To the Reader.

Judicious Reader,

THere is abundance of knowledge, yet but little truth known. The generality of our knowledge is but as Castles in the aire, or groundlesse fancies. I know but two ways that are ordained for the getting of wisdome, *viz.* the book of God, and of Nature; and these also, but as they are read with reason. *Many look upon the former as a thing* below them, upon the latter as a ground of Atheisme, and therefore neglect both. *It is my judgement, that as to search the Scriptures is most necessary, so* without reason it is impossible Faith with-

out reason is but implicite. If *I* cannot understand by reason how every thing is, yet *I* wil see some reason that a thing is so, before *I* beleeve it to be so. I will ground my beleeving of the Scripture upon reason, I will improve my reason by Philosophy. How shall we convince gain-sayers of the truth of the Scriptures, but by principles of Reason? When God made Man after his own image, How was that? But by making him a rational creature? Men therfore that lay aside Reason in the reading of sacred mysteries, do but un-man themselves, and become further involved in a Labyrinth of errors. Hence it is that their Religion is degenerated into irrationall notions. Now to say, that pure Philosophy is true Divinity, will haply bee a paradox, yet if any one should affirm it, he would not be heterodox. When *Job* had been a long time justifying himselfe against God, which I conceive was by reason of his ignorance of God, and himselfe; God undertakes to convince him of his errour by the principles of Nature, and to bring him to the knowledge of both; as you may see at

large,

large, *Job* 38. Can any deny that *Hermes*, *Plato*, *Aristotle* (though pure Naturalists) were not most deep Divines? Doe not all grant that the two first cha. of *Gen.* are true Divinity? I dare also affirm that they are the most deep and the truest Philosophy. Yea, they are the ground, and sum of all Divinity, and Philosophy: and if rightly understood, will teach thee more knowledge of God, and thy selfe, then all the books in the world besides. Now for the better understanding of them, make use of most profound *Sandivogius* the author of the first of the ensuing Treatises, as the best Expositor of them: in that treatise of his thou shalt see the mystery of the Deity, & Nature unfolded, even to admiration; as to see what that light, and fire is which is the throne of Gods Majesty. How he is in the heaven most gloriously, & in the creatures providentially. How he is the life of that universall Spirit which is diffused through the whole world. What that Spirit of his is that moved upon the Waters. What those Waters are which are above the Firmament, and which are under the Firmament,

nament. What that Sperm and Seed was which God put into all creatures by which they should be multiplyed. The true manner of Mans Creation, and his degenerating into Mortality. The true nature of the Garden of *Eden*, or Paradise. Also the reason why Gold, which had a Seed put into it, as well as other creatures, whereby it should be multiplyed, doth not multiply. What the obstruction is, and how it may bee removed, that so it may be digested into the highest purity, and become the true Elixir, or Philosophers stone; the possibility whereof is so plainly illustrated in this book of *Sandivogius*, that let any judicious man read it over without all partiality and prejudice, but three or four times, and he shall *nolens volens* be convinced of the truth of it, and not only of this, but of many other mysteries as incredible as this. So that if any one should ask me, What one book did most conduce to the knowledge of God and the Creature, and the mysteries thereof; I should speake contrary to my judgment, if I should not, next to the sacred Writ, say *Sandivogius*. All this I speak

speak for thy encouragement, that thou shouldst lay aside other frivolous bookes, and buy this, and read it over, & thou wilt (I question not) thank mee for my advice.

And as this booke doth in generall, so the second of these Treatises doth in particular illustrate the possibility of Nature, and the mysteries thereof, as also the nature and manner of the Generation, Growth, Conservation, Life, Death, Renewing, Transmutations, Separations, and Signatures of all naturall things, in the explication of which many rare experiments and excellent mysteries are discovered and found out.

To these is added a Chymical Dictionary, explaining hard places, and words met withall in obscure Authors. But this, and the other I speak more sparingly in the commendations of, because it read they will speak more for themselves then I can speak for them; only *I* was willing for the *English* nations sake, whose spirits are much drawn forth after knowledge, to translate them into the *English* tongue. *I* did not doe it to multiply books, (for there

there are too many books already; and the multitude of them is the greatest cause of our ignorance, and in them is a great vanity) but to let thee see the light of Nature, by which thou maist judg of truths, and the better conceive of the God of Nature, of whom all naturall things are full, and whose goings forth in the way of Nature are most wonderfull, even to the conviction of the greatest Atheists.

Courteous Reader, thou must excuse me for not affecting elegancies in these Translations, for if I were skilled in them, yet the matter of the books would not bear them. If I have sometimes used uncouth words, it was because the sense, to which *I* kept me close, would not properly bear any other, or at least better came not at the present into my mind. If any *Errata's* have passed through the slips of my pen, or the *Printers* mistake, be thou candid, and mend them. If thou shalt not approve of what *I* have done, convince mee of my errour by doing better; for thereby thou shalt oblige the lovers of truth, and amongst the rest, thy friend *J. F.*

The Preface.

The Author wisheth all health to, and prays to God for a blessing upon all the Searchers of *Alchymie*, namely the true Sons of *Hermes*.

Courteous Reader,

WHen I considered with my self that many adulterated books, and false Receipts (as they call them) of *Alchymists*, composed through the fraud, and covetousnesse of Impostors, in which not so much as one spark of truth appears, were in request with the Searchers of Naturall, and mysterious Arts, by which even very many have been, and still are deceived: I thought I could do no better service, then to communicate

that talent, committed to my truſt by the Father of Lights, to the Sons and Heirs of Wiſdome. And to this end, that future ages may take notice, that this ſingular Philoſophicall bleſſing of God hath not been denyed to ſome men, not only in former ages, but alſo in this. It ſeemed good to me for ſome Reaſons to conceal my name, whilſt I doe not ſeek praiſe to my ſelfe, but endeavour to be aſſiſting to the lovers of Wiſdome. Therefore I leave that vain deſire of honour to thoſe that had rather ſeem to bee, then to bee indeed. What here I write by way of teſtimony to that undoubted Philoſophicall truth, comprehended in few lines, have been taken out of that Manuall experience, which the moſt High hath vouchſafed to mee, that they which have laid the principall, and reall foundations in this commendable Art, may by this encou-

encouragement not forſake the practiſe of the beſt things, and ſo bee ſecured from that wicked ſwarm of ſmoke-ſellers, whoſe delight is to cheat. They are not dreams, as the ignorant vulgar call them, neither are they fooliſh inventions of idle men, as fools, and men void of underſtanding (who deride the Art) conceive them to be. *It* is the Philoſophicall truth it ſelfe, which as *I* am a lover of the truth, I ought not, nay *I* could not for ſupporting and confirming the truth of *Alchymie*, undeſervedly cryed out againſt, keep cloſe, or bury in ſilence. Although it may bee much afraid in theſe times (when vertue and vice are eſteemed alike) by reaſon of the unworthineſſe of this age, and ingratitude, and treachery of men (to ſay nothing of the curſes of Philoſophers) to come forth upon the publick ſtage of the world. *I* could produce witneſſes

 of

of this Chymicall truth, *viz.* ſage Authors, according to the unanimous conſent of divers honorable Ancients in ſo many ſeverall nations: but thoſe things which are manifeſt by ocular experiment, need no further proof. Many men both of high, and low condition in theſe laſt years paſt, have to my knowledge ſeen *Diana* unvailed. And although there may be found ſome idle, and ill-employed fellowes, who either out of envy, or malice, or fear of having their own frauds diſcovered, cry out that the ſoule may bee extracted out of Gold, and with the ſpecious, and deceitfull deluſion of oſtentation, ſay it may be put to another body; not without loſſe and detriment of time, pains, and coſts: yet let the ſonnes of *Hermes* know for certaine, that ſuch a kind of extraction of ſouls (as they call them) whether out of Gold, or out of Silver by

(by what vulgar way of *Alchymie* ſoever) is but a meer fancy: which thing indeed is not beleeved by many, but at length by experience, the onely, and true Miſtris of truth is verified, and that with loſſe. On the contrary, hee which (in a Philoſophicall way) can without any fraud and colourable deceit make it, that it ſhall really tinge the baſeſt metall, whether with gain, or without gain, with the colour of Gold, or Silver (abiding all requiſite tryalls whatſoever) I can juſtly averre hath the gates of Nature opened to him, for the enquiring into further, and higher ſecrets, and with the bleſſing of God to obtain them. Moreover, I preſent theſe preſent Treatiſes, compoſed out of mine own experience, to the Sonnes of Art, that whilſt they are buſied with all their thoughts and intentiveneſſe of mind in ſearching into the ſecret opera-

 tions

tions of Nature, they may thence know, and cleerly understand the truth of all things, and Nature it selfe: in which thing alone the perfection of the whole sacred Philosophicall Art consists, so that they go on in the common high-way of Nature, which shee prescribes in all her operations. Therefore *I* would have the Courteous Reader be here admonished, that he understand my Writings not so much from the outside of my words, as from the possibility of Nature; lest afterward he bewaile his time, pains, and costs, all spent in vain. Let him consider that this Art is for the wise, not for the ignorant; and that the sense, or meaning of Philosophers is of another nature then to bee understood by vapouring *Thrasoes* or Letter-learned scoffers, or vicious against their owne consciences, (who whilst they cannot rise by their vertues,

attempt

attempt it by their villanies, and malicious detractings from honest men) or ignorant Mountebanks, who most unworthily defaming the most commendable Art of *Alchymie*, have with their Whites, and Reds deceived almost the whole world. For it is the gift of God, and truly it is not to be attained to, but by the alone favor of God, enlightning the understanding together wth a patient and devout humility (or by an ocular demonstration from some experienced Master:) wherefore God justly thrusts them far from his secrets that are strangers to him. Finally, My only request to the Sonnes of Art is this, that they would take in good part my endeavouring to deserve well of them, and when they shall have made that which is occult manifest, and through the good pleasure of God in a constant way of diligence shall arrive to the

longed

longed for haven of the Philosophers, that they would, according to the custome of Philosophers, debarre all unworthy men from this Art; and not forgetting to love their poor neighbor in the feare of God (setting aside all vain ostentation) let them sing everlasting praises of thankfulnesse unto the great and good God, for so speciall a gift, and use it wel with a silent and religious joy——

Simplicity or plainnesse is the seal of truth.

A
NEW LIGHT
OF
ALCHYMIE.

THE FIRST TREATISE.

Of Nature, what she is, and what her searchers ought to be.

MAny wise, and very learned men many ages since, yea (Hermes testifying the same) before the floud wrote many things concerning the making the Philosophers stone; and have bequeathed so many writings unto us, that unlesse Nature should daily worke things credible to us, scarce any one would beleeve it as a truth that there were any nature at all: because in former ages there were not so many devisers of things, neither did our Ancestors regard any thing besides nature it selfe, and the possibility of nature. And although they were

contented with the plaine way alone of nature, yet they found out those things, which we now imployed about divers things could not with all our wits conceive. This is because nature, and the generation of things in the world is esteemed of us meane, and plaine. And therefore we bend our wits not to things knowne, and familiar, but to such things, which not at all, or very hardly can be done. Wherefore it happens that we are more dexterous in devising curious subtilties, and such which the Philosophers themselves did never thinke of, then to attain to the true processe of nature, & the right meaning of Philosophers. And such is the disposition of mens natures, as to neglect those things they know, and to be alwaies seeking after other things; Such also and much more is that of mens wits, and fancies, to which their nature is subjected. As for example; You see any Artificer, when he hath attained to the highest perfection of his Art, either searcheth into other Arts, or abuseth the same, which he already hath, or else leaves it off quite. So also is generous nature alwaies active and doing to its very Iliad (*i*) utmost period, and afterward ceaseth. For there is given to nature from the beginning a certaine kinde of grant, or permission still to attaine to things better, and better through her whole progresse, and to come to her full rest, towards which she tends with all her might, and rejoyceth in her end, as a Pismire doth in her old age, at which time nature makes her wings. Even so our wits have proceeded so farre, especially in the Phylosophicall Art, or praxis of the stone, that now we are almost come to the Iliad it selfe. For the Art of Chymistry hath now found out such subtilties, that scarce greater can be invented, and differ as much from the Art of the Ancient

ent Philosophers as a Clock-smith doth from a plaine Black-smith: And although both worke upon Iron, yet neither understands the others labours, although both are masters of their Art. If Hermes himselfe, the father of Philosophers, should now be alive, and subtil-witted *Geber*, together with most profound *Raimundus Lullius*, they would not be accounted by our Chymists for Philosophers, but rather for Scholars: They would be ignorant of those so many distillations, so many circulations, so many calcinations, and so many other innumerable operations of Artists now adayes used, which men of this age devised, and found out of their writings. There is one only thing wanting to us, that is, to know that which they effected, *viz.* the Philosophers stone, or Physicall Tincture, we whilest we seeke that, finde out other things: and unlesse the procreation of man were so usuall as it is, and nature did in that thing still observe her owne law, and rules, we should scarce not but erre. But to returne to what I intended; I promised in this first treatise to explaine Nature, lest every idle fancy should turne us aside from the true and plaine way. Therefore I say Nature is but one, true, plaine, perfect, and entire in its owne being, which God made from the beginning, placing his spirit in it: but know that the bounds of nature is God himselfe, who also is the originall of nature. For it is certaine, that every thing that is begun, ends no where but in that, in which it begins. I say it is that only alone, by which God workes all things: not that God cannot worke without it (for truely he himselfe made nature, and is omnipotent) but so it pleaseth him to doe. All thing proceed from this very nature alone; neither is there any thing in the world without nature. And although it happens

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ſometimes that there be abortives; this is not natures fault, but of the Artiſt, or place. This nature is divided into foure places, in which ſhe workes all theſe things, which appeare to us under ſhadowes; for truely things may be ſaid rather to be ſhadowed out to us, then really to appeare. She is changed in male, and female, and is likened to Mercury, becauſe ſhe joynes her ſelfe to various places; and according to the goodneſſe, or the badneſſe of the place ſhe brings forth things; although to us there ſeeme no bad places at all in the earth. Now for qualities there be only foure, and theſe are in all things, but agree not, for one alwaies exceeds another. Moreover, nature is not viſible, although ſhe acts viſibly; for it is a volatile ſpirit, which executes its office in bodies, and is placed, and ſeated in the will, and minde of God. Nature in this place ſerves us for no other purpoſe, but to underſtand her places, which are more ſutable, and of nearer affinity to her; that is, to underſtand how to joyne one thing to another, according to nature, that we mixe not wood and man together, or an oxe or any other living creature, and metals together: but let every thing act upon its owne like: and then for certaine nature ſhall performe her office. The place of nature is no other then, as I ſaid before, what is in the will of God.

The ſearchers of nature ought to be ſuch as nature her ſelfe is, true, plaine, patient, conſtant, &c. and that which is chiefeſt of all, religious, fearing God, not injurious to their neighbour. Then let them diligently conſider, whether their purpoſe be agreeable to nature; whether it be poſſible, let them learne by cleare examples, *viz.* Out of what things any thing may be made, how, and in what veſſell nature workes. For if thou wilt doe any thing

thing plainly, as nature her ſelfe doth doe it, follow nature; but if thou wilt attempt to doe a thing better then nature hath done it, conſider well in what, and by what it is bettered, and let it alwaies be done in its owne like. As for example, if thou deſireſt to exalt a metall in vertue (which is our intention) further then nature hath done; thou muſt take a metalline nature both in male and female, or elſe thou ſhalt effect nothing. For if thou doſt purpoſe to make a metall out of hearbs, thou ſhalt labour in paine, as alſo thou ſhalt not bring forth wood out of a dog, or any other beaſt.

THE SECOND TREATISE.

Of the operation of Nature in our intention, and in Sperme.

I Said even now that nature was true, but one, every where ſeene, conſtant, and is knowne by the things which are brought forth, as woods, hearbs, and the like. I ſaid alſo that the ſearcher of nature muſt be true, ſimple hearted, patient, conſtant, giving his minde but to one thing alone, &c. Now we muſt begin to treat of the acting of Nature. As nature is in the will of God, and God created her, or put her upon every imagination; ſo nature made her ſelfe a ſeed, (*i*) her will, and pleaſure in the Elements. She indeed is but one, and yet brings forth divers things; but workes nothing without a ſperme: Nature workes whatſoever the

sperme pleaseth, for it is as it were an instrument of some Artificer. The sperme therefore of every thing is better, and more advantagious to the Artificer, then nature her selfe. For by nature without seed, you shall doe as much as a Goldsmith shall without fire, gold, or silver, or a husbandman without corne, or seed. If thou hast the sperme, nature is presently at hand, whether it be to bad, or good. She workes in sperme, as God doth in the free will of man: and that is a great mysterie, because nature obeyes the sperme, not by compulsion, but voluntarily, even as God suffers all things, which man wills, not by constraint, but out of his owne free pleasure: Therefore he gave man free will whether to bad, or to good. The sperme therefore is the Elixir of every thing, or Quint-essence, or the most perfect decoction, or digestion of a thing, or the Balsome of Sulphur, which is the same as the Radicall moisture in metalls. There might truely be made a large discourse of this sperme; but we shall onely keep to that which makes for our purpose in the Chymicall Art. Foure Elements beget a sperme through the will, and pleasure of God, and imagination of nature: for as the sperme of man hath its center, or vessell of its seede in the kidnies; so the foure Elements by their never ceasing motion (every one according to its quality) cast forth a sperme into the Center of the earth, where it is digested, and by motion sent abroad. Now the Center of the earth is a certaine empty place, where nothing can rest. The foure Elements send forth their qualities into excentrall parts of the earth, or into the circumference of the Center. As a man sends forth his seed into the entrance *of the wombe of the woman; in which place nothing* of the seed remaines, but after the wombe hath received

a due proportion, casts out the rest: so also it comes to passe in the Center of the earth, that the magnetick vertue of the part of any place drawes to it selfe any thing that is convenient for its selfe, for the bringing forth of any thing; the residue is cast forth into stones, and other excrements. For all things have their originall from this fountaine, neither hath any thing in the world any beginning but by this fountaine. As for example, let there be set a vessell of water upon a smooth even table, and be placed in the middle thereof, and round about let there be laid divers things, and divers colours, also salt, and every one apart: then let the water be powred forth into the middle; and you shall see that water to runne abroad here and there, and when one streame is come to the red colour, it is made red by it, if to the salt, it takes from it the taste of the salt, and so of the rest. For the water doth not change the place, but the diversity of the place changeth the water. In like manner the seed, or sperme being by the foure Elements cast forth from the center into the circumference, passeth through divers places, and according to the nature of the place, it makes things: If it comes to a pure place of earth, and water, a pure thing is made. The seed, and sperme of all things is but one, and yet it produceth divers things, as is evident by the following example. The seed of a man is a noble seed, and was created, and ordained for the generation of man onely; yet nevertheless if a man doe abuse it, as is in his free will to doe, there is borne an abortive. For if a man contrary to Gods most expresse command should couple with a cow, or any other beast, the beast would presently conceive the seed of the man, because nature is but one; and then there would not be borne a man, but

a beast, and an Abortive; because the seed did not find a place sutable to it self. By such an inhumane, & detestable copulation of men with beasts there would be brought forth divers beasts, like unto men. For so it is, if the sperme goes into the center, there is made that which should be made there; but when it is come into any other place, and hath conceived, it changeth its forme no more. Now whilest the sperme is yet in the center, there may as easily be brought forth a tree, as a metall from the sperme, and assoone an hearbe, as a stone, and one more pretious then another, according to the purity of the place: But how the Elements beget a sperme is in the next place to be treated of, and it is done thus: The Elements are foure: two are heavy and two are light, two dry, and two moist, but one which is most dry, and another which is most moist, are males, and females &c. Every one of these of it selfe is most apt to produce things like unto it selfe in its owne sphere, and so it pleased God it should be: These foure never are at rest, but are alwaies acting one upon another; and every one by it selfe sendeth forth his owne thinnes, and subtlety, and they all meet in the center: now in the center is the Archeus, the servant of nature, which mixeth those spermes, and sends them forth. And how that is done is to be seene more fully in the Epilogue of the 12 treatises.

