AYTON (William Alexander)
Transcripts of Sigismund Baestrom's translations of seven short German alchemical works.
Transcript of The 'Key of alchemy' 1577 by Samuel Norton
(MS. Ashmole 1421 (26)(27))

[Middle 19th cent]

From Julius Kohn Library

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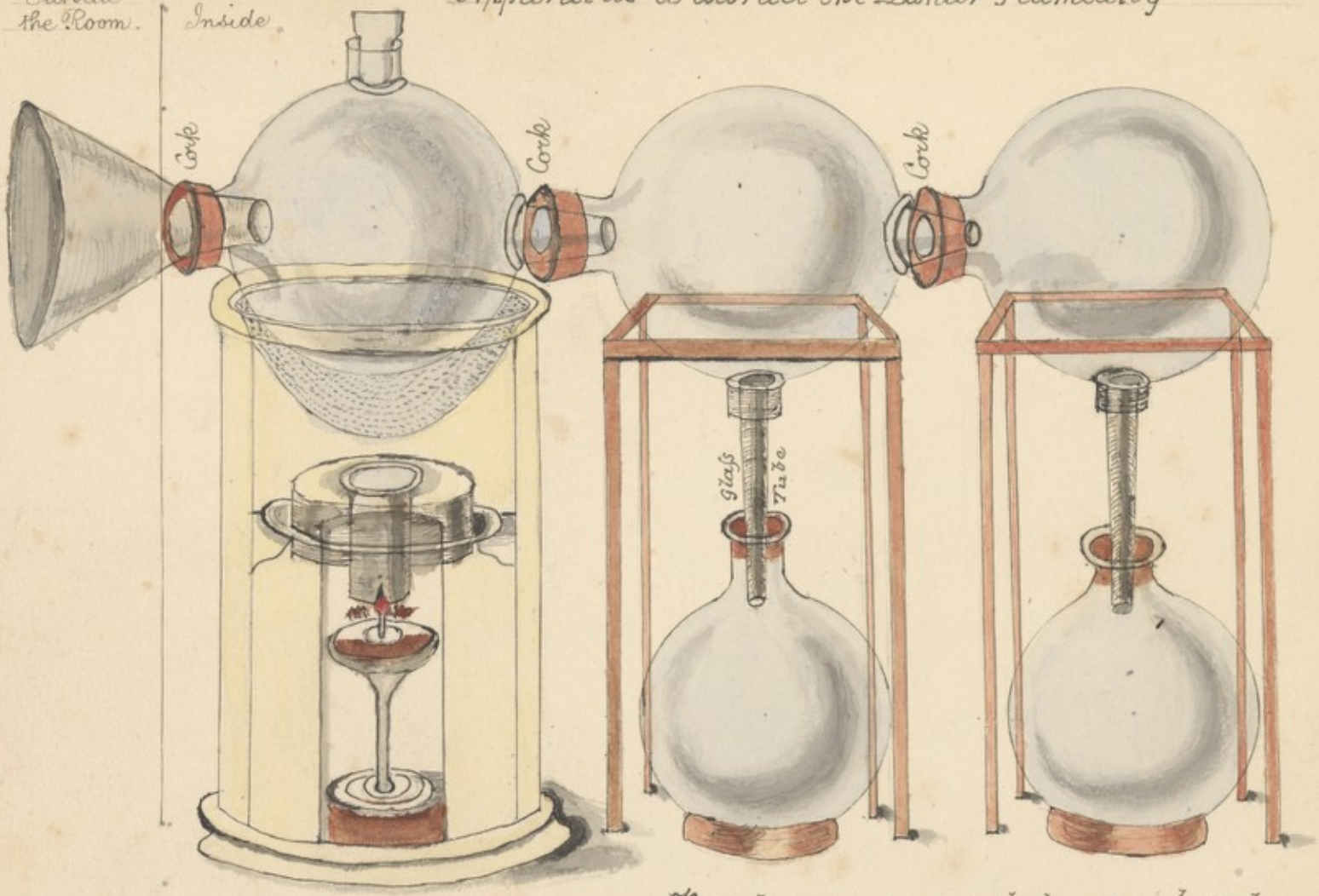
Apparatus to attract the Lunar Humidity



Keep the upper part of the two tubulated Receivers cold, with towels wetted in cold ▽.

Contents of this Volume

CHEMICAL MOON=SHINE

Wherein is: Demonstrated

THE TRUE SUBJECT OF PHILOSOPHY,

WHERE WE ARE TO LOOK FOR IT, &

HOW IT IS TO BE PREPARED.

By a lover of Truth

Translated from the German,

By S. Bacstrom M.D.

1797

Chemical Moon-Shine

wherein is demonstrated

The true Subject of Philosophy, where, we are to look for it, & how it is to be prepared

published by solicitation of a true friend by a Lover of Truth

Franckfurt and Leipzig
1739

8vo

The parts in Parenthesis /: thus :/ are additions by the Translator.

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Preface

Since a number of years I have read many books & worked a good many processes, spending my money & time without success.

If I had met with an honest friend, who would have revealed to me but a single spark of the true essence & would have led me to the Solar- Lunar Rays & shewn me how to collect the astral- viscous fat ▽, I might have saved a great deal of precious time!

37 years I have laboured in vain. There is scarcely a subject in the 3 kingdoms of Nature, which I have not worked upon, but always in vain.

Lastly, tired with my operations I proposed to drop the Science for ever, but it happened that I met with a very worthy & very learned man who consoled & encouraged me very much to persevere, advising me to read the second part of the Water Stone of the Wise.

Sendivogius, his Novum Lumen Chymicum, Theophrasti Olympus Terræ, de quinta Essentiâ, and Ali Puli.

telling me I should then percuive that those Authors reject animal, vegetable, & mineral subjects as being already determined; but recommend only this our ▽ Sun, Moon, &

heavenly dew, serving all the 3 departments as a universal ♒, & told me how to collect it, but in regard to the external △ not to trouble my thoughts about it, as this astral essence itself would shew it to me. He added that the above mentioned Authors had hinted plainly enough how to manage this work.

In that manner he encouraged & instructed me, & altho' I might have begun the work immediately in respect of knowing it, yet I was obliged to postpone it for 4 years longer.

Sometimes my mirrors broke. At other times I could not obtain polished dishes, & in the beginning I had much trouble in collecting the water.

Sendivogius in his treatise of ♃, says:—
There is in the air a secret food of life, which is called Dew at night time, but rarefied ▽ or A in day time, whose invisible ♒, when coagulated, is worth more than the whole Earth.

Whosoever reads the above Author with serious attention, it cannot miss but his eyes must be opened, & he must find the path leading to the fountain of Life.

Our matter is a heavenly ☉ wherewith we unlock the metallic body, ☉ or ☽, in an open △, in a ▽, & during this resolution, the Elixir is made; i.e. to say, after the astral ☉ has been obtained & extracted out & from the slimy or fat Lunar ▽, it is then the Universal key to unlock the fixed bodies of ☉ & ☽, & to vitrify them into the metallic tinging

medicine or Stone of Philosophers.

Our ∇ is a fat, ponderous & juicy ∀, hidden to the ignorant, but well known to the Wise.

This glorious matter may be collected in Valleys, Fields, or Mountains, nay, in your own house.

It is the Dew of Heaven, the Fatness of the ∀ & the precious ⊖ of Nature of the Wise. It is the slimy mud whereof Adam was created.

Our matter is a virgin ∀, on which the Sun never darted its Rays, although the Sun is the Father & the Moon is the Mother of it.

As soon as you have acquired the knowledge of this our Central ⊖, you will know the foundation of all Nature, & you will find it to be true that the wind has carried in its belly that —∽ you look for. Farewell!

In the Name of God will I begin to declare the Truth in plain Terms.

There is no power in the Universe to keep this —~—, when expelled out of a subject by the power of △. Those that obtain a perfect knowledge from these my writings, or, from other good books, how to collect the —~— of Life, may begin & may be assured of a happy end. It is very simple & easy to collect the Living Principle of all things, the —~— Mundi, the Vital —~—, & the Quintessence of all things, to dry it up into a ⊖, in a natural manner, & to make thereof the Sal Centrale Philosophorum.

Our Matter is composed of 3, & yet it is but one, It is generated of 1, 2, 3, 4 and 5. It is found in one & in two, which are everywhere. It is called Magnesia Universalis & Sperma Mundi, from whence all natural things have their beginning. It is of a strange & wonderful origin & has inexhaustible properties. It is neither hot nor dry like △, nor cold nor humid like ▽, nor cold nor dry like ∀, but it is a mixture of all the Elements. It is of an indestructible nature, & cannot be destroyed by any element. It is, according to outward figure or appearance a Stone & no Stone, & is more comparable to a White Gum or ▽.

Some call it a ▽ of the Ocean a ▽ of Life, the purest & the blessed ▽, yet it is not a ▽ of the clouds, nor well nor fountain ▽, but it is a thick, fixed, & saline, nay a dry & smeary ▽, wh does not wet the hands, & it is a dirty ▽, wh has its origin from the Salt & fat of the earth.

/: Might he not mean the Mother Lye of Sea ☉ or ☽, to be used as a Magnet to attract the influences from the Moon & so become the Lunary Humidity? :/

It is a double ♀ & Azoth, nourished by the vapours of Celestial & Terrestrial exhalations, & is not consumed in the fire because it contains in itself a universal spark of the Light & △ of Nature!

It is a spiritual substance which is neither celestial nor terrestrial, but an airy pure substance, the medium between the highest & the lowest & the most precious under the heavens.

Those who are unacquainted with it or young beginners think it a vile & rejected thing, although it is looked for by many, but found by few; it is considered at a distance & found near at hand, collected & taken everywhere; seen by many, but known by few.

Whoever knows how to attract this small fish Remora /: i.e. —∽— Mundi, Influence :/ will find that in a

very natural manner it becomes ▽,

/: If I am not wrong in my conjecture on the next page, then I can safely explain this, i.e. that the Magnet by attraction flows into the Lunar ▽, per deliquium. :/ & afterwards ∇. /: i.e. the Th. :/

Our matter is that ∇ which floats above our heads in the A. The glorious ∇ of the Wise, whose Father is the Sun, & whose Mother is the Moon.

It is the fat of the mineral ∇, out of wh is made the philosopher's ☿ & the precious Θ of Nature wh contains it.

You find this precious matter in all places upon Earth, in Valleys & on Hills, nay in caves, but you must catch it early before the Sun shines upon it.

Theophrastus says you must take the Moon from the Firmament & reduce it to ▽, & then to ∇, & you will find the true matter of our Stone.

In a Treatise called Olympus Terræ, Paracelsus tells us plainly the true matter, the tinging key, the diaphanous Θ, soul, —∿—, body, ▽ and △.

The root of the philosophical matter is formed in the Earth, & is found in ▽ and △, & this is the true matter, a ▽ wh is not wet, & yet is an element of ▽, & is all one thing, wh only ▽ cannot exist without the ∇, because it is from the ∇, wh is the food of this matter, & nourishes it. It

is full of spiritual life, Celestial, terrestrial & magnetical.

/: This hints very strongly at ☽ or the matter Liquor of it, to be used as a Magnet. :/

It is refreshed by pure heavenly Dew. The Earth lodges it & is its Mother. /: ☽ :/.

Since the beginning of the world this has been a —∽—, △, ▲ and ▽.

Catch this & conclude all into one.

This matter cannot live nor become prolific without the co-operating powers of the heavens. Not one single thing can live & remain if not continually supplied with this heavenly astral, operating power & salt — ∽ —.

▽ dwells with the ▲ & ▽ must become ▲. This ▽ proceeds from our matter /: per deliquium :/ & it becomes a spiritual subtil matter.

This Extract is a saltish essence, an incombustible, permanent, fiery ☉☉, the Key wh unlocks all things, changing them into its own nature.

/: This description is analogous to my Dissolvent belonging to De la Brie's process, fixed ☉☉ of ☽ :/

Our matter is a ▽, a —∽—, a △, a pure spiritually extracted ☉. It is born of the Sun, pure & clear, & in it

dwells that △ which proceeds from the Sun.

/: So far, all explainable by ☉ :/ externally it is the greatest poison, /: this I do not comprehend atall, as ☉ is no poison :/ but inwardly the highest medicine.

First, you must purify our matter with ▽. These 2, the ▽ & the ☵ with the Sperm must be well mixed & reduced into one, in order to produce the noble ☵.

Observe also that whatever you have joined in the beginning, must remain together, & not be separated any more. The inferior must be made equal to the superior. Both must become One, & must remain so, except that they must be exalted.

The Sun & its △ has a great power, nay, it is the only heavenly △, wh alone has power to effect great miracles. /: from this sentence & some other hints, I believe, that after having putrefied his ▽, he evaporates it in the Sun-beams, until he obtains the corporified ☵ mundi, in the character of a very fusible Sal Enixum N.B. :/

When the rays of the Sun attain to or meet the volatile vaporous ☵ of the ▽ or the nitrous vapours, it causes lightning & thunder.

/: This Author, altho' he seems to have possessed the Stone, yet argues here like a child & not like a

philosopher. It is exactly the reverse of what he tells us here.

The rays of the Sun, i.e. Light, are & remain cold, until concentrated & agitated by our own humidity in the air, when they generate heat. Inclosed in this aereal humidity, heat causes a fermentation & thus is generated the universal acid, & by means of this universal acid, whilst cold predominates constantly in the upper atmosphere /: wh has been proved by the aerostatic balloons :/ a subtil incorporeal ☉ is generated, which, I believe, fills the atmosphere all round the globe, is colder & contains less ferment or acid as it is further from the earth, & consequently more spiritual & ethereal, but is gradually more corporeal & more impregnated with △ as it approaches the ∀, & is more adapted to take a chrystalline body, wherever it descends & meets with concentrated humidity, or an alkaline magnet, & become genuine ☽ on or in the ∀. Thus we plainly see that ☽ does not proceed from the earth, but from above, & if once it is become corporeal ☽, it is not easily volatilised again. We know also that ☽ is outwardly cold but inwardly △. The sulphureous vapours cannot be generated in the

atmosphere, but proceed from the body of the earth, by means of the central heat of the ☿ occasioned & kept alive by the electrical motion of the earth round its own axis. Therefore these sulphureous vapours are the sweating or exhalations of the fat of the ☿ enveloped in humidity, comparable to the transpiration of the human body, wh is also a ♀ enveloped in humidity. Thus these sulphureous vapours ascending continually, & being hot outwardly as well as inwardly on account of their fatness or unctuosity, meet the cold spiritual ☽ in the atmosphere, thus heat & cold meet, the subtil ☽ is inflamed by motion or friction, fulminates with the sulphureous vapours, the inward electr: △ is agitated & set at liberty & fulminates downwards towards the earth, where there is still more fuel to act upon, as the sulphureous are less subtil near the earth than higher up in the atmosphere. If humidity prevails in the atmosphere, where the ♀ meets the ☽, no mischief is done, but if that spot is dry, the fulmen has a great power, wh is regulated by the subtilty of the vapours & their greater or lesser quantity. The sudden fulmen & conflagration of the sulphureous vapours must of course suddenly rarefy the △, forcing it asunder as

△ will always make room for itself, & this forcing or driving the earth away by such sudden violence, easily accounts for & explains the noise & roaring of the thunder.

