor is it the tin of the vulgar; it is our true work (or body) which must be combined with the body of Magnesia, that it may be cooked and pounded without wearying until the stone is made. Afterwards, that stone must be pounded in its vessel with the water of nitre, and, subsequently, placed in liquefaction until it is destroyed. But, all ye investigators of this art, it is necessary to have a water by which the more you cook, so much the more you sprinkle, until the said copper shall put on rust, which is the foundation of our work. Cook, therefore, and pound with Egyptian vinegar.

The Forty-First Dictum.

Zimon saith:- Whatsoever thou hast uttered, O Jargos, is true, yet I do not see that the whole Turba hath spoken concerning the rotundum.

Then he:- Speak, therefore, thine opinion concerning it, O Zimon!

Zimon saith:- I notify to Posterity that the rotundum turns into four elements, and is derived out of one thing.

The Turba answereth:- Inasmuch as thou art speaking, explain for future generations the method of ruling.

And he:- Willingly: it is necessary to take one part of our copper, but of Permanent Water three parts; then let them be mixed and cooked until they be thickened and become one stone, concerning which the envious have said: Take one part of the pure body, but three parts of copper of Magnesia; then commingle with rectified vinegar, mixed with male of earth; close the vessel, observe what is in it, and cook continuously until it becomes earth.

The Forty-Second Dictum.

Ascanius saith:- Too much talking, O all ye Sons of the Doctrine, leads this subject further into error! But when ye read in the books of the Philosophers that Nature is one only, and that she overcomes all things: Know that they are one thing and one composite. Do ye not see that the complexion of a man is formed out of a soul and body; thus, also, must ye conjoin these, because the Philosophers, when they prepared the matters and conjoined spouses mutually in love with each other, behold there ascended from them a golden water!

The Turba answereth:- When thou wast treating of the first work, lo! thou didst turn unto the second! How ambiguous hast thou made thy book, and how obscure are thy words!

Then he:- I will perform the disposition of the first work.

The Turba answereth:- Do this.

And he:- Stir up war between copper and quicksilver, until they go to destruction and are corrupted, because when the copper conceives the quicksilver it coagulates it, but when the quicksilver conceives the copper, the copper is congealed into earth; stir up, therefore, a fight between them; destroy the body of the copper until it becomes a powder. But conjoin the male to the female, which are vapour and quicksilver, until the male and the female become Ethel, for he who changes them into spirit by means of Ethel, and next makes them red, tinges every body, because, when by diligent cooking ye pound the body, ye extract a pure, spiritual, and sublime soul therefrom, which tinges every body.

The Turba answereth:- Inform, therefore, posterity what is that body.

And he:- It is a natural sulphureous thing which is called by the names of all bodies.

The Forty-Third Dictum.

Dardaris saith:- Ye have frequently treated of the regimen, and have introduced the conjunction, yet I proclaim to posterity that they cannot extract the now hidden soul except by Ethelia, by which bodies become not bodies through continual cooking, and by sublimation of Ethelia. Know also that quicksilver is fiery, burning every body more than does fire, also mortifying bodies, and that every body which is mingled with it is ground and delivered over to be destroyed. When, therefore, ye have diligently pounded the bodies, and have exalted them as required, therefrom is produced that Ethel nature, and a colour which is tingeing and not volatile, and it tinges the copper which the Turba said did not tinge until it is tinged, because that which is tinged tinges. Know also that the body of the copper is ruled by Magnesia, and that quicksilver is four bodies, also that the matter has no being except by humidity, because it is the water of sulphur, for sulphurs are contained in sulphurs.

The Turba saith:- O Dardaris, inform posterity what sulphurs are!

And he:- Sulphurs are souls which are hidden in four bodies, and, extracted by themselves, do contain one another, and are naturally conjoined. For if ye rule that which is hidden in the belly of sulphur with water, and cleanse well that which is hidden, then nature rejoices, meeting with nature, and water similarly with its equal. Know ye also that the four bodies are not tinged but tinge.

And the Turba:- Why dost thou not say like the ancients that when they are tinged, they tinge?

And he:- I state that the four coins of the vulgar populace are not tinged, but they tinge copper, and when that copper is tinged, it tinges the coins of the populace.

The Forty-Fourth Dictum.

Moyses saith:- This one thing of which thou hast told us, O Dardaris, the Philosophers have called by many names, sometimes by two and sometimes by three names!

Dardaris answereth:- Name it, therefore, for posterity, setting aside envy.

And he:- The one is that which is fiery, the two is the body composed in it, the three is the water of sulphur, with which also it is washed and ruled until it be perfected. Do ye not see what the Philosopher affirms, that the quicksilver which tinges gold is quicksilver out of Cambar?

Dardaris answereth:- What dost thou mean by this? For the Philosopher says: sometimes from Cambar and sometimes from Orpiment.

And he:- Quicksilver of orpiment is Cambar of Magnesia, but quicksilver is sulphur ascending from the mixed composite. Ye must, therefore, mix that thick thing with fiery venom, putrefy, and diligently pound until a spirit be produced, which is hidden in that other spirit; then is made the tincture which is desired of you all.

The Forty-Fifth Dictum.

But Plato saith: It behoves you all, O Masters, when those bodies are being dissolved, to take care lest they be burnt up, as also to wash them with sea water, until all their salt be turned into sweetness, clarifies, tinges, becomes tincture of copper, and then goes off in flight! Because it was necessary that one should become tingeing, and that the other should be tinged, for the spirit being separated from the body and hidden in the other spirit, both become volatile. Therefore the Wise have said that the gate of flight must not be opened for that which would flee, (or that which does not flee), by whose flight death is occasioned, for by the conversion of the sulphureous thing into a spirit like unto itself, either becomes volatile, since they are made aeriform spirits prone to ascend in the air. But the Philosophers seeing that which was not volatile made volatile with the volatiles, iterated these to a body like to the non-volatiles, and put them into that from which they could not escape. They iterated them to a body like unto the bodies from which they were extracted, and the same were then digested. But as for the statement of the Philosopher that the tingeing agent and that which is to be tinged are made one tincture, it refers to a spirit concealed in another humid spirit. Know also that one of the humid spirits is cold, but the other is hot, and although the cold humid is not adapted to the warm humid, nevertheless they are made one. Therefore, we prefer these two bodies, because by them we rule the whole work, namely, bodies by not-bodies, until incorporeals become bodies, steadfast in the fire, because they are conjoined with volatiles, which is not possible in any body, these excepted. For spirits in every wise avoid bodies, but fugitives are restrained by incorporeals. Incorporeals, therefore, similarly flee from bodies; those, consequently, which do not flee are better and more precious than all bodies. These things, therefore, being done, take those which are not volatile and join them; wash the body with the incorporeal until the incorporeal receives a non-volatile body; convert the earth into water, water into fire, fire into air, and conceal the fire in the depths of the water, but the earth in the belly of the air, mingling the hot with the humid, and the cold with the dry. Know, also, that Nature overcomes Nature, Nature rejoices in Nature, Nature contains Nature.