THE

THE THIRD TREATISE.

Of the true first matter of Metalls.

THe first matter of Metalls is twofold, but the one cannot make a metall without the other. The first and principall is the humidity of the aire mixed with heat; and this the Philosophers called Mercury, which is governed by the beams of the Sunne, and Moon in the Philosophicall sea: the second is the dry heat of the earth, which they called Sulphur. But because all true Philosophers chiefly concealed this, wee will a little more cleerly explain it; especially the weight of poise, which being unknown, all things are spoiled. Thence it is, that many bring forth an abortive out of that which is good; for there bee some that take the whole body for the matter, or seed, or sperme; and some that take a piece, and all these go beside the right way. As for example; if any one should take the foot of a man, and the hand of a woman, and would by mixing these two together make a man, it were not possible to be done. For there is in every body a Center, and a place or the point of the seed or sperme, and is alwaies the 8200th. part, yea even in every wheat corne; and this cannot bee otherwise. For not the whole corne, or body is turned into seed, but only a spark, or some certain small necessary part in the body, which is preserved by its body from all excessive heat and cold. If thou hast eares, or any

sense, mark well what is here said, and thou shalt be safe, and out of the number not only of those who are ignorant of the place of the sperm, and endeavour to convert the whole corn into seed, but also of them all, who are employed in the fruitlesse dissolution of metalls, and are desirous to dissolve the whole of metalls, that afterwards by their mutuall commixtion they may make a new metall. But these men, if they considered the processe of Nature, should see that the case is far otherwise; for there is no metall so pure, which hath not its impurities, yet one more, or fewer then another. But thou, friendly Reader, shalt observe the first point of nature, as is abovesaid, and thou hast enough: but take this caution along with thee; that thou dost not seek for this point in the metalls of the vulgar, in which it is not. For these metalls, especially the gold of the vulgar, are dead, but ours are living, full of spirit, and these wholly must be taken: for know, that the life of metalls is fire whilst they are yet in their mines; and their death is the fire, *viz.* of melting. Now the first matter of metals is a certaine humidity mixed with warm aire, and it resembles fat water, sticking to every thing pure, or impure, but in one place more abundantly then in another, by reason the earth is more open, and porous in one place then in another, having also an attractive power. It comes forth into the light somtimes by it self, with some kind of covering, especially in such places where there was nothing that it could well stick to; it is known thus, because every thing is compounded of 3 principles: but in reference to the matter of metalls is but one, without any conjunction to any thing, excepting to its covering or shadow, *viz.* sulphur, &c. *THE*

THE FOURTH TREATISE.

How Metals are generated in the bowells of the earth.

METalls are brought forth in this manner. After the foure Elements have sent forth their vertues into the center of the earth, the Archeus by way of distillation sends them up unto the superficies of the earth, by vertue of the heat of its perpetuall motion: for the earth is porous, and this wind by distilling through the pores of the earth, is resolved into water, out of which all things are made. Therefore let the sons of wisdome know, that the sperm of metalls doth not differ from the sperm of all things, *viz.* the moist vapour: therefore in vain do Artists look after the reducing of metalls into their first matter, which is only a vapour. The Philosophers meant not such a first matter, but only the second matter, as *Bernardus Trevisanus* learnedly discusseth it, though not so cleerly, because hee speaks of the foure Elements, but yet hee did say as much, but he spake only to the sons of Art. But *I*, that I might the more cleerly open the Theorie, would have all be admonished here to take heed how they give way to so many solutions, so many circulations, so many calcinations, and reiterations of the same; for in vain is that sought for in a hard thing, when as the thing is soft of it self, and every where to be had. Let not the first, but the second matter only be sought after, *viz.* that, which as soon as it is

 con-

conceived, cannot be changed into another form. But if thou inquireſt how a metall may bee reduced into ſuch a matter, in that I keep cloſe to the intention of the Philoſophers. This thing only above all the reſt I deſire, that the ſons of Art would underſtand the ſenſe, and not the letter of writings, and where nature doth end, *viz.* in metallick bodies, which in our eyes ſeem to be perfect, there muſt Art begin. But to return to my purpoſe, (for my intention is not here to ſpeak of the ſtone only) let us now treate of the matter of metalls. A little before I ſaid, that all things were made of the liquid aire, or the vapour, which the Elements by a perpetuall motion diſtill into the bowells of the earth; and then the Archeus of Nature takes and ſublimes it through the pores, and according to its diſcretion diſtributes it to every place (as we have declared in the foregoingt reatiſes) ſo from the variety of places proceeds the variety of things. There be ſome that ſuppoſe Saturne to have one kind of ſeed, and Gold another, and ſo all the reſt of the metalls. But theſe are fooliſh fancies; there is but one only ſeed, the ſame is found in Saturne which is in Gold, the ſame in Silver which is in Iron; but the place of the earth is divers, if thou underſtandeſt me aright, although in Silver nature ſooner hath done its work, then in Gold, and ſo of the reſt. For when that vapour is ſublimed from the center of the earth, it paſſeth through places either cold, or hot: If therefore it paſſeth through places that are hot, and pure, where the fatneſſe of Sulphur ſticks to the walls; I ſay that vapour which the Philoſophers have called the Mercury of Philoſophers applyes it ſelf to, and is joined to that fatneſſe, which then it ſublimes with it ſelf,

ſelf; and then becomes an unctuoſity, and leaving the name of a Vapour, is called by the name of Fatneſſe; which afterward coming by ſublimation unto other places, which the fore-going vapour hath cleanſed, where the earth is ſubtill, pure, and moiſt, fills the pores thereof, and is joined to it, and ſo it is made Gold; but if that fatneſſe come to impure, and cold places, it is made Lead; but if the earth bee cold and pure, and mixed with ſulphur, it is made Copper, &c. For by how much more a place is depurated, or cleanſed, by ſo much the more excellent it makes the metalls: for wee muſt know, that that vapour goes out continually from the center to the ſuperficies, and cleanſeth thoſe places through which it paſſeth. Thence it comes to paſſe, that now there may bee found Mines in thoſe places where a thouſand yeers agoe were none; for in its paſſage it alwaies ſubtilizeth that which is crude and impure, carrying it by degrees with it: And this is the reiteration, and circution of nature; it is ſo long ſublimed in producing new things, untill the place be very well purified; and by how much the more it is purified, by ſo much the nobler things it brings forth. Now in the winter when the air is cold, binding faſt the earth, that unctuous vapour is congealed, which afterward when the ſpring returns, is mixed together with earth, and water, and ſo becomes a Magneſia, drawing to it ſelf the Mercury of air, like unto it ſelfe, and gives life to all things through the concurrence of the beams of the Sun, Moon and Stars, and ſo it brings forth graſs, flowers, and ſuch like things. For Nature is not one moment of time idle. Now Metalls are thus made, the earth by long diſtillation is purified, then they

are generated by the acceſſe, or coming thither of the fatneſſe: they are brought forth no other way, as is the fooliſh opinion of ſome that miſ-interpret the writings of Philoſophers.

THE FIFTH TREATISE.

Of the generation of all kinds of Stones.

THE matter of Stones is the ſame as of other things; and according to the purity of places they are made in this manner. When the four Elements diſtill their vapour into the center of the earth; and the Archeus of nature ſends forth the ſame, and ſublimes it; this whilſt it paſſeth through places, and the pores of the earth, takes along with it ſelf all the impurity of the earth unto the very ſuperficies, which afterward the air congeals (for what the pure air makes, the crude aire congeals, becauſe aire hath ingreſſe into aire, and they join themſelves together, for nature is delighted in nature:) and ſo are made rocks, and ſtony mountains, according to great and little pores. And by how much the greater are the pores of the earth, by ſo much the better is the place purified. Since therefore by ſuch a breathing place or vent, a greater heat, and a greater quantity of water paſſeth, therefore the ſooner is the earth depurated: and ſo afterward in thoſe places metalls are more eaſily brought forth.

Even

Even ſo very experience teſtifies, that gold cannot be got, or found any where but in mountains, and ſeldome or never in plain, and levell ground: for moſt commonly ſuch places are moiſt, not with the vapour, but with Elementary water, which drawes to it ſelf that vapour, and ſo they embrace one another, as that they can hardly be ſeparated; afterwards the ſun of the heavens digeſting them, makes that fat clay which the Potters uſe. But in places where there is groſſe ſand, and whither the vapour doth not bring with it that fatneſſe, or ſulphur, it brings forth herbs and graſſe in Meadows. There be other kind of ſtones, which are called precious ſtones, as the Diamond, Rubies, Emerald, and ſuch like gems as theſe, all which are generated after this manner. When the vapour of Nature is ſublimed by it ſelfe, without being joined to the fatneſſe of ſulphur, and comes to a place of pure ſalt water, there are made Diamonds; and this is in cold places, whither that fatneſſe cannot come, becauſe that fatneſs would hinder the making of theſe ſtones. For wee muſt know, that the ſpirit of water is ſublimed eaſily, and that with a ſmall heat; but oil, and fatneſſe cannot be carryed up but with a great heat, and that alſo into hot places; for when it is come from the center, if it meet with any little cold, it is congealed, and is at a ſtand, but the vapour aſcends to its due places, and in pure water is congealed into ſtones by grains. But how colours are made in gems; wee muſt know that they are made by reaſon of the ſulphur in this manner: if the fatneſſe of the ſulphur be congealed, then by that perpetuall motion, the ſpirit of the water paſſing through, it digeſts and purifies it by virtue of the

ſalt,

ſalt, untill it bee coloured with a digeſted heate, red or white, which colour tending toward a further perfection, is carryed up by that ſpirit, becauſe it is ſubtilized and made thin by ſo many reiterated diſtillations; the ſpirit afterward hath a power to enter into imperfect things, and ſo brings in a colour to them, which afterward is joined to that water, being then in part congealed, and ſo fills up the pores thereof, and is fixed with it, with an inſeparable fixation. For all water is congealed with heat, if it be without ſpirit, & congeled with cold, if it hath a ſpirit; but he that knows how to congeal water with heat, & to join a ſpirit with it, ſhall certainly find out a thing more pretious then gold, and every thing elſe. Let him therefore cauſe that the ſpirit be ſeparated from the water, that it may putrifie, and bee like a graine. Afterwards the feces being caſt away, let him reduce and bring back the ſpirit again from the deep into water, and make them be joined together again: for that conjunction will generate a branch of an unlike ſhape to its parents.

THE

THE SIXTH TREATISE.

Of the ſecond matter, and putrefaction of things.

WEE have ſpoken of the firſt matter of things, and how things are produced by Nature without ſeed, that is, how Nature receives matter from the Elements, out of which ſhe makes ſeed: But now we intend to treat of the ſeed it ſelfe, and things generated of ſeed. For every thing that hath ſeed is multiplyed in it, but without the help of Nature it is not done: for the ſeed is nothing elſe but the air congealed in ſome body: or it is a moiſt vapour; and unleſſe this be reſolved by a warm vapour, it is of no uſe. Let therefore the ſearchers of the Art underſtand what Seed is, leſt they ſeek after a thing that is not: and let them know that that is threefold, which is brought forth by the foure Elements. The firſt is Minerall, and is that which we now ſpeak of: the ſecond is Vegetable; the third Animall. The Minerall ſeed is known by Philoſophers alone: the Vegetable is common, and vulgar, as we may ſee in fruits: the Animall is known by imagination. The Vegetable doth ſhew to us, how Nature made it of the four Elements. For wee muſt know that the winter is the cauſe of putrefaction, ſeeing it congeals the Vitall ſpirits in trees; and when thoſe by the heat of the Sun (in which there is a mag-

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netick vertue, attractive of al manner of moisture) are resolved; then the heat of nature, stirred up by motion drives, or forceth the subtill Vapour of the water to the circumference, and this vapour openeth the pores of the tree, and makes drops distill, alwaies separating the pure from the impure. Yet the pure sometimes goeth before the impure; the pure stayes, and is congealed into flowers, the impure goes into leaves, the grosse, and thick into the bark: the bark of the tree remains fast, and firm, the leaves fall with cold, or heat, when the pores thereof are stopt: the flowers in congealing receive their colour according to the heat whereby the colour is made, and bring with them fruit, and seed (as an Apple, in which there is sperm out of which a tree is not brought forth; but in the inside of that sperme is a seed or kernell, out of which even without the sperm is brought forth a tree, for multiplication is not in the sperm, but in the seed.) So wee see with our eyes, that Nature creates a seed out of the four Elements, lest wee should labour in vain about it; for what is created already need not a Creator. Let this by way of example bee sufficient for the advertisement of the Reader; but now I return to my purpose concerning the Mineralls. Nature creates the Mineral seed, or the seed of Metalls in the bowels of the earth: wherefore it is not beleeved that there is any such seed *in rerum naturâ*, because it is invisible. But it is no wonder if ignorant men doubt of it, seeing they cannot perceive that which is before their eys, much less that which is hid from their eyes: but it is most true that that which is superiour, is but as that which is inferiour, and so on the contrary. Also that which is brought forth above is brought forth

forth of the same fountaine, as that beneath in the bowells of the earth. And what prerogative should Vegetables have before Metalls, that God should put a seed into them, and without cause withhold it from these? Are not Metalls of as much esteem with God as Trees? Let this be granted for a truth, that nothing grows without seed: for where there is no seed, the thing is dead. It is necessary therefore that four Elements should make the seed of Metalls, or bring them forth without a seed: if they are produced without seed, then they cannot be perfect; seeing every thing without seed is imperfect, by the rule of composition: hee which gives no credit to this undoubted truth, is not worthy to search into the secrets of nature; for there is nothing made in the world, that is destitute of seed. The seed of Metalls is truely, and really put into them: and the generation of it is thus. The foure Elements in the first operation of Nature doe by the help of the Archeus of Nature distill into the center of the earth a ponderous, or heavy Vapour of water, which is the seed of Metalls, and is called Mercury by reason of its fluxibillty, and its conjunction with every thing, not for its essence; and for its internall heat it is likened to Sulphur, and after congealation becomes to be the radicall moisture. And although the body of Metalls be procreated of Mercury (which is to bee understood of the Mercury of Philosphers) yet they are not bee hearkned to, that think the vulgar Mercury is the seed of Metalls, and so take the body in stead of the seed, not considering that the vulgar Mercury spoken of hath its own seed in it self. The errors, and mistakes of all these men will be made apparent by the following exam-

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ple. It is manifest that men have seed, in which they are multiplyed: the body of man is Mercury; but the seed is hid in the body, and in comparison to the body is but little, and light: he therefore that will beget a man, let him not take Mercury, which is the body, but the seed, which is the congealed Vapour of water. So in the regeneration of Metalls, the vulgar Chymists goe preposterously to work: They dissolve Metallick bodies, whether it be Mercury, or Gold, or Lead, or Silver, and corrode them with sharp waters, and other Heterogeneous things not requisite to the true Art, and afterward joine them together again, not knowing that a man is not generated of a mans body cut to pieces, because by this means the body is marred, and the seed before-hand is destroyed. Every thing is multiplyed in Male and Female, as I have already mentioned in the Treatise of the twofold Matter: The division of the sexes causeth, or produceth nothing, but a due joining of them together, brings forth a new forme: the seeds therefore, or spermes, not bodies are to bee taken. Take therefore a living Male, and a living Female; joine these together, that betwixt them there may be conceived a sperm for the bringing forth of fruit after its kind: There is no man living can beleeve that he can make the first matter: The first matter of Man is earth, and no man can of that make a man; only God knows how to doe this; but of the second matter, which is already made, if it be put into its due place, may easily by the operation of Nature be generated a thing of that species, or kind, which the seed was of. The Artist here need doe nothing, onely to separate the thin from the thick, and to put it into its due vessell.

vessell. For this is to be considered, that as a thing is begun, so it ends: Of one are made two, of two one, and then you have done. There is one God; of this one God the Son is begotten: One produceth two, two have produced one holy Spirit proceeding from both: so the world is made, and so shall be the end thereof. Consider the four former points most exactly: thou hast in them the Father, the Father and the Son, and lastly the holy Spirit: thou hast the four Elements: thou hast four great Lights, two Celestiall, and two Centrall: This is all that is, hath been, or shall be, that is made plain by this forenamed similitude. If I might lay down all the mysteries that might be raised from hence, they would amount to a great volume. I return to my purpose, and I tell thee true, my son! one is not made of one naturally, for thus to doe is proper to God alone: let it suffice thee that thou art able out of two to make one, which wil be profitable to thee. Know therefore that the sperm doth multiply the second matter, and not the first: for the first matter of all things is not seen, but is hid either in nature, or in the Elements; but the second matter sometimes appeares to the sons of wisdome.

THE SEVENTH TREATISE.

Of the vertue of the second matter.

BUT that thou maist the more easily conceive what this second matter is, I will describe the vertues of it, by which thou maist know it. And first of all know, that Nature is divided into three Kingdoms; two of them are such that either of them can subsist of it self, if the other two were not; there is the Minerall, Vegetable, and Animall Kingdom. The Minerall can subsist of it self, although there were no man in the world, nor tree, or herb. The Vegetable likewise, although there were no Metall, nor Animall, can stand by it self: these two are of one made by one: But the third hath life from the other two which wee have mentioned, without which it could not subsist, and is more noble and excellent then those two, as also it is the last of the three, and rules over the other: because alwaies vertue, or excellency ends in a third thing, and is multiplyed in the second. Dost thou see in the Vegetable Kingdom? The first matter is an herb, or a tree, which thou knowest not how to make, Nature alone makes it: In this Kingdom the second matter is Seed, which thou seest, in this the hearb, or the tree is multiplyed. In the Animall Kingdome the first matter is a beast, or a man, which thou knowest not how to make; but the second matter or the sperm, in which they are multiplyed, thou knowest. In the Minerall thou knowest not how to make a Metall, and if thou braggest that thou canst, thou art a foole, and a lyar, Nature makes that, and although thou shouldst have the first matter, according to the Philosophers, yet it would bee impossible for thee to multiply that Centrall salt without Gold: Now the seed of Metalls is known only to the sons of Art. In Vegetables the seed appears outwardly; the reins of its digestion is warm aire. In Animalls the seed appears inwardly, and outwardly; the reins of its digestion are the reins of a Male. Water in Mineralls is the seed in the Center of their heart; and is their life: the reins of its digestion is fire. The receptacle of the Vegetable seed is the earth: the receptacle of the seed Animal is the womb of the female: the receptacle of water, which is the Minerall seed, is aire. And those are the receptacles of seeds, which are the congealations of their bodies: that is their digestion, which is their solution: that is their putrefaction which is their destruction. The vertue of every seed is to join it self to every thing in its own Kingdome, because it is subtill, and is nothing else but aire, which by fatnesse is congealed in water: It is known thus, because it doth not mixe it self naturally to any thing out of its own Kingdome: it is not dissolved, but congealed, because it doth not need dissolution, but congealation. It is necessary therefore that the pores of the body be opened, that the sperme may be sent forth, in whose Center the seed lyes, which is aire: that when it comes into its due matrix, is congealed, and congeals what it finds pure, or impure mixed with what is pure. As long as the seed is in the body, the body lives, when it is all consumed: the

consumed the body dies; also all bodies after the emission of seed are weakned: experience likewise testifies that men which give themselves over too much to venery become feeble, as trees, that bear too much fruit, become afterwards barren. The seed therefore, as oftentimes hath been repeated, is a thing invisible; but the sperme is visible, and is almost a living soule; it is not found in things that are dead: It is drawn forth two wayes, pleasantly, and by force: But because wee are in this place to treat of the verte of it onely, I say that nothing is made without seed: all things are made by vertue of seed: and let the sons of Art know, that seed is in vain sought for in trees that are cut off, or cut down, because it is found in them only that are green.