We observe the very same phenomena in gunpowder, with this exception, that in thunder & lightning the ☉ is spiritual & incorporeal without an alkaline basis, & the ⚶ is equally subtilised & sublimed into vapours. Thus the effect is more subtil & penetrating, whilst in gunpowder, corporeal ☉ & corporeal ⚶ are employed. The bodies of these subjects as well as the ashes in the charcoal hinder greatly the effect.

Our experiments in electricity prove what I here establish as a fundamental & natural truth. When the glass globe is moved round, the ∽ mundi, or electrical fire, endowed with an attractive and repulsive power, is attracted by motion from the circumambient air, & is manifested into Light, when we draw sparks from the glass globe or from the conductor wh touches it. This Light is in the same moment manifested into a burning flame, as it

finds fuel in the sulphureous vapours in the air, & for that reason these sparks always smell of sulphur, The exhalations from our own bodies are sulphureous as well as those of the earth.

Thus it is the electric cold △ or omnipresent principle of light & common △, i.e. the Anima Mundi in ☉, that shews its irresistible repulsive power, when it is moved or agitated & set at liberty by meeting suddenly the sulphureous exhalations from the earth in lightning & thunder as well as in gunpowder, its genuine copy. S.B:/

There is but one Stone, i.e. our Solar ▽, one way, & one Medicine, to wh we add nothing, & take nothing from it, except a few superfluities or faeces. Because if you add one single external matter, you will fail in your work.

The Tincture was in the beginning entirely universal, whilst mixed in the Chaos, but soon after is become determined or specified in all things of the astral, animal, vegetable, & mineral department, but it is best extracted from the astral where it is in the Sun.

This humidity is extracted from the rays of the Sun & the Moon in a wonderful manner, by an experienced Artist.

This aqua rarefacta /: i.e. ♎ :/ compared with Light & matter, is a matter, but compared with bodies is an Element or Form, & in itself it is an astral substance.

Its character is, that if you dissolve metallic calxes therein, they become as heavy again, as they were before, which is to be well considered.

General Rules

1°. The matter must be collected when the Ram is grazing. /: i.e. ☉ in ♈ :/.

Although this matter can be had at all times, yet it is not at all times equally good for our purpose.

2°. The collected matter must be inclosed in a glass, in order to ferment & putrefy.

3°. After that, the putrefied matter must be divided & coagulated or dried up in a natural manner, & not in a sophistical way, in furnaces, horse dung, nor by lamp heat, but in a more natural way.

4°. You will obtain an ☿ or ☉ which must be separated pure from its fæces. This pure ☉ must afterwards be imbibed several times with its own

milk, & must again be gently & naturally evaporated & dried up into a Θ.

5°. The vessel must be tight & strong & have no pores.

6°. The Hermetical Seal must be made prudently, in order that Nature may be able from the beginning to the end to do its office. If the radical humidity should not have room nor ▲ enough to throw off the heterogeneous superfluities, your work would stand still & sooner spoil than be condensed or dried up into a Θ.

The matter has a power in itself to become perfect. The philosophers say that the coction of their Stone must be done in the Sun's Heat.

After putrefaction, Regeneration takes place by its own inward △.

The whole work is perfected from one only simple matter in one closed vessel. This matter contains in itself all that is wanted to make it perfect, & is absolved by one only regimen of fire.

Relinquish all sophistical processes, various furnaces & vessels. Reject their horse-dung, wood, & coal-fires, which are altogether good for nothing. Forsake metals & minerals. Transmute the Elements into another form. This is the Philosopher's glorious

matter, which is better than gold.

More General Rules concerning the Process.

Take the matter or Primum Ens. Dissolve it /: by deliquium, by the ☽ & Stars :/ in order to purify it from watery & terrestrial feces, as, it is in the beginning a terrestrial, ponderous, rough, tough, watery & foggy thing. /: Here I am lost again & do not understand what he means :/. You must purify it & take the dark & foggy shadow from it, in order to come at the central or inward Soul.

This whole purification is performed by the universal ▽ of the Philosopher's Sea. /: Sendivogius :/. /: I know this means the △ or atmosphere & hints at the solution per deliquium :/.

This universal Sea humects the whole Earth, & fertilises it. This blessed ▽ also contains our first matter, i.e. the ⊖ of Wisdom.

/: This is explicable by Air & by Dew :/.

The ⊖ of Wisdom or ⊖ of Nature is of a pleasant taste & smell, subtil, penetrating & of an airy, very

volatile nature, altho' inwardly extremely fixed.

Process

Take the Watery Matter, & divide it into two equal parts. One of these parts divide again into 3 parts.

Coagulate the first half into a dry ☉. This imbibe with a $\frac{1}{3}$ part of the next half. Coagulate & dry it up. Do the same with the second $\frac{1}{3}$rd part. Then divide the last reserved $\frac{1}{3}$rd part into seven equal quantities. Imbibe your dry ☉ or ♈ with each of your 7 parts, & dry it up again. Proceed thus until all the 7 parts are imbibed & dried up.

If, after the last & seventh imbibition your ☉ flows & enters a red hot plate of ☽ or ♀ without fuming, it is right.

But if it smokes yet, you must imbibe it with more milk until it is perfectly fixed & fusible without smoke.

As often as you imbibe your ☉ or ℞., place the glass in the proper furnace & give constantly the same degree of heat, gentle, mild, & airy & vapourous, wh heat must be like that wh the hen gives to her eggs.

The Philosopher's vaporous △ is no Elementary, but an essential △, & may be called a Divine △.

Of Colours & other trifles it is better to be silent, as much talking about it only breeds errors. In this our work we see few or none.

When the ☉ of Wisdom or Lapis Philosophorum has passed its ♈ imbibitions & is thoroughly fixed, take thereof one part & three parts of pure ☉ & let them melt together in a good ▽ with a lid luted on, & keep it in fusion during 3 or 4 days in the △, & the added ☉ will become brittle & glassy & become the metallic tinging medicine.

With this medicine you may make projection upon ♀, ♄ or ♃. How many parts it transmutes, you must find out by experiments.

The length of time that is required to accomplish this work cannot be determined, as one operator is more expert than another.

It requires time & patience to prepare the ☉ of wisdom in a natural manner, that its tinging power may not be destroyed by too much heat.

Repetition

Our subject is neither animal, vegetable, nor mineral, but in truth a pure astral soft substance.

In our Liquor, ☉ & ☽ are both dissolved without any ebullition or noise, & by this solution they increase immediately in weight.

Many Authors have described this matter, Nietner, Theophrastus, Basilius, Digby & Sendivogius.

The Solar & Lunar rays or heavenly Dew must be collected at a proper time in a clean vessel. Rain, Dust & stench of smoke or other effluvia, spoil it.

There are many magnets, yet the success depends on the place, gallery, weather, wind, as well as on the Magnet.

During a heavy thunder-storm, heavy gales of wind & heavy rains during the Spring Season, this — which the Sun has extracted from the earth & from the Ocean, is copiously & abundantly driven about in the atmosphere & is beaten downwards to the earth & is attracted by vegetables & by Man abundantly with rightly prepared magnets or receptacles. In thunder weather, when the wind

blows from the South, South East, or South West, is very good.

Extreme cold & great heat give nothing. In Dew, collected from grass or trees is already determined & spoiled.

The place where you collect your subject, must not be marshy or swampy, but must be dry, clean, & free.

Your gallery must stand South & North.

Your vessels, wherein you receive our matter, must be elevated six feet from the ground. Smoke of fire must not come near them. An air passing thro' the gallery or room is very useful.

Receptacle & place must have an harmonial adaptation if you want to collect this ∩ in sufficient quantity.

Process

If you have collected 8, 10, 12 or 16 oz. of our universal ☿, put it into a glass globe well closed, & let it putrefy wh happens in 40 days.

When the matter is putrefied & quite black, divide it into ounces.

∴ I think the putrefied humidity might be distilled over a Bath, heated by a lamp, very carefully luted. Extract the ☉ out of the remaining black ▽ & imbibe your ☉ with your pure ∽ & dry it in the Sun ∴.

Take 1 or 2 ⅋, & dry it up into an ▽. Out of this ▽ or ⊛ extract a pure ☉, imbibe it with as much ∽ of ♄ as you took first, or something less, & let it dry into the ☉, gently & naturally.

When it is dried in, give the Infant more milk, whereof it was made, half as much as you took at first, & in this manner you employ $\frac{2}{3}$ rd ∴ parts of your ∽ of ♄, by imbibing & drying up.

The remaining $\frac{1}{3}$ rd ∴ part divide into 7 equal quantities, imbibe your ☉ 7 times therewith, drying it up each time.

After the 7 th ∴ & last imbibition, try your matter upon a red hot ☽ or ♀ plate, & see if it flows & enters without fuming.

Then take 1 part of your universal ℞, & 2 or 3 parts of fine ☉ or fine ☽, & put it into a ▽ which set in a strong heat, & let the ☉ flow with the medicine during 3 or 4 days & nights, & our heavenly ☉ will vitrify the ☉ or ☽ & make it tinging upon all the inferior metals by a sudden regeneration,

& this so tinged ☉ is of a deep red colour. Project this upon ♃ or other base metals.

If God gives you grace to find this our only matter, seek the only vessel, furnace, & fire & forsake all other things.

Matter, vessel, phials, dissolving dishes, mirrors &c cost from the beginning to the end, not one dollar.

The matter costs no more than the trouble to collect it. Polished plates, phials, & dissolving dishes cost but little. They need not be elegant. Mean & common vessels do as well, provided they be sound.

If I were to declare the matter & process, most people would tell me that I was out of my senses; & yet, plain & simple as our matter is & the process to work it, so great, noble & wonderful are its virtues.

Think & consider that our universal subject is that very self same thing without which nothing can exist unless it is dead, & even there remains a particle of our fixed ☉ of Nature in it.

Sendivogius

The △ contains the sperm of all things, & there is a living ∽ of all creatures, as well as of the other elements. Deprived of that ∽ ▽ putrefies, & the fire is extinguished. The earth is impregnated, nourished & preserved by this ∽.

Hermes

The Sun is the Father, the Moon the Mother, the Wind has carried it in his belly, & the ▽ is its nurse.

Nuisement of the true ⊖ of Nature

Wind is air, & the whole air is vital, & the breath of Life. Without air nothing can live. By the air is generated & manifested the hidden universal ∽, which is in all things & is formed & coagulated by the air.

Finis

Translated from the German by S. Bacstrom in October 1797.

♂

Philosophical Considerations

on

The Cold △

or

Wonderful Alcahest

that is

The Philosophic Menstruum.
and
Universal Azoth

Franckfurt, 1656 8°.
German

The parts inclosed in parenthesis /: thus :/ are additions by the Translator.

The following few Sheets are dedicated
to
The Honble & learned Johan Rudolph Glauber
M. D and Philosopher
by
an unknown faithful Servant and Brother
Mars

Preface

Although it might be deemed unneceſsary to publish this small Treatise concerning the key to open vegetables, animal & mineral substances, as the celebrated Philosopher J. R. Glauber has just done it before me, yet I think it my duty to communicate a small light to the serious lovers of Nature's secret operations.

I believe, altho' this my little tract may seem nothing to some, that neverthelefs it will be valued by such as seek for truth & by them will be deemed a something. My name Mars denotes a fiery Planet, but out of him proceeds a change for the better, & with him I terminate my preface to my Treatise concerning the Cold Fire.

Mars

That the universal R. with all particular R.s proceeds from minerals & metals, is proved by the concordance of all genuine Philosophers. All such as seek for that high medicine in any other but a metallic root will for ever labour in vain.

Your philosophical Subject, wherewith the cold moist △, the alcahest & menstruum is intimately connected, must with its ferment or key, be introduced into metallic nature.

/: ☉ :/

/: ∴ ☉ fixati :/

/: ♃, Charcoal ♂, ♏ ♄ ♂, ☉, ♄.

If I am right, the key /: ♃ :/ is found in the beginning, & is before the matter, as Pontanus has observed before me /: in Salmon's book :/, that the △ is taken elsewhere & not from the matter, & that the fire is not transmuted with the matter.

Plato has said justly: "What is vile & despised by the world, is, in the mind of God & true philosophers the most valuable!"

Process

Therefore, take your venomous Basilisk & unite him with the Body Adrop. /: ☉, ♃, Charcoal, ♏ ♄ ♂ ♃♃ &c. ♄ &c. :/

Cinnabar ♄

/: The smoking ∽ of ☉ has been called a basilisk by many, & although ☉ is not venomous, yet the fumes of its ∽ are suffocating & mortal in the lungs. Adrop is Arabick & means ♆ :/.

Let these two mad & enraged Hell hounds devour & destroy each other! /:. ☉ & ♆ in the ▽ :/ Perhaps the Basilisk /: ☉ :/ parts with his killing /: ☥ ∽ :/ fiery eyes, because he /: ∽ :/ is a venom & a monster, which venom he carries in his eyes, & it is a venom which proceeds from imagination, from unclean women, from the menses; which, if you let them putrefy in horse-dung, from this putrefaction the Basilisk /: ☉ :/ is engendered.

/: Glauber has demonstrated that from Blood & all other animal substances ☉ is soon generated & produced. He adds that all putrefied vegetables, woods & roots, nay, even minerals produce, by a proper putrefaction, genuine ☉; See Glauber's Prosperity of Germany :/.

But who would be so bold as to meddle with this Basilisk, except he was armed with looking-glasses. The Bird from the South /: ♆ ♄ ~~♃♃~~ ♃♃♄♂, ♂ ☉ :/ eats the very heart /: the ☥ ∽ :/ out of the body of a

voracious animal from the East /: ☉ :/.

/: The expression is borrowed from Basilius Valentinus in his XII Keys. In old times ☉ was imported by the Venetians from the East into Western Europe, as at this day it is imported from the East Indies :/

Give wings to the animal from the East & to the bird from the South. Let them be made equal, fly together & enter into the Salt-Sea /: Liquor ☉ᶜ :/ wherein they must be purified. /: I think all this means the Fulmination & Deliquium by attraction :/

From the venom of the Basilisk & Adrop /: ☉ - ♃ :/ proceeds the true Unicorn, Azoth, royal menstruum & dry & moist △, which is no longer a poison, but a good medicine & the true subject & menstruum, wherewith great things can be done.