The Forty-Sixth Dictum.

Attamus saith:- It is to be noted that the whole assembly of the Philosophers have frequently treated concerning

Rubigo. Rubigo, however, is a fictitious and not a true name.

The Turba answereth:- Name, therefore, Rubigo by its true name, for by this it is not calumniated.

And he:- Rubigo is according to the work, because it is from gold alone.

The Turba answereth:- Why, then, have the Philosophers referred it to the leech?

He answereth:- Because water is hidden in sulphureous gold as the leech is in water; rubigo, therefore, is rubefaction in the second work, but to make rubigo is to whiten in the former work, in which the Philosophers ordained that the flower of gold should be taken and a proportion of gold equally.

The Forty-Seventh Dictum.

Mundus saith:- Thou hast already treated sufficiently of Rubigo, O Attamus! I will speak, therefore, of venom, and will instruct future generations that venom is not a body, because subtle spirits have made it into a tenuous spirit, have tinged the body and burned it with venom, which venom the Philosopher asserts will tinge every body. But the Ancient Philosophers thought that he who turned gold into venom had arrived at the purpose, but he who can do not this profiteth nothing. Now I say unto you, all ye Sons of the Doctrine, that unless ye reduce the thing by fire until those things ascend like a spirit, ye effect nought. This, therefore, is a spirit avoiding the fire and a ponderous smoke, which when it enters the body penetrates it entirely, and makes the body rejoice. The Philosophers have all said: Take a black and conjoining spirit; therewith break up the bodies and torture them till they be altered.

The Forty-Eighth Dictum.

Pythagoras saith:- We must affirm unto all you seekers after this Art that the Philosophers have treated of conjunction (or continuation) in various ways. But I enjoin upon you to make quicksilver con strain the body of Magnesia, or the body Kuhul, or the Spume of Luna, or incombustible sulphur, or roasted calx, or alum which is out of apples, as ye know. But if there was any singular regimen for any of these, a Philosopher would not say so, as ye know. Understand, therefore, that sulphur, calx, and alum which is from apples, and Kuhul, are all nothing else but water of sulphur. Know ye also that Magnesia, being mixed with quicksilver and sulphur, they pursue one another. Hence you must not dismiss that Magnesia without the quicksilver, for when it is composed it is called an exceeding strong composition, which is one of the ten regimens established by the Philosophers. Know, also, that when Magnesia is whitened with quicksilver, you must congeal white water therein, but when it is reddened you must congeal red water, for, as the Philosophers have observed in their books, the regimen is not one. Accordingly, the first congelation is of tin, copper, and lead. But the second is composed with water of sulphur. Some, however, reading this book, think that the composition can be bought. It must be known for certain that nothing of the work can be bought, and that the science of this Art is nothing else than vapour and the sublimation of water, with the conjunction, also, of quicksilver in the body of Magnesia; but, heretofore, the Philosophers have demonstrated in their books that the impure water of sulphur is from sulphur only, and no sulphur is produced without the water of its calx, and of quicksilver, and of sulphur.

The Forty-Ninth Dictum.

Belus saith:- O all ye Philosophers, ye have not dealt sparingly concerning composition and contact, but cornposition, contact, and congelation are one thing! Take, therefore, a part From the one composition and a part out of ferment of gold, and on these impose pure water of sulphur. This, then, is the potent (or revealed) arcanum which tinges every body.

Pythagoras answereth:- O Belus, why hast thou called it a potent arcanum, yet hast not shown its work!

And he:- In our books, O Master, we have found the same which thou hast received from the ancients!

And Pythagoras:- Therefore have I assembled you together, that you might remove any obscurities which are in any books.

And he:- Willingly, O Master! It is to be noted that pure water which is from sulphur is not composed of sulphur alone, but is composed of several things, for the one sulphur is made out of several sulphurs. How, therefore, O Master, shall I compose these things that they may become one!

And he:- Mix, O Belus, that which strives with the fire with that which does not strive, for things which are conjoined in a fire suitable to the same contend, because the warm venoms of the physician are cooked in a gentle, incomburent fire! Surely ye perceive what the Philosophers have stated concerning decoction, that a little sulphur burns many strong things, and the humour which remains is called humid pitch, balsam of gum, and other like things. Therefore our Philosophers are made like to the physicians, notwithstanding that the tests of the physicians are more intense than those of the Philosophers.

The Turba answereth:- I wish, O Belus, that you would also shew the disposition of this potent arcanum! And he:- I proclaim to future generations that this arcanum proceeds from two compositions, that is to say, sulphur and magnesia. But after it is reduced and conjoined into one, the Philosophers have called it water, spume of Boletus (i.e., a species of fungus), and the thickness of gold. When, however, it has been reduced into quicksilver, they call it sulphur of water; sulphur also, when it contains sulphur, they term a fiery venom, because it is a potent (or open) arcanum which ascends from those things ye know.

The Fiftieth Dictum.

Pandolphus saith:- If, O Belus, thou dost describe the sublimation of sulphur for future generations, thou wilt accomplish an excellent thing!

And the Turba:- Do thou show it forth, therefore, O Pandolphus!