THE EIGHTH TREATISE.

How by Art Nature works in Seed.

ALL seed is nothing worth of it self, if it be not either by Art, or Nature put into its proper matrix. And although seed be of it self more noble then every creature, yet the matrix is the life of it, & makes the sperm, or corn to putrefie, and causeth a congealation of the pure point, and also by the heat of its body nourisheth it, and makes it grow: and this is done in all the foresaid Kingdomes of Nature; and is done naturally by months, years, and ages. But that

that is a witty Art, that can shorten any thing in the Minerall, and Vegetable Kingdome, but not in the Animall: in the Minerall Kingdome it perfects that, which Nature could not, by reason of the crude air, which with its vehemency filled the pores of every body; not onely in the bowells, but also in the superficies of the earth. As I have already said in the foregoing Chapters. But that this may bee the more easily understood, I will adde hereunto, that the Elements striving amongst themselves send forth their seed into the Center of the earth, as into their reins; but the Center by help of motion sends it into its Matrix. Now the Matrixes are innumerable, as many Matrixes, as places, one purer then other, and so almost *in infinitum*. Know therefore, that a pure Matrix will afford a pure conception in its own likenesse: As for example, in Animalls there are Matrixes of Women, Cowes, Mares, Bitches, and the like. So in the Minerall, and Vegetable Kingdomes, there are Metalls, Stones, Salts; for the Salts in these two Kingdomes are to bee considered of, as also their places, according to more or lesse.

THE NINTH TREATISE.

of the Commixtion of Metalls, or the drawing forth their seed.

WE have spoken of Nature, of Art, of the Body, of Sperm, and of Seed, now let us descend to Praxis, *viz.* how Metalls ought to be mixed together, and what their correspondency, or agreement is one with another. Know therefore that a Woman doth not vary from a Man; both are bred of the same Seed, and in one Matrix, there was nothing besides digestion, and that the Matrix had in it purer bloud, and salt: so Silver is made of the same Seed as Gold is, and in the same Matrix; but the Matrix had more water in it then digested blood, according to the season of the Moon in the heavens. But that thou maist the more easily imagine with thy self how Metalls couple together, that their Seed may be sent forth, and received; behold and see the heavens, and the spheres of the Planets: thou seest that *Saturne* is placed the uppermost, or highest, next to that *Iupiter*, then *Mars*, then *Sol*, or the Sun, then *Venus*, then *Mercury*, and last of all *Luna*, or the Moon. Consider also that the vertues of the Planets doe not ascend, but descend: Experience teacheth as much, *viz.* that of *Venus*, or Copper is not made *Mars*, or Iron, but of

of *Mars* is made *Venus*, as being an inferiour sphere: So also *Iupiter*, or Tin is easily changed into *cMerury* or Quick-silver, because *Iupiter* is the second from the firmament, and *Mercury* the second from the earth: *Saturne* is the first from the heavens, and *Luna* the first from the earth: *Sol* mixeth it self with all, but is never bettered by its inferiors. Now know that there is a great agreement betwixt *Saturne*, or Lead, and *Luna*, or Silver, in midst of which the Sun is placed: as also betwixt *Iupiter* and *Mercury*, in midst of which *Sol* is also placed: and in the same manner betwixt *Mars* and *Venus*, which also have *Sol* placed in the midst of them. Chymists know how to change Iron into Copper without Gold: they know also to make Quick-silver out of Tin: and there are some that make Silver out of Lead: But if they knew by these mutations to give or minister to them the nature of Gold, they would certainly find out a thing more pretious then any treasure. Wherefore I say we must not bee ignorant what Metalls are to be joined to each other, whose nature is agreableone to the others. Moreover there is granted to us one Metall, which hath a power to consume the rest, for it is almost as their water, & mother: yet there is one thing, and that alone, the radicall moisture, *viz.* of the Sunne, and Moon that withstands it, and is bettered by it; but that I may disclose it to you, it is called Chalybs, or Steel. If Gold couples eleven times with it, it sends forth its seed, and is debilitated almost unto death; the Chalybs conceives, and bears a son, more excellent then his father: then when the Seed of that which is now brought forth is put into its own Matrix, it purifies it, and makes it a thousand times more

more fit, and apt to bring forth the best, and most excellent fruits. There is another Chalybs, which is like to this, created by it selfe of Nature, which knows how to draw forth by vertue of the sun beams (through a wonderfull power, and vertue) that which so many men have sought after, and is the beginning of our work.

THE TENTH TREATISE.

Of the Supernaturall Generation of the Son of the Sun.

WE E have treated of things, which Nature makes, and which God hath made; that the Searchers of Art might the more easily understand the possibility of Nature. But to delay no longer, I will now enter upon the Manner, and Art how to make the Philosophers stone. The Philosophers stone, or tincture is nothing else, but Gold digested to the highest degree: For vulgar Gold is like an herb without seed, when it is ripe it brings forth seed; so Gold when it is ripe yeelds seed, or tincture. But, will some ask, Why doth not Gold, or any other Metall bring forth seed? the reason given is this, because it cannot bee ripe, by reason of the crudity of the air, it hath not sufficient heat, and it happens, that in some places there is found pure Gold, which nature would have perfected, but was hindred

hindred by the crude aire. As for example, wee see that Orenge trees in *Polonia* doe indeed flourish as other trees; in *Italie*, and elsewhere, where their naturall soil is, they yeeld, and bring forth fruit, because they have sufficient heat; but in these cold places they doe otherwise, for when they begin to ripen, they are at a stand, because they are oppressed with cold; and so in these places we never have their fruit naturally: but if at any time Nature be sweetly, and wittily helped, then Art may perfect that, which Nature could not. The same happens in Metalls: Gold may yeeld fruit, and seed, in which it multiplyes it self by the industry of the skilfull Artificer, who knows how to exalt Nature, but if he will attempt to do it without Nature, he will be mistaken. For not only in this art, but also in every thing else, we can doe nothing but help Nature; and this by no other medium then fire, or heat. But seeing this cannot be done, since in a congealed Metallick body there appear no spirits, it is necessary that the body be loosed, or dissolved, and the pores thereof opened, whereby Nature may work. But what that dissolution ought to be, here I would have the Reader take notice, that there is a twofold dissolution, although there be many other dissolutions, but to little purpose; there is onely one that is truely naturall, the other is violent, under which all the rest are comprehended. The naturall is this, that the pores of the body bee opened in our water, whereby the seed, that is digested, may bee sent forth, and put into its proper Matrix: Now our water is heavenly, not wetting the hands, not vulgar, but almost rain water: The body is gold, which yeelds seed; our Lune or Silver, (not common Silver)

 is

is that which receives the seed of the gold: afterwards it is governed by our continual fire, for seven months, and sometimes ten, untill our water consume three, and leave one; and that *in duplo*, or a double. Then it is nourished with the milk of the earth, or the fatnesse thereof, which is bred in the bowells of the earth, and is governed, or preserved from putrefaction by the salt of Nature. And thus the infant of the second generation is generated. Now let us passe from the Theorie to the Praxis.

THE ELEVENTH TREATISE.

Of the Praxis, and making of the Stone, or Tincture by Art.

THrough all these foregoing Chapters, our discourse of things hath been scattered by way of examples, that the Praxis might be the more easily understood, which must be done by imitating Nature after this manner——

Take of our earth, through eleven degrees, eleven graines, of our Gold, and not of the vulgar one grain, of our Lune, not the vulgar, two grains: but be thou well advised, that thou takest not common Gold, and Silver, for these are dead, take ours which are living: then put them into our fire, and let there be made of them a dry liquor; first of all the earth wil be resolved into water, which is called the Mercury of Philosophers

phers; and that water shall resolve those bodies of Gold, and Silver, and shal consume them so, that there shall remain but the tenth part with one part; and this shall be the radicall moisture of Metalls. Then take water of salt-nitre, which comes from our earth, in which there is a river of living water, if thou diggest the pit knee deep, therefore take water out of that, but take that, which is cleer; upon this put that radicall moisture; and set it over the fire of putrefaction, and generation, not on such a one as thou didst in the first operation: govern all things with a great deale of discretion, untill colours appear like a Peacocks tail; govern it by digesting it, and be not weary, untill these colours be ended, and there appear throughout the whole one green colour, and so of the rest; and when thou shalt see in the bottome ashes of a fiery colour, and the water almost red, open the vessel, dip in a pen, and smeare some Iron with it, if it tinge, have in readinesse that water, which afterwards I shall speak of, and put in so much of that water as the cold aire was, which went in, boil it again with the former fire, untill it tinge again. So far reached my experience, I can doe no more, I found out no more. Now that water must be the menstruum of the world, out of the sphere of the Moon, so often rectified, untill it can calcine Gold: I have been willing here to discover to thee all things; and if thou shalt understand my meaning sometimes, and not the letter, I have revealed all things; especially in the first, and second work. Now it remains that we speak next of the fire. The first fire, or of the first operation is a fire of one degree, continuall, which goes round the matter; the second is a naturall fire, which digests, and fixeth

fixeth the matter: I tell thee truely that I have opened to thee the governance, or rules of the fire, if thou understandest Nature: The vessell remains yet to be spoken of. It must be the vessel of Nature, and two are sufficient; the vessell of the first work must beround; but in the second a glasse, a little lesse like unto a viall, or an egge. But in all these know, that the fire of Nature is but one, and if it works variously, it is by reason of the difference of places. The vessell therefore of Nature is but one; but wee for brevities sake use a couple: the matter is one, but out of two substances. If therefore thou wilt give thy mind to make things, consider first things that are already made; if thou canst not reach, or understand things presented to thy eyes, much lesse things that are to be made, and which thou desirest to make. For know that thou canst create nothing; for that is proper to God alone, but to make things, that are not perceived, but lye hid in the shadow, to appear, and to take from them their vaile, is granted to an intelligent Philosopher by God through Nature. Consider, I beseech thee, the simple water of a cloud: who would ever beleeve that that contains in it selfe all things in the world, hard Stones, Salts, Aire, Earth, Fire, when as yet of it selfe it seems to be simple? What shall I say of the Earth, which contains in it Water, Fire, Salts, Aire, and of it self seems to be but meer earth? O wonderfull Nature, which knows how to produce wonderfull fruits out of Water in the earth, and from the Aire to give them life. All these are done, and the eyes of the vulgar doe not see them; but the eyes of the understanding, and imagination perceive them, and that with a true sight. The eyes

eyes of the wise look upon Nature otherwise, then the eyes of common men. As for example, the eyes of the vulgar see that the sun is hot; but the eyes of Philosophers on the contrary see it rather to bee cold, but its motion to be hot. The acts and effects of it are understood through the distance of places. The fire of Nature is one and the same with it: for as, the Sun is the Center amongst the spheres of the Planets; and out of this Center of the heaven it scatters its heat downward by its motion; so in the Center of the earth is the sun of the earth, which by its perpetuall motion sends its heat, or beams upward to the superficies of the earth. That intrinsecall heat is far more efficacious then this Elementary fire; but it is allayed with an Earthy water, which from day to day doth penetrate the pores of the earth, and cooles it: So the Aire doth temper, and mitigate the heavenly Sun, and its heat, for this aire doth day after day fly round the world: and unlesse this were so, all things would be consumed by so great a heat, neither would any thing be brought forth. For as that invisible fire, or Centrall heat would consume all things, if the water coming betwixt did not prevent it; so the heat of the Sun would destroy all things; if the Aire did not come betwixt. But how these Elements work one with another, I will briefly declare. In the Center of the earth is the Centrall Sun, which by its own motion, or of its firmament doth give a great heat, which extends it self even to the superficies of the earth. That heate causeth aire after this manner. The Matrix of aire is water, which bringeth forth sons of its own nature, but unlike, and far more subtill then it selfe; for

for where the water is denyed entrance, the aire enters: when therefore that Centrall heat, which is perpetuall, doth act, it makes water distill, and be heated, and so that water by reason of the heat is turned into aire, upon this account it breaks forth to the superficies of the earth, because it will not suffer it self to be shut in: then when it is cold, it is resolved into water. In the mean time it happens also that in opposite places not only air but water goes out; so you see it is, when black clouds are by violence carryed up into the aire: for which thing take this as a familiar example. Make water hot in a pot, and thou shalt see that a soft fire causeth gentle vapours, and winds; but a strong fire maketh thick clouds appear. Just in the same manner doth the Centrall heat worke; it lifts up the subtill water into aire, that which is thick by reason of its salt or fatnesse, it distributes to the earth, by meanes of which divers things are generated, that which remaines becomes stones, and rocks. But some may object, if it were so, it would be done constantly, but oftentimes there is no wind at all perceived. I answer, if water be not poured violently into a distillatory vessell, there is made no wind, for little water stirs up but little wind: you see that thunders are not alwaies made, although there be rain, and wind; but only when by force of the aire the swelling water is carried to the sphere of the fire; for fire will not indure water. Thou hast before thine eyes an example, when thou poureſt cold water into a hot furnace, from whence a thundering noise is raised. But why the water doth not enter uniformly into those places, and cavities, the reason is, because these sorts of vessells, and places are many;

ny; and sometimes one cavity by blasts, or winds drives away from it self water for some dayes, and months, untill there be a repercussion of the water again: As wee see in the sea, whose waves are moved and carryed a thousand miles, before they find, or meet with a repercussion to make them return back; but to return to our purpose. I say that Fire, or Heat is the cause of the motion of the Aire, and the life of all things; and the Earth is the Nurse of all these things, or their receptacle. But if there were not Water to coole our Earth, and Aire, then the Earth would be dryed, for these two reasons, *viz.* by reason of the Motion of the Centrall Sun, and heat of the Celestiall: Nevertheless it happens sometimes in some places, when the pores of the earth are obstructed, that the humidity, or water cannot penetrate, that then by reason of the correspondency of the Celestiall, and Centrall Sun (for they have a magnetick vertue betwixt themselves) the earth is inflamed by the Sun: so that even sometimes there are made great chops, or furrows in the earth. Cause therefore that there be such an operation in our earth, that the Centrall heat may change the Water into Aire, that it may goe forth into the plaines of the world, and scatter the residue, as I said, through the pores of the earth; and then contrariwise the Aire will be turned into Water, far more subtill then the first Water was: and this is done thus, if thou giveſt our old man Gold, or Silver to swallow, that he may consume them, and then hee also dying may be burnt, and his ashes scattered into water, and thou boil that water untill it be enough, and thou shalt have a medicine to cure the leprosie.

ſie. Mark, and be ſure that thou takeſt not cold for hot, or hot for cold, but mixe natures with natures, and if there be any thing that is contrary to nature (for Nature alone is neceſſary for thee) ſeparate it, that Nature may be like Nature. Doe this by fire, and not with thy hand: and know that if thou doſt not follow Nature, all is in vain: and here I have ſpoken to thee through the help of God, what a father ſhould ſpeak to his ſon; Hee which hath ears let him heare, and he which hath his ſenſes, let him ſet his mind upon what I ſay.

THE TWELFTH TREATISE.

Of the Stone, and its vertue.

IN the foregoing Treatiſes it hath been ſufficiently ſpoken concerning the production of Naturall things, concerning the Elements, the Firſt matter, and Second matter, Bodies, Seeds, and concerning the Uſe and Vertue of them: I wrote alſo the Praxis of making the Philoſophers Stone. Now I will diſcover ſo much of the vertue of it, as Nature hath granted to me, and experience taught me. But to comprehend the argument of all theſe Treatiſes briefly, and in few words, that the Reader which fears God may underſtand my mind and meaning, the thing is this. If any man doubt of the truth of the Art, let him read the voluminous writings of ancient

cient Philoſophers, verified by reaſon, and experience; whom wee may deſervedly give credit to in their own Art: but if any will not give credit to them, then we know not how to diſpute with them, as denying principles: for deaf, and dumbe men cannot ſpeak. What prerogative ſhould all things in this world have before Metalls? Why ſhould theſe alone by having ſeed without cauſe denyed to them, be excluded from Gods univerſall bleſſing of multiplication, which holy writ affirms was put in, and beſtowed on all created things preſently after the world was made? Now if they have Seed, who is ſo ſottiſh to think that they cannot bee multiplyed in their Seed? The Art of Alchymie in its kind is true, Nature alſo is true, but the Artificer is ſeldome true: there is one Nature, one Art, but many Artificers. Now what things Nature makes out of the Elements, ſhe generates them by the will of God out of the firſt matter, which God onely knowes: Nature makes and multiplies thoſe things of the ſecond matter, which the Philoſophers know. Nothing is done in the world without the pleaſure of God, and Nature. Every Element is in its own ſphere; but one cannot be without the other; one lives by vertue of the other, and yet being joined together they doe not agree; but Water is of more worth then all the Elements, becauſe it is the mother of all things: upon this ſwims the ſpirit of Fire. By reaſon of Fire Water is the firſt matter, *viz.* by the ſtriving together of Fire, and Water, and ſo are generated Winds, and Vapours apt, and eaſy to bee congealed with the earth, by the help of the crude aire, which from the

beginning was separated from it. And this is done without cessation, by a perpetuall motion; because fire, or heat is stirred up no otherwise then by motion, which thing you may easily conceive by a Smith filing Iron, which through vehement motion waxeth hot in that manner, as if it were heated in the Fire. Motion therefore causeth heat, heat moves the water, the motion of the water causeth aire, the life of all living things. Things therefore grow after this manner (as I said before) *viz.* out of water; for out of the subtill Vapour of it, subtil and light things proceed; out of the oylinesse of it, things that are heavy, and of greater price; but of the salt things far more excellent then the former. Now because Nature is sometimes hindred, that it cannot produce pure things; seeing the Vapour, Fatnesse, and Salt are fouled or stained, and mixe themselves with the places of the earth: Moreover, experience teacheth us to separate the pure from the impure. Therefore if thou wilt have Nature be bettered, or mended in her actings, dissolve what body you please, and that which was added or joined to Nature, as heterogeneous, separate, cleanse, joine pure things with pure, ripe to ripe, crude to crude, according to the poise of Nature, and not of Matter. And know that the Centrall salt Nitre doth not receive more of the Earth then it hath need of, whether it be pure or impure: but the fatnesse of the water is otherwise, for it is never to be had pure; art purifies it by a twofold heat, and then conjoins it.