Be not surprised that by so many names one only thing is intended, because our Alcahest has proceeded from two things, wh are originally but one. See Glauber's Pharmacopœia Spagyrica. We read in Glauber's miraculum mundi "Take this matter, change its corrosive nature into one that is not corrosive, & you have the right menstruum wh dulcifies corrosives.

I name this Key a cold moist △ which ~~is no longer a poison but a good medicine & the true subject & menstruum wherewith great things can be done~~. you must look for in

~~Be not surprised that by so many names~~ horse-dung.

/: Horse dung is more nitrous than any other dung, says Glauber & others :/.

I call it likewise Archæus Lunaris.

This universal Key wherewith universally and particularly, everything can be obtained that the artist can wish for, is the secret universal philosophical menstruum, their ☿ial ▽, their visible & sweet △, wh does not burn, their ▽ wh does not wet the hands, their vaporous, digesting, & preserving △, their beginning & end; their primum ens, their Lac Virginis their moist △, wh does not burn by combustion, but preserves & maturates.

It is the Alcahest of Paracelsus and of Van Helmont & Glaubers secret menstruum, bath, & genuine subject, his Soap of the Wise.

/: Glauber calls ☉ a Sapo Sapientum :/.

To this secret △ /: Liquor ☉ fixati. See De la Brie Misc :/, everything, let it be never so fixed or hard, or never so stubborn, must give way & relent; & this is the

only Medium whereby health, riches, & honour can be procured.

From this Chrystalline Sea is prepared our Azoth.

/: When the Chrystals of ☉ melt in the ▽, it is called a Chrystalline Sea.:/.

Ignis & Azoth wash & purify Laton!

/: △ & ☉ purify every ⚥ :/

You must choose a subject wherein the astral powers of all the Planets are united; because the matter of the Philosophers is nothing but congealed △ & ▽, /: such a congelation is ☉ truly :/ & is exalted into a powerful Essence by the virtue of the Stars & Planets, & is left ready to our hands as a Universal Root; whereby you are to observe, that this philosophic matter is not to be taken from minerals or metals wh are already determined or particularised & deviate from universality & therefore cannot act universally.

Our matter is taken from general yet common principles, where in the 4 qualities △ ⊼ ▽ ⊽ are not yet separated & specified into something else; & therefore can be exalted into a universal R. to restore health & exalt the metals.

The origin of our Matter is vile & mean, of little value, & is in some respect a venomous Basilisk /: ∽ ☉ fumans :/ /: There is a pretty harmony between the Saviour of the ∽, Jesus X̃t, & the subject or Saviour of matter, the ℞. The infant Jesus was laid in a stable, & from stables, if their ground is boiled & leiviviated, the best ☉ is obtained, as well as from the ∇ of graves & Church-yards or burying places. This consequently explains the meanness of extraction of the Subject :/.

Its preparation is simple, easy, & not expensive, but its power & virtue inconceivably great. The invention & knowledge are profound & difficult, altho' the operation is plain & easy enough & not subject to curious & troublesome distillations, but plain & simple, agreable to Nature, until it is exalted.

This our cold △ /: outwardly cold & inwardly a hellish △, says Basilius, when he describes ☉ :/ our alkahest, Arqoth, primum ens, ∇ ☿ ialis, key or ferment, is comparable to an infant, to a youth & to a man, as it obtains its strength & perfection gradually.

Some dream that the matter is to be found everywhere & hint at the △. It is true it was △ at first, but it requires much trouble before it is brought to perfection,

as simple & easy is the way to do it, yet not one in a 1000 will find it. It is a vile & despicable thing.

The matter from whence the R. proceeds must be divided into Elements /: in the ▽ :/ & you have to observe that the Red Colour is to be preferred to the White /: see aphorism 19 of the appendix to Monte Raphaim :/.

The Shop is near at hand /: in the ∇ where you may get the matter without buying it.

In a little Treatise called "Arca aperta arcani artificiosissimi" of the Great & Lesser Farmer, Frankfurt 1623, page 170 & in Glauber's 2nd part of philosoph: furnaces, the subject of the R. is also mentioned /: i.e. the ♆ :/.

/: It appears from both, that Cadmia or Calaminaris is intended to be treated with ☉ in the ▽, in the room of any other ♆ by fulmination, but, by & by, it will appear again as if native ~~ZZ~~ from Istria was to be fulminated with ☉ & so perfected into a tinging ♆ :/.

+ Cinnabar

You must have at hand the philosoph: ✠ or the philosophical rain ▽ to purify the body of the calx vive. /: I think he means that you must purify the living

calx i.e. the ☉ first with rain ▽ or dew ▽, & take the first Chrystals only :/.

You must also have the philosoph: Sal Armoniac to evacuate the genuine salt of tartar or philosoph: salt of nitre; as the true key to our Art.

Names of our Matter.

A volatile ⌐¬, ♀ ☿ ▽, alcahest, menstruum, Oriental ▽, primum ens, cold moist △, Archæus Lunaris, White, cold & humid, an everlasting △, which does not burn visibly, ⌐¬ Mundi, ▽ ardens, ▽ permanens, ⌐¬ universalis, S. &., the ▽ of both natures, acetum acerrimum, phœnix philosophicus, N.B. Sigillum Hermetis, sapo sapientum, bath of regeneration, Basiliscus, afsa fœtida, The *△ of the Maccabees, the key for vegetable, animal & mineral substances.

Names of our Matter when fixed.

Oleum incombustibile, terra occidentalis, graduating ☉☉, Lac Virginis, Sanguis Draconis, Sperma metallicum, oleum viride, Chalybs, Sendivogii, the

warm & dry, the cold & moist △, Archæus Solaris, a tinging fire, hermaphroditical ♀, Subject, Salt of the Earth, Saturnus, Azoth, the permanent ▽ not wetting the hands, ☿ philosophorum universalis, inwardly hot & moist, outwardly dry & cold; the genuine Unicorn, & yet all is but one thing, proceeding & generated from one.

If you can hit this, more will be revealed unto you!

I remember the words of Paracelsus, and of Alexander Von Suchten "Our matter is found two-fold, or in two subjects, which, in regard to their family, are but one, but have been divided into two by Nature." If you choose to make use of this two-fold matter, then look for the Lion in Hungaria, & for the Eagle over Istria.

/: Two Tinctural Mineral Subjects. By the Lion is meant ♁, & by the Eagle is meant /: quære :/ native ♃♃, as Istria has possessed these 100 years the best & richest quicksilver or cinnabar mines belonging to the Emperor of Germany :/.

/: ♁ & ♃♃ both contain the first principles of all metals, i.e. ♀ and ☿ :/.

Our matter is also found in one subject, if you like to

make use of that, go to the Island Cyprus, where you may also get the matter. Vitriol

/: This alludes to Cyprian ♁. The Lion in [N.B.] Hungaria, above mentioned, may also mean Hungarian ♁, a subject much praised by Basilius, Paracelsus, Tugel, & others, & is called by Paracelsus, the Green Lion. In that case, the Eagle might signify ☉, as the Menstruum to overcome the Lion, & to be alcalised thereby, & as the Venetians imported formerly the saltpetre from the East, & are situate opposite to Istria, ☉ might be intended! :/.

/: The Lion certainly means here either ♁ or ♁ :/

The matter /: in one piece :/ is cheap enough. Children play with it.

/:. Boys play often with gun ♁, which is composed of ☉ & ♁, & ♁ & ♁ do not differ a vast deal :/

The matter is ponderous, &, when fresh, smells like an open grave says Basilius.

The two-fold matter is not found amongst the boys in the street. The single matter in one piece the poor have as well as the rich, nay, the poor have frequently more of it than the rich & are often obliged to sell it to the rich for a livelihood that they may get bread.

/: This alludes plainly to ♃ employed by the poor for making of matches which they sell to the rich :/.

The method how to elaborate the Universal and particular Tinctures, consists in:-

1. A preparatory labour. 2. A principal labour. 3. A last & finishing work.

The preparatory labour consists in reducing the mineral subject by our menstruum into its first matter, which is a slimy or oily humidity, resisting a glowing heat in a violent △ in the ♡, whereby it is not consumed nor diminished.

I should like to see that man who would pretend, without the philosophical Fey or cold △ to extract & obtain the essences of vegetable & animal substances, much less of minerals & metals.

But, where shall we find this Fey or cold △? to prepare therewith the philosophical subject? You have heard that it is a thing of which Hermes has said that the Inferior is like unto the Superior! Mind only, that out of 3 you make one & you have the ℞.

/: Two subjects fulminate & destroy their corrosive acid —~ s. The fixed remains, & by deliquescence and attraction become the Author's Menstruum or Alcahest,

which I conceive to be an ☉ of fixed ☉, wherein he dissolves, or wherewith he extracts the central tinging △ out of a third substance containing a good mineral or metallic tinging ♃. I think this is his meaning.!/.

Our universal key, by which universally and particularly, everything can be obtained that the Artist seeks after, is our moist cold △, our Alcahest, or universal menstruum of the Philosophers, without wh nothing of any moment can be done either in medicine or Alchemy.

You will also find some hints concerning this our Matter in Genesis I & II. If you do but learn how to govern the △, which the 4 Seasons of the year will teach you.

Fare well!

Finis

The parts written in parenthesis in these pages /: thus :/ are additions by the Translator, as are also the marginal notes.

EXPERIMENTS

BY

MODESTIN FACHSEN

Essayer and Director of the
Mint at Leipzig
1678

Translated from ye German
by S. B.
1798.

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N°. 1.

Every unfixed metal, such as ♂, ♀, ♄, ♃, can, by mere evaporation, be sublimed or distilled per se, without any addition whatever.

Place your metal in coarse filings in an ▽ⁿ body, apply an ▽ alembic, but a glass receiver. Lute the joinings everywhere carefully.

Place the ▽ⁿ body over the △ hole of a wind-furnace. Light your fire, wh increase gradually to season the vessels. The Receiver must have a tube & glass stopper to let out the rarefied ⚠, as soon as the ▽ⁿ body gets red hot in the △-hole.

Thus the metal will melt & does fume constantly. The evaporating ~ˢ settle partly in the alembic like flowers & are partly resolved into drops which fall down slowly into the receiver; whilst the body of the metal is calcined into a perfect dust.

This curious yet simple process to distil the volatile metals, is truly not to be despised, but well deserves to be considered, because from this foundation, tinging medicines can be made.

I have thus obtained the running ♀ from ♄ &

♃, whilst their ☿ remains at the bottom of the ▽ ⁿ.
Cucurbite in a friable substance.
From this it is demonstrated as  an absolute truth,

1°. That the most remote or first specificated matter of the metals is a saline ☉ric Humidity.

2°. The remote, or, next to the first matter proceeding from the former, is

A glutinous & unctuous permanent humidity, mixed either with a pure, or impure intended for ☉ or ☿, ♂, or for ☽, or for ♄, & ♃ sulphureous vapour which coagulates the unctuous permanent Humidity, i.e. /: ☿ metallorum :/

3°. The nearest Matter is: a running ☿, differing in purity according to the property of the different metals, but not yet fixed into a metal. Thus the ☿ of ☉ is undoubtedly the purest, whilst the ☿ of ♂ is the most △ᵗ, but the ☿ of ♄ the coldest ℞c.
From this we learn, (wh is easily to be done,) that one may on the Table coagulate ☿ into a fixed metal, possessing every quality of the metal made by Nature in the Mines. (☿ fixed)

This can certainly be done, independent of the Stone

of Philosophers, thus:—

Take the ♁ of a metal; dissolve common ☿ in ▽. Add the metallic ♁ in due proportion. Evaporate the humidity & melt the remainder. This is perfectly practicable with ♄ and ♃ and ♀ and ♂.

If you can now separate the ♁ or Anima from the otherwise /: by common means :/ indestructible ☉, so that the body remains white on the bottom, you may then very easily exalt every ☽ to the dignity of ☉. [p. 98.]

We have two menstrua which are capable to dissolve ☉ radically & centrally.

1. The first is the philosophical animated or double ☿, which is a running ☿. For the want of that ☿ wh is clearly taught by Irenæus Philalethæ, our fiery ☿ of ♂ is fully capable to dissolve ☉ into ☿, & Nature herself by a continued digestion, will certainly regenerate it, & convert into the medicine of the first order. But independent of all this we have (2.) also a menstruum, in formâ liquidâ, wh is prepared from sea ☵, & is called the Green Lion. This ♌ does extract the tinging ♈ of ☉, in the form of Saffron, leaving the

Tial body of ☉ behind, white like snow.

This extracted Crocus of ☉ dissolves in S.V. & in every Liquor & tinges it deeply, when such a tinged S.V. is then a genuine ☉ potabile irreducible into ☉ by no art whatsoever.

Process of the Green Lion [p. 99.]

Take sea ☽, purify it, by dissolving, filtering & evaporating it several times, until it appears pure. Put it into a large high glass body. Imbibe it gradually with very strong & clear distilled ☩. Then pour gradually more ☩ upon it, until the Liquor seems pretty thin, or the ☽ well diluted. Close the glass & set it in horse belly during 2 or 3 weeks, that it may ferment or putrefy.

Distil this by ♨ in ∴, & the ☁ of ☩ will come over first. Continue the distillation & as soon as green oily drops appear, change your Receiver quickly, & continue until all the green oily ☁ is come over.

Cohobate the first clear ☁ of ☩ upon the ☽, i.e., pour it back into the ♨, & proceed as before, & you

will again obtain more green ☍ ☍ y ~ which receive always by itself, & in this manner you must continue cohobating your ~ of ✠ upon the ☉ in the ♏, until all the ~ of ✠ unites & carries all the ☉ over in form of a green ☍ ☍ ~, wh, lastly distil over, the whole quantity poured back into the ♏ once more, & it will all be a fine green ☍ ☍.

Its use in Medicine

With this green ☍ ☍ of sea ☉, the gout can be cured inwardly & radically, & many other diseases, by taking a few drops, morning & night in a glass of V. It is of a most grateful taste & pleasant smell.

Mr. Fugel's Experiments [p. 426].

To prepare a noble ~ of sea ☉ to dissolve ☉ therewith, in order to make it medicinal.

That a common ~ of ☉ dissolves a ☉ ☿ like an ♀ is known, but the genuine ~ of sea ☉,

prepared from the inward essence of ☉, which causes a solution of a ♆ of ☉ to be irreducible, is as yet very little known.