And he:- The philosophers have ordered that quicksilver should be taken out of Cambar, and albeit they spoke truly, yet in these words there is a little ambiguity, the obscurity of which I will remove. See then that the quicksilver is sublimed in tabernacles, and extract the same from Cambar, but there is another Cambar in sulphur which Belus hath demonstrated to you, for out of sulphur mixed with sulphur, many works proceed. When the same has been sublimed, there proceeds from the Cambar that quicksilver which is called Ethelia, Orpiment, Zendrio, or Sanderich, Ebsemich, Magnesia, Kuhul, or Chuhul, and many other names. Concerning this, philosophers have said that, being ruled by its regimen (for ten is the perfection of all things), its white nature appears, nor is there any shadow therein. Then the envious have called it lead from Ebmich, Magnesia, Marteck, White Copper. For, when truly whitened, it is devoid of shadow and blackness, it has left its thickened ponderous bodies, and therewith a clean humid spirit has ascended, which spirit is tincture. Accordingly, the wise have said that copper has a soul and a body. Now, its soul is spirit, and its body is thick. Therefore, it behoves you to destroy the thick body until ye extract a tingeing spirit from the same. Mix, also, the spirit extracted therefrom with light sulphur until you, investigators, find your design accomplished.

The Fifty-First Dictum.

Horfolcos saith:- Thou hast narrated nothing, O Pandolphus, save the last regimen of this body! Thou hast, therefore, composed an ambiguous description for readers. But if its regimen were commenced from the beginning, you would destroy this obscurity.

Saith the Turba:- Speak, therefore, concerning this to posterity, so far as it may please you.

And he:- It behoves you, investigators of this Art, first to burn copper in a gentle fire, like that required in the hatching of eggs. For it behoves you to burn it with its humidity lest its spirit be burnt, and let the vessel be closed on all sides, so that its colour [heat] may be increased, the body of copper be destroyed, and its tingeing spirit be extracted, concerning which the envious have said: Take quicksilver out of the Flower of Copper, which also they have called the water of our copper, a fiery venom, and a substance extracted from all things, which further they have termed Ethelia, extracted out of many things. Again, some have said that when all things become one, bodies are made not-bodies, but not-bodies bodies. And know, all ye investigators of this Art, that every body is dissolved with the spirit with which it is mixed, with which without doubt it becomes a similar spiritual thing, and that every spirit which has a tingeing colour of spirits, and is constant against fire, is altered and coloured by bodies. Blessed then be the name of Him who hath inspired the Wise with the idea of turning a body into a spirit having strength and colour, unalterable and incorruptible, so that what formerly was volatile sulphur is now made sulphur not-volatile, and incombustible! Know, also, all ye sons of learning, that he who is able to make your fugitive spirit red by the body mixed with it, and then from that body and that spirit can extract the tenuous nature hidden in the belly thereof, by a most subtle regimen, tinges every body, if only he is patient in spite of the tedium of extracting. Wherefore the envious have said: Know that out of copper, after it is humectated by the moisture thereof, is pounded in its water, and is cooked in sulphur, if ye extract a body having Ethelia, ye will find that which is suitable as a tincture for anything. Therefore the envious have said: Things that are diligently pounded in the fire, with sublimation of the Ethelia, become fixed tinctures. For whatsoever words ye find in any man's book signify quicksilver, which we call water of sulphur, which also we sometimes say is lead and copper and copulated coin.

The Fifty-Second Dictum.

Ixumdrus saith:- You will have treated most excellently, O Horfolcus, concerning the regimen of copper and the humid spirit, provided you proceed therewith.

And he:- Perfect, therefore, what I have omitted, O Ixumdrus!

Ixumdrus saith:- You must know that this Ethelia which you have previously mentioned and notified, which also the envious have called by many names, doth whiten, and tinge when it is whitened; then truly

the Philosophers have called it the Flower of Gold, because it is a certain natural thing. Do you not remember what the Philosophers have said, that before it arrives at this terminus, copper does not tinge? But when it is tinged it tinges, because quicksilver tinges when it is combined with its tincture. But when it is mixed with those ten things which the Philosophers have denominated fermented urines, then have they called all these things Multiplication. But some have termed their mixed bodies Corsufle and Gum of Gold. Therefore, those names which are found in the books of the Philosophers, and are thought superfluous and vain, are true and yet are fictitious, because they are one thing, one opinion, and one way. This is the quicksilver which is indeed extracted from all things, out of which all things are produced, which also is pure water that destroys the shade of copper. And know ye that this quicksilver, when it is whitened, becomes a sulphur which contains sulphur, and is a venom that has a brilliance like marble; this the envious call Ethelia, orpiment and sandarac, out of which a tincture and pure spirit ascends with a mild fire, and the whole pure flower is sublimated, which flower becomes wholly quicksilver. It is, therefore, a most great arcanum which the Philosophers have thus described, because sulphur alone whitens copper. Ye, O investigators of this Art, must know that the said sulphur cannot whiten copper until it is whitened in the work! And know ye also that it is the habit of this sulphur to escape. When, therefore, it flees from its own thick bodies, and is sublimated as a vapour, then it behoves you to retain it otherwise with quicksilver of its own kind, lest it vanish altogether. Wherefore the Philosophers have said, that sulphurs are contained by sulphurs. Know, further, that sulphurs tinge, and then are they certain to escape unless they are united to quicksilver of its own kind. Do not, therefore, think that because it tinges and afterwards escapes, it is the coin of the Vulgar, for what the Philosophers are seeking is the coin of the Philosophers, which, unless it be mixed with white or red, which is quicksilver of its own kind, would doubtless escape. I direct you, therefore, to mix quicksilver with quicksilver (of its kind) until together they become one clean water composed out of two. This is, therefore, the great arcanum, the confection of which is with its own gum; it is cooked with flowers in a gentle fire and with earth; it is made red with mucra and with vinegar, salt, and nitre, and with mutal is turned into rubigo, or by any of the select tingeing agents existing in our coin.

The Fifty-Third Dictum.

Exumenus saith:- The envious have laid waste the whole Art with the multiplicity of names, but the entire work must be the Art of the Coin. For the Philosophers have ordered the doctors of this art to make coin-like gold, which also the same Philosophers have called by all manner of names.