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THE EPILOGUE, or CONCLUSION OF THESE TWELVE TREATISES.

FRIENDLY READER,

I Wrote the Twelve foregoing Treatises in love to the sonnes of Art, that before they set their hand to the worke they may know the operation of Nature, *viz.* how she produceth things by her working; lest they should attempt to enter in at the gate without keyes, or to draw water in a sieve: for he laboureth in vain, that putteth forth his hands to labour without the knowledge of Nature, in this sacred and most true Art, he lies in nocturnal darknesse to whom the sun doth not shine, and he is in thick darknesse, to whom after it is night the Moon doth not appeare. Nature hath her proper light, which is not obvious to our eyes; the shadow of Nature is a body before our eyes: but if the light of Nature doth enlighten any one, presently the cloud is taken away from before his eyes, and without any let he can behold the point of our loadstone, answering to each Center of the beams, *viz.* of the Sun and Earth: for so farre doth

doth the light of Nature penetrate, and discovers inward things; of which thing take this for an example. Let a boy that is twelve yeares old, and a girle of the same age, be cloathed with garments of the same fashion, and be set one by the other, no body can know which is the male, or which is the female; our eyes cannot penetrate so far, therefore our sight deceiveth us, and takes false things for true: But when their garments are taken off, and they are naked, that so it may appear what Nature made them, they are easily distinguished by their sexes. Just after the same manner doth our intellect make a shadow of the shadow of Nature; for the naked body of Man is the shadow of the seed of Nature: As therefore mans body is covered with a garment, so also mans nature is covered with the body, which God reserves to himself to cover, or uncover. I could here discourse largely, and Philosophically of the dignity of Man, his Creation and Generation: but seeing they are impertinent to this place, I will passe them over in silence; only I will treat a little concerning the Life of Man. Man was created of the Earth, and lives by vertue of the Aire; for there is in the Aire a secret food of life, which in the night wee call dew; and in the day rarified water, whose invisible, congealed spirit is better then the whole Earth. O holy, and wonderfull Nature, who dost not suffer the sons of Wisdome to erre, as thou dost manifest in the life of man daily! Moreover in these twelve Treatises I have produced so many naturall reasons, that he which is desirous of the art, and feares God, may the more easily understand all things, which through Gods blessing, with my eyes

eyes I have seen, with mine own hands have made without any deceit of sophistication: for without the light, and knowledge of Nature, it is impossible to attain to this Art, unlesse it come to any by Gods speciall revelation, or some speciall friend doth privately shew it. It is a thing of little account, yet most pretious, which being divers times described, I doe now again repeat. Take 10 parts of aire, 1 part of living gold, or living silver; put all these into thy vessell; boyle this aire first untill it be water, and then no water. If thou art ignorant of this, and knowst not how to boyl aire, without all doubt thou shalt erre; seeing this is the matter of the ancient Philosophers. For thou must take that, which is, and is not seen, untill it be the Artificers pleasure; it is the water of our dew, out of which is extracted the Salt Petre of Philosophers, by which all things grow, and are nourished: the matrix of it is the Center of the Sun, and Moon, both celestiall, and terrestiall: and to speak more plainly, it is our Load-stone, which in the foregoing Treatises I called Chalybs, or Steel: The Aire generates this Load-stone, and the Loadstone generates, or makes our Air to appear, and come forth. I have here entirely shewed thee the truth; Begge of God that hee would prosper thine undertakings: And so in this place thou shalt have the true, and right explication of *Hermes*, when he saith, that the father of it is the Sun, and its mother the Moon, and that which the wind carryed in its belly, *viz.* *Sal Alkali*, which the Philosophers have called *Sal Armoniacum*, and vegetable, hid in the belly of the *Magnesia*. The operation of it is this, to dissolve the congealed aire, in which thou shall dissolve

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the tenth part of Gold; seale this up, and work with our fire, untill the air be turned into powders; and there appear (the salt of the world being first had) divers colours. I would have set down the whole processe in these Treatises; but because that, together with the multiplication, is sufficiently set down in the books of *Lullius*, and other old Philosophers; it therefore sufficed me to treat only of the first, and second matter; which is done faithfully, neither do thou ever think that any man living hath done it more cleerly, then I have done it; since I have done it not out of many books but by the labour of my hands, and mine own experience. If therefore thou dost not understand, or beleeve the truth, doe not blame me, but thy self; and perswade thy selfe that God was unwilling to reveal this secret to thee: Be therefore earnest with him by prayer, and with serious meditation read over this book oftentimes, especially the Epilogue of these twelve Treatises: alwaies considering the possibility of Nature, and the actions of the Elements, and which of them is the chiefest in those actions, and especially in the rarefaction of water, or aire, for so the heavens are created, as also the whole world. This I was willing to signifie to thee, as a father to his son. Doe not wonder that I have wrote so many Treatises, for I did not make them for my own sake, seeing I lack not books, but that I might advertise many, that work in fruitlesse things, that they should not spend their costs in vain. All things indeed might have been comprehended in few lines, yea in few words: but I was willing to guide thee to the knowledge of Nature by Reasons, and Examples; that thou mightest in the first

first place know, what the thing is thou seekest after, whether the first, or second matter, also that thou mightest have Nature, her light, & shadow discovered to thee. Be not displeased if thou meetest sometimes with contradictions in my Treatises, it being the custome of Philosophers to use them; thou hast need of them, if thou understandest them, thou shall not find a rose without prickles. Weigh diligently what I have said before, *viz.* how four Elements distill into the Center of the earth a radicall moisture, and how the Centrall Sun of the earth, by its motion bringeth it forth, and sublimeth it to the superficies of the earth. I have said also that the Celestiall Sun hath a correspondency with the Centrall Sun: for the Celestiall Sun, and the Moon have a peculiar power, and vertue of distilling into the earth by vertue of their beams: for heat is easily joined to heat, and salt to salt. And as the Centrall Sun hath its sea, and crude water, that is perceptible; so the Celestiall Sun hath its sea, and subtill water that is not perceptible. In the superficies the beams of the one, are joined to the beams of the other, and produce flowers, and all things. Therefore when there is raine made, it receives from the aire that power of life, and joins it with the salt-nitre of the earth (because the salt-nitre of the earth is like calcined Tartar, drawing to it self by reason of its dryness the aire, which in it is resolved into water: such attractive power hath the salt-nitre of the earth, which also was aire, and is joined to the fatnesse of the earth) and by how much the more abundantly the beams of the Sun beat upon it, the greater quantity of salt-nitre is made, and by consequence the greater plenty of

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Corn grows, and is increased, and this is done daily. Thus much I thought good to signifie to the ignorant of the correspondency, or agreement of things amongst themselves, and the efficacy of the Sun, and Moon, and Stars; for the wise need not this instruction. Our subject is presented to the eyes of the whole world, and it is not known. O our Heaven! O our Water! O our Mercury! O our Salt-nitre abiding in the sea of the world! O our Vegetable! O our Sulphur fixed, and volatill! O our *Caput Mortuum*, or dead head, or feces of our Sea! Our Water that wets not our hands, without which no mortall can live, and without which nothing grows, or is generated in the whole world! And these are the Epithites of *Hermes* his bird, which never is at rest. It is of very small account, yet no body can bee without it: and so thou hast a thing discovered to thee more pretious then the whole world, which I plainly tell thee is nothing else but our Sea water, which is congealed in Silver, and Gold, and extracted out of Gold, and Silver by the help of our Chalybs, by the Art of Philosophers in a wonderfull manner, by a prudent son of Art. It was not my purpose for some reasons before mentioned in the Preface, to publish this book, but a desire to deserve well of those that are studiously given to liberall, and Philosophical Arts, prevailed with me, that I might hold forth to them, that I bear an honest mind; also that I might declare my self to them, that understand the Art, to be their equal and fellow, and to have attained their knowledge. I doubt not but many men of good consciences, and affections do enjoy this gift of God secretly; these being warned by my example, and

and dangers are made more cautious, and wise, having that commendable silence of *Harpocrates*. For as often as I would discover my selfe to great men, it alwaies turned to my losse and danger. By this my writing I make my self known to the adopted sons of *Hermes*, I instruct the ignorant, and them that are misled, and bring them back into the right way. And let the heirs of wisdome know, that they shall never have a better way, then that, which is here demonstrated to them; for I have spoken all things cleerly: Only I have not so cleerly shewed the extraction of our Salt Armoniacke, or the Mercury of Philosophers, out of our Sea water, and the use thereof; because I had from the Master of Nature no leave to speake any further, and this only God must reveale, who knows the hearts, and minds of men. He will haply upon thy constant, and earnest prayers, and the frequent reading over of this booke, open the eyes of thy understanding. The vessell, as I said before, is but one from the beginning to the end, or at most two are sufficient: the fire is continuall in both operations; for the sake of which let the ignorant read the tenth, and eleventh Treatise. If thou shalt operate in a third matter, thou shalt effect nothing: they medle with this, whoever work not in our Salt, which is Mercury, but in Herbs, Animals, Stones, and all Minerals, excepting our Gold, and Silver covered over with the sphere of *Saturne*. And whosoever desires to attaine to his desired end, let him understand the conversion of the Elements to make light things heavy, and to make spirits no spirits; then hee shall not worke in a strange thing. The Fire is the

 Rule

Rule, whatsoever is done, is done by Fire; as sufficiently before, so here we have spoken enough by way of Conclusion. Farewell friendly Reader! and long maist thou enjoy these labours of mine, (made good, or verified by mine owne experience,) to the glory of God, the welfare of thine owne soule, and good of thy neighbour.

TO

THE

PARABLE,

OR

PHILOSOPHICALL RIDLE.

Added by way of Conclusion, and Superaddition.

IT fell out upon a time, when I had sailed almost all my life from the Artick pole, to the Antarticke, that by the singular providence of God I was cast upon the shore of a certain great sea, and although I well knew and understood the passages, and properties of the sea of that Coast, yet I knew not whether in those Coasts was bred that little fish, which was called *Remora*, which so many men of great and small fortunes have hitherto so studiously sought after. But whilst I was beholding the sweet singing Mermaides swimming up and down with the Nymphs, and being weary with my foregoing labors, and oppressed with divers thoughts, I was with the noise of waters overtaken with sleep,; and whilest I was in a sweet sleep, there appear'd to me in my sleep

a wonderfull vision, which is this. I saw *Neptune* a man of an honorable old age, going forth out of our sea with his three toothed instrument, called *Tridens*, who after a friendly salute led mee into a most pleasant Iland. This goodly Iland was situated towards the South, being replenished with all things respecting the necessity, and delight of man: *Virgils Elisian* field might scarce compare with it. All the banks were round about beset with green Mirtles, Cypresse trees, and Rosemary. The green meadowes were covered all over with flowers of all sorts, both fair, and sweet. The hills were set forth with Vines, Olive-trees, and Cedar-trees in a most wonderfull manner. The woods were filled with Orenge, and Lemon-trees. The high wayes were planted on both sides with Bay-trees, and Pomegranate-trees, woven most artificially one within the other, and affording a most pleasant shadow to Travellers. And to bee short, whatsoever is in the whole world was seen there. As I was walking, there was shewed to me by the foresaid *Neptune* two Mines of that Iland lying under a certain rock, the one was of Gold, the other of Chalybs, or Steel. Not far from thence I was brought to a Meadow in which was a peculiar Orchard with divers sorts of trees most goodly to behold, and amongst the rest, being very many hee shewed to mee seven Trees marked out by speciall names; and amongst these I observed two as chiefest, more eminent then the rest, one of which did beare fruit like the Sun most bright, and shining, and the leaves thereof were like Gold. The other brought forth fruit that was most white, yea, whiter then the Lillies, and the leaves therof were as fine Silver: Now these

these trees were called by *Neptune*, the one the tree of the Sun, the other the tree of the Moon. And although in this Iland all things were at ones pleasure, and command, yet there was one thing, and but one wanting: there was no water to be had, but with great difficulty. There were indeed many that partly endeavoured to bring it thither by pipes, and partly drew it out of divers things: but their endeavours were in vain, because in those places it could not bee had by any means or medium, and if it were at any time had, yet it was unprofitable, and poisonous, unlesse they fetched it (as few could doe) from the beams of the Sun, and Moone; and he which was fortunate in so doing could never get above ten parts; and that water was most wonderfull: and beleeve mee, for I saw it with mine eyes, and felt it, that that water was as white as the snow; and whilest I was contemplating upon the water, I was in a great wonder. Wherefore *Neptune* being in the mean while wearied vanished away from before mine eyes, and there appeared to me a great man, upon whose forehead was written the name of *Saturne*. This man taking the vessell drew ten parts of water, and tooke presently of the tree of the Sun, and put it in; and I saw the fruit of the tree consumed, and resolved like ice in warm water. I demanded of him, Sir, I see a wonderfull thing, water to bee as it were of nothing; I see the fruit of the tree consumed in it with a most sweet, and kindly heat, and wherefore is all this? But he answered mee most lovingly. My Son, it is true this is a thing to be wondered at; but doe not thou wonder at it, for so it must be. For this water is the Water of life, having power to better the fruit of this

tree so, that afterward neither by planting, or graffing, but only by its own odour it may convert the other six trees into its own likenesse. Moreover this water is to this fruit as it were a woman, the fruit of this tree canbe putrefied in nothing but in this water, and although the fruit of it be of it self most wonderful, & a thing of great price, yet if it be putrefied in this water, it begets by this putrefaction a *Salamander*, abiding in the fire, whose blood is more pretious then any kind of treasure or riches in the world, being able to make those six trees, which here thou seest, fruitfull, and to bring forth their fruit sweeter then the honey. But I asked, Sir, How is that done? I told thee (saith hee) that the fruit of that tree is living, and sweet; but whereas one is now sufficed with it, when it is boyled in this water, a thousand may then bee satisfied with it. I demanded moreover, Sir, is it boiled with a strong fire, and how long is it in boyling? But said he, that water hath an intrinsecall fire, and if it be helped with a continuall heat, it burns three parts of its body with this body of the fruit, and there wil remain but a very smal part, which is scarce imaginable, but of wonderful vertue; it is boiled by the skilfull wit of the Artificer, first 7 months, then 10, but in the mean time there appeared divers things, and alwaies in the fiftieth day, or thereabouts. I demanded again, Sir, cannot this fruit be boiled in other waters, or something be put to it? Hee answered, there is but this one water that is usefull in this Country, or Iland; and there is no other water can penetrate the pores of this apple, but this: and know also that the Tree of the Sun hath its originall from this water, which is extracted out of the beams of

of the Sun, and Moone by a magnetick vertue: Besides they have a great correspondency betwixt themselves, but if any strange thing be added to it, it cannot performe that which it can do of it self. It must therefore be left by it self, and nothing added to it but this apple: This fruit after boiling becomes to bee immortall, having life, and blood, which blood makes all the trees bring forth fruit of the same nature with the Apple. I asked him further, Sir, is this Water drawn any other way, or to be had every where? And he said, it is in every place, and no man can live without it; it is drawn divers ways, but that is the best, which is extracted by vertue of our Chalybs, which is found in the belly of *Aries*. I said, to what use is it? He answered, before its due boiling it is the greatest poison, but after a convenient boiling it is the greatest medicine, and yeelds nine and twenty graines of bloods and every grain will yeeld to thee the fruit of the Tree of the Sun in 864 fold. I asked, Can it not be made yet better? The Philosophicall Scripture being witnesse (saith hee) it may bee exalted first to ten, then to a hundred, then to a thousand, and ten thousand. I required again of him, Sir, Doe many know that Water, and hath it any proper name? He cryed out saying, Few know it, but all have seen it, and doe see it, and love it: it hath many and various names, but its proper name is the Water of our Sea, the Water of life not wetting the hands. I asked yet further, Doe any use it to any other things? Every creature (saith he) doth use it, but invisibly. Then I asked, Doth any thing grow in it? but he said, Of it are made all things in the world, and in it they live: but in it nothing properly is, but it is that thing which

which mixeth it self to every thing. I asked againe, Is it usefull for any thing without the fruit of this tree? To this he said, Not in this work; because it is not bettered, but in the fruit of the Tree of the Sun alone. I began to intreat him, Sir I pray, name it to mee by such a manifest name; that I may have no further doubt about it. But he cryed with a loud voice, so as that he awakened me from sleep; Therefore I could ask him no further; neither would hee tell mee any more; neither can I tell any more. Be satisfied with these, and beleeve mee, that it is not possible to speak more cleerly. For if thou dost not understand these things, thou wilt never be able to comprehend the books of other Philosophers. After *Saturn*'s unexpected and sudden departure a new sleep came upon mee, and then appeared to mee *Neptune* in a visible shape: He congratulated my present happinesse in the gardens of the *Hesperides*, shewing to me a Looking-glasse, in which I saw all Nature discovered. After the changing of divers words betwixt us, I gave him thanks for his courtesies shewed to me; because I not only entred into this garden, but also came into *Saturn*'s most desired discourse. But because by reason of *Saturn*'s unexpected departure some difficulties did yet remain to be inquired after, and searched into, I earnestly besought him, that by means of this happy opportunity hee would resolve mee my doubts. Now I importuned him with these words, Sir *I* have read the books of Philosophers, and they say, that all generation is done by Male, and Female, yet I saw in my dream *Saturne* put the fruit alone of the Tree of the Sun into our Mercury; I beleeve also thee as the Master of this Sea, that thou knowest these things; answer

answer my Question I pray thee. But he said, It is true, my son, all generation is done in Male, and Female, but by reason of the distinguishing of the three Kingdomes of Nature, a foure footed Animall is brought forth one way, and a worme another: Although wormes have eyes, sight, hearing, and other senses, yet they are brought forth by putrefaction, and their place, or earth, in which they are putrefied, is the Female. So in this Philosophicall work the mother of this thing is that Water of thine so often repeated, & whatsoever is produced of that, is produced as worms by putrefaction. Therfore the Philosophers have created a Phenix, & Salamander. For if it were done by the conception of two bodies, it would be a thing subject to death; but because it revives it self alone, the former body being destroyed, it riseth up another body incorruptible. Seeing the death of things is nothing else but the separation of the one from the other. And so it is in this Phenix, because the life separates it self by its self from a corruptible body. Moreover, I asked him, Sir, are there divers things, or is there a composition of things in this work? But he said, there is only one thing, with which there is mixed nothing else but the Philosophicall Water shewed to thee oftentimes in thy sleep, of which there must be ten parts to one of the body. And strongly, and undoubtedly beleeve, My son, that those things which are by me and *Saturn* shewed thee by way of dreams, according to the custom, in this Iland, are not dreams, but the very truth, which Experience the only Mistris of things will by the assistance of God discover to thee. I yet further demanded some things of him, but hee without any answer, after he had took his leave of mee, departing

 set

set me, being raised from sleep, into my desired region of *Europe*. And so friendly Reader, let this suffice thee, which hath by mee thus farre been fully declared.