Process

Take a large tubulated ∇ⁿ ☵, which lute all round the bottom & sides with a good loam or with any good luting that burns hard in the fire & holds fast. Apply this ☵ over the △ hole of a wind-furnace, either in an iron ring or on two iron bars.

Now light your fire & increase it gradually to season the ☵, that it may become gradually red glowing hot, but before it becomes red hot, apply a large Receiver & lute it to the ☵.

Now take sea ☉, 2 or 3 lbs, put it into a heated ∇ⁿ pot, standing on a Charcoal △, & dry your ☉ thoroughly by stirring it continually until it vapours no longer.

Now project your decrepitated sea ☉ by small spoonfuls into the ☵ through the tube and shut it immediately with a piece of warm soft loam. Thus the vapours will rise & go over into the receiver, but,

if they should not come freely, let a few drops of hot ▽ drop thro' the tube on the ⊖, from a pen or quill, & the vapours will rise copiously.

In this manner, you must proceed patiently, until all your ⊖ has been projected into the ☵, one spoonful after another. Observe all the ⊖ is not dissolved this way. Only its most subtil ~ does come over in vapours. Whenever the vapours cease, you may raise them again with a few drops of hot ▽ dropped from a quill or pen.

When this distillation is terminated, take the Receiver away after the △ is gone out & the Vessels are cooled.

Pour this ~ of ⊖ into a China bason, which place in ∴ & evaporate till it chrystallises in the bason & becomes a beautiful transparent ⊖. Then, let the △ go out, & as much more will shoot, as contains ⊖.

Dry this ⊖ & put it into a glass ☵, which place in a sand heat, & lute a receiver to it. Then light your △ & raise it gradually & a most subtil very pleasant smelling ~ of ⊖ will now come over

into the Receiver

Continue the distillation until all the ☉ is come over into a ∽, wh is of a greenish tinge.

This is the so justly celebrated sweet ∽ of ☉, wh dissolves a ☿ of ☉ radically & irreducibly, as I know by experience.

Thus far Mr. Fugel.

/: To this belongs Abbé Rousseau's ∽ of sea ☉, & Boerhave's ∽ of sea ☉, 2nd vol: of his Chymistry translated by Shaw. M.D. :/.

Modestin Fachsen's Art of Essaying. p. 110.

To open ♄ so as to be converted into running ♃.

Take pure ☿ ℥ij, dissolve therein ℥j comon ♃, in a long necked glass stopped close. The glass must stand in ashes or ∴ over a gentle lamp heat, until the ♃ is become a clear ☿.

Then take the glass away from the lamp, & put into this ♃e solution gently & gradually, about as much as a pinch of snuff at each time of filings of ♄, & when such a small portion is dissolved, add another small quantity, proceeding thus cautiously, until ℥j of ♄ filings has been dissolved therein. The ♃ial solution swells & ascends if you put in too much ♄ at once. When the whole ℥ of ♄ is entered & dissolved, shut the glass & place it again over the lamp. Let the heat be only blood warm, & let it stand, in order that it may be well opened by the Mercurial ☿.

You will now observe how your comon ♃ which was before dissolved & liquified in the ☿, falls

gradually & precipitates itself on the bottom, in the form of a white ♂ or calx.

On the contrary, the scrapings or filings of ♄, do visibly, when you stir the liquid with a glass rod, & gradually concrete into a running ☿, so that two, & sometimes three parts out of four of the shavings of ♄ become living ☿.

The remaining $\frac{1}{4}$ th part, if you do but proceed cautiously & patiently, falls to the bottom in the form of a dirty, worthless ☿ or ▽ of ♄.

When this done, pour the ▽ gently into another glass. What remains behind of running ☿ pour off from the ☿ & ▽ into a bason, & wash the corrosive from it with ▽. Then evaporate the humidity, & press the ☿ of ♄ through Chamois leather.

You may easily discover how much ♄ has been converted into ☿ by weighing this ☿ as well as the remaining worthless ☿ cous ▽.

The white ☿ proceeding from the ☿ communis, wh you dissolved at first in the ▽, collect by itself. You may precipitate this to a red ☿, by distilling ▽ from it, & revivify it into running ☿ if you like to take that trouble, & you may obtain the same weight

of ☿ dissolved at first in the ▽.

Revivification of the ☿ical ☿.

Take your white ☿ of ☿ & sublime it with sea ☉ & ♁ into ☿⌒.

Reduce this to a fine ⚶. Pour boiling hot ▽ upon it wh dissolves the union of the ⌒ of ☉ & ♁, & the ☿ runs together on the bottom of the bason, & is running ☿ as before.

Thus we have proved how ♄ is become ☿, whereof it has been generated. The remaining worthless Sulphureous fæces or ▽ will demonstrate to you by their weight, how much ♄ has been converted into ☿, wh does not differ materially from the common, except that this ☿ of ♄ is somewhat more blue, slower of motion & very cold, agreeing with the metal ♄.

We see how one ☿ unlocks the other. The common ☿ dissolved by the ▽ into a clear ▽, unlocks & brings forth the ☿ concealed in the ♄, in a running or fluid form, whilst the common ☿ is precipitated in the form of a white ☿. I would have you to observe that

these two ☿s, because they do not mix with each other, differ centrally, as the one remains living in the ▽, as being the nearest or specificated ☿ of ♄, whilst the other, reduced into clear ▽ by the ▽, præcipitates into a white ☿ as being the remote or general matter of all the metals, by wh power the specificated ☿ of ♄ has been extracted, & is become not a clear ▽, but a fluid metallic ☿.

I could teach here other methods, how ♄ previously calcined, may be reduced into fluid ☿ without any common ☿ at all, by means of essential ☉ine △s such as ☉ of ⊡, ☉ of ⊟, ☉✕ &c called Salia resuscitativa, but I drop it, as you will find processes of that kind in the writings of Becker & Glauber, abundantly.

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p. 112. To reduce Steel or ♂ into fluid ☿ per viam siccam.

Take clean filings of needles, or of steel ℥j. Put them into a good ▽. Pour upon it ℥j of finely powdered ☉✕ with ℥ij of ☿ corrosivi. These two ♂ must be previously mixed together by grinding them in a glass mortar, with great caution, on

account of the subtle vapours. Thus united, they constitute what Paracelsus has called Sal Alembrot /: Sal allen-Brodt, i.e. a salt which yields bread to all :/. Observe also that your ♃ must have been ♎ ed with sea ☉ & ☊, & not with ☌, or, the operation will never succeed.

Now place your ▽ in a gentle glowing charcoal △, on a hearth under a chimney, or still safer in the open air.

As soon as the ☉ Alembrot, i.e. the ☉✕ & ♃☊ feels the heat, they begin to sublime /: the fumes here proceeding are absolutely mortal :/ but soon after the ☉✕ & ♃☊ begin to settle & to flow in the ▽. You may observe this melting, having a handkerchief dipped in ☥ before your mouth & nose, with tolerable safety, but when the mixture actually melts, you must be vigilant & attentive & not leave the ▽ any longer in the △ than about 4 or 5 minutes /: the Author says whilst you may say half of the Lord's Prayer, Our Father &c :/. Then take the ▽ quickly out of the △ᵍ coals, & place it, covered, under the chimney to cool.

When the ☿ is cold, the ☉s stand at the top in a white crust. Break the ☿ over a large bason, & the running ☿ of ♂ will run into the bason. Press this ☿ through chamois leather, & you will find a most beautiful clear living ☿ wh is so lively that it jumps upwards as it falls from the skin. It is of an amazing △y. nature, fully agreeing with its △y. planet Mars.

This △ry. ☿ cannot be kept in a wooden vessel, without evaporating invisibly, but must be kept in a glass bottle, shut with a glass stopper ground in. Yet it is a genuine natural ☿, possessing every property of genuine ☿, only that this ☿ of ♂ is the most △y. in all metallic nature.

It is a critical experiment, & one must be extremely cautious, that during the resolution of ♂ by the melting ☉ alembrot, your ☿ of ♂ may not be lost as soon almost as it is obtained. Therefore, when the ☉✳ & ☿ melts & converts the steel into ☿, you must then not wait too long in taking the ☿ out of the △, as the newly collected martial ☿ evaporates & flies off much sooner than any other metallic or even common ☿, & mixes with the

sublimed flowers of ☉✳ & ♄, which settle under the lid of the ⊽.

This has happened to me & I took my ♒ed mass from the lid & rubbed it in a glass mortar, to separate a few globules of living ♀ of ♂.

Perhaps you will doubt whether this ♀ of ♂ might not proceed from the ♄ contained in the ☉ alembrot put into the ⊽?

To be convinced, suspend an alembic over the ⊽ in the room of covering the ⊽ with a lid, & apply a receiver to collect all the exhaling fumes, or do the experiment in a glass ⊽ well coated with loam so as to bear a gentle yet naked charcoal fire under it, & you will receive your full weight of ☉✳ & ♄, & there will remain behind a worthless styptic ♀ous ♈ of ♂ with some of the running lively martial ♀ intermixed & some come over into the receiver.

There is still another method to prove that this ♀ does not proceed from the ♀ corrosiva, if in the room of filings of ♂, you take thin pieces of steel, such as springs of watches & place them in the bottom of the ⊽, & then proceed with the ☉ alembrot as before, & you will easily know by this experiment, that no ♀

is revived from the ♄, as ♄ although boiled in V, is not easily revived into running ☿, except filings of ♂ are added. Thus the ☿, which you find amongst the melted watch springs, is truly a ☿ of steel.

To reduce ♀ & ☽ into fluid ☿.

Proceed in the same manner with either ♀ or with ☽, either in filings or in thin lamellæ. Observe, that you must suffer the added ☿ & ♄ to melt a little longer upon the ♀ or ☽ than with the ♂, as their ☿s do not evaporate so quickly.

/: Glauber says that a ☿ ♂ is on account of its △, is the best ☿ in the world; that it is an animated Sophic ☿, & can in a short time be perfected into the sophic ☿. either by itself or with ☉ by simple digestion :/

Use of the ☿ of ♀ in Medicine

Such a ☿ of ♀ well purified from its green ♀, by this operation in the V may be dissolved in rectified

♁ of ♄, which, if distilled from it there remains a Turbith minerale which must be further dulcified by ☿, & lastly, by S. V. R. /: & glowed out in a red hot ☾ :/ /: In the room of ♁ of ♄, I would take the ☿ of ♀ made by attraction, taught by Abbé Rousseau. See your M. S. :/

Its virtue & use

This is a most glorious ☿ or Turpetum minerale, & when mixed with Saccharum rosatum, or Sugar of roses, & given in quantity of the size of a pea, is a never failing medicine to cure the pestilence, even after infection, provided it is given within 24 hours after the patient is affected. This has not once failed in many cases when it was timely applied, & therefore we call it a blessed remedy. q Turbith.

p. 115. To reduce ☉ into ☿

To reduce ☉ or ☽ without making use of any ☿ substance into running ☿ is done thus:—
1°. Dissolve your metal, ☽ in good ☞, but ☉ in ☞ which is made either of ☿ ☽ & ♂ ☿ ♎,

or of ℥iij of V in which you dissolve ℥j of ☿ in ♂.
2°. When your ☉ is dissolved, abstract the ℞ per alembicum, until this remains a thick solution like an ☍. Do this operation twice more with fresh ℞. to open your ☉ the better. The third time, force the ☾s from it by strong heat, so that they may ascend in blood-red vapours.
3°. On the now remaining dry calx of ☉ pour gradually highly rectified S.V. & distil it from the ☿ per alembic. Repeat this 3 or 4 times more with new highly rectified S.V.
4. Take the dry calx of ☉ out, & mix it with its own weight of pure ☉ of ☐ & half its weight of ☿ in fine ♂. Mix this by grinding in a glass mortar.
5°. Put the mixture into a glass body. Pour upon it gradually strong distilled ☾ of Wine Vinegar, until the ☿ covers the ♂ about an inch high.

Or

5°. Take the dry ☿ of ☉ N°4 & mix it with half its weight of ☿ in fine ♂ & pour upon it ☍ ☐ per deliquium, so as to cover it well.
6°. Shut the glass close, & set it in horse dung or on

a vapour bath, to putrefy, during 3 weeks.

7°. Evaporate the humidity in a sand heat.

8°. Pour hot water upon the dry ♁ & wash the ☿s from it. When the ♁ is settled, you pour the water off carefully, & new hot water upon it. Stir & let the ♁ settle. Pour the ▽ off again with great caution, & proceed thus, until the ▽ comes from the ☉ calx quite tasteless.

9°. Dry this ☉ ♆ gently, over the lamp.

10°. Put the dry ☉ ♁ into a small subliming body & sublime in ∴ with a strong heat, & the ♀ of ☉ will ascend in a fluid or running form & settle in the alembic, or come over into a receiver, containing some cold ▽.

But if there remain any ☿s strongly adhering to the ♆ of ☉, the ♀ of ☉ will ascend in the form of ♀ sublimate of ☉.

11°. If you obtain it as a ♎ or Flowers, mix them with calcined ♃ & ♆ viva ãa, both in weight of your Solar ♎, & distil this mixture per ♋ in a ∴ heat, applying a receiver with some cold ▽, & the Solar ♎ will be revived into running ♀ which will fall into the ▽ in the Receiver, in small globules.

You may treat ☽ in a similar manner. ☽ is specifically lighter, wants colour & fixity; therefore is sooner opened than gold & yields more ☿. So ☽ Weight & Fixity are easily given. Then it is Luna fixa or white ☉ which can no longer be dissolved by ▽.

Sea ☉ & ☿ viva are capable to do this by gradual cementation.

♀ & ♂ are very hard metals, but ♃ & ♄ are too soft. In ☉ the elements are in perfect harmony.

There is a thing which resembles a metal, & yet is not a metal. It is neither too hard nor too soft, & yet it is not malleable, but brittle & fusible. This is ♁ /: Solar :/ & Bismuth /: Lunar :/. N.B.

☿ is the beginning of metals. The Solar ☿ we find in ♁ & the Lunar in Bismuth. /: N.B. :/

Therefore, ♁, as it is composed of ☿ & ♢, although for want of fixation, it is not a malleable metal, yet we deem it a metallic substance! & from it may be made a metallic Sophii ☿ & a common burning ♢ /: ♁ ♂ :/.

p. 118. To prepare a fluid ☿ from ♄

Take ♏ of ♄, either simple or ♏ ♄ ♂, ℥viii, * sublimed ☉ of ⊡, ☉✶, & ☉ of ♃, āa ℥j. Reduce each ingredient to a fine ♁ as well as the ♏, & mix the ♁ by grinding. Put this into a glass with a long neck & pour some very sharp distilled wine ⁜ upon the ♁ so as to overtop it 2 or 3 inches high. Shut the glass close & digest one month in horse dung.