The Turba answereth:- Inform, therefore, posterity, O Exumenus, concerning a few of these names, that they may take warning!

And he:- They have named it salting, sublimating, washing, and pounding Ethelias, whitening in the fire, frequently cooking vapour and coagulating, turning into rubigo, the confection of Ethel, the art of the water of sulphur and coagula. By all these names is that operation called which has pounded and whitened copper. And know ye, that quicksilver is white to the sight, but when it is possessed by the smoke of sulphur, it reddens and becomes Cambar. Therefore, when quicksilver is cooked with its confections it is turned into red, and hence the Philosopher saith that the nature of lead is swiftly converted. Do you not see that the Philosophers have spoken without envy! Hence we deal in many ways with pounding and reiteration, that ye may extract the spirits existing in the vessel, which the fire did not cease to burn continuously. But the water placed with those things prevents the fire from burning, and it befalls those things that the more they are possessed by the flame of fire, the more they are hidden in the depths of the water, lest they should be injured by the heat of the fire; but the water receives them in its belly and repels the flame of fire from them.

The Turba answereth:- Unless ye make bodies not-bodies ye achieve nothing. But concerning the sublimation of water the Philosophers have treated not a little. And know that unless ye diligently pound the thing in the fire, the Ethelia does not ascend, but when that does not ascend ye achieve nothing. When, however, it ascends it is an instrument for the intended tincture with which ye tinge, and concerning this Ethelia Hermes saith: Sift the things which ye know; but another: Liquefy the things. Therefore, Arras saith: Unless ye pound the thing diligently in the fire, Ethelia does not ascend. The Master hath put forth a view which I shall now explain to the reasoners. Know ye that a very great wind of the south, when it is stirred up, sublimes clouds and elevates the vapours of the sea.

The Turba answereth:- Thou hast dealt obscurely.

And he:- I will explain the testa, and the vessel wherein is incombustible sulphur. But I order you to congeal fluxible quicksilver out of many things, that two may be made three, and four one, and two one.

The Fifty-Fourth Dictum.

Anaxagoras saith:- Take the volatile burnt thing which lacks a body, and incorporate it. Then take the ponderous thing, having smoke, and thirsting to imbibe.

The Turba answereth:- Explain, O Anaxagoras, what is this obscurity which you expound, and beware of being envious!

And he:- I testify to you that this volatile burnt thing, and this other which thirsts, are Ethelia, which has been conjoined with sulphur. Therefore, place these in a glass vessel over the fire, and cook until the whole becomes Cambar. Then God will accomplish the arcanum ye seek. But I direct you to cook continuously, and not to grow tired of repeating the process. And know ye that the perfection of this work is the confection of water of sulphur with tabula; finally, it is cooked until it becomes Rubigo, for all the Philosophers have said: He who is able to turn Rubigo into golden venom has already achieved the desired work, but otherwise his labour is vain.

The Fifty-Fifth Dictum.

Zenon saith:- Pythagoras hath treated concerning the water, which the envious have called by all names. Finally, at the end of his book he has treated of the ferment of gold, ordaining that thereon should be imposed clean water of sulphur, and a small quantity of its gum. I am astonished, O all ye Turba, how the envious have in this work discoursed of the perfection rather than the commencement of the same!

The Turba answereth:- Why, therefore, have you left it to putrefy?

And he:- Thou hast spoken truly; putrefaction does not take place without the dry and the humid. But the vulgar putrefy with the humid. Thus the humid is merely coagulated with the dry. But out of both is the beginning of the work. Notwithstanding, the envious have divided this work into three parts, asserting that one quickly flees, but the other is fixed and immovable.

The Fifty-Sixth Dictum.

Constans saith:- What have you to do with the treatises of the envious, for it is necessary that this work should deal with four things?

They answer:- Demonstrate, therefore, what are those four?

And he:- Earth, water, air, and fire. Ye have then those four elements without which nothing is ever generated, nor is anything absolved in the Art. Mix, therefore, the dry with the humid, which are earth and water, and cook in the fire and in the air, whence the spirit and the soul are dessicated. And know ye that the tenuous tingeing agent takes its power out of the tenuous part of the earth, out of the tenuous part of the fire and of the air, while out of the tenuous part of the water, a tenuous spirit has been dessicated. This, therefore, is the process of our work, namely, that everything may be turned into earth when the tenuous parts of these things are extracted, because a body is then composed which is a kind of atmospheric thing, and thereafter tinges the imposed body of coins. Beware, however, O all ye investigators of this art, lest ye multiply things, for the envious have multiplied and destroyed for you! They have also described various regimens that they might deceive; they have further called it (or have likened it to) the humid with all the humid, and the dry with all the dry, by the name of every stone and metal, gall of animals of the sea, the winged things of heaven and reptiles of the earth. But do ye who would tinge observe that bodies are tinged with bodies. For I say to you what the Philosopher said briefly and truly at the beginning of his book. In the art of gold is the quicksilver from Cambar, and in coins is the quicksilver from the Male. In nothing, however, look beyond this, since the two quicksilvers are also one.

The Fifty-Seventh Dictum.

Acratus saith:- I signify to posterity that I make philosophy near to the Sun and Moon. He, therefore, that will attain to the truth let him take the moisture of the Sun and the Spume of the Moon.

The Turba answereth:- Why are you made an adversary to your brethren?

And he:- I have spoken nothing but the truth.

But they:- Take what the Turba hath taken.