To God alone be praise and glory.

A

A DIALOGVE
BETWEEN
MERCVRY, the *ALCHYMIST* and *NATVRE*.

VPon a time there were assembled divers *Alchymists* together, and held a counsel how they should make, & prepare the Philosophers stone, and they concluded that every one should declare his opinion with a vow. And that meeting was in the open aire, in a certaine meadow, on a faire cleer day. And many agreed that Mercury was the first matter thereof, others that Sulphur was, and others other things. But the chiefest opinion was of Mercury, and that especially because of the sayings of Philosophers, because they hold, that Mercury is the first true matter of the Stone, also of Metalls: For Philosophers cry out, and say, OUR MERCURY, &c. And so whilest they did contend amongst themselves for

divers operations (every one gladly expecting a conclusion) there arose in the mean time a very great tempest, with stormes, showers of rain, and an unheard of wind, which dispersed that assembly into divers Provinces, every one apart without a conclusion. Yet every one of them fancied to himselfe what the conclusion of that dispute should have been. Every one therefore set upon his work as before, one in this thing, another in that thing seeking the Philosophers Stone, and this is done till this day without any giving over. Now one of them remembring the disputation, that the Philosophers Stone is necessarily to be sought after in Mercury, said to himself: Although there was no conclusion made, yet I wil work in Mercury, and will make a conclusion my self in making the blessed Stone; for he was a man that was alwaies wont to talk to himselfe, as indeed all *Alchymists* usually doe. Hee therefore began to read the books of Philosophers, and fell upon a booke of *Alanus*, which treats of Mercury; and so that Alchymist is made a Philosopher, but without any conclusion: And taking Mercury he began to work; hee put it into a glass, and put fire to it, the Mercury as it is wont to do, vapoured away, the poor silly Alchymist not knowing the nature of it, beat his wife, saying: No body could come hither besides thee, thou tookest the Mercury out of the glass. His wife crying excuseth her self, and speaks softly to her husband: Thou wilt make a fir-reverence of these. The Alchymist tooke Mercury again, and put it again into his vessell, and lest his wife should take it away, watched it. But the Mercury, as its manner is, vapoured away again. The Alchymist remembring that the first matter of the Philosophers Stone must be volatile, rejoiced exceedingly, altogether perswading himselfe that he could not now be deceived, having the first matter: Hee began now to work upon Mercury boldly, he learned afterwards to sublime it, and to calcine it divers ways, as with Salt, Sulphur, and Metalls, Mineralls, Bloud, Haire, Corrosive waters, Herbs, Urine, Vineger, but could find nothing for his purpose; hee left nothing unassayed in the whole world, with which hee did not work upon good Mercury withall. But when he could doe no good at all with this, hee fell upon this saying——*that it is found in the dung-hill.* He began to worke upon Mercury with divers sorts of dung, together, and asunder: And when hee was weary, and full of thoughts he fell into a sleep. And in his sleep there appeared to him a vision: there came to him an old man, who saluted him, and said; Friend, Why art thou sad? Hee answered, I would willingly make the Philosophers Stone. Then said he, Friend, Of what wilt thou make the Philosophers Stone? *Alchymista.* Of Mercury, Sir. *Senex.* Of what Mercury? *Alch.* There is but one Mercury. *Sen.* It is true, there is but one Mercury, but altered variously, according to the variety of places; one is purer then another. *Alch.* O Sir, I know how to purifie it very well with vineger and salt, with nitre and vitriall. *Sen.* I tell thee this is not the true purifying of it, neither is this, thus purifyed, the true Mercury: Wise men have another Mercury, and another manner of purifying of it, and so he vanished away. The Alchymist being raised from sleep thought with himselfe what vision this should be, as also what this Mercury of Philosophers should be: hee could bethinke

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bethinke himselfe of no other but the vulgar Mercury. But yet hee desired much that hee might have had a longer discourse with the old man: but yet hee worked continually, sometimes in the dung of living creatures, as boyes dung, and sometimes in his own. And every day hee went to the place, where hee saw the vision, that he might speak with the old man again: sometimes hee counterfeited a sleep, and lay with his eyes shut expecting the old man. But when he would not come he thought he was afraid of him, and would not beleeve that he was asleep, he swore therefore saying, My good old Master be not afraid, for truly I am asleep; look upon my eyes, see if I be not: And the poor Alchymist after so many labours, and the spending of all his goods, now at last fel mad, by alwaies thinking of the old man. And when hee was in that strong imagination, there appeared to him in his sleep a false vision, in the likenesse of the old man, and said to him, Doe not despaire, my friend, thy Mercury is good, and thy matter, but if it will not obey thee, conjure it, that it bee not volatile; Serpents are used to be conjured, and then why not Mercury? and so the old man would leave him. But the Alchymist asked of him, saying, Sir, expect, &c. And by reason of a noise this poore Alchymist was raised from sleep, yet not without great comfort. He took then a vessell full of Mercury, and began to conjure it divers wayes, as his dream taught him. And hee remembred the words of the old man, in that hee said, *Serpents are conjured*, and Mercury is painted with Serpents, hee thought, so it must bee conjured as the Serpents. And taking a vessell with Mercury hee began to say, *Ux, Vx, Ostas, &c.* And where the name

name of the Serpent should be put, he put the name of Mercury, saying: And thou wicked beast Mercury, &c. At which words Mercury began to laugh, and to speak unto him saying, What wilt thou have, that thou thus troublest mee my Master Alchymist? *Alch.* O ho, now thou callest me Master, when I touch thee to the quick, now I have found where thy bridle is, wait a little, and by and by thou shalt sing my song, and he began to speak to him, as it were angerly, Art thou that Mercury of Philosophers? *Merc.* (as if he were afraid answered) I am Mercury, my Master. *Alch.* Why therefore wilt not thou obey mee? and why could not I fix thee? *Merc.* O my noble Master, I beseech thee pardon mee, wretch that I am, I did not know that thou wast so great a Philosopher. *Alch.* Didst not thou perceive this by my operations, seeing I proceeded so Philosophically with thee? *Merc.* So it is, my noble Master, although I would hide my selfe, yet I see I cannot from so honourable a Master as thou art. *Alch.* Now therefore dost thou know a Philosopher? *Merc.* Yea, my Master, I see that your worship is a most excellent Philosopher. *Alch.* (being glad at his heart saith) truly now I have found what I sought for. (Again he spake to Mercury with a most terrible voice:) Now go to, be now therefore obedient, or else it shall be the worse for thee. *Merc.* Willingly, my Master; if I am able, for now I am very weake. *Alch.* Why dost thou now excuse thy selfe? *Merc.* I doe not, my Master, but I am faint and feeble. *Alch.* What hurts thee? *Merc.* The Alchymist hurts mee. *Alch.* What, dost thou still deride mee? *Merc.* O Master, no, I speak of the Alchymist, but thou art a Philosopher. *Alch.* O wel, well,

well, that is true, but what hath the Alchymist done? *Merc.* O my Master, hee hath done many evill things to mee, for hee hath mixed mee, poor wretch as I am, with things contrary to mee: from whence I shall never bee able to recover my strength, and I am almost dead, for I am tormented almost unto death. *Alch.* O thou deservest those things, for thou art disobedient. *Merc.* I was never disobedient to any Philosopher, but it is naturall to mee to deride fools. *Alch.* And what dost thou think of mee? *Merc.* O Sir, you are a great man, a very great Philosopher, yea greater then *Hermes* himselfe. *Alch.* Truly so it is, I am a learned man, but I will not commend my selfe, but my Wife also said to mee, that I am a very learned Philosopher, she knew so much by me. *Merc.* I am apt to beleeve thee, for Philosophers must be so, who by reason of too much wisdome, and pains fall mad. *Alch.* Goe to then, tell me therefore what I shall doe with thee; how I shall make the Philosophers Stone of thee. *Merc.* O my Master Philosopher, I know not, Thou art a Philosopher, I am a servant of the Philosophers, they make of me what they please, I obey them as much as I am able. *Alch.* Thou must tell mee how I must proceed with thee, and how I may make of thee the Philosophers Stone. *Merc.* If thou knowest, thou shall make it, but if thou knowest not, thou shalt doe nothing, thou shalt know nothing by mee, if thou knowest not already my Master Philosopher. *Alch.* Thou speakest to mee as to some simple man, perhaps thou dost not know that I have worked with Princes, and was accounted a Philosopher with them. *Merc.* I am apt to beleeve thee my Master, for I know all this very wel,

I am yet foul, and unclean by reason of those mixtures that thou hast used. *Alch.* Therefore tell mee, art thou the Mercury of Philosophers? *Merc.* I am Mercury, but whether or no the Philosophers, that belongs to thee to know. *Alch.* Do but tell me if thou art the true Mercury, or if there be another. *Merc.* I am Mercury, but there is another, and so he vanished away. The Alchymist cries out and speaks, but no body answers him. And bethinking himselfe saith: Surely I am an excellent man, Mercury hath been pleased to talke with mee, surely hee loves mee: and then he began to sublime Mercury, distil, calcine, make Turbith of him, precipitate, and dissolve him divers wayes, and with divers waters, but as hee laboured in vain before, so now also he hath spent his time, and costs to no purpose. Wherefore at last hee begins to curse Mercury, and revile Nature because shee made him. Now Nature when she heard these things called Mercury to her, and said to him: What hast thou done to this man? Why doth he curse and revile me for thy sake? Why dost not thou doe what thou oughtest to doe? But Mercury modestly excuseth himself. Yet Nature commands him to be obedient to the sons of Wisdome, that seek after him. Mercury promiseth that he will, and saith: Mother Nature, but who can satisfie fools? Nature went away smiling: but Mercury being angry with the Alchymist goes also unto his own place. After a few days it came into the Alchymists mind, that he omitted something in his operations, and again hee hath recourse to Mercury, and now resolves to mix him with hogs dung, but Mercury being angry that he had falsly accused him before his mother Nature, saith to the

Alchymist, What wilt thou have of me thou foole? Why hast thou thus accused mee? *Alch.* Art thou he that *I* have longed to see? *Merc. I* am, but no man that is blind can see mee. *Alch. I* am not blind, *Merc.* Thou art very blind, for thou canst not see thy selfe, how then canst thou see mee? *Alch.* O now thou art proud, *I* speak civilly to thee, and thou contemnest mee: thou dost not know perhaps that I have worked with many Princes, and was esteemed as a Philosopher amongst them. *Merc.* Fools flock to Princes Courts, for there they are honoured, and fare better then others. Wast thou also at the Court? *Alch.* O thou art a devill, and not a good Mercury, if thou wilt speak thus to Philosophers: for before thou didst also seduce me thus. *Mer.* Dost thou know Philosophers? *Alch.* I my self am a Philosopher. *Merc.* Behold our Philosopher (smiling said: and began to talke further with him saying) My Philosopher, tell mee therefore what thou seekest after, and what thou wilt have, what dost thou desire to make? *Alch.* The Philosophers stone. *Merc.* Out of what matter therefore wilt thou make it? *Alch.* Of our Mercury. *Merc.* O my Philosopher, now I wil leave you, for I am not yours. *Alch.* O thou art but a devill, and wilt seduce mee. *Merc.* Truly my Philosopher thou art a devill to mee, not I to thee: for thou dost deale most sordidly with mee, after a devillish manner. *Alch.* O what doe I hear? this certainly is a devill indeed, for I do all things according to the writings of Philosophers, and know very well how to work. *Merc.* Thou knowest very well, for thou dost more then thou knowest, or readst of: for the Philosophers said, that Nature is to be mixed with Natures

Natures; and they command nothing to bee done without Nature; but thou dost mix mee with almost all the sordidst things that bee, as dung. *Alch.* I doe nothing besides Nature: but I sow seed into its own earth, as the Philosophers have said. *Merc.* Thou sowest mee in dung, and in time of harvest I do vanish away, and thou art wont to reap dung. *Alc.* Yet so the Philosophers have wrote, that in the dunghill their matter is to be sought for. *Merc.* It is true what they have written; but thou understandest their letter, and not their sense, and meaning. *Alch.* Now happily I see that thou art Mercury; but thou wilt not obey mee. And he began to conjure him again, saying, *Vx Vx.* But Mercury laughing answered, Thou shalt doe no good, my friend. *Alch.* They do not speak without ground, when they say thou art of a strange nature, inconstant, and volatile. *Merc.* Dost thou say, that I am inconstant, I resolve thee thus, I am constant unto a constant Artificer; fixed to him, that is of a fixed mind, but thou, and such as thou art, are inconstant, running from one thing unto another, from one matter unto another. *Alch.* Tell me therefore if thou art that Mercury, which the Philosophers wrote of, which they said was, together with sulphur, and salt the principall of all things, or must I seek after another? *Mer.* Truly the fruit doth not fal far from the tree, but I seek not mine own praise, I am the same as I was, but my years are differing. From the beginning I was young, so long as I was alone, but now I am older, yet the same as I was before. *Alch.* Now thou pleasest me, because now thou art older: for I alwaies sought after such a one, that was more ripe, and fixed, that I might so much the more easily

 accord

accord with him. *Merc.* Thou doſt in vain look after mee in my old age, who didſt not know mee in my youth. *Alch.* Did not I know thee, who have worked with thee divers wayes, as thou thy ſelfe haſt ſaid? and yet I will not leave off till I have made the Philoſophers Stone. *Merc.* O what a miſerable caſe am I in? What ſhall I do? I muſt now be mixed again with dung, and be tormented. O wretch that I am! I beſeech thee good Maſter Philoſopher, doe not mix me ſo much with hogs dung; for otherwiſe I ſhall be undone, for by reaſon of this ſtink I am conſtrained to change my ſhape. And what wilt thou have mee doe more? Am not I tormented ſufficiently by thee? Doe not I obey thee? Doe not I mixe my ſelf with thoſe things thou wilt have me? Am I not ſublimed? Am I not precipitated? Am I not made turbith? An Amalgama? A Paſt? Now what canſt thou deſire more of me? My body is ſo ſcourged, ſo ſpit upon, that the very ſtone would pity me: By vertue of me thou haſt milk, fleſh, bloud, butter, oyl, water, and which of all the metalls, or mineral can do that which I do alone? and is there no mercy to be had towards me? O what a wretch am I! *Alc.* O ho, it doth not hurt thee, thou art wicked, although thou turneſt thy ſelf inſide out, yet thou doſt not change thy ſelfe, thou doſt but frame to thy ſelfe a new ſhape, thou doſt alwaies return into thy firſt forme again. *Merc.* I doe as thou wilt have me, if thou wilt have me be a body, I am a body: if thou will have me be duſt, I am duſt, I know not how I ſhould abaſe my ſelf more, then when I am duſt, and a ſhadow. *Alch.* Tell mee therefore what thou art in thy Center, and I will torment thee no more. *Merc.* Now I am conſtrained

to tell from the very foundation. If thou wilt thou maiſt underſtand mee: thou ſeeſt my ſhape, and of this thou needeſt not know further. But becauſe thou askeſt mee of the Center, my Center is the moſt fixed heart of all things, immortall, and penetrating: in that my Maſter reſts, but I my ſelfe am the way, and the paſſenger, I am a ſtranger, and yet live at home, I am moſt faithfull to all my companions, I leave not thoſe that doe accompany mee; I abide with them, I periſh with them. I am an immortall body: I die indeed when I am ſlaine, but I riſe againe to judgement before a wiſe Judge. *Alch.* Art thou therefore the Philoſophers Stone? *Merc.* My mother is ſuch a one, of her is born artificially one certain thing, but my brother who dwells in the fort, hath in his will what the Philoſophers deſire. *Alch.* Art thou old? *Merc.* My mother begat mee, but I am older then my mother. *Alch.* What devill can underſtand thee, when thou doſt not anſwer to the purpoſe? thou alwaies ſpeakeſt Riddles. Tell mee if thou art that fountain of which *Bernard* Lord *Treviſan* writ? *Merc.* I am not the fountaine, but I am the water, the fountaine compaſſeth mee about. *Alch.* Is gold diſſolved in thee, when thou art water? *Merc.* Whatſoever is with mee I love as a friend; and whatſoever is brought forth with mee, to that I give nouriſhment, and whatſoever is naked, I cover with my wings. *Alch.* I ſee it is to no purpoſe to ſpeak to thee, I ask one thing, and thou anſwereſt another thing: if thou wilt not anſwer to my queſtion, truly I will goe to work with thee again. *Merc.* O maſter, I beſeech thee be good to me, now I will willingly doe what I know. *Alch.* Tell mee

therefore if thou art afraid of the fire. *Merc.* I am fire my selfe. *Alch.* And why then dost thou fly from the fire? *Merc.* My spirit, and the spirit of the fire love one another, and whither one goes, the other goes if it can. *Alch.* And whither dost thou goe, when thou ascendest with the fire? *Merc.* Know that every stranger bends towards his own countrey, and when he is returned from whence he came, hee is at rest, and alwaies returnes wiser, then he was when he came forth. *Alch.* Dost thou come back again sometimes? *Merc.* I doe, but in another forme. *Alch.* I do not understand what this is, nor any thing of the fire. *Merc.* If any one knew the fire of my heart, hee hath seen that fire (a due heat) is my meat: and by how much the longer the spirit of my heart feeds upon fire, it will be so much the fatter, whose death is afterward the life of all things, whatsoever they bee in this Kingdome where I am. *Alch.* Art thou great? *Merc.* I am thus for example, of a thousand drops I shall be one, out of one I give many thousand drops: and as my body is in thy sight, if thou knowest how to sport with mee, thou maist divide me into as much as thou wilt, and I shall be one again: What then is my spirit (my heart) intrinsecally, which alwaies can bring forth many thousands out of the least part? *Alch.* And how therefore must one deale with thee that thou maist be so? *Merc.* I am fire within, fire is my meat, but the life of the fire is aire, without aire the fire is extinguished; the fire prevails over the aire, wherefore I am not at rest, neither can the crude aire constringe, or bind mee: adde aire to aire, that both may be one, and hold weight, join it to warme fire, and give it time. *Alch.* What shall bee after that?

Mer.