Then pour it into a glass body, shaking it well together first. Apply an alembic & receiver, & distil the humidity from it. Evaporate the remainder until the matter is left perfectly dry.

Weigh the dry matter & mix it with 3 parts of perfectly dry bole or clay, & distil this mixture out of an V.ⁿ ♏ with a strong fire into a glass receiver, & you will obtain a wonderfully penetrating ☾ which comes over in fumes.

Pour this ☾ upon fresh ♏ of ♄ in fine ♁, & let it putrefy during 2 months' time. Then distil the humidity from it & evaporate the remainder to dryness.

Mix this dry ♁ with 4 times its weight of filings

Great Stability
and Penetration

of ♂ & distil the matter in an ∇ⁿ ⌓ by an open △, & the ~ᵉ which ascend at the end of the operation, carry the ♀ of ♁ over in strong fumes into an adapted large receiver half full of ∇, & whilst the spirits of the ☉ᵉ are dissolved in the ∇, the ♁ ⁱᵃˡ ♀ runs together in the bottom of the receiver, which must afterwards be dried & pressed through Chamois Leather.

p. 124 Experiment
that common crude ♁ transmutes ☽ into genuine natural ☉

We give this experiment, not to obtain riches, but to convince the unbelieving of the possibility of transmuting one metal into another.

Take 1 part of ♄ /: ♄ ℥j. :/. Let it melt in a ∇. Take it from the △, & before it grows hard, pour into it an equal quantity of running ♀, & stir it gently with a tobacco-pipe. /: ♀ ℥j. :/.

Now, take ℥j of common ♁ /: ♁ ℥j. :/ which you must melt by itself in a ∇. As soon as it melts, add the former ana successively & stir it with a hot iron rod. Beware that the ♁ does not inflame

before the ingredients are incorporated, or else the operation would not succeed. Let the mixture cool of itself.

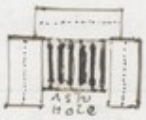
When cold, beat it to a coarse ☵, which put into a new ▽, & let it melt until the ♢ is burned away, & as soon as it flows clear, pour it into an oiled iron cone, & when cold, the mass will look like crude ♁.
/: It is a kind of ♁ made of ♄ by ♢ :/

Cementation

Grind the brittle mass to a fine ☵. Now take a roomy ▽. Lay a finger's breadth deep of this ☵ in the ▽. Now a stratum of filings or leaves of fine ☽. Then again a stratum of your ☵, again ☽, & so forth until you finish with a stratum of ☵ above. There must be room enough left in the ▽ to lay another stratum of finely powdered glass on the top of all, & then let there be 2 finger's breadth room left for the boiling of the melted glass. Lute a cover on the top which has a small hole in the middle.

When the luting is thoroughly hard & dry, put

the ∇ on an 8 inch grate laid on 3 bricks /: laid flat :/ on a hearth under a chimney: upon these 3 bricks place 3 or 4 bricks on edge, so as to form a small furnace. Thus



arranged, set the ∇ in the middle upon the grate upon a piece of tile. Lay lighted charcoal round the ∇ close to the bricks, so as not to touch the ∇. Lay a stratum of small bits of dead coals on the top, all close to the bricks standing on edge /: the best bricks for this purpose are good paving bricks or good red rubbers :/ & thus keep up your cement fire during 4 hours time. The ∇ will never get hot enough this way to melt the ☽. When 4 hours cementation are past, rake the △ close to the ∇ & add more coals on the top, & the ∇ will gradually become glowing like the △. As soon as you see this, cover the ∇ with coals, & the whole mixture will melt, but the flowing glass as the Seal of Hermes will protect it & keep the tinging ∽ᵉ within, & yet there is sufficient access of ⚠. Keep thus a brisk melting △ during a good hour's time. Then let the △ die away of itself.

When cold, break the ∇, & you will find a ♏ of ☽.

Knock the ♏ from the scoria.

Now have a test ready under a muffle, all of a red heat, muffle & test, with ♄ flowing very thin on the test, 3 or 4 parts of ♄ to 1 part of ♏. Then at the right moment cast the powdered ♏ into the flowing ♄, & the matter will fulminate, the ♄ will consume every heterogeneous metallic or marcasitical substance & convert it into glass, leaving the pure metal, whether ☽ or ☉ alone, by itself on the centre of the test. This process is called copelling or refining.

Take your cake or globe & let it be extended into a thin lamina at the flattening mill. Then cut it small with scissors & dissolve your ☽ in ▽, & it will, during the solution, throw off golden sparks or atoms which will settle at the bottom in the form of a black ♆ whilst the pure ☽ remains clear & suspended in the ▽.

Pour the clear ☽ solution off from the black ♆ which edulcorate & dry. Then melt it with borax under a covering of powdered glass, & you will find a bead of pure ☉ of 24 carats.

You see that only a small quantity of ☽ is

transmuted into ☉, perhaps only a $\frac{1}{50}$ or $\frac{1}{60}$ part, but as all the particles of the ☽ are homogeneous |: N.B. :| & as 1 atom of ☽ or ☉ is the same as ⅔ c. of it, therefore the whole quantity is as easily transmuted as one atom of it. This experiment I have shewn to many unbelieving friends to prove Nature's riches & the possibility of transmuting one metal into another. I do not say that this pays your expences, but I dare to affirm that if any one |: N.B. :| will previously take pains to subtilise & fix his ♀ by the means of a strong lye made of ☉ & stone lime, or calcined ♀ & ♀ viva, & ⚌ to the fixed ♀ out of it with an acid & further subtilise such a ♀ with ♀ised S.V. & convert it into a blood red ☉, he will see more than I can tell at present. I make the ♀ised S.V. in this manner. I take finely ⅜ ℔ ♀, calcine it 10 or 12 ⚌ in a wind-furnace. The cake I powder again & wash 5 or 6 times with rain ▽. Upon this well dried calx of ♀ I pour gradually as much well rectif: S.V. as it will soak up. This mass I put into a glass tubul: ☍ wh is placed in a ∴ heat, & having luted a receiver to it, I force the ⚌ over.

Finis of M: Fachsen's Experiments

Particular Processes

of

David Beuther, M.D.

Essay Master and
Philosopher

Written whilst he was in Prison
To His Electoral Highness
Augustus
Prince Elector of
Saxony
Philosopher and Adept

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To His Highness
Augustus, Prince Elector of Saxony

As it has pleased God to convey to me the practical knowledge of three particular labours, & as I have frequently essayed what I obtained thereby of ☉ ☿, ☽, by the trials of lead & antimony, I do hereby in this my own hand-writing, at Your Electoral Highness' request communicate faithfully these my three labours, so that Your Highness will certainly find the Truth, if Your Highness do but proceed rightly, as I shall mention.

Process 1.

Please to take ♀ ore in small pieces, wh place on several tests on a glowing charcoal fire in the beginning not too fierce. In this glowing heat the wild mineral ♃ must be expelled; & this is called roasting the ore. After the ore has thus been roasted a good hour, the pieces must be taken out of the △ & must be broken in two, & then roasted again another hour, then taken out & broken again & roasted again, & thus to be continued until it is become a coarse ♁.

Your Highness knows what trouble it does cost to roast copper ore, & I need not describe it more plainly.

Your Highness will be pleased to observe that your copper ore must be roasted so often until the ♈ extracts no more green or blue ℞. As soon as Your Highness has obtained ½ lb or a mark of this, proceed therewith as follows, per viam humidam.

Take a mark of your well prepared ♀ ore, wh ground to a subtil ♁, put it into an earthern glazed pan with the following ingredients:—

To 1 mark or ½ lb of your prepared ♀ ore take ℥iv ☉ ℥j yellow ○ previously fixed, ℥j ♄ previously fixed ℥j alum. These ingredients after they have been

prepared as shall be taught hereafter, must be well mixed with the ore by grinding in a marble mortar. Humect this mass placed into the pan with strong wine vinegar & S. V. R. ãa. poured & mixed together, so that the mixture may become well moistened like a pap. Let this stand 8 ♑, slightly covered to keep the dust out.

Then add clear running ☿ ℥ij, & stir it well together with the pap. The oftener & longer it is stirred the better it is. Thus let it stand 8 days more, stirring it very frequently.

Now make a trial with this ☿, wh, after every stirring, separates again from the mass.

Take ℥j of it, & try what this ☿ leaves behind, when evaporated on a test under a muffle. If he leaves anything behind that seems worth while, take all the ☿ out of the pan & let it evaporate all as before. What remains behind, wh is a white mass, generally ℥jss, must be put by & must be refined as Your Highness will hear hereafter.

You may now add fresh ingred: to the mass in the mass in the same proportion & moisten it as before & add running ☿ as before, & let it stand 8 days,

stirring it very frequently with a glass pestle.

Take the ♃ out again as before, evaporate & keep the Mass which remains on the Test.

I generally repeat this process a third time before I take fresh calcined ♀ ore.

Take your white mass which remained on the test, weigh it & mix it āa of good ♀. Put it into a roomy ▽ & melt it by the blast. Keep it in the △ until the ♀ has consumed all the ♃, & there will remain a black mass which I call my black Sagittary ♐.

℥vi of this black mass produces 1 lb of goldish ♀ out of 1 lb of common ♂.

I take a copper bason & fill it with comon pump ▽ & put into it a handfull of comon ⊖ & dissolve it by stiring. The ▽ must be boiling hot. Then I throw 1 lb of clean filings of ♂ into this solution & ℥vi of my black Sagittary in subtil ♒, & let it stand to cool. In one ♑'s time, after evaporating the ▽, I melt the substance down & always 1 lb of most beautiful transmuted ♀.

Preparation of the ingredients

Purification of the ⊖X

Take what quantity you please, beat it to ♒, dissolve

it in a sufficient quantity of clear spring ▽. When it is all dissolved, filter the solution thro' blotting paper, let it boil gently over a slow fire a few minutes. Then continue evaporating until it is a snow white dry ⊖. Repeat this 3 times with dissolving, filtering & evaporating, & your ⊖✕ is prepared.

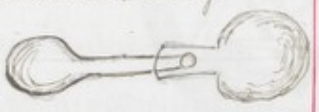
Preparation of the ○—○

Take yellow ○—○ & reduce it into ♁. Put this ♁ into a small cast iron pot with 3 legs, which must have a hollow lid made to it on purpose either of cast ♂ or ▽ stuff, which lid must fit nicely on the pot. Having this ready, lute it all round. When the luting is dry, put your pot on a charcoal △, which increase gradually during 3 hour's time, & the ○—○ will sublime against the lid & sides of the pot & leave a black ☠. When all is cold, take ♎ out carefully, preserving your breath & eyes in the best manner.

Fixation of the ○—○

You must have a body made of ▽ clay, about 6 or 7 inches diameter, the neck about 2 inches wide,

8 or 10 inches long. Then have a strong glass receiver whose neck fits over the earthern body.



Heat your body & receiver previously before you put the o—o into it, in order to expel as much air as you can, to prevent the glass receiver from bursting, when the o—o vapours would kill you on the spot.

Both vessels being heated, put about 1 lb. of your purified o—o into the ∇ᵉ body. Fit the receiver over it, & lute it immediately with hot lutum, very tight. Do not wait until the vessels cool again. Lay now your body side down over the naked △ already lit on the grate in the wind-furnace, in such a manner that the neck lays flat on the wall of the furnace & the belly of the receiver fairly without the furnace resting on a supporter.

Now immediately increase your fire, yet but a little & gradually, until in 2 hour's time, the lower part of the body becomes red hot, but the upper part wh is out of the △ hole must never become red hot. Keep your △ in this manner during about 5 or 6 hours time, & your o—o will sublime upwards within the body. The most

volatile spiritual vapours will fly over into the receiver wh are inconceivably poisonous. A small part perhaps ℥ij will not sublime at all & remains below & looks like mother of pearl.

After 4 hours red heat, 6 or 7 hours in all, let the △ go out of itself.

Your ∇ⁿ body must rest on an iron ring placed in the △ hole.

You must make a mark on your ∇ⁿ body, with red chalk, that you may be able to distinguish wh part of it has been lowermost in the △.

The next morning clean your fire & ash-hole & place your body in the ring, & put that part wh was above yesterday, now exactly below over the △, wh you may easily do by means of your mark on the body. Light your △ & increase it gradually as you did yesterday during 5 or 6 hours time, & your sublimate wh now lays below, will gradually sublime upwards & some small quantity will remain below in a fixed state.

In this manner you must sublime every day during 2 weeks, turning your body & receiver every morning & in 2 or 3 weeks time the greatest part of your ○–○

may be fixed into a pearl-like stone. It is a disagreable & dangerous labour. The ☌ is naturally so very volatile that you can not fix above ℥ij in a day. /: You will find in Baron Schroeder's M.S. that Sommer had a fixation of ☌ by means of borax in the ▽ /: See Sommers particular on ♀ into ☽ by means of fixed ☌ :/ Glauber teaches a fixation of ☌ by means of ⌐ of ☉ wh he distils 3 times from ☌ in ♁, & the ☌ becomes so fixed as to bear a red heat in the ▽ /: I have done this in Marylebone :/ but this way loses every ingressive quality, so that it seems the fixation by borax is the best :/.

Preparation of the ♁

Take 1 lb. of crude ♁, ½ lb. of small iron nails, ½ lb. of calcined chalk in ♁.

Place these 3 things in a ▽ & melt them well together in a wind furnace before the blast. Stir the mass diligently with a red hot tobacco-pipe. After it has flowed very thin for ½ an hour, take the ▽ out of the △ very gently & let it cool of itself. When cold, beat the ♃ from the scoriæ & weigh the ♃.

Suppose your ♃ weighs ℥vi /: say ♃ 1 part :/

you must add 3 parts of fresh ♄, i.e. ℥XVIII & 3 parts or ℥XVIII calcined chalk. Mix & melt again as before, & you will obtain a porous mass like a honey-comb. If you do not obtain this a second time, you must proceed a third time with 3 parts of ♄ & 3 parts of calcined chalk, until your mass has become perfectly porous.

!: This seems to me a very perverse & unnatural operation. The good he did at first, he spoils now & destroys again with such an abundant addition of fresh ♄ & his first pure part or ☿ is now fouled again by the addition of such a quantity of crude ♄ :/

Now, beat your ♄ into small bits & pour ▽ upon it into a large glass body, & the ▽ will extract a black colour. Pour the ▽ off & wash the remaining superficial blackness off with clear ▽ by shaking the glass. Take the ♄ in bits out of the glass & dry it. Now put it into a dry glass body & pour new ▽ upon it, & set the glass in digestion in a gentle heat, & the ▽ will extract a fine yellow ℞. & will dissolve the greatest part of the ♄ into a ☉ coloured solution. But you must give him more than one ▽ & the ▽ must each time overtop the ♄ 3 fingers high, & the glass must be shut.