And he:- I was so intending, yet, if you are willing, I direct posterity to take a part of the coins which the Philosophers have ordered, which also Hermes has adapted to the true tingeing, and a part of the copper of the Philosophers, to mix the same with the coins, and place all the four bodies in the vessel, the mouth of which must be carefully closed, lest the water escape. Cooking must proceed for seven days, when the copper, already pounded with the coins, is found turned into water. Let both be again slowly cooked, and fear nothing. Then let the vessel be opened, and a blackness will appear above. Repeat the process, cook continually until the blackness of Kuhul, which is from the blackness of coins, be consumed. For when that is consumed a precious whiteness will appear on them; finally, being returned to their place, they are cooked until the whole is dried and is turned into stone. Also repeatedly and continuously cook that stone born of copper and coins with a fire sharper than the former, until the stone is destroyed, broken up, and

turned into cinder, which is a precious cinder. Alas, O ye sons of the Doctrine, how precious is that which is produced from it! Mixing, therefore, the cinder with water, cook again, until that cinder liquefy therewith, and then cook and imbue with permanent water, until the composition becomes sweet and mild and red. Imbue until it becomes humid. Cook in a still hotter fire, and carefully close the mouth of the vessel, for by this regimen fugitive bodies become not-fugitive, spirits are turned into bodies, bodies into spirits, and both are connected together. Then are spirits made bodies having a tingeing and germinating soul.

The Turba answereth:- Now hast thou notified to posterity that Rubigo attaches itself to copper after the blackness is washed off with permanent water. Then it is congealed and becomes a body of Magnesia. Finally, it is cooked until the whole body is broken up. Afterwards the volatile is turned into a cinder and becomes copper without its shadow. Attrition also truly takes place. Concerning, therefore, the work of the Philosophers, what hast thou delivered to posterity, seeing that thou hast by no means called things by their proper names!

And he:- Following your own footsteps, I have discoursed even as have you.

Bonellus answereth:- You speak truly, for if you did otherwise we should not order your sayings to be written in our books.

The Fifty-Eighth Dictum.

Balgus saith:- The whole Turba, O Acratus, has already spoken, as you have seen, but a benefactor sometimes deceives, though his intention is to do good.

And they:- Thou speakest truly. Proceed, therefore, according to thy opinion, and beware of envy!

Then he:- You must know that the envious have described this arcanum in the shade; in physical reasoning and astronomy, and the art of images; they have also likened it to trees; they have ambiguously concealed it by the names of metals, vapours, and reptiles; as is generally perceived in all their work. I, nevertheless, direct you, investigators of this science, to take iron and draw it into plates; finally, mix (or sprinkle) it with venom, and place it in its vessel, the mouth of which must be closed most carefully, and beware lest ye too much increase the humour, or, on the other hand, lest it be too dry, but stir it vigorously as a mass, because, if the water be in excess, it will not be contained in the chimney, while, if it be too dry, it will neither be conjoined nor cooked in the chimney; hence I direct you to confect it diligently; finally, place it in its vessel, the mouth of which must be closed internally and externally with clay, and, having kindled coals above it, after some days ye shall open it, and there shall ye find the iron plates already liquefied; while on the lid of the vessel ye shall find globules. For when the fire is kindled the vinegar ascends, because its spiritual nature passes into the air, wherefore, I direct you to keep that part separately. Ye must also know that by multiplied decoctions and attritions it is congealed and coloured by the fire, and its nature is changed. By a similar decoction and liquefaction Cambar is not disjoined. I notify to you that by the said frequent decoction the weight of a third part of the water is consumed, but the residue becomes a wind in the Cambar of the second spirit. And know ye that nothing is more precious or more excellent than the red sand of the sea, for the Sputum of Luna is united with the light of the Sun's rays. Luna is perfected by the coming on of night, and by the heat of the Sun the dew is congealed. Then, that being wounded, the dew of the death dealer is joined, and the more the days pass on the more intensely is it congealed, and is not burned. For he who cooks with the Sun is himself congealed, and that signal whiteness causes it to overcome the terrene fire.

Then saith Bonites:- Do you not know, O Balgus, that the Spume of Luna tinges nothing except our copper?

And Balgus:- Thou speakest truly.

And he:- Why, therefore, hast thou omitted to describe that tree, of the fruit whereof whosoever eateth shall hunger nevermore?

And Balgus:- A certain person, who has followed science, has notified to me after what manner he discovered this same tree, and appropriately operating, did extract the fruit and eat of it. But when I inquired of him concerning the growth and the increment, he described that pure whiteness, thinking that the same is found without any laborious disposition. Then its Perfection is the fruit thereof. But when I further asked how it is nourished with food until it fructifies, he said: Take that tree, and build a house about it, which shall wholly surround the same, which shall also be circular, dark, encircled by dew, and shall have placed on it a man of a hundred years; shut and secure the door lest dust or wind should reach them. Then in the time of 180 days send them away to their homes. I say that man shall not cease to eat of the fruit of that tree to the perfection of the number [of the days] until the old man shall become young. O

what marvellous natures, which have transformed the soul of that old man into a juvenile body, and the father is made into the son! Blessed be thou, O most excellent God!

The Fifty-Ninth Dictum.

Theophilus saith:- I propose to speak further concerning those things which Bonites hath narrated.

And the Turba:- Speak, Brother, for thy brother hath discoursed elegantly.

And he:- Following in the steps of Bonites I will make perfect his sayings. It should be known that all the Philosophers, while they have concealed this disposition, yet spoke the truth in their treatises when they named water of life, for this reason, that whatsoever is mixed with the said water first dies, then lives and becomes young. And know, all ye disciples, that iron does not become rusty except by reason of this water, because it tinges the plates; it is then placed in the sun till it liquefies and is imbued, after which it is congealed. In these days it becomes rusty, but silence is better than this illumination.

The Turba answereth:- O Theophilus, beware of becoming envious, and complete thy speech!

And he:- Would that I might repeat the like thing!

And they:- What is thy will?

Then he:- Certain fruits, which proceed first from that perfect tree, do flourish in the beginning of the summer, and the more they are multiplied the more are they adorned, until they are perfected, and being mature become sweet. In the same way that woman, fleeing from her own children, with whom she lives, although partly angry, yet does not brook being overcome, nor that her husband should possess her beauty, who furiously loves her, and keeps awake contending with her, till he shall have carnal intercourse with her, and God make perfect the foetus, when he multiplies children to himself according to his pleasure. His beauty, therefore, is consumed by fire who does not approach his wife except by reason of lust. For when the term is finished he turns to her. I also make known to you that the dragon never dies, but the Philosophers have put to death the woman who slays her spouses. For the belly of that woman is full of weapons and venom. Let, therefore, a sepulchre be dug for the dragon, and let that woman be buried with him, who being strongly joined with that woman, the more he clasps her and is entwined with her, the more his body, by the creation of female weapons in the body of the woman, is cut up into parts. For perceiving him mixed with the limbs of a woman he becomes secure from death, and the whole is turned into blood. But the Philosophers, beholding him turned into blood, leave him in the sun for certain days, until the lenitude is consumed, the blood dries up, and they find that venom which now is manifest. Then the wind is hidden.