Merc. The superfluous shall be taken away, the residue thou shalt burn with fire, put it into water, boyl it, after it is boyled thou shalt give it to the sick by way of physick. *Alch.* Thou saist nothing to my questions. I see that thou wilt only delude mee with Riddles. Wife, bring hither the hogs dung, I will handle that Mercury some new wayes, untill hee tell mee how the Philosophers Stone is to bee made of him. Mercury hearing this begins to lament over the Alchymist, and goes unto his mother Nature: accuseth the ungratefull operator. Nature beleeves her son Mercury, who tells true, and being moved with anger comes to the Alchymist, and calls him; Ho thou, Where art thou? *Alchym.* Who is that, thus calls mee? *Natura.* What dost thou with my son, thou fool thou? Why dost thou thus injure him? Why dost thou torment him? who is willing to doe thee any good, if thou couldst understand so much. *Alch.* VVhat devill reprehends me, so great a man, and Philosopher? *Nat.* O fool ful of pride, the dung of Philosophers, I know all Philosophers, and wise men, and I love them, for they love me, and doe all things for me at my pleasure, and whither I cannot goe they help me. But you Alchymists, of whose order thou also art one, without my knowledg, and consent, doe all things contrary unto me; wherefore it falls out contrary to your expectation. You think that you deal with my sons rationally, but you perfect nothing; and if you will consider rightly, you do not handle them, but they handle you: for you can make nothing of them, neither know you how to do it, but they of you when they please, make fooles. *Alch.* It is not true: I also am a Philosopher, and know well

how

how to worke, I have been with more then one Prince, and was esteemed a Philosopher amongst them, my wife also knows the same, and now also I have a manuscript, which was hid some hundreds of years in an old wall, now I certainly know I shall make the Philosophers Stone, as also within these few dayes it was revealed to mee in a dreame. O I am wont to have true dreams; Wife thou knoweſt it! *Natur.* Thou shalt doe as the rest of thy fellowes have done, who in the beginning know all things, and thinke they are very knowing, but in conclusion know nothing. *Alch.* Yet others have made it of thee (if thou art the true Nature.) *Nat.* It is true, but only they that knew me, and they are very few. But hee which knowes mee doth not torment my Sons; nor disturbe mee, but doth to mee what hee pleaseth, and increaseth my goods, and heals the bodies of my sons. *Alch.* Even so doe I. *Natur.* Thou dost all things contrary to mee, and dost proceed with my Sonnes contrary to my will: when thou shouldst revive, thou killest; when fix, thou sublimest; when calcine, thou distillest; especially my most observant Sonne Mercury, whom thou tormentest with so many corrosive waters, and so many poisonous things. *Alch.* Then I will proceed with him sweetly by digestion only. *Natur.* It is well if thou knoweſt how to doe it, but if not, thou shalt not hurt him; but thy selfe, and expose thy selfe to charges, for it is all one with him, as with a gem, which is mixed with dung, that is alwaies good, and the dung doth not diminish it, although it be cast upon it, for when it is washed, it is the same gemme as it was before. *Alch.* But I would willingly

lingly know how to make the Philosophers Stone. *Natur.* Therefore doe not handle my Son in that fashion: for know, that I have many Sonnes, and many Daughters, and I am ready at hand to them that seek mee, if they bee worthy of mee. *Alch.* Tell me therefore who that Mercury is? *Nat.* Know that I have but one such Sonne, and hee is one of seven, and hee is the first; and hee is all things, who was but one; hee is nothing, and his number is entire; in him are the foure Elements, and yet himselfe is no Element; he is a spirit, and yet hath a body; he is a man, and yet acts the part of a woman; hee is a child, and yet bears the armes of a man; hee is a beast, and yet hath the wings of a bird; hee is poison, yet cureth the leprosie; he is life, yet kills all things; hee is a King, yet another possesseth his Kingdome; hee flyeth from the fire, yet fire is made of him; hee is water, yet wets not; hee is earth, yet hee is sowed; hee is aire, yet lives in water. *Alch.* Now I see that I know nothing, but I dare not say so, for then I should lose my reputation, and my neighbors will lay out no more money upon mee, if they should know that I know nothing: yet I will say that I doe certainly know, or else no body will give mee so much as bread: for many of them hope for much good from mee. *Natur.* Although thou shouldst put them off a great while, yet what will become of thee at last? and especially if thy neighbours should demand their charges of thee again? *Alch.* I will feed all of them with hope, as much as possibly I can. *Natur.* And then what wilt thou doe at last? *Alch.* I will try many ways privately: if either

of them ſucceed, I will pay them; if not, I will goe into ſome other far Country, and doe the like there. *Natur.* And what will become of thee afterward? *Alch.* Ha, ha, ha, there bee many countryes, alſo many covetous men, to whom I will promiſe great ſtore of Gold, and that in a ſhort time, and ſo the time ſhall paſſe away, till at laſt either I, or they muſt die Kings, or Aſſes. *Natur.* Such Philoſophers deſerve the halter: fie upon thee, make haſt and be hanged, and put an end to thy ſelf, and thy Philoſophy; for by this meanes thou ſhalt neither deceive mee, thy neighbour, or thy ſelf.

OF SVLPHVR:

The ſecond Principle.

SUlphur is not the laſt amongſt the Principles, becauſe it is a part of the Metall, yea and the principall part of the Philoſophers Stone: and many wiſe men have left in writing divers, and very true things of Sulphur. Yea *Geber* himſelf in his firſt book of the higheſt perfection, *cha.* 28. ſaith: Through the moſt High God it illuminates every body: becauſe it is light from light, and Tincture. But before wee treate of it, it ſeems good to us to firſt deſcribe the originall of the Principles; eſpecially ſince of old, Sulphur hath been accounted the chiefeſt of the Principles. Now very few have hitherto ſhewed whence the Principles ariſe, and it is a hard thing to judge of any of the Principles, or any thing elſe, whoſe originall, and generation is unknowne: what can a blind man judg of a colour? What our predeceſſors have omitted, that have wee purpoſed in this Treatiſe to ſupply.

Now the Principles of things, especially of Metalls, according to the ancient Philosophers are two, Sulphur, and Mercury: but according to the latter Philosophers, three, Sal, Sulphur, and Mercury. Now the originall of these Principles are the foure Elements, with the originall of which also wee will first begin. Therefore let them that are Students in this sacred science know, that there are four Elements, and that every one of these foure hath in its Center another Element, by which it is elementated: and these are the four statues of the world, separated from the Chaos in the creation of the world by divine wisdome; and these uphold the fabrick of the world by their contrary acting, in equality, and proportion, and also by the inclination of celestiall vertues, bring forth all things, that are within, and upon the earth: but of these in their places: here we will returne to our purpose; and first of the Element that is neerest, *viz.* the Earth.

OF

OF

The ELEMENT of WATER.

WAter is the heaviest Element, full of unctuous flegme, and it is an Element more worthy in its quality then the Earth, without, volatile, but within fixed, it is cold, and moist, and tempered with the aire: it is the sperm of the world, in which the seed of all things is kept: it is the keeper of the seed of every thing. Yet wee must know, that the Seed is one thing, and the Sperme another: the Earth is the receptacle of the Sperme, but Water is the receptacle of the Seed. Whatsoever the Aire doth distill into the Water, by means of the fire, the same doth the water convey to the Earth. Sometimes the sperme lackes sufficiency of seed, for want of heat which should digest it; for there is alwayes plenty of Sperm, expecting Seed, which by the

imagination of fire through the motion of the Aire it carryes into its matrix: and sometimes there being lack of Seed, the Sperme enters, but it goeth forth againe without fruit: but of this more at large hereafter in the third Treatise of Principles, *viz.* in that of Salt. It happens sometimes in Nature, that the Sperme enters into the matrix with a sufficiency of Seed; but the matrix being indisposed, by reason of being filled with offensive, sulphureous, & flegmatick vapors, doth not conceive, neither doth that come to passe that should. Also nothing is properly in this Element, but only as it is wont to bee in the Sperm. It is delighted chiefly in its own motion, which is made by the Aire, and it is apt to mixe with things by reason of its superficiall, volatile body. It is, as wee said before, the receptacle of all manner of Seed: in it the Earth is easily purified, and resolved; and the Aire is congealed in it, and is joined with it radically. It is the menstruum of the world, which penetrating the Aire, by means of heat, drawes along with it selfe a warm vapour, which causeth a naturall generation of those things, which the Earth, as a matrix is impregnated withall, and when the matrix receives a due proportion of Seed, of what kind soever, it proceeds, and Nature workes without intermission to the end; but the remaining moisture, or Sperme falls to the side, and by vertue of the heat in the Earth is putrefied (that which is cast to the side) and of that afterwards are generated other things, as small vermine, and wormes. The Artificer of a quicke wit may indeed see in this Element, as it were out of Sperme, divers wonders of Nature; but it will be needfull to take that Sperm, in which the Astrall Seed

Seed in a certaine proportion is already imagined, or conceived; because Nature makes, and produceth pure things by the first putrefaction, but by the second farre more pure, worthy, and noble; as thou hast an example in wood, which is vegetable, where in the first composition Nature maketh wood, but when that is after maturity corrupted, it is putrefied, and of it worms are bred, and such kind of vermine as they are, which have both life, and sight: for it is manifest, that a sensible thing is alwaies more worthy then a vegetable: for to the organs of sensible things much more subtile, and purer matter is required: But to return to our purpose.

This Element is the Menstruum of the world, and is divided into three sorts, *viz.* pure, purer, and most pure. Of the most pure substance of it the Heavens are created, the purer is resolved into Aire, but the pure, plaine, and grosse remains in its sphere, and by divine appointment, and operation of Nature doth preserve and keep every thing that is subtile. It makes one globe together with the Earth: it hath also its Center in the heart of the Sea: it hath one axell tree and pole with the earth, by which all courses, and fountaines of water issue forth, which afterward increase, and grow up into great rivers. By these issuing forth of waters the Earth is preserved from burnings, and with this moistning the universall Seed is carryed forth through the pores of the whole Earth, which thing is caused through heat, and motion. Now it is manifest that all courses of Waters return into the heart of the Sea; but whither afterward they run is not known to every body. There be some that think that all rivers, water, and springs which

which have their course into the sea, do proceed from the stars, who, when they know no other reason why the sea should not increase, and bee fuller, by reason of them, say that these Waters are consumed in the heart of the sea. But this Nature will not admit of, as wee have shewed when we spake of the Rain. The stars indeed cause, but doe not generate Water; seeing nothing is generated but in its owne like of the same species: Now the Stars consist of Fire, and Aire, how then should they generate Waters? And if it were so, that some Starres should generate Waters, then necessarily also must others generate Earth, and also others other Elements: because this fabrick of the world is so upheld by the four Elements, that one may not exceed another in the least particle, but they strive one with the other in an equall ballance; for otherwise if one should exceed the other, destruction would ensue. Yet let every one persevere in what opinion hee please, it is thus shewed to us by the light of Nature, that this fabrick of the world is preserved by these four Elements, their equality being proportioned by the great God, and one doth not exceed the other in its operation. But the Waters upon the basis of the Earth are contained as it were in some vessell from the motion of the Aire, and towards the Articke pole are by it constringed, because there is no *vacuum*, or vacuity in the world: for this cause is there in the Center of the Earth the fire of hell, which the Archeus of Nature doth govern.

For in the beginning of the Creation of the world, the greatand good God out of the confused Chaos, in the first place exalted the quintessence of the Elements,

ments, & that is made the utmost bound of all things: then he lifted up the most pure substance of fire above all things, to place his most Sacred Majesty in, and set and established it in its bound. In the Center of the chaos (by the good pleasure of Gods infinite wisdom) that Fire was kindled, which afterward did distil those most pure waters. But because now that most pure fire hath obtained the place of the Firmament, together with the throne of the most high God, the waters are condensed under that Fire: and that they might be the more strongly fortified, & setled, the fire that is grosser then the former, was then raised (this by means of the Centrall Fire) and remained in the sphere of Fire under the Waters: and so the Waters are congealed, and shut up betwixt two Fires in the heavens. But that Centrall Fire never ceaseth, but distilling more Waters, and those lesse pure, did resolve them into Aire, which also abides under the sphere of Fire in its proper sphere, and is enclosed by the Element of Fire, as with a sure, and strong foundation; and as the Waters of the Heavens, cannot goe beyond that superceleſtiall Fire, so the Element of Fire cannot go beyond the Waters of the Heavens, neither can the Aire go beyond, or be exalted above the Element of Fire. As for the Water, and the Earth, they remained in one globe, because they have no place in the Aire, except that part of the Water, which the Fire doth resolve into Aire, for the daily fortifying of this fabricke of the world. For if there had been a vacuity in the Aire, then all the Waters had distilled, and been resolved into Aire: but now the sphere of the Aire is full, and is alwaies filled through the distilling Waters, by the continuall Centrall heat, so that the

 rest

rest of the Waters are by the compression of the Aire rolled round the Earth, and with the Earth make up the Center of the world; and this operation is performed dayly, and so also this world is fortified daily, and shall for ever bee naturally preserved from corruption, unlesse it bee the good pleasure of the most High Creator (whose will is absolute) that it shall be otherwise. Because that Centrall Fire never ceaseth to bee kindled by the universall motion, and influence of the heavenly vertues, and so to warm the Waters; neither shall the Waters cease to bee resolved into Aire; neither shall the Aire cease to compresse, and keep down the residue of the Waters with the Earth, and so to contain them in the Center, that they may not bee moved out of their Center: thus even in a naturall manner this world is made, and continued through the mighty wisdome of God; and so according to the example of this it is necessary that all things in the world bee naturally made. We are willing to discover to thee further this creation of this fabricke of the world, that thou maist know that the foure Elements have a naturall sympathy with the superior, because they were made out of one and the same Chaos: but they are governed by the superior, as the more worthy; and from thence came this obedience into this sublunary place. But know that all those things were naturally found out by the Philosopher, as shal be shewed in its own place. Now to our purpose concerning the Courses of Waters, and the ebbing & flowing of the Sea, how by the polarie Axell tree they are carryed from one pole to another. There are two Poles, the one is Artick, and in that part that is superior, and Northerne, but the other

other Antarticke under the Earth, and in the Southerne part. The Articke pole hath a magneticke vertue of attracting, but the Antarticke pole hath a magneticke vertue of expelling, or driving from: and this Nature holds forth to us in the example of the Loadstone. The Articke pole therefore drawes Waters by the Axell-tree, which after they are entred in, break forth again by the Axell tree of the Antarticke pole: and because the Aire doth not suffer an inequality, they are constrained to return to the Articke pole, their Center, and so continually to observe this Course. In which Course from the Articke pole, to the Antarticke pole by the midle, or Axell-tree of the world, they are dispersed through the pores of the Earth, and so according to more or lesse do springs arise, and afterward meeting together increase, and become to be rivers, and are again returned thither, from whence they came out; and this is uncessantly done through the universall motion. Some (as I said before) being ignorant of the universall motion, and the operations of the poles say that these Waters are consumed in the heart of the sea, and generated by the stars, which produce, and generate no materiall thing, impressing only vertues, and spirituall influencies, which cannot give any weight to things. Waters therefore are not generated, but know that they come forth from the Center of the Sea, through the pores of the Earth into the whole world. From these naturall Conclusions, or Principles Philosophers have found out divers instruments, and conveyances of Waters, as also fountaines, since it is known, that Waters cannot naturally ascend higher then that place is, from

 whence

whence they come; and unlesse it were so in Nature, Art could never doe it, because Art imitates Nature; and that which is not in Nature cannot succeed by Art; for Water, as I said before, doth not ascend higher then the place from whence it was taken: thou hast for an example that instrument, with which Wine is drained out of a barrell.

To conclude therefore, know that Springs, or breakings forth of Water are not generated of Stars, but that they come from the Center of the Sea, whither they return, and that thus they observe a continuall motion. For if this were not so, nothing at all either in the earth, or upon the earth could be generated, yea the ruine of the world would of necessity follow. But lest it may bee objected, that in the Sea all Waters are salt, and that the Waters of Springs are sweet: Know, that this is the reason, because that Water distills through the pores of the Earth, and passing many miles through narrow places, and through sands, the saltnesse being lost, is made sweet: After the example of which Cisterns are found out. There are also in some places greater and larger pores, and passages, through which salt Water breaks through, where afterwards are made salt pits, and fountains, as at *Halla* in *Germany*. Also in some places the Waters are constringed with heat, and the salt is left in the sands, but the Water sweats through other pores, as in *Polonia*, at *Wielicia*; and *Bochia*: So also when Waters passe through places, that are hot, sulphureous, and continually burning, they are made hot, from whence Bathes arise: for there are in the bowells of the Earth places, in which Nature distills, and separates

rates a sulphureous Mine, where, by the Centrall Fire it is kindled. The Water running through these burning places, according to the neernesse or remotenesse are more or lesse hot, and so breaks forth into the superficies of the Earth, and retains the tast of Sulphur, as all broth doth of the flesh, that is boiled in it. After the same manner it is, when Water passing through places where are Mineralls, as Copper, Allum, doth acquire the savour of them. Such therefore is the Distiller, the Maker of all things, in whose hands is this Distillatory, according to the example of which all distillations have been invented by Philosophers; which thing the most High God himself out of pity, without doubt, hath inspired into the sons of men: and he can, when it is his holy will, either extinguish the Centrall Fire, or break the vessell, and then there will be an end of all. But since his goodnesse doth intend the bettering of all things, hee will at length exalt his most sacred Majesty, and raise up higher the purest Fire of all, which is higher then the Waters of the Heavens which are above the Firmament, and will give it a stronger degree of heat then the Centrall Fire, that all the Waters may bee exhaled up into the Aire, and the Earth be calcined, and so the Fire, all the impurity being consumed, will make the Waters of the purified Earth, being circulated in the Aire, to be more subtile, and will (if wee may thus speak in a way of Philosophy) make a world much more excellent.

Therefore let all the Searchers of this Art know, that the Earth, and Water make one globe, and being together make all things, because they are tangible Elements, in which the other two being hid doe

 work.

work. The Fire preserves the Earth, that it bee not drowned, or dissolved: the Aire preserves the Fire that it bee not extinguished: the Water preserves the Earth that it bee not burnt. It seemed good to us to describe these things, as conducing to our purpose, that the studious may know, in what things the foundations of the Elements consist, and how Philosophers have observed their contrary actings; joining Fire with Earth, and Aire with Water: although when they would doe any excellent thing, they have boiled Fire in Water, considering that one blood is purer then another, as a tear is purer then urine. Let that therefore suffice which we have spoken, *viz.* that the Element of Water is the Sperm, and Menstruum of the world, as also the receptacle of the Seed.

OF THE

THREE PRINCIPLES

Of all things.

THese four Elements being described, we wil now descend unto the Principles of things. But how they are produced of the foure Elements, take it thus. After Nature had received from the most high Creator of all things the priviledge of being Princesse over this Monarchy of the world, shee began to distribute places, and Provinces to every thing, according to its dignity; and in the first place shee made the Elements the Princes of the world; and that the will of the most High (in whose will Nature was placed) might be fulfilled, she ordained that one should continually act upon the other. The Fire therefore began to act upon the Aire, and produced Sulphur, the Air also began to act upon the Water, & brought forth Mercury, the Water also began to act upon the Earth, and brought forth Salt. But the Earth, since it had nothing to work upon, brought forth nothing, but that which was brought forth continued, and abided in it: Wherefore there became

became only three Principles, and the Earth was made the Nurse, and Mother of the rest. There were, as wee said, three Principles brought forth; which the ancient Philosophers did not so strictly consider, but described only two actings of the Elements (or if they were willingly silent in it, who shall censure them, seeing they dedicated their writing only to the Sons of Art?) and named them Sulphur, and Mercury, which also may suffice us, to be the matter of Metals, as also of the Philosophers Stone.