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/: I am very certain if the ▽ extracts a black dirty ☾. the first time, it will do so this time. This seems to me to be erroneous. The ♁ial mafsa is a very foul & dirty one:/.

Take your solutions & dilute them with ▽ & filter them. Then evaporate until there remain a subtle yellow Crocus. This is the preparation of ♁ Your Highnefs is to use for the transmutation of ♀.

Preparation of the Alum

I place a large ▽ in the △ & make it pretty hot. When it glows I throw a handful of ☉ into the ▽, & the ☉ soon melts. Then I put my alum in ♁ to it, & thus I let them burn out together & become a snow white ▽. Do not use too great a heat.

This calcined alum enables the ♃ to extract the fixed ♀ from the calcined ♀ ore.

Preparation of the Chalk

Take fine white chalk. Soak it in rain ▽. Then dry it & glow it in a ▽ in the wind-furnace, so that it becomes red hot. Now when Your Highnefs has calcined the ♀ ore, & added the other ingredients &

the ☿. Your Highness posses then the transmutation of ♂ into solar ☿.

Further Procedure.

Your Highness takes 1 Marc or ½ lb of your transmuted ☿ & let it melt well in a ▽. Then add ℥iiij ʃ of fine ☉ & melt it along with the ☿ for ½ an hour in a strong heat. Then, granulate it; or, let it be beaten into thin leaves, like writing paper.

The fine ☉ is added in order that the newly generated tender ☉ may have a fine body to protect it.

Further Gradation of the ☿.

Place your ☿ & ☉ cut in small shreds into a roomy very strong glass matrass. Pour a good ▽F upon it 2 fingers high above the metal. You must add 1 ℥ of clean ♂ filings. Cover the glass & let it dissolve the metals without heat, which will take 3 or 4 days.

Now you must have the following:-

Gradating ▽F

Pour a quart of good strong ▽F into a clean &

dry glass matrass, very strong. Put therein ℥ij of your prepared ♈, ℥jss. of your fixed ☌, ℥ij of your prepared yellow ♁ in ♄, & let it dissolve without heat in 3 or 4 days time.

Now take ℥ij of this gradating ▽ & pour it gradually into your matrass wh contains the dissolved ♀ & ☉, & wh glass must be strong & roomy. It causes a most dreadful reaction & the glass becomes intensely hot. Therefore, this must be done with great prudence. Let it thus stand 6 d? without heat.

Precipitation

Your Highness must have already prepared the following ☵.

Take a pint of strong genuine wine ☵, very sharp, Put therein ℥jss of my black ♐ wh I call my black Sagittary. It dissolves soon, but I pour a little ▽ into the ☵. This finishes the solution & you obtain a most beautiful ℞. of a fine transparent ruby colour. I believe this to be a real ℞. in an imperfect state.

Now take ℥j of this ☵ wh is now become a ruby essence & pour it into your matrass, wherein the

dissolved metals are, & the ♀ & ☉ will be precipitated out of the V. & the gradation takes place this moment by means of this our Ruby R. & the added gradating ingredients.

I generally prepare my Ruby R this way. I take a pint of sharp wine ⁜, ℥iii good V, mix. In this I dissolve ℥iss of my black Sagittary.

℥j of this R. I pour into the dissolved metals on the fifth day. The sixth day I pour ℥iv of our gradating V into the matrass & a terrible reaction takes place as before; but observe that you must administer no heat, as the glass grows most intensely hot of itself by the solution. The vapours are highly corrosive and poisonous, & must be conducted into a roomy chimney with a good draught.

The seventh day again you pour ℥ij of your Ruby R. & a new precipitation takes place immediately, & the gradation into ☉ increases also.

On the eighth day, you pour again into the matrass ℥iv of your gradating V & it works & dissolves again most vehemently. The ninth you let it repose & the tenth day you pour into the matrass what you have left of your gradating V & let it work during

2 days more. On the thirteenth day pour into it the remaining part of your Ruby ☿; & everything will be precipitated & graduated. Now let it stand two or three days more.

The longer it stands now, the higher is the gradation into ☉, wh Your Electoral Highness will find to be the Truth. I myself do not know how to do this better than I have here written.

From this process I have generally obtained ℔vii of fine gold of 24 carats.

/: So that there is only ℔iiiʒs of ☉ acquired, wh, in our days would neither pay for the coals & other expences, nor for time, independently of the danger of the fumes. Nevertheless, it is a partial transmutation of perhaps one part on one part :/

Process the second with ♃ & ♄.

Take ½ lb. of fine English ♃, wh must be free from ♄. Cut it into small bits & put them into a strong long necked matras. Pour upon it one part good V̄, 3 parts sharp wine ⁜ & a handful of ☉. Let it stand 4 or 5 hours. Then take your ♃ out of the matras & wash it clean with cold V̄. The V̄ serves

again for the same purpose.

Now you must read 2 sorts of V, a strong & a weak V.
With my weak V I extract the redness from ♂.
I take ♂ filings or small iron nails, pour my V upon them & let it stand until the ♂ is dissolved.
/: Here is something left out. The V must be distilled from the solution & the ☉ remaining behind must be calcined until it is of a fine crimson red :/
/: This Crocus ♂ dissolves in ~ of ☉ or in V like the most beautiful ⊙ solution in V :/.
This redness of ♂ is a kind of ☿.

Now take your washed ♃, we will say 1 lb. Put it into a strong dry matrass. Pour your strong V upon it, so that it covers the ♃ 2 fingers high. In the mean time pour ½j of your redness of ♂ dissolved in V or well rectified ~ of sea ☉, & the ♃ will be considerably heated. When you observe this strong effervescence, add 1 lb. of ♃ viv: wh will be dissolved with the ♃ & communicates its volatile ♀ to the ♃, so that they become intimately united by means of the ☿. of ♂ as well as the ☉☿ /: He did not mention the ☉☿ before :/.
As soon as the ♃ is dissolved, it must stand until

the ♀ is quite corroded & disappears. The stronger your ☿ is in the beginning, the sooner the gradation takes place. This gradation does not begin before both bodies, the ♃ & ♀ have totally disappeared. After that time, the gradation takes place, & ℥ fs. of the subject is gradated every day into fine ☽.

As soon as the ♀ has entirely disappeared, you must every day pour into Glass ℥iv good strong ☿ with ℥j ☉ dissolved therein, & after that ℥j of the foregoing ℞. of ♂ & this must be done during 14 ☉ without heat under a good chimney. After reduction into a body, Your Highness will find ℥xxii fs. of fine pure ☽.

This is my process upon ♃, ♀ by means of the redness of ♂.

If I were a possessor of a genuine ☉ of ♂, I would undertake to elaborate in a short time a real tinging medicine into ☉ & ☽. I would proceed thus:—

My black Sagittary obtained from the ♀ ore, & this redness of ♂, but in a liquid state, must be united & then gradually coagulated into a small fusible penetrating Ruby Red Stone.

This Stone projected on ♃ would transmute it

into ☽, but projected on purified melted ♀, I think the ♀ must become ☉.

The reduction of the gradated metals into a body.

When the dissolved ♃ & ♀ is sufficiently gradated, you must pour the ▽ off the gradated sediment. Then pour upon it some ▽ in which you have dissolved a little ⊖

After it is well washed, melt it in a ▽ into fine ☽.

The washing of the ☉ sediment is done in the same manner. You pour the ▽ from the sediment. Then pour a quantity of warm ▽ upon it & let it stand 24 hours. Repeat this washing 5 or 6 times. Then dry the sediment & melt it in a ▽ with borax.

Your Highness's
Most humble servant
& subject
David Beuther.

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ON THE

SPHAERA SATURNI

of

PARACELSUS

By which ☉ is vitrified into a Turging Glass
by means of ♄

From a M. S.
Formerly in the possession of

THE ELECTOR OF SAXONY.

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The following Processes are taken from an ancient M.S. wh belonged once to the Elector of Saxony during the 15th. Century & was bought here in London about 20 years ago by a friend of mine & Brother Philosopher /: for 2 guineas :/ who lent it to me to copy out of it what I pleased.

It seems to me that these Processes contain the foundation of the Coppersmith's Work; he that conversed with Dr. Helvetius at the Hague in the year 1666.

It seems to me that the man who taught the So-called Coppersmith, had his knowledge from this M.S.. Time & subject agree.

Preparation of the Philosopher's ☿.

Take ℥ij of ☉, ℥j Sal alcali fixum ℥fs of com ☽, ℥j ☿ in Chrystals ℥iv fs ♏ ♄ ♂. Pulverise each ingredient, & mix the powders.

Put it into a large ▽ & let it melt gently, Stir it with a red hot tobacco pipe in order to unite the ingredients well & pour it out into a hot iron cone.

This is the true ♄ for our art of wh more hereafter.

Th: Paracelsi Sphæra Saturni

Take ♁ ℥jss., fine gold ℥jss, ♂ or steel in filings or shreds ℥j. Let these melt together in a ▽ in a wind furnace. Project gradually of your philosopher's ♄ or even common good ♁ upon it, & blow the smoke away gently.

Continue this until the ☉ & ♂ have lost their terrestrial body totally, & their anima remains alone behind, which is their last matter, an incombustible ☆, red & transparent like unto a ruby.

This ☆ tinges ☽ into fine ☉.

Item

Make a ⚹ of ♂, ♀ & ♃ with ♁ every one by itself, as you know.

The M. S. says, take fine ☉ 1 part, ☽ ¼ part, ♀ 1 part, ♂ ½ part, ♃ 1 part. The ♃, ♂ & ♀ make into ⚹s, wh powder & mix.

Now melt these powders & project one part of

☉ & $\frac{1}{4}$th part of fine ☽ into it, which will dissolve immediately in the ♎.

Now project gradually of your philosophic ♄ or even common good ♁ upon it, & blow the fumes away gently & gradually. Continue this operation, until the metals are no longer metals, but appear red, transparent & similar to a Ruby.

Project this Ruby upon ☉ or ☽, or mix this ♆ of ☉ with ☿ of ☉ & fix them together by digestion into a ☿.

/: might be done in my opinion with the ☿ of ♂ prepared according to Modestin Fachsen, as the ☿ of ♂ is the hottest & best of all the ☿s of bodies :/.

Thus, you may separate every Solar ♆ out of a mineral or metal, & after calcination & reverberation, you may extract your reverberated ♆ either with S. V. R., or with sharp dist: ⁜, or you may also ããate your reverberated ♆ with ☿ vive & press it thro' Chamois leather. What remains behind you may melt with the philosophers ♄ in ☿ viva in a ☾, & blow the fumes away. Then let it flow in a luted ☾ with the quick flux /: made of ☊ & ☿ ãã, by detonation :/ until it becomes a transparent stone.

It is then our incombustible ♁ to transmute ☽ into ☉. This is to be understood of other metals in the same manner.

The mineral of ☉ or ☽ is not the metal, much less the sperm. The metal is not the sperm, but only an adherent ♁ial body, wherein the sperm lays concealed.

When this superfluous body is separated, you will find in every metal its first matter, wh we call the last matter. This is a red transparent body, brittle yet fusible. This is the House of the fixed sperm wherein the power of all the metals lays concealed.

Theophrastus Paracelsus writes:—
"Take the blood of the red Lion, i.e. the first & last matter of ☉, our red transparent ♁ of ☉."

Basilius Valentinus says:— "Take the King /: ☉ :/, & throw him before the grey wolf /: ♄ :/ that the wolf may devour him, & after he has devoured the king, light a large fire & throw the wolf into that fire, so that the wolf may be totally consumed therein /: regenerated ☉ :/. Now when the red Lion is satisfied, his spirit is become stronger than it was before, & his eyes

emit a proud splendour bright like the Sun. His internal essence then can do much!" Many have erred in explaining this sentence of Basilius.

They think if your pour ☉, 3 or 4 times thro' ♁, it is then pure enough! but mind what we say:

Take the body of ☉ & let it flow in a good ▽ very hot, by the blast. Project gradually of your philosophical ♄ or only common good ♁ upon it, & blow gently over the ▽ with a small pair of bellows. This projection of ♁ & blowing continue until the ♁ has carried away the whole body of ☉ in fumes, & lastly there remains our △, our incombustible ♃, transparent like a Ruby.

This Ruby tinges immediately ☽ into ☉.

Therefore Theophrastus says:-

"If you cause the Sphere of ♄ to run with the Lion /: ☉ :/ on earth, place all the planets therein, or as many as you like, & let them flow until the Sphere of ♄ vanishes entirely & the planets die with their mortal bodies." /: ♁ :/

"Each end proves its beginning, viz! what a thing has been in the beginning, it must be at the end."

It follows then truly that the last matter of ☉ is its first matter, an incombustible fire of the Sun. The Heavens with Sun, Moon & Stars generate by the power of God & impregnate our earth as the man impregnates the woman.

The earth as the wife receives from the heavens & brings forth everything according to each kind.

☉ is generated by pure Solar Δ. Therefore it is itself a concentrated Δ.

The Sphere of ♄ is nothing but ♁, a volatile ♀ of a voracious, rapacious & destroying quality, above all other ♀ᵛᵃˡ minerals in weight & colour.

♁ is called ♄ because its planet Saturn is elevated above the other planets in distribution & power; for which reason it is called the Sphere of Saturn, because it is the Heaven of Saturn destroying the other planets, taking them along with him. It is the devourer of infants, which carries along with him & devours all imperfect metals & reduces them to a chaos.

Many esteem ♀ as the first matter of the Stone, whilst it is only a Solvent Δ to reduce metallic bodies into ♀.

But that you may learn to understand the Sphere of Saturn still better & how to use the same, attend diligently.

Put the body of fine ☉ into a ▽ & let it become intensely hot & flow by the blast: Project gradually of your philosoph. ♄ or only common good ♁ upon it, & blow the fumes away gently with a small pair of bellows. This method of projecting the ♁ & blowing away the fumes must be continued until the ♁ has carried away the body of your ☉ in white fumes & lastly there remains our △ & incombustible ♃, transparent like a Ruby.

This is the last & first matter of ☉ the philosopher's △, our sperm & ♃. This tinges ☽ into ☉.

♂ can be reduced into its first principles by ♁ in fusion, as well as the ☉ by treating it with ♁ & blowing the fumes away.

The Stellate ♎ ♁ ♂ is our magnesia, which we use for [N.B.] purifying the metals in the △ because the ♎ separates the pure from the impure of the metals & coagulates them into a Stone, transparent, into the last matter. In this I have

concealed nothing & tell you if you reduce a metal in fusion by making a ♏ & by blowing the fumes of the ♁ from it into a state of transparency & fixity, you have then obtained an astral heavenly △, which fixes ☿ & ☽ into permanent ☉.