The Sixtieth Dictum.

Bonellus saith:- Know, all ye disciples, that out of the elect things nothing becomes useful without conjunction and regimen, because sperma is generated out of blood and desire. For the man mingling with the woman, the sperm is nourished by the humour of the womb, and by the moistening blood, and by heat, and when forty nights have elapsed the sperm is formed. But if the humidity of the blood and of the womb were not heat, the sperm would not be dissolved, nor the foetus be procreated. But God has constituted that heat and blood for the nourishment of the sperm until the foetus is brought forth, after which it is not nourished, save by milk and fire, sparingly and gradually, while it is dust, and the more it burns the more, the bones being strengthened, it is led towards youth, arriving at which it is independent. Thus it behoves you also to act in this Art. Know ye that without heat nothing is ever generated, and that the bath causes the matter to perish by means of intense heat. If, indeed, it be frigid, it puts to flight and disperses, but if it have been tempered, it is convenient and sweet to the body, wherefore the veins become smooth and the flesh is augmented. Behold it has been demonstrated to you, all ye disciples! Understand, therefore, and in all things which ye attempt to rule, fear God.

The Sixty-First Dictum.

Moses saith:- It is to be observed that the envious have named lead of copper instruments of formation, simulating, deceiving posterity, to whom I give notice that there are no instruments except from our own white, strong, and splendid powder, and from our concave stone and marble, to the whole work whereof there is no more suitable powder, nor one more conjoined to our composition, than the powder of Alociae, out of which are produced instruments of formation. Further, the Philosophers have already said: Take instruments out of the egg. Yet they have not said what the egg is, nor of what bird. And know ye that the regimen of these things is more difficult than the entire work, because, if the composition be ruled more than it should be, its light is taken and extinguished by the sea. Wherefore the Philosophers have ordered that it should be ruled with profound judgment. The moon, therefore, being at the full, take this and place in sand till it be dissolved. And know ye that while ye are placing the same in sand and repeating the process, unless ye have patience, ye err in ruling, and corrupt the work. Cook, therefore, the same in a gentle fire

until ye see that it is dissolved. Then extinguish with vinegar, and ye shall find one thing separated from three companions. And know ye that the first, Ixir, commingles, the second burns, while the third liquefies. In the first place, therefore, impose nine ounces of vinegar twice - first while the vessel is being made hot, and second when it is heated.

The Sixty-Second Dictum.

Mundus saith:- It behoves you, O all ye seekers after this Art, to know that whatsoever the Philosophers have narrated or ordained, Kenckel, herbs, geldum, and carmen, are one thing! Do not, therefore, trouble about a plurality of things, for there is one Tyrian tincture of the Philosophers to which they have given names at will, and having abolished the proper name, they have called it black, because it has been extracted from our sea. And know that the ancient priests did not condescend to wear artificial garments, whence, for purifying altars, and lest they should introduce into them anything sordid or impure, they tinged Kenckel with a Tyrian colour; but our Tyrian colour, which they placed in their altars and treasuries, was more clean and fragrant than can be described by me, which also has been extracted from our red and most pure sea, which is sweet and of a pleasant odour, and is neither sordid nor impure in putrefaction. And know ye that we have given many names to it. which are all true - an example of which, for those that possess understanding, is to be traced in corn that is being ground. For after grinding it is called by another name, and after it has been passed through the sieve, and the various substances have been separated one from another, each of these has its own name, and yet fundamentally there is but one name, to wit, corn, from which many names are distinguished. Thus we call the purple in each grade of its regimen by the name of its own colour.

The Sixty-Third Dictum.

Philosophus saith:- I notify to posterity that the nature is male and female, wherefore the envious have called it the body of Magnesia, because therein is the most great arcanum! Accordingly, O all ye seekers after this Art, place Magnesia in its vessel, and cook diligently! Then, opening it after some days, ye shall find the whole changed into water. Cook further until it be coagulated, and contain itself. But, when ye hear of the sea in the books of the envious, know that they signify humour, while by the basket they signify the vessel, and by the medicines they mean Nature, because it germinates and flowers. But when the envious say: Wash until the blackness of the copper passes away, certain people name this blackness coins. But Agadimon has clearly demonstrated when he boldly put forth these words: It is to be noted, O all ye demonstrators of this art, that the things [or the copper] being first mixed and cooked once, ye shall find the prescribed blackness! That is to say, they all become black. This, therefore, is the lead of the Wise, concerning which they have treated very frequently in their books. Some also call it [the lead] of our black coins.

The Sixty-Fourth Dictum.

Pythagoras saith:- How marvellous is the diversity of the Philosophers in those things which they formerly asserted, and in their coming together [or agreement], in respect of this small and most common thing, wherein the precious thing is concealed! And if the vulgar knew, O all ye investigators of this art, the same small and vile thing, they would deem it a lie! Yet, if they knew its efficacy, they would not vilify it, but God hath concealed this from the crowd lest the world should be devastated.

The Sixty-Fifth Dictum.