Whosoever therefore will bee a true Searcher of this sacred Science must of necessity know the Accidents, and an Accident it self, that hee may learn to what subject, or Element hee purposeth to come to, that through mediums hee may apply himselfe to that, if otherwise hee desire to fill up the number of four. For as these three Principles were produced of four, so also by diminution must these three produce two, Male, and Female; and two produce one incorruptible thing, in which those foure shall being equally perfect, be purified, and digested to the utmost; and so a quadrangle shall answer a quadrangle. And this is that quintessence, which is very necessary for every Artificer, being separated from many contraries. And so thou hast in these three Principles, in what naturall composition soever, a body, a spirit, and an occult soule; which three, if thou shalt joine them together being separated, and well purified, as wee said before, without doubt will by imitating Nature yeeld most pure fruit. For although the soule be taken from a most noble place, yet it cannot come whither it tends but by a spirit, which is the place, and mansion of the soule; which if thou wilt reduce

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to its due place, it is necessary that it be washed from all its faults; and that the place be purified, that the soule may be glorified in it, and never more be separated from it. Now therefore thou hast the originall of the three Principles, out of which it is thy part, by imitating Nature, to produce the Mercury of Philosophers, and their first matter, and to bring those Principles of things, especially of Metalls to thy purpose: seeing without those Principles it is impossible for thee to perfect any thing by Art, since also Nature her selfe can doe nor produce nothing without them. These three are in all things, and without them there is nothing in the world, or ever shall bee naturally. But because wee said before, that the ancient Philosophers named only two Principles, lest the Searcher of the Art should erre, hee must know, that although they did not describe any other but Sulphur, and Mercury, yet without salt they could never have attained to this work, since that is the key, and beginning of this sacred Science: it is that, which openeth the gates of Justice; it is that which hath the keyes to the infernall prisons, where Sulphur lies bound, as hereafter shal be more fully shewed in the third Treatise of the Principles, of Salt.

Now to our purpose, which is that these 3 principles are altogether necessary, because they are the neer matter. For the matter of Metalls is twofold. Neer, and remote. The neer is Sulphur, and Mercury. The remote are the four Elements: out of which God alone is able to create things. Leave therefore the Elements, because of them thou shalt doe nothing; neither canst thou out of them produce any thing but these three Principles, seeing Nature her

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selfe can produce nothing else out of them. If therefore thou canst out of the Elements produce nothing but these three Principles, wherefore then is that vaine labour of thine to seeke after, or to endeavour to make that which Nature hath already made to thy hands? Is it not better to goe three mile then four? Let it suffice thee then to have three Principles, out of which Nature doth produce all things in the earth, and upon the earth; which three we find to be entirely in every thing. By the due separation, and conjunction of these, Nature produceth as well Metalls, as Stones, in the Minerall Kingdome; but in the Vegetable Kingdome Trees, Herbs, and all such things; also in the Animall Kingdome the Body, Spirit, and Soule, which especially doth resemble the work of the Philosophers. The Body is Earth, the Spirit is Water, the Soule is Fire, or the Sulphur of Gold: The Spirit augmenteth the quantity of the Body, but the Fire augmenteth the vertue thereof. But because there is more of the Spirit in weight, then is of the Fire; the Spirit is raised, and oppresseth the Fire, and drawes it to it selfe: and so every one of them, encreaseth in vertue, and the Earth, which is the midle betwixt them encreaseth in weight. Let therefore every searcher of this Art conclude in his mind what he seeks for out of these three, and let him assist it in the overcomeing of its contrary; and then let him adde to the weight of Nature his weight, that the defect of Nature may be made up by Art, that shee may overcome what is contrary to her. We said in the Element of Earth, that the Earth was nothing else but the receptacle of other Elements, *i.e.* the subject in which those two, Fire and Water, do strive, the Aire

Aire mediating; if the Water be predominant, it brings forth things that are corruptible, and continue but for a time; but if the Fire overcome, it produceth things that are lasting, & incorruptible. Consider therefore what is necessary for thee. Moreover know, that Fire, and Water are in every thing, but neither Fire, nor Water makes any thing, because they only strive together, and contend concerning swiftnesse, and vertue, and this not of themselves, but by the excitation of the intrinsecall heat, which by the motion of the heavenly vertues is kindled in the Center of the Earth; without which those two could never doe any thing, but would both stand still in their own bound, and weight: but Nature afterward joined them two together proportionably, and then stirres them up by an intrinsecall heat, and so they begin to contend one with the other, and each of them will call to its help its like, and so they ascend and encrease, untill the Earth can ascend no higher with them; in the mean time those two by this retaining of the Earth are subtilized; (for in that subject of the Earth the Fire, and Water ascend incessantly, and act through the pores which are reserved, and which the Aire prepares) and out of their subtiliation proceed flowers, and fruit, in which they become friends, as you may see in Trees; for by how much the better they are subtilized, and purified by ascending, so much the better fruit doe they bring forth, especially if they end with their vertues equally joined together.

Now then the things being purged, and cleansed, cause that the Fire, and Water bee made friends, which will easily bee done in their own earth, which

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did ascend with them; and then thou shalt in a shorter time perfect it, then Nature could, if thou shalt joine them well together, according to the weight of Nature, not as it was before, but as Nature requires, and as is needfull: Because Nature in all compositions puts more of the other Elements then of Fire: alwaies the least part is Fire, but Nature according as shee pleaseth, addes an extrinsecall Fire to stir up that intrinsecall according to more, or lesse, in much, or little time; and according to this if the Fire exceed, or be exceeded, things perfect, or imperfect are made, as well in Mineralls, as in Vegetables. The extrinsecall Fire indeed doth not enter into the depth of the composition essentially, but only in vertue; for the intrinsecall materiall Fire is sufficient for it selfe, if only it hath nourishment, and the extrinsecall Fire is nourishment to it, and as it were Wood in respect of Elementary Fire, and according to such a nourishment it increaseth, and is multiplyed. Yet wee must take heed that there bee not too much extrinsecall Fire, for if any one eats more then hee is able, hee is choaked: a great flame devours a little Fire: the extrinsecall Fire must be multiplicative, nourishing, not devouring, so things are perfected. Decoction therefore in every thing is the perfection: so Nature addes vertue, and weight, and makes perfect. But because it is hard to adde to a compound, since it requires a long labour, wee advise that thou take away so much of that which is superfluous, as is needfull, and as Nature requires: The superfluities being removed mix them, then Nature will shew thee, what thou hast sought after. Thou also shalt know, if Nature hath joined the Elements well, or ill together, seeing all

all Elements consist in conjunction. But many practitioners sow Straw, for Wheat; and some both: and many cast away that, which the Philosophers love: some begin, and end, because of their inconstancy; they seek for a difficult Art, and an easy labour; they cast away the best things, & sow the worst: but as this Art is concealed in the Preface, so also is the matter cast away in the beginning. Now wee say, that this Art is nothing else, but the vertues of the Elements equally mixed: it is a naturall equality of hot, dry, cold, moist; A joining together of Male, and Female, which the same Female begot, *i. e.* a conjunction of Fire, and the radicall moisture of Metalls. By considering that the Mercury of Philosophers hath in itselfe its owne good Sulphur, more or lesse, depurated, and decocted by Nature, thou maist perfect all things out of Mercury: but if thou shalt know to adde thy weights to the weights of Nature; to double Mercury, and triple Sulphur, it will quickly be terminated in good, then in better, untill into best of all: although there be but one appearing Sulphur, and two Mercuries, but of one root; not crude, nor too much boiled, yet purged, and dissolved, if thou hast understood mee.

It is not needfull to describe the matter of the Mercury of Philosophers, and the matter of their Sulphur: no mortall man ever could, or ever hereafter shall bee able to describe it more openly, and cleerly then it hath already been described, and named by the Ancient Philosophers, unlesse he will bee an Anathema of the Art. For it is so commonly named, that truly it is not esteemed of, therefore doe Students of this Art bend their minds rather to other

subtilties, then abide in the simplicity of Nature. We doe not yet say, that Mercury of Philosophers is a common thing, and openly named, but the matter of which Philosophers doe make their Sulphur, and Mercury: for the Mercury of Philosophers is not to be had of it selfe upon the Earth, but it is brought forth by Art out of Sulphur, and Mercury joined together; it doth not come forth into light, for it is naked, but yet is covered by Nature in a wonderful manner. To conclude, we say with repeating Sulphur, and Mercury to be the Mine of our Quick-silver (but being joined together) that Quick-silver can dissolve Metalls, kill them, and make them alive, which power it receiveth from that sharp Sulphur, which is of its own nature. But that thou maist yet better conceive it, hearken to me whilst I tell thee the difference which is betwixt our Quick-silver, and common Quick-silver, or Mercury. Common Mercury doth not dissolve Gold, or Silver so, that it cannot be separated from them, but our Argent vive doth dissolve Gold, and Silver, and is never separated from them, but is as Water mixed with Water. Common Mercury hath combustible evill Sulphur, with which it is made black: but our Argent vive hath in it incombustible Sulphur, fixed, good, white, and red. Common Mercury is cold, and moist, our Mercury is hot, and moist. Common Mercury makes bodies black, and stains them: our Argent vive makes bodies as white as Crystall. Common Mercury is turned by precipitation into a Citrine powder, and an evill Sulphur: our argent vive by vertue of heat, into most white Sulphur, good, fixed, and fluxible. Common Mercury by how much the more it is decocted, the more fluxible

fluxible it is: our Argent vive, by how much the more it is decocted, the more it is thickned. By these circumstances therefore thou maist consider how the Common Mercury differs from the Mercury of Philosophers. If thou dost not yet understand, do not expect it, for no mortall man will ever speake more plainly, and cleerly, then wee have done: but now of the vertues of it. Our Argent vive is of such vertue, that it is of it self sufficient for thee, and for it self without any addition of any extraneous thing, it is dissolved, and congealed by a naturall decoction only: but Philosophers for brevities sake adde to it its own Sulphur well digested, and ripened, and so they work.

Wee could cite the Writings of Philosophers to confirm what we have said, but because we have wrote clearer things then are in their Writings, they need not any confirmation, he shall understand who looks into other mens writings. If therefore thou wilt follow our advice, Wee advise thee, that before thou fettest thy self to this Art, in the first place thou learn to hold thy tongue, and that thou inquire into the Nature of Mines, and Metalls, as also of Vegetables, for thou shalt find our Mercury in every subject, and from all things the Mercury of Philosophers may bee extracted, although it be neerer in one subject, then in another. Know also for certain, that this Art is not placed in fortune, or casuall invention, but in a reall Science, and that there is but this one matter in the world, by which, and of which the Philosophers Stone is made. It is indeed in all things, but in extracting of it a mans life would fail, and not be sufficient. Yet without the knowledge of naturall things,

things, especially in the Minerall Kingdome, thou shalt be like a blind man that walketh by use. Truly such a one seeks after the Art but casually; and although, as it oftentimes falls out, that a man may by chance fall upon the matter of our Argent vive, yet then he ends the worke when hee should begin; and so as hee found it out casually, hee loseth it casually, because hee knows not upon what hee should ground his intention. Therefore this Art is the gift of the most high God: and unlesse God reveales it by means of a good wit, or friend, it is hardly known: for wee cannot bee all as *Geber*, nor as *Lullius*: And although *Lullius* was a man of a subtill wit, yet if hee had not received the Art from *Arnoldus*, certainly hee had been like unto those which find the Art with difficulty: So also *Arnoldus* confesseth that hee received it of a friend. For it is easy to write what Nature dictates: It is a Proverb, *It is easy to adde to things already found out.* Every Art, and Science is easy to the Master, but to a young Scholar not so: and to find out this Art there is a long time required, many vessells, great expence, and continuall labour, with much meditation, although to him that knows it already all things are easy, and light. To conclude therefore wee say, that this Art is the gift of God alone, which being known, he must also bee prayed to that he would give his blessing to the Art; for without this divine blessing it would be of no use, and unprofitable, which wee our selves have had experience of, seeing wee have by reason of this Art undergone great dangers, yea wee have had more mischief, and misfortune by it, then advantage: but there is a time when men are wise too late.

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The judgements of the Lord are a great depth. Yet I admired at divine providence in these my misfortunes: for I alwaies had the protection of our great Creator alwaies at hand, that no enemie could bee too hard for me, or represse mee. The Angell of the Lord of this Treasury hath alwaies been my Keeper, into which Treasury the most High Creator hath shut close this treasure only, which hee will alwaies defend, and secure. For I have heard that my Enemies have fell into that snare which they laid for mee. They which would have taken away my life have lost their own; and some of them which would have taken away my goods have lost Kingdomes: Moreover, I know many that would have detracted from my good name, have perished with disgrace. So great preservation have I alwaies had from the great Creator of all things, who presently took mee from my Mothers wombe, put mee under the shadow of his wings, and infused the Spirit of understanding all naturall things, to whom be praise, and glory, for ever, and ever. So great blessings have I received from the most High God our Creator, that it is impossible not only for my pen, but my mind to comprehend. God scarce ever conferred upon any mortall man greater things, yea scarce so great. I wish I had so much affections, so much spirit, eloquence, and wisdome, that I might render meet thankes to him; for I know wee have not deserved so great things, only this I beleeve my selfe to bee, that in him alone I have alwaies trusted, doe trust, and shall trust. For I know that there is no mortall man is able to help mee, only this God, and our Creator; for it is a vain thing to trust in Princes, because they

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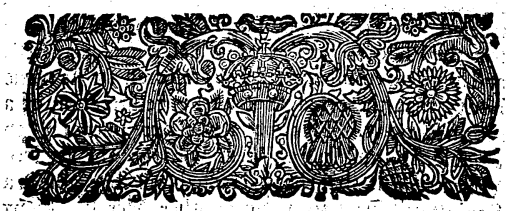
are men (as saith the *Psalmist*) and that all these have their breath of life from God, and this being taken away they are dust; but it is a safe, and secure thing to trust in the Lord God, from whom as from the fountain of goodnesse all good things doe most abundantly flow. Thou therefore that desirest to attaine to this Art, in the first place put thy whole trust in God thy Creator, and urge him by thy prayers, and then assuredly beleeve that hee will not forsake thee: for if God shall know that thy heart is sincere, and thy whole trust is put in him, hee will by one means or another shew thee a way, and assist thee in it, that thou shalt obtain thy desire. The fear of the Lord is the beginning of wisdome. Pray, but yet worke: God indeed gives understanding, but thou must know how, and when to use it: for as a good understanding, and a good opportunity are the gifts of God, so also is the punishment of sinne, when a good opportunity is omitted. But to return to our purpose, wee say, that Argent vive is the first matter of that work, and truly nothing else; whatsoever is added to it, ariseth from it. Wee have said oftentimes that all things in the world are made, and generated of the three Principles; but wee purge somethings from their accidents, and being purged, joine them together againe; and by adding what is to be added, wee supply what is defective, and by imitating Nature, wee boile them to the highest degree of perfection, which Nature could by reason of Accidents never doe, and so ended where Art must begin. Moreover, if thou desirest to imitate Nature, imitate her in those things, in which shee workes. And let it not trouble thee that our Writings seem to contradict one another in some places;

places; for so it must bee, lest the Art be too plainly disclosed: But do thou make choice of those things which agree with Nature, take the roses, and leave the prickles. If thou dost intend to make a Metall, let a Metall be thy ground work, because of a Dog is generated nothing but a Dog, and of Metall, nothing but a Metall: for know for certain, if thou shalt not take out of Metall the radicall moisture, well separated, thou shalt never doe any thing, without grains of Wheat thou shalt till thy ground in vain: there is but one thing, but one Art, but one operation. If therefore thou wilt produce a Metall, thou shalt ferment with a Metall; and if thou wilt produce a Tree, let the seed of the Tree be thy ferment. There is as we said, but one operation, and beside it there is none other that is true. All they therefore are mistaken that say, that any particular thing, besides this one way, and naturall matter is true; for a bough is not to bee had, but from the trunk of a Tree: It is an impossible, and senselesse thing to go about to produce a bough; it is easier to make the Elixir it selfe, then any particular thing, although most simple, that will bee advantageous, and abide a naturall examination, and tryall. Yet there bee many that boast they can fix Silver, but it were better for them if they could fix Lead, or Tinne, seeing in my judgement it is all one labour, because they doe not resist the tryall of the fire, whilest they abide in their own nature; but Silver is in its nature fixed enough, and needs not any Sophisticall fixation. But seeing there are as many opinions, as men, wee will leave every one to his own opinion: Let him that will not follow our counsell, and imitate Nature, continue in his errour.

Indeed prrticulars may easily bee made, if you have a Tree, whose young twigs may bee graffed into divers trees; as if you have one water, divers kinds of flesh may be boiled in it, and according to the diversity of the flesh the broth hath its taste, and this from the same foundation. Wee conclude therefore that there is but one Nature, as well in Metalls as in other things, but her operation is various; also there is one universall matter according to *Hermes. So from this one thing all things proceed.* Yet there bee many Artificers, who follow every one his own fancy, They seek a new Nature, and new matter; and in conclusion they find a new nothing, because they interpret the Writings of Philosophers not according to the possibility of Nature, but the letter. But all these are of that Assembly, of which mention hath been made in the Dialogue of Mercury with the Alchymist, who return home without any Conclusion; they looke after the end, without any medium, or indeed beginning; and the reason of this is, because they endeavour not to attain to the Art out of the Principles, and grounds of Philosophers, and reading of the books of Philosophers, but from reports, and receipts of Mountebankes: (although now indeed the books of Philosophers are perhaps destroyed by the envious, by adding in some places, and detracting in others) afterwards when things doe not succeed, they betake themselves to Sophistications, and assay divers vaine operations, by making whites, by making reds, by fixing Silver, and extracting out the soul of Gold; which in the Preface of the booke of the Twelve Treatises hath been sufficiently denyed. We doe not deny, yea, we doe say that it is altogether

together necessary, that the Metallick soule bee extracted, but not for any Sophisticall operation, but for the Philosophicall work, which being extracted, and purged, must againe bee restored to its owne body, that there may bee a true resurrection of a glorified body. This was never our purpose, to be able to multiply Wheat without the seed of Wheate, but that that extracted soul bee able in a Sophisticall way to tinge another Metall, know that it is a thing most false, and that all those that boast of doing of it, are Cheaters: but of that more fully in the third Principle of Salt, since here is not place for any further Discourse.