Multiplication

If you dissolve this transparent Stone with its own V which is common purified ☿ & multiply it in infinitum, it is then after such a preparation **our Stone & our Astrum Solis** of supernatural power.

/: In the room of com: ☿ I would prepare ☿ of ♂ according to **Modestin Fachs** & use that because **Fachs** & **Glauber** say that the ☿ of the ♂ is the most △y, the most volatile & the best of all ☿s. :/

♁ has a wonderful power. It is a sharp mineral V to purify the bodies of metals of their imperfections & to reduce them into an astral essence of great virtue.

♁ is a volatile rapacious saline ∼. It takes along with it what it can conquer.

For this saline ∼ of ♁ no metallic body is too fixed nor too perfect. It deprives the ☉ of its body,

& manifests its occult power & reduces it into the first & last matter.

In this last matter of ☉, ♄ can not operate any further, because this last matter is an astral △. Yet the ♄ may ameliorate & purify that △, & after its preparation /: after the ♄ is purified itself :/ may dissolve & augment it in virtue & quantity to a ☿. /: N.B. these words are very weighty! :/

♄ is a key & a △ to unlock all minerals, marcasites, Talk, zinck &c. Whereof Theophrastus mentions that they are equal to the purest ☉ & ☽ ores, i.e.: that they do contain spiritual ☉ & ☽, viz.: the permanent ∽ of ☉ & ☽, the first & last matter.

♄ cannot take anything from that permanent ∽ but the destructible body & coarse ∀. /: N.B. :/

Take fine ☉ 1 part, ♂ & ♀ made into ⚹ by ♄ 3 parts, ♃ 2 parts, ☽ ½ part.

Put it into a good ▽, blow well, project ♄ gradually upon it & blow the fumes gently from the matter. Continue this until the Sphaere of ♄ is vanished totally. You are not to understand until smoke or colour of the ♄ is vanished, but until the ♄ of Saturn, which is the body of the metals, i.e. the

Sphaere of Saturn, is totally vanished; because no splendour of the Sun must appear to the operator any more, much less of the other metals.

Nota

Elaboravi Anno 1584, 29° Maji.

Take ☉ 1 part. Pour it through ♄, i.e. purify it by ♄; steel or ♂ filings, 3 parts, purify it by ♄, i.e. make a ♃♄♂ steel ♀ 4 parts purified by ♄, i.e made into a ♃♄♀ stellata; ☿ 1 part & ☽ ¼ part.

Take your purified ☉ & let it melt by the blast, under a muffle. Now project your ☿ previously calcined to ashes, gradually, not all at once; then the fine ☽.

The ♃♄♂♀ stellata, beat to ♄ & project this ♄ gradually upon your ☉ &c. Blow gently & constantly over the matter with a small pair of bellows until the fumes of the ♄ are vanished. Projecting fresh ♄ gradually, & blowing until the transparency is obtained & you have the ☿.

Item

Take ♄ ℥jß., fine ☉ ℥ß., steel or ♂ filings ℥j. Let these things melt well by the blast in a wind furnace. Project gradually Saturn of ♄ /: philosph: ♄ :/ or even comon ♄, & blow the fumes away gently. Continue this operation until the ☉ & the ♂ have lost their terrestrial body ~~contin~~totally, & their anima or Life, i.e. Last Matter remains alone behind, wh is our incombustible ♃ red & transparent like a Ruby. This tinges ☽ infusion into fine ☉.

Item

Take ☉ 1 part, ☽ ¼ part, ♀ 1 part, ♂ ½ part, ♃ 1 part & make them into Reguli, especially the ♀, ♂ & ♃ with ♄, as you know.

Take the pounded ℔ ♀, ♂ & ♃ & add it to the ☉ & ☽ infusion. Let it melt well with the ♄, blow the fumes away gently. Continue this operation, until the metals are no longer metallic, but there appears a brittle mass, red or orange coloured & transparent like a Ruby. Project this Ruby on melted ☉ or ☽. Let them flow well together & return your humble thanks to God for this great blessing!

Thus you have a plain instruction as to what Theophrastus means by his Sphæra Saturni & what can be done with it, which I have here communicated to you from mere goodness of heart & from Christian Charity! Return thanks to God & do not forget to pray to God for me! Vale!

Addenda.

Take ☉ ore, ♀ ore aa 1 part, ♂ ore which is coppery or contains some ♀, ½ part. Pound these ores separately in an iron mortar. Mix them, sift scarse, & wash them, that no flinty or stony matrix may remain therewith. Then dry the powder.

These dried & mixed ♃ you must calcine or reverberate in a clear flame until they become of a fine deep red colour & until all that is external ♀ & volatile is gone off. This calcination or reverberation must be done by a clear flaming Charcoal △ in an open vessel unluted.

Nota

Some extract the ♀ out of ☉ ore by an ℞., & then immediately fix it & think they have the true

central ♃. They err, as their ♃ is not ingressive.

During such an extraction with the ☿, the wild coarse external ♃ is also extracted & unites & remains with the pure central ♃ & prevents its ingress.

This impure external ♃ must be separated from the anima by ♁ & must be reduced to its last matter so often mentioned; because

The fixed Solar ♃ fixes that which it lays hold of in the △.

This separation is done thus:

Take such an extracted foul ♃ as we have mentioned. Reduce it into a dry ♁. Then reverberate your ♁ open & uncovered until it is of a bright red colour. If it has not become pure & soft, you must grind it in a glass mortar. Now pour highly rectified S.V. upon this ♁ & the S.V. will extract the genuine tender central ♃, & leave the ♃ behind. Distil the S.V. from this ♃ in balneo vaporis.

This tender red ♃ reverberate once more, now in a vessel shut & luted.

Project this ♀ on ☉ & ☽.

Or reduce it to a transparency as I have taught you by fluxing it with ♁ & by blowing the fumes away.

Or.

Take the ☉ ore, & grind it fairly. Searse & wash it, dry it, calcine & reverberate it open & uncovered, to drive off the superfluous stinking ♀ in the △.

Then take it out. When it is now become of a deep red colour, fixed & soft so that you can grind it with your fingers, then it is good.

This fixed ♀ treat with ♁ as you know how until it is a red ℞.

Or.

Proceed with rectif: S.V. as before taught & take the extracted pure ♀ out of the S.V. & reverberate it in a luted ▽ with flaming △.

Now take this pure ♀ which is our red ℥℥. Cinnabar, or ♁

Mix it with the quick flux /: made of ☾ & ♀ aa by detonation in a ▽ :/ & let it melt in a bed of ♀ viva in a luted ▽, before the blast of double

bellows & it will become a red transparent glass, as fine as a Ruby.

Project this glass into melted ☽, or upon other metals such as abound in ♀. They receive it willingly & you will have ☉.

Or.

You may take your well purified ♃ ☉s, after calcination, & ããate it with with well purified comon ♀, & squeeze the ããa thro' Chamois Leather.

What remains in the skin is good ♃.

Let this ♃ flow until it is become a glass, or treat it with ♁ as we mentioned about the Sphere of ♄ until it is red & transparent.

In the above manner you can separate every Solar ♃ from its mineral, & after calcination & reverberation, you may extract it either by S.V. or with ⌒ of ⁜. Or, you may ããate it with ♀ vive, squeeze it through a skin & what remains behind you may treat with ♁ as we have taught. Then let it melt in a bed of ♀ vive with the quick flux in a well luted ▽, until it is a transparent Stone. Then it is our incombustible ♃ to

tinge ☽ into ☉.

You may also ♒ to the extracted ♃ whilst it is yet in the S.V with purified ♃, & the ♃ will attract all the Solar ♃ out of the S.V & mix therewith.

Finis

1798.

SAL ALEMBROT
OR
AQUA MERCURII
of
PARACELSUS

128

A Process of Th: Paracelsus

Written in old German verse in the exact style of that Author & seems to be genuine.

These verses are found in an old very scarce collection of Processes called:-

"Theophrasti Paracelsi magni, Philosophi excellentissimi, utriusque medicinæ Doctoris, Manuale, i.e. Thesaurus particularium experimentorum ex authographo ipsius Authoris Paracelsi.

Basileæ 1582. 8vo.

This whole collection of Processes are certainly written by Paracelsus, in his very style & abrupt manner, often mixing German with the Latin, & his Latin & more so his German sometimes very uncouth.

This Manuale is not found in his other works published in 2 vol: in folio.

130

The Process

Manuale Th. Paracelsi. p. 236.

Nota

" A Tincture can be made in the manner as you make Oil of Vitriol.

On gentle fire let it happen.

Take of the hanged thief /: ♃ :/ one part. Prepare him on a gentle fire until he becomes white & powerful.

Of filings of fine ☽ take also one part, & two parts of the elevated eagle /: ☉X :/. Mix this well together & put the mixture in a ☾ flute a cover on. Let it melt well in a good charcoal △. Follow my advice & let it cool gradually.

Break the lid off & take the mass out, & before it is quite cold, press or squeeze the ♁ through Chamois Leather or a linen cloth & separate the living thief /: ♃ viv: :/ carefully.

What remains in the skin or linen you must copel with lead on a test."

Composition

"Now take one part of the V made of the Thief, or the Thief's V, & one part of the moist or running Thief which you have made of the body of ☽, & put it into a small glass globe, which seal at the top."

Digestion

"Place your glass in a gentle heat. The mixture is to become a V or liquid. Continue the digestion until you see that it is become a V."

"Continue this digestion until your V dries up & becomes an ∇ or dry ☉."

Multiplication

"Dissolve this powder in a cold △, into V & coagulate it again in a gentle heat until it is a dry ☉ again."

"This you must repeat at least twice & you will obtain a ☉ which will tinge Rogues & Pious,* believe me, & it does it in a vast quantity. [* base metals & also ☽]

My thoughts concerning this Process.

The foregoing process is certainly true, but is somewhat dark yet. It is upon the same foundation as the work of Artephius /: See Arteph: in Salmon :/ Artephius' Process is in viâ humidâ. This is a via sicca at first & humida afterwards.

In this Process of Paracelsus the mixture constitutes Sal Alembrot derived from Sal allen brod, a phrase invented by Paracelsus, meaning a Salt which gives bread to all.

By this Sal-alembrot, the ☽ is radically opened in the ♈, so as to yield an animated running ♀ impregnated & animated with the tinging power of ☽. I shall for your sake dissect the process & go through it regularly as I have done with others.

Process

" A Tincture can be made in the manner as you make ☉☉ of ☿"

/: This means that with these ingredients, viz!. ♀, ☉☿ & ☽ /: or ☽ cornea still better :/ You may make an animated Lunar butter here ☽.

133

I think this is what Paracelsus means although he works not so, but begins his labour in viâ siccâ per ☉ alembrot :/

"On gentle fire let it happen."

/: The △ is not to be a gentle lamp heat, but a gentle △ in the wind furnace, a quiet △, unexcited by the blast, yet sufficiently strong to melt the ☽ with the ☉ alembrot. :/

1. "Take of the hanged thief, one part."

/: The hanged thief is ♃. ♃ is a thief in volatilising the metals, & when he is sublimed, he hangs on the superficies of the subliming vessel, like a solid chrystalline mass. :/

"Prepare him in a gentle △ until he becomes white & powerful."

/: Sublime the ♃ by a gradual heat, until it is become a beautiful chrystalline sublimate :/.

2. "Of filings of fine ☽ take also one part, & two parts of the elevated eagle."

/: Copelled pure ☽ should be taken. The elevated eagle is purified Sal ammoniac :/.

"Mix them well together & put the mixture in a ▽ & lute a cover on."

∴ Concerning the Θ alembrot, we find in Dr. Hempe in his experimental system of metallurgy, a thin folio treatise, printed in London, the following Process:-

Dr. Hempe experimental system of Metallurgy ∴ ∴ p. 257 or 253

Θ alembrot a universal Menstruum for Metals

∴ At p. 136 it says 3 parts ♃ 4 parts Θ ✱

Dissolve equal parts of ♃ & ΘX in clean V. Abstract the V by distillation, increase your heat a little until the mixture is dry & melts into a fusible salt.

Virtue of this Θ alembrot

It dissolves all metals, makes them volatile, & it extracts the first ♁ out of the amauses or metallic glasses, such as vitum ♄ⁱ, ♂ⁱⁱ &c.

Θ alembrot is still more penetrating if you let it run per deliquium into an ☉ & separate it from its fæces.

Θ alembrot is used thus

Stratify your metal with 3 parts of your dry Θ alembrot, in a glass body. Coat your body

with a good lutum. Set it in ∴ & increase your △ gradually until the mixture melts. The body must be low & wide.

When it is cold, reduce it to ♁. The metal is hereby entirely opened & resolved, so that a rectified S.V. is able to extract its ♃ or ☿.

If Luna Cornea is 3 or 4 times stratified & melted with this ☿ alembrot, as has been mentioned, it is greatly volatilised thereby & adapted for mercurification.

☉ itself cannot resist its power. We mean here a well made ♀ of ☉.

/: Thus far Dr. Hempe, who was Physician to King George the Second, & an intimate friend of mine, a man very eminent in philosophical Chymistry. He died here in London about 20 years ago, aged 93 years :/.

/: You see by this upon what foundation, Paracelsus has established this process. You see likewise that Artephius his Butyrum is a fluid ☿ alembrot, wherewith by the assistance of ♃ ♁ ♂, or even crude ♁, he volatilises ☉ & ☽ and thus obtains an animated Sophic ♀ informâ humidâ

viscosâ, or a butyrum solare & lunare, that is ♃ Sophorum duplex. See Glauber's Proserpina :/.

/: Boerhave tells us from experience that by means of butyr: ♁, all metals without exception can be distilled over by ☽ :/.

Paracelsi Manuale

In Paracelsi Manuale p. 261, we read the following:

Sal Alembrot or Aqua Mercurii

Take 3 parts ♃, 4 parts ☉♄. Reduce to ♁ & mix it in a glass coated body. Lute a cover on it, or an alembic to get rid of the phlegma. Increase your △ gradually until it melts into a mass.

Let the △ go out. Dissolve this mass per deliquium & you will have an ☌. Reserve this ☌ in a glass bottle stopped close.

/: ▽ ♃ ii :/

Take of this ☌ 2 or 3 parts & 1 part of fine ☽ in filings or in leaves. Let it dissolve together in a gentle heat & all will be ▽.

Digest & continue your heat until your ▽ is become a dry ♁.

One part of this ♁ tinges 16 parts of ♃ or ♃ into the best ☽, resisting every trial.