Horfolcus saith:- You must know, O all ye who love wisdom, that whereas Mundus hath been teaching this Art, and placing before you most lucid syllogisms, he that does not understand what he has said is a brute animal! But I will explain the regimen of this small thing, in order that any one, being introduced into this Art, may become bolder, may, more assuredly consider it, and although it be small, may compose the common with that which is dear, and the dear with that which is common. Know ye that in the beginning of the mixing, it behoves you to commingle elements which are crude, gentle, sincere, and not cooked or governed, over a gentle fire. Beware of intensifying the fire until the elements are conjoined, for these should follow one another, and be embraced in a complexion, whereby they are gradually burnt, until they be dessicated in the said gentle fire. And know that one spirit burns one thing and destroys one thing, and one body strengthens one spirit, and teaches the same to contend with the fire. But, after the first combustion, it is necessary that it should be washed, cleansed, and dealbated on the fire until all things become one colour; with which, afterwards, it behoves you to mix the residuum of the whole humour, and then its colour will be exalted. For the elements, being diligently cooked in the fire, rejoice, and are changed into different natures, because the liquefied, which is the lead, becomes not-liquefied, the humid becomes dry, the thick body becomes a spirit, and the fleeing spirit becomes strong and fit to do battle against the fire. Whence the Philosopher saith: Convert the elements and thou shalt find what thou seekest.

But to convert the elements is to make the moist dry and the fugitive fixed. These things being accomplished by the disposition, let the operator leave it in the fire until the gross be made subtle, and the subtle remain as a tingeing spirit. Know ye, also, that the death and life of the elements proceed from fire, and that the composite germinates itself, and produces that which ye desire, God favouring. But when the colours begin ye shall behold the miracles of the wisdom of God, until the Tyrian colour be accomplished. O wonder-working Nature, tingeing other natures! O heavenly Nature, separating and converting the elements by regimen! Nothing, therefore, is more precious than these Natures in that Nature which multiplies the composite, and makes fixed and scarlet.

The Sixty-Sixth Dictum.

Exemiganus saith:- Thou hast already treated, O Lucas, concerning living and concealed silver, which is Magnesia, as it behoves thee, and thou hast commanded posterity to prove [or to experiment] and to read the books, knowing what the Philosophers have said: Search the latent spirit and disesteem it not, seeing that when it remains it is a great arcanum and effects many good things.

The Sixty-Seventh Dictum.

Lucas saith:- I testify to posterity, and what I set forth is more lucid than are your words, that the Philosopher saith: Burn the copper, burn the silver, burn the gold.

Hermiganus replies:- Behold something more dark than ever!

The Turba answereth:- Illumine, therefore, that which is dark.

And he:- As to that which he said - Burn, burn, burn, the diversity is only in the names, for they are one and the same thing.

And they:- Woe unto you! how shortly hast thou dealt with it! why art thou Poisoned with jealousy!

And he:- Is it desirable that I should speak more clearly?

And they:- Do so.

And he:- I signify that to whiten is to burn, but to make red is life. For the envious have multiplied many names that they might lead posterity astray, to whom I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body, seeing that copper, like a man, has a soul and a body. Therefore, it behoves you, O all ye Sons of the Doctrine, to destroy the body and extract the soul therefrom! Wherefore the Philosophers said that the body does not penetrate the body, but that there is a subtle nature, which is the soul, and it is this which tinges and penetrates the body. In nature, therefore, there is a body and there is a soul.

The Turba answereth:- Despite your desire to explain, you have put forth dark words.

And he:- I signify that the envious have narrated and said that the splendour of Saturn does not appear unless it perchance be dark when it ascends in the air, that Mercury is hidden by the rays of the Sun, that quicksilver vivifies the body by its fiery strength, and thus the work is accomplished. But Venus, when she becomes oriental, precedes the Sun.

The Sixty-Eighth Dictum.

Attamus saith:- Know, O all ye investigators of this Art, that our work, of which ye have been inquiring, is produced by the generation of the sea, by which and with which, after God, the work is completed! Take, therefore, Halsut and old sea stones, and boil with coals until they become white. Then extinguish in white vinegar. If 24 ounces thereof have been boiled, let the heat be extinguished with a third part of the vinegar, that is, 8 ounces; pound with white vinegar, and cook in the sun and black earth for 42 days. But the second work is performed from the tenth day of the month of September to the tenth day [or grade] of Libra. Do not impose the vinegar a second time in this work, but leave the same to be cooked until all its vinegar be dried up and it becomes a fixed earth, like Egyptian earth. And the fact that one work is congealed more quickly and another more slowly, arises from the diversity of cooking. But if the place where it is cooked be humid and dewy it is congealed more quickly, while if it be dry it is congealed more slowly.

The Sixty-Ninth Dictum.

Florus saith:- I am thinking of perfecting thy treatise, O Mundus, for thou has not accomplished the disposition of the cooking!

And he:- Proceed, O Philosopher!

And Florus:- I teach you, O Sons of the Doctrine, that the sign of the goodness of the first decoction is the extraction of its redness!

And he:- Describe what is redness.

And Florus:- When ye see that the matter is entirely black, know that whiteness has been hidden in the belly of that blackness. Then it behoves you to extract that whiteness most subtly from that blackness, for ye know how to discern between them. But in the second decoction let that whiteness be placed in a vessel

with its instruments, and let it be cooked gently until it become completely white. But when, O all ye seekers after this Art, ye shall perceive that whiteness appear and flowing over all, be certain that redness is hid in that whiteness! However, it does not behove you to extract it, but rather to cook it until the whole become a most deep red, with which nothing can compare. Know also that the first blackness is produced out of the nature of Marteck, and that redness is extracted from that blackness, which red has improved the black, and has made peace between the fugitive and the non-fugitive, reducing the two into one.

The Turba answereth:- And why was this?

And he:- Because the cruciated matter when it is submerged in the body, changes it into an unalterable and indelible nature. It behoves you, therefore, to know this sulphur which blackens the body. And know ye that the same sulphur cannot be handled, but it cruciates and tinges. And the sulphur which blackens is that which does not open the door to the fugitive and turns into the fugitive with the fugitive. Do you not see that the cruciating does not cruciate with harm or corruption, but by co-adunation and utility of things? For if its victim were noxious and inconvenient, it would not be embraced thereby until its colours were extracted from it unalterable and indelible. This we have called water of sulphur, which water we have prepared for the red tinctures; for the rest it does not blacken; but that which does blacken, and this does not come to pass without blackness, I have testified to be the key of the work.

The Seventieth Dictum.