OF



OF

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THE Philosophers have not undeservedly placed Sulphur in the first place amongst the three Principles, as being the most worthy Principle, in the knowledge of which the whole Art consists. Now there is a threefold Sulphur, and that is to be chosen above the rest: a Sulphur tinging, or colouring: a Sulphur congealing Mercury: the third is essentiall, and ripening. Of whichwe ought to treat seriously, but because we have set forth one of the Principles by way of Dialogue, so also wee shall conclude the rest, lest we should seem to be partiall, and detract from either of them. Sulphur is more mature then any of the other Principles, and Mercury is not coagulated but by Sulphur: therefore our whole operation in this Art is nothing else but to know how to draw forth that Sulphur out of Metalls, by which our Argent vive in the bowels of the Earth is congealed into Gold, and Silver: which

fore that knows these three Principles; and the weight of them, how Nature joins them together, may be easily able by decoction to understand the degree of Fire in the subject, whether well, or ill, or indifferently decocted, and that according to more or lesse: For all Vegetable things are known by those, who know the three Principles. *Alch.* And how is this done? *Vox*, By sight, tast, and smell; in, and from these three senses are gathered the three Principles of things, and the degrees of their digestions. *Alch.* Sir, They say that Sulphur is a Medicine. *Vox*, Yea, and the Physitian himselfe, and to them that set him free from prison, by way of thankfulnesse hee gives his blood for a Medicine. *Alch.* Sir, the universall Medicine being had, how long may a man preserve himselfe from death? *Vox*, Even to the term of death: but this Medicine must bee taken cautiously, for many wise men have been destroyed by it before their time. *Alch.* And what say you Sir, Is it poison? *Vox*, Hast not thou heard that a great flame of fire destroyes a little one? There were many Philosophers, which received the Art from other mens experience, which did not so throughly search into the vertue of the Medicine; yea, by how much the more powerfull, subtiler the Medicine was, it seemed to them to bee the more wholsome; and if one grain of it can passe through many thousands of Metalls, much more Mans body. *Alch.* Sir, How then must it be used? *Vox*, It must bee so used, that it may strengthen the Naturall heat, but not overcome it. *Alch.* Sir, I know how to make such a Medicine. *Vox*, Thou art happy if thou dost know. For the blood of that Sulphur

Sulphur is that intrinsecall vertue, and siccity that turnes, and congeals Quick-silver, and all Metalls into Gold, and Mens bodies into health. *Alch.* Sir, I know how to make oyle of Sulphur, which is prepared with calcined Crystalls; I know also another, which is done by a Bell. *Vox*, Certainly then thou art a Philosopher of that Assembly; for thou dost understand, and expound my words aright, as also, unlesse I am deceived, of all the Philosophers. *Alch.* Sir, Is not this oyle the blood of Sulphur? *Vox*, O Friend! the blood of Sulphur is not given to any but to those, who know how to set him free from prison. *Alch.* Sir, doth Sulphur know any thing in the Metalls? *Vox*, I told thee, that hee knows all things, and especially in Metalls, but his Keepers know that there he could bee easily set at liberty, wherefore they keep him there bound fast in most strong prisons, so that hee cannot breath, and they are afraid lest hee should come into the Kings palace. *Alch.* Is hee imprisoned so in all Metalls? *Vox*, In all, but not alike, in some not so strictly. *Alch.* Sir, And why in Metalls in such a tyrannicall manner? *Vox*, Because hee would stand in awe of them no longer, when hee shall once come to his Kingly palaces, for then hee can be seen, and looke freely out of the windows; because there he is in his proper Kingdome, although not yet as hee desires. *Alch.* Sir, and what doth hee eat? *Vox*, His meat is wind, when hee is at liberty, it is decocted; but in prison hee is constrained to eat it raw. *Alch.* Sir, Can those enmities betwixt him and his Keepers bee reconciled? *Vox*, Yes, if any one were so wise. *Alch.* Why doth not he treat with them concerning a pacification?

Vox, That hee cannot doe by himselfe, because presently hee waxeth hot with anger, and rage. *Alch.* Let him doe it by a Commissioner. *Vox*, Certainly hee would bee the most happy man in the world, and worthy of eternall memory, who could tell how to make peace betwixt them; but this no man can doe but hee that is very wise, and can agree with his Mother, and have co-intelligence with her: for if they were friends, one would not hinder the other, but joining their forces together would make things immortall. Truely hee that would reconcile them together would bee a man worthy to be consecrated to eternity. *Alch.* Sir, I will compose those differences betwixt them, and free him, I am in other matters a man very learned, and wise: Besides, I am very good at operations. *Vox*, Friend, I see truly that thou art big enough, and thou hast a great head, but I know not whether thou canst doe those things or no. *Alch.* Sir, Perhaps thou art ignorant of what the Alchymists know, in matter of treaty they have alwaies the better of it, and truly I am not the last, so that his enemies will but treat with mee, if they will treat, assure your selfe that they will have the worst. Sir, beleeve mee, the Alchymists know how to treat, if they only will but treat with mee, Sulphur shall presently be at liberty. *Vox*, I like your judgement well, I hear that you are approved of. *Alch.* Sir, Tell mee if this bee the true Sulphur of the Philosophers? *Vox*, This truely is Sulphur, but whether it be the Philosopher, that belongs to thee to know. I have said enough to thee concerning Sulphur. *Alch.* Sir, If I can find his prisons, shall I bee able to

to set him at liberty? *Vox*, If thou knowest well, thou shalt; for it is easier to free him then find them. *Alch.* Sir, I beseech thee tell mee but this, if I find him, shal I make the Philosophers stone of him? *Vox*, O Friend! It is not for mee to judge, doe thou look to that, yet if thou knowest his Mother, and followest her, Sulphur being at liberty, the Stone is at hand. *Alch.* Sir, in what subject is this Sulphur? *Vo.* Know for certain that this Sulphur is of great vertue, his Mine are all things in the world, for hee is in Metalls, Hearbs, Trees, Animalls, Stones, and Mineralls. *Alch.* And what Devill is able to find him out lying hid amongst so many things, and subjects? Tell mee the matter out of which the Philosophers takehim. *Vo.* Friend, thou comest too neer, yet that I may satisfie thee, know that Sulphur is every where, but shee hath some certaine palaces, where shee is wont to give audience to the Philosophers; but the Philosophers adore him swimming in his owne sea, and playing with Vulcan, when the Philosophers goe to him unknown in his vile garments. *Alch.* Sir, in the sea, why then is hee not mine, since hee is hid here so neer? *Vo.* I told thee that his Keepers put him into most dark prisons, lest thou shouldst see him, for hee is in one subject alone, but if thou hast not found him at home, thou wilt scarce find him in the Woods. But doe not thou despaire in finding of him out: I tell thee of a truth, that hee is in Gold, and Silver most perfect, but in Argent vive most easy. *Alch.* Sir, I would very willingly make the Philosophers Stone. *Vo.* Thou desirest a good thing, Sulphur also would willingly bee out of bonds. And so *Saturn* departed. Now a deep sleep seased upon the Alchymist.

chymist, being weary, and there appeared to him this Vision, Hee saw in that Wood a fountain full of water, about which walked Sal, and Sulphur, contending one with the other, untill at last they began to fight; and Sal gave Sulphur an incurable wound, out of which wound, in stead of blood, there came out water, as it were most white milk, and it became to be a great river. Then out of that Wood came forth *Diana* a most beautifull Virgin, who began to wash her self in that river: whom a certain Prince, a most stout man (and greater then his servants) passing by, and seeing, began to admire at her beauty; and because shee was of a like nature with him, hee became enamoured with her, which when she perceived, shee was inflamed with love towards him: Wherefore as it were falling into a swoun she began to be drowned: which that Prince seeing, commanded his servants to help her; but they were all afraid to goe to the river; to whom the Prince said, Why doe you not help *Diana* that Virgin? To whom they replyed, Sir, this river is indeed little, and as it were dryed up, but most dangerous: Once upon a time wee were willing to go into it without thy knowledge, and wee hardly escaped the danger of eternall death; Wee know also that others that were our predecessors perished in it. Then the Prince himselfe laying aside his thick mantle, even as hee was armed, leaped into the river, and to help faire *Diana* hee stretched forth his hand to her; who being willing to save her selfe, drew also the Prince himselfe to her, and so were both drowned. A little after their souls came out of the river, flying above the river, and said, It was well done of us, for else wee could not have been

been freed from those bodies which are polluted, and stained. *Alch.* But doe you ever return into those bodies againe? *Anime,* Not into such filthy bodies, but when they be purged, and this river shall bee throughly dryed up by the heat of the sunne, and this Province shall bee often tryed by the Aire. *Alch.* What shall you doe in the mean time. *Anim.* Here wee shall fly upon the river till those clouds, and tempests shall cease. In the mean time the Alchymist fell into a more desired dream of his Sulphur; and behold there appeared to him many Alchymists coming to that place to seek after Sulphur, and when they found the carkasse of that Sulphur that was slain by Sal by the fountain, they divided it amongst themselves: which when the Alchymist saw hee also took a part with them; and so every one of them returned home, and began to work in that Sulphur, and till this day they doe not give over. But *Saturno* meets this Alchymist, and saith to him, Friend, how is it with thee? *Alch.* O Sir, I have seen many wonderfull things, my wife would scarce beleeve them; now also I have found Sulphur; I beseech you Sir help, let us make the Philosophers Stone. *Saturnus.* With all my heart, my friend, make ready then Argent-vive, and Sulphur, and give hither a glasse. *Alch.* Sir, have nothing to doe with Mercury, for he is naught, he hath deluded my companion, and many others. *Sat.* Without Argent-vive, in whose Kingdome Sulphur is the King, the Philosophers have done nothing, neither doe I know what to doe without it. *Alch.* Sir, Let us make it of Sulphur alone. *Sat:* Well then, my friend, but it will succeed accordingly. Then they took that Sulphur, which the Alchymist

mist found, and they did what the Alchymist would have done, they began to work divers ways, and to make experiments of Sulphur in divers strange kind of furnaces, which the Alchymist had: but in the conclusion of every operation there was brought forth nothing but Matches, such as old women usually sell to light candles withall. Then they began a new work, and sublimed, and calcined Sulphur according to the Alchymists pleasure; but in what way soever they worked it, it succeeded as before, for still they made nothing but Matches; then said the Alchymist to Saturn, Truly Sir, I see it will not succeed according to my fancy, I beseech thee doe thou work alone, what thou knoweſt. Then Saturn said, See then, and learn. Hee then took two Mercuries of a differing substance, but of one originall, which Saturn washed in his owne urine, and called them Sulphurs of Sulphurs, and mixed the fixed with the volatile, and the composition being made, hee put it into its proper vessell, and left the Sulphur should fly away, hee set a keeper over him, and then put him into a bath of a most gentle heat, according as the matter required, and hee made all things very well. Then they made the Philosophers Stone, because of the true matter a true thing must needs bee made. The Alchymist being very glad took the Stone with the glasse, and beholding the colour thereof, which was like burnt blood, hee was amazed, and by reason of too much joy hee began to leap, in which leaping the glasse fell out of his hands upon the ground, and was broken. And so Saturn vanished away. The Alchymist also being awaked out of his dream, found nothing in his hands but Matches

 which

which hee made of brimstone: but the Stone flew away, and doth still fly; whence it is called Volatile: and so that miserable Alchymist learned nothing else by that Vision but how to make Matches: who afterwards laying aside the Stone, became to be a Physitian; by searching after the stone of the Philosophers hee got the stone of the Kidneys. Last of all hee led such a life, as such kind of Alchymists are wont to doe, who for the most part become Physitians, or Quacksalvers, which thing will happen to all, who betake themselves to the Art casually without any foundation, but only by hearesay, or by meanes of Receipts.

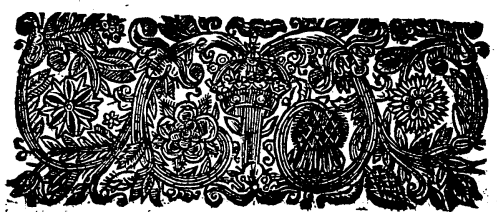
Some of them, when things succeed not, say: We are wise men, wee hear that the grasse grows, if the Art were true wee should have had it before other men: And so having brazen faces, lest wee should bee accounted undeserving men (as indeed they are; and also perverse) contemne, and undervalue the Art. This Science hates such men, and alwaies shews them the beginning in the end. Now we grant unto the unworthy, that this Art is nothing, but to the Lovers of vertue, and the true Searchers, and Sons of Wisdome, wee doe most highly commend it, and doe affirme it not only to be true, but altogether the truest: which sometimes wee have really made good before men worthy of such a sight; I say before men of high, and low condition: (yet this Medicine was not made by us, but received from a friend, and yet most true) for the searching out of which wee have sufficiently instructed the Searchers thereof; whom if our Writings doe not please, let them read those of other Authors, which are

are easier, but with this Caution, That whatsoever they shall read, they shall alwaies compare it with the possibility of Nature, lest they assay any thing contrary to Nature. Neither let them beleeve, although it were written in the bookes of Philosophers, that Fire burns not, because this is contrary to Nature: but if it bee writ, that Fire hath a drying, and heating faculty, this is to bee beleeved, because it is according to Nature: For Naturedoth alwaies agree with a sound judgment, and in Nature there is nothing difficult, all truth is plain. Then also let them learne, what things in Nature are of affinity with each other, which wee conceive may be easier done by our Writings, then any other, seeing wee think wee have wrote sufficiently, untill some other shall come, who shall set downe the whole Receipt so plaine, as to make cheese of Milke, which is not lawfull for us to doe.

But that I may not direct all things I say to the new beginner only, wee shall say something to you also who now have passed over these painfull labours. Have you seen that Countrey, where a man married a wife, whose nuptialls were celebrated in the house of Nature? Have you understood how the vulgar with you have seen this Sulphur? If therefore you will that old women should practise your Philosophy, shew the dealbation of your Sulphurs; say unto the vulgar, Come and see, for now the water is divided, and Sulphur is come out; hee will return white, and congeale the Waters. Burn therefore Sulphur from incombustible Sulphur, then wash it, make it white, and red, untill Sulphur become

come Mercury, and Mercury bee made Suphur, which afterwards you shall beautifie with the soule of Gold: For if you doe not sublime Sulphur, from Sulphur, and Mercury from Mercury, you have not yet found out the Water, which out of Sulphur, and Mercury is created by way of distillation; hee doth not ascend, that doth not descend. Whatsoever in this Art is remarkable, by many is lost in the preparation, for our Mercury is quickened with Sulphur, else it would bee of no use. A Prince without a people is unhappy; so is an Alchymist without Sulphur, and Mercury. If thou hast understood mee, I have said enough.

THE



THE CONCLVSION.

EVery searcher of this Art must in the first place with a mature judgement examine the creation, operation, and vertues of the four Elements together with their actings: for if hee be ignorant of the originall, and Nature of these, hee shall not come to the knowledge of the Principles, neither shall hee know the true matter of the Stone, much lesse attain to any good conclusion; because every end is terminated upon its beginning. Hee that well knowes what hee begins, shall well know what shall bee the end. For the originall of the Elements is the Chaos, out of which God the Maker of all things created, and separated the Elements, which belongs to God alone: but out of the Elements Nature produceth the Principles of things, and this is Natures worke, through the will of

of God alone: Out of the Principles Nature afterwards produceth Mineralls, and all things: out of which the Artist also by imitating Nature can doe many wonderfull things. Because Nature out of these Principles, which are Salt, Sulphur, and Mercury, doth produce Mineralls, and Metalls, and all kinds of things; and it doth not simply produce Metalls out of the Elements, but by Principles, which are the medium betwixt the Elements, and Metalls: Therefore if Nature doth not make those things, much lesse shall Art. And not only in this example, but also in every naturall processe a middle disposition is to bee observed. Wherefore here in this Treatise wee have sufficiently described the Elements, their actings, and operations, as also the originall of the Principles (because hitherto no Philosopher hath discovered things more cleerly) that the well minded searcher might the more easily consider in what degree the Stone differs from Metalls, and Metalls from Elements. For there is a difference betwixt Gold, and Water, but lesse betwixt Water, and Mercury; and least of all betwixt Mercury, and Gold. For the house of Gold is Mercury, and the house of Mercury is Water: but Sulphur is that which coagulates Mercury; which Sulphur indeed is most difficultly prepared, but more difficultly found out. For in the Sulphur of Philosophers this secret consists, which also is contained in the inward rooms of Mercury, of whose preparation, without which it is unprofitable, wee shall discourse hereafter in the third Princple of Salt, seeing here wee treat of the vertue, and originall, not Praxis, of Sulphur.

Where-

Wherefore now wee have not writ this Treatise that wee would disprove any of the ancient Philosophers, but rather confirm their Writings, and supply those things, which they have omitted: seeing that Philosophers themselves were but men, they could not be accurate in all things, neither is one man sufficient for all things. Miracles also have seduced some men from the right way of Nature, as wee read happened in *Albertus Magnus* a most witty Philosopher; who writ, that in his times there were grains of Gold found betwixt the teeth of a dead man in his grave. Hee could not find out this Miracle, but judged it to be by reason of the Minerall vertue in man being confirmed in his opinion by that saying of *Morien*: *And this Matter, O King, is extracted from thee*: but this is erroneous, for *Morien* was pleased to understand those things Philosophically. For the Minerall vertue is placed in its own Kingdome, as the Animall is in its Kingdome; as in the book of the Twelve Treatises wee have distinguished those Kingdomes, and divided them into three Kingdomes; because every one of these without the ingresse of any other thing stands in it self, and is multiplyed. It is true indeed that in the Animall Kingdome, Mercury is as the matter, and Sulphur as the vertue, but the Animall is not Minerall. The vertue of the Animall Sulphur if it were not in Man, it could not congeal the bloud Mercury into flesh, and bones: so also if there were not a vertue of the Vegetable Sulphur in the Vegetable Kingdome, it could not coagulate Water, or the Vegetable Mercury into Herbs, and Trees. So also it is to bee understood in the Minerall Kingdome. These three Mercuries doe not indeed differ

in

in vertue, nor the three Sulphurs, becauſe every Sulphur hath a power to coagulate its own Mercury; and every Mercury hath a power to bee coagulated by its owne proper Sulphur; and by no other that is a ſtranger to it. Now the reaſon why Gold was found, and generated betwixt the teeth of the dead man is this, becauſe in his life time Mercury was by ſome Phyſitian conveyed into his infirme body, either by unction, or by Turbith, or ſome other way, as the cuſtome, and manner was, and it was the nature of Mercury to goe up to the mouth, and through the ſores thereof to be evacuated with the flegme. If therefore in time of ſuch a cure the ſick man dyed, that Mercury not finding any egreſſe, remained in his mouth betwixt his teeth, and that carkaſſe became the naturall veſſell of Mercury, ſo being ſhut up faſt for a long time was congealed into Gold by its own proper Sulphur, being purified by the naturall heat of putrefaction, cauſed by the corroſive phlegme of the Mans body. But if Minerall Mercury had not been brought in thither, there could Gold never have been produced. And this is a moſt true example, that Nature in the bowells of the earth, doth of Mercury alone produce Gold, and Silver, and other Metalls, according to the diſpoſition of the place, or matrix; for Mercury hath in its ſelf its own proper Sulphur, with which it is coagulated into Gold, unleſſe it bee hindred by ſome accident, or hath not a requiſite heat, or a cloſe place. The vertue therefore of Animall Sulphur doth not congeal Mercury into Gold, but into Fleſh: for if there were ſuch a vertue in Man, it would happen to be ſo in all bodies; which it doth not.

not. Many ſuch miracles, and accidents fall out, which being not well conſidered by the Writers, occaſion the Readers to fall into errors: yet the honeſt ſearcher muſt apply all things to the poſſibility of Nature; if they doe not agree with Nature, they muſt be let alone, and waved.

It ſufficeth the diligent Student, that he hath here heard what is the Originall of the Principles (ſince the beginning being unknown, the end is alwaies doubtfull) of which wee have in this Treatiſe not Ænigmatically, but as cleerly as we could, and as it was lawfull for us, ſpoken unto the ſearcher thereof: by means of which, if God ſhall enlighten any ones mind, hee ſhall know what a ſucceſſor owes to his predeceſſors, ſeeing this Art is alwaies acquired by the ſame kind of wits, and diſpoſitions. Which Art wee after this kind of clear manifeſtation of it, lay up into the boſome of God the moſt high Creator, and our Lord, and commend our ſelvs together with all honeſt hearted Readers to his grace, and infinite mercy. To whom be praiſe, and glory, for ever, and ever.

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