Mundus saith:- Know, all ye investigators of this Art, that the head is all things, which if it hath not, all that it imposes profits nothing. Accordingly, the Masters have said that what is perfected is one, and a diversity of natures does not improve that thing, but one and a suitable nature, which it behoves you to rule carefully, for by ignorance of ruling some have erred. Do not heed, therefore, the plurality of these compositions, nor those things which the philosophers have enumerated in their books. For the nature of truth is one, and the followers of Nature have termed it that one thing in the belly whereof is concealed the natural arcanum. This arcanum is neither seen nor known except by the Wise. He, therefore, who knows how to extract its complexion and rules equably, for him shall a nature rise forth therefrom which shall conquer all natures, and then shall that word be fulfilled which was written by the Masters, namely, that Nature rejoices in Nature, Nature overcomes Nature, and Nature contains Nature; at the same time there are not many or diverse Natures, but one having in itself its own natures and properties, by which it prevails over other things. Do you not see that the Master has begun with one and finished one? Hence has he called those unities Sulphureous Water, conquering all Nature.

The Seventy-First Dictum.

Bracus saith:- How elegantly Mundus hath described this sulphureous water! For unless solid bodies are destroyed by a nature wanting a body, until the bodies become not-bodies, and even as a most tenuous spirit, ye cannot [attain] that most tenuous and tingeing soul, which is hidden in the natural belly. And know that unless the body be withered up and so destroyed that it dies, and unless ye extract from it its soul, which is a tingeing spirit, ye are unable to tinge a body therewith.

The Seventy-Second Dictum.

Philosophus saith:- The first composition, that is, the body of Magnesia, is made out of several things, although they become one, and are called by one name, which the ancients have termed Albar of copper. But when it is ruled it is called by ten names, taken from the colours which appear in the regimen of the body of this Magnesia. It is necessary, therefore, that the lead be turned into blackness; then the ten aforesaid shall appear in the ferment of gold, with sericon, which is a composition called by ten names. When all these things have been said, we mean nothing more by these names than Albar of copper, because it tinges every body which has entered into the composition. But composition is twofold - one is humid, the other is dry. When they are cooked prudently they become one, and are called the good thing of several names. But when it becomes red it is called Flower of Gold, Ferment of Gold, Gold of Coral, Gold of the Beak. It is also called redundant red sulphur and red orpiment. But while it remains crude lead of copper, it is called bars and plates of metal. Behold I have revealed its names when it is raw, which also we should distinguish from the names when it has been cooked. Let it therefore be pondered over. It behoves me now to exhibit to you the quantity of the fire, and the numbers of its days, and the diversity of intensity thereof in every grade, so that he who shall possess this book may belong unto himself, and be freed from poverty, so that he shall remain secure in that middle way which is closed to those who are deficient in this most precious art. I have seen, therefore, many kinds of fire. One is made out of straw and cinder, coals and flame, but one without flame. Experiment shows that there are intermediate grades between these kinds. But lead is lead of copper, in which is the whole arcanum. Now, concerning the days of the night in which will be the perfection of the most great arcanum, I will treat in its Proper place in what follows. And know

most assuredly that if a little gold be placed in the composition, there will result a patent and white tincture. Wherefore also a sublime gold and a patent gold is found in the treasuries of the former philosophers. Wherefore those things are unequal which they introduce into their composition. Inasmuch as the elements are commingled and are turned into lead or copper, coming out of their own former natures, they are turned into a new nature. Then they are called one nature and one genus. These things being accomplished, it is placed in a glass vessel, unless in a certain way the composition drinks the water and is altered in its colours. In every grade it is beheld, when it is coloured by a venerable redness. Although concerning this elixir we read in the sayings of the philosophers: Take gold, occurring frequently, it is only needful to do so once. Wishing, therefore, to know the certitude of the adversary, consider what Democritus saith, how he begins speaking from bottom to top, then reversing matters he proceeds from top to bottom. For, he said: Take iron, lead, and albar for copper, which reversing, he again says: And our copper for coins, lead for gold, gold for gold of coral, and gold of coral for gold of crocus. Again, in the second place, when he begins from the top to the bottom, he saith: Take gold, coin, copper, lead, and iron; he shews, therefore, by his sayings that only semi-gold is taken. And without doubt gold is not changed into rust without lead and copper, and unless it be imbued with vinegar known by the wise, until, being cooked, it is turned into redness. This, therefore, is the redness which all the Philosophers signified, because, how ever they said: Take gold and it becomes gold of coral; Take gold of coral and it becomes purple gold - all these things are only names of those colours, for it behoves them that vinegar be placed in it, because these colours come from it. But by these things which the Philosophers have mentioned under various names, they have signified stronger bodies and forces. It is taken, therefore, once, that it may become rubigo and then vinegar is imposed on it. For when the said colours appear, it is necessary that each be decocted in forty days, so that it may be desiccated, the water being consumed; finally being imbued and placed in the vessel, it is cooked until its utility appear. Its first grade becomes as a citrine mucra, the second as red, the third as the dry pounded crocus of the vulgar. So is it imposed upon coin.

Conclusion.

Agmon saith:- I will add the following by way of a corollary. Whosoever does not liquefy and coagulate errs greatly. Therefore, make the earth black; separate the soul and the water thereof, afterwards whiten; so shall ye find what ye seek. I say unto you that whoso makes earth black and then dissolves with fire, till it becomes even like unto a naked sword, who also fixes the whole with consuming fire, deserves to be called happy, and shall be exalted above the circle of the world. This much concerning the revelation of our stone, is, we doubt not, enough for the Sons of the Doctrine. The strength thereof, shall never become corrupted, but the same, when it is placed in the fire, shall be increased. If you seek to dissolve, it shall be dissolved; but if you would coagulate, it shall be coagulated. Behold, no one is without it, and yet all do need it! There are many names given to it, and yet it is called by one only, while, if need be, it is concealed. It is also a stone and not a stone, spirit, soul, and body; it is white, volatile, concave, hairless, cold, and yet no one can apply the tongue with impunity to its surface. If you wish that it should fly, it flies; if you say that it is water, you speak the truth; if you say that it is not water, you speak falsely. Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing that is foreign. Unless the names were multiplied, so that the vulgar might be deceived, many would deride our wisdom.