Thus far Paracelsus

Continuation of the Process

"Let it melt well in a good charcoal △. Follow my advice & let it cool gradually. /: Sir Robert Boyle, in his Treatise, "Origin of forms & qualities," p. Oxford 1666, 12°., confirms this experiment upon ☽ p. 292.

He stratified plates of alloyed ☽ with ♀ in a ⌓, without ☉. He sublimed the ♀ from the ☽ & found part of the ☽ melted & opened. In the bottom of the ⌓ we found a little fluxed lump, wh it was scarce possible to separate from the glass. We found this mass to be brittle, of a pale yellowish colour, of nearly the weight of the silver. p.293.

This rosin of ☽, did, like that of ♀ imbibe the moisture of the △, & within 24 hours was covered with a greenish dust &c &c /: from the alloy :/.

Continuation of the Process

"Break the lid off & take the mass out, & before it is quite cold, press or squeeze the ☿ through Chamois leather or a linen cloth, & separate the living thief /: ♃ virus :/ carefully."

The mass must be beaten & rubbed to ☿ before

it is quite cold, to prevent its growing moist & fattish by attracting the humidity of the ☆. Then press it hard in leather or dense linen, to press the ☿ from it, carefully :/.

/: I look upon this ☿ to be an animated ☿, animated by the opened ☽ :/.

"What remains in the skin or linen you must copel with lead on the test."

/: This does not enter into the process. If you do copel what remains, you will obtain part of your ☽ back again, but not all, or else your running ☿ could not be animated :/.

Composition

"Now take 1 part of the Thief's Water, or, the ▽ made of the Thief, & 1 part of the moist or running Thief /: ☿ animated by ☽ :/ which you made of the body of ☽, & put it into a small glass globe, which seal at the top."

/: Here, Paracelsus has left us in the dark, as he does not tell us how he made the Thief's, or, Mercurial ▽. However, I believe that his ☉ alembrot, per deliquium, which is a ▽ of ☿ or

a Mercurial ▽, would answer very well here. If it does, we understand the whole process :/.

Manuale p. 261 See what Dr. Hempe has told us, p. 6.

/: Might this ☉ alembrot per deliq: not be a proper succedaneum to Ripley's Mercurial ▽ per se? or perhaps the very same? :/.

Digestion

"Place your glass in a gentle heat. The mixture is to become a ▽ or liquid."

/: Remember here what Ripley says, that his Mercurial ▽ will dissolve common ☿ for ever & multiply itself thereby! :/.

"Digest until you see that it has become a ▽.

/: I presume this metallic ▽ will turn black & putrefy :/.

"Continue the digestion until your ▽ is dried up & becomes an ▽ or dry ♄"

/: If it putrefies, Nature will regenerate it, & it will become a tinging ♄ :/

Multiplication

"Dissolve this ♄ in a cold △ into ▽, &

coagulate it again in a gentle heat, until it is a dry ☌ again."

This you must repeat at least twice, & you will obtain a ☌ which will tinge rogues & pious, believe me, & it does it in vast quantity.

/: The fixed medicine is to be dissolved per deliquium & must be coagulated again, in order to make it more subtle & more penetrating. This is to be repeated twice more, consequently, three times in all. You will obtain a ☌ says Paracelsus, which will tinge rogues & pious in a vast quantity.

/: I believe this ☌ can only tinge the inferior & ∴ metals, which are ♂, ♃ & ♄ into ☽ & not into ☉ :/.

/: If we were to work the same process with ☉ in the room of ☽, I mean, to destroy & volatilise the ☉ by ☿ alembrot in the ♈, if that can be done? we should then undoubtedly obtain a medicine which would tinge the Mercurial metals into ☉ & not into ☽ :/.

The War of the Knights

written above 200 years
ago
by

Johan Sternhals Priest & Bishop of Bamberg

Hamburg 1680

with

The Explanation of his Hieroglyphics

painted on the glass windows
of the Cathedral Church
at Bamburg.

Translated from the German
by S.B.
1798

/: This is not the War of the Knights published in Hermetical Triumph :/

The Lord Chief Justice pronounced sentence to the quarrelling & disputing metals introduced in this Allegory by Sternhals as so many Knights.

The Judge's name was

Mercury

♃ says to ☉:–

Whilst Thou, O ☉! as plaintiff against ♂ appeal to me concerning thy nobility & nature, & as I am well acquainted with thy origin, but am likewise no stranger to the nature, property, & operation of the defendant ♂, I can, for the sake of truth & justice, not omit to declare that you have both boasted of great things, which none of you separately can verify. Thou, ☉, knowest well if I ☿ do not deal kindly with thee & unite with thee in perpetual love & harmony, that thy power over the diseased Knights /: the inferior metals :/ is nothing! Thou hast mentioned my perfect knowledge of thy exalted state amongst the Knights. Thou hast spoken rightly, because thy nature & power proceed from mine. /: From the Sophic or animated ♃ :/ Thy nature must be retrograded & converted into mine, if thou meanest

ever to be of any service to the diseased poor knights!

Thou, Defendant, ☾ ♂, knowest well that I do perfectly understand thy nature & complexion." /: This appears by the operation of ♃ in the ☿ alembrot in one of Modest: Fachsen's experiments, where the Judge ♃ shews his power in converting ♂ into running ♃:/ "Thou canst much less than ☉ effect anything useful without my assistance; & I, ♃, am a declared enemy to thy external dirty appearance & thy dirty works. Therefore, I complain justly against you both!"

"Yet, from a motive of special goodness and friendship towards my fellow-creatures, I will never refuse to grant to thee, ☾ ♂ a power to procure riches, & I have often given thee that power, as thou well knowest when thou & I did sweat in our hot bath & dried ourselves afterwards. Recollect then what friendship & services we rendered to Lady Luna, wh we are able to do again, if we please. Which, however, thou canst not do without my assistance. I must further tell you both /: ♂ & ☉ :/ That you stand both in need of my counsel & help,

/: See Fachsen's experiment of ♃ ♂ ☍ :/

whilst I can do with very little of your assistance."

"Thou, ☉, hast said, that thou art the true Stone, about which the Philosophers contest. Dost thou not know that there are greater, nobler, & more powerful subjects than thee? & all other metals containing the 4 elements as well as they do. Dost thou not know that there is a mother of all metals & their greatest substance? /: ♁ Solar :/ /: Bismuth ☽ ar: :/. All things have been subdued unto man! & thou haughty ☉ do not elevate thyself too much, as there are creatures of God far above thee in power & virtue!" /: so says de la Brie to Rennefort :/

"I then, continued the Supreme Lord ☿, unite you both ♂ & ☉ with a perpetual union."

"Thou, ☉, shalt henceforth not vex nor despise ♂, but I order thee to make good use of its noble beautiful red flowers /: when a crocus ♂ is ♒ed with OX, it ascends in beautiful red flowers: ~~which ♂ has got in his garden for~~ this must be repeated 3 or 4 times :/ which ♂ has got in his garden for the sake of

multiplying thy active power. Thou shalt unite with ♂ in friendship."

"And thou, ♂! I order thee to accept & make use of the sweet leaven or ferment of ☉ for thy food & nourishment."

And thus they departed, united in friendship to be of use to all that knew them.

Supplement

/: This Supplement is not of Sternhals, but has been added by the publisher, & is plainly a different work, with the ♃ ♄ ♂ stellata :/.

p. 88. "Learn to know the Astra of the metals, & mind that for the preparation of both K's the White & the Red, you are not at first to take the bodies of ☽ or ☉ /: although you may if you like expensive works :/ but take Astrum or Primum Ens Solis vel Lunæ." /: ♄ or B.W. :/

"♂ by his valour obtains honour & glory, & places himself on the seat of kings."

"The sulphur of ♂ is the best, because when this is united with the sulphur of ☉, a certain

glorious ☿. can be made thereof."

p. 89. /: ♂ :/ "impure, coarse, & subject to rust, yet amongst all the fittest for the art."

[wrongly drawn]

[wrongly drawn]

/: ♃ ♄ ♂ ☿ all :/

"Our ♂ is not attracted by the magnet & our ☉ is not vulgar ☉.

p. 90. "Put the red man to the white wife into a round apartment /: expression borrowed of G. Ripley :/ surrounded with continual warmth, & leave them therein until they become a philosophic liquid substance."

p. 90. Mind to place your vessel in warm ashes, & in such a manner that you may look into the glass without moving it & in 40 days it will appear like pitch. In the beginning, let the heat be easy & soft until there is a harmony between △ & ▽.

p. 92. "The matter must never be taken from the △ so as to cool, or your work will be destroyed."

"The Philosopher's Work is perfected with easy labour & but small expences, in every place, at all times, & by every man that knows it perfectly, if the true matter in sufficient quantity be at hand".

p. 95. "♂ consists mostly of a coarse ♁, yet pretty fixed. This coarse external ♁ must be removed into the scoriæ."

"But if the internal subtle △ of ♂ is extracted without destroying its fixed nature, & if you know to cause it to have ingress into Luna, ♂ then gives the colour of the highest ☉ of ducats & its tincture cannot be washed away by ♄ /: on the test :/ because the dryness & astringency of the ♁ of ♂ attracts & perfects the fixed humidity of ☽ & the pores are shut up, that ♄ on the Copel cannot penetrate nor expel ♂. But if such a ♁ of ♂ was by himself or alone on the glowing test without metallic lunar humidity, he would at last be forced to leave the place. /: He would stay if he had a ☉ or ferment :/.

Johan Sternhals
His Hieroglyphics
illustrating his foregoing Process concerning the Tincture of ♂

The first Figure	/: My Explanation
"A man in iron armour is cut to pieces lengthways"	as far as I understand it :/.
Subscription underneath	
"The power of the terrestrial king /: ☉ :/ is gone. His General, a relation of the king /: ♂ :/ a courageous hero is subdued."	/: Divide steel or good ♂ into convenient longish yet thin lamellæ :/ /: Cut old watch springs to pieces,
Figure II	
"The man in iron armour, now cut to pieces, is hung up on the gallows, surrounded with a wall."	/: Suspend your lamellæ in a roomy glass body, over ♃ V, or VI of ℞. in such a manner that the lamellæ are 3 or 4 inches above the ℞.
"Underneath is represented the Sea. A fiery man stands	

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in the Sea, spitting Δ which causes the sea to evaporate."

Subscription under it

"I have by my fiery power prepared a saline Bath composed of two fighters for the punishment of the bold hero."

"Over this bath suspended he shall for his committed crimes, be suffocated until the rust-colored marrow is extracted out of his strong bones.

The body stands in ∴ over a gentle lamp-heat, wh causes the subtle acid fumes to ascend & to corrode the lamellæ gradually into a Crocus or rust of ♁ :/

/: The 2 fighters, an expression made use of by Basil Valentine, signifies ~ ☿ & ~ ☉ ? marini rectificat: ãa united :/

Figure iii

"Represents a man with a cup in his hand into wh cup he throws an Eagle."

Subscription under it

"The sweetness of the Vine is gone. Its contrary

/: The Eagle is ☉X.

☉X is a ~ of ⊡ united to sea-☉. This is to be put into highly rectif. S.V.

conquered in order that by the power of the Eagle, the very blood may be extracted from the rust-coloured marrow of the courageous.

Figure IV

"Represents the Eagle, quite dripping wet, flying away out of the cup, and there remains nothing in the cup but a red ∇."

Next to the Eagle is written "O! I am sorry to be deprived of my Royal Food!"

Next to the red ∇ in the Cup is written:-

& is to be united by several distillations & cohobations until it is become the celebrated double animal & vegetable menstruum wh extracts a blood-red ℞. out of the first rust or Crocus of ♂ for its subtilisation & spiritualisation:/ /: In the room of common ⊖✗ take the ≏d or so called volatile ⊖✗.

/: After you have extracted all the ℞s. from the Crocus ♂, with the double menstruum, distil the solvens from the ℞. in baln: vap: until there remains either a red dry ∇ behind, or leave it moist & thick in the form of a fine deep red ☉☉ of ♂ :/

"Behold! my face is become like that of Adamah, & I am departed out of this life."

/: Adamah = red ∇ :/.

Figure V.

"A naked human corpse is carried by & is placed into a Vault under ground"

/: The red ☍ is to be put into a digesting globe, & is to be putrified in a gentle warmth over the lamp

"Two Women /: ☽ – ♀ :/ walk with the corpse. The one on the right side looked like a queen, /: ☽ :/ having a silver crown on her head.

Next to the queen was written:-

"The bones of our hero are dried up! His power is vanished."

"His blood comes over me & My Subjects!"

/: The R. of ♂ is capable to transmute ☽, ♀, ♃, & ♄ into ☉.

"The Woman /: ♀ :/ on the left side arrayed in purple, sad & enveloped in her garments, bears the following inscription"

"O my brother! my brother! could I but die for thee!"	
"I expected you would rejoice our king & redeem or liberate our afflicted queen!" /: ☉ & ☽ :/.	/: I think the R. of ♂ wants a ☉ or ferment :/.
"After these 2 women, followed a king of a very sad, afflicted appearance with this subscription:	/: a king, i.e., the ☉ or ferment.
My dearest & faithful, I shall go with thee to the grave!"	/: is to be putrefied with the ☉☉ of ♂ as it seems :/.
Figure VI	
represents a thief that breaks into a house, with this subscription	
"Behold! a few days are passed since this hero rests! Perhaps he has got his jewels about him.	/: some time of digestion is past since the glass has been placed in a gentle heat :/
But what do I see? It seems that his corpse has been put elsewhere!	/: The matter has become changed so as not to know it :/.
Here is nothing but the red sweat!	/: a red liquid :/
This might be sold as a relic of a saint! It is of Royal Blood, &	:♂ contains a ☉ or R. :/.
yet it is despised by many. But	/: Many despise ♂ :/

"if it should be found in my possession, they will condemn & hang me. Come, I'll pour it out: As the sheet is covered with snow, it /: the blood :/ will soon freeze & will be swallowed up by the snow.

/: I

/: It will soon be congealed :/.

/: & will become the white ☿.

Figure VII represents some passengers. One amongst them gathers the tinged snow with this subscription "This should not lay in the sheet: It should be placed again in its former bed that it might be purified & that with this blood the kings crown, by imbibing, may be made 7 times more ponderous."

/: ☿. rubra :/.

/: Multiplication :/.

/: The red ☿. is to be multiplied with the first ☌ of ♂ & is to be imbibed & fixed 7 times, I believe :/.

This is our work to obtain & qualify the ♃ of ♂, to give him ingress into ☽ in order to tinge ☽ into permanent ☉.

/: The latter end of the allegory is dark :/

/: From this it appears that it only tinges ☽ & no other metals, but in another part of the process, the reverse appears! :/

Verum est

Sternhals

/: Perhaps we may learn more of it hereafter, if God pleases! :/

Finis.

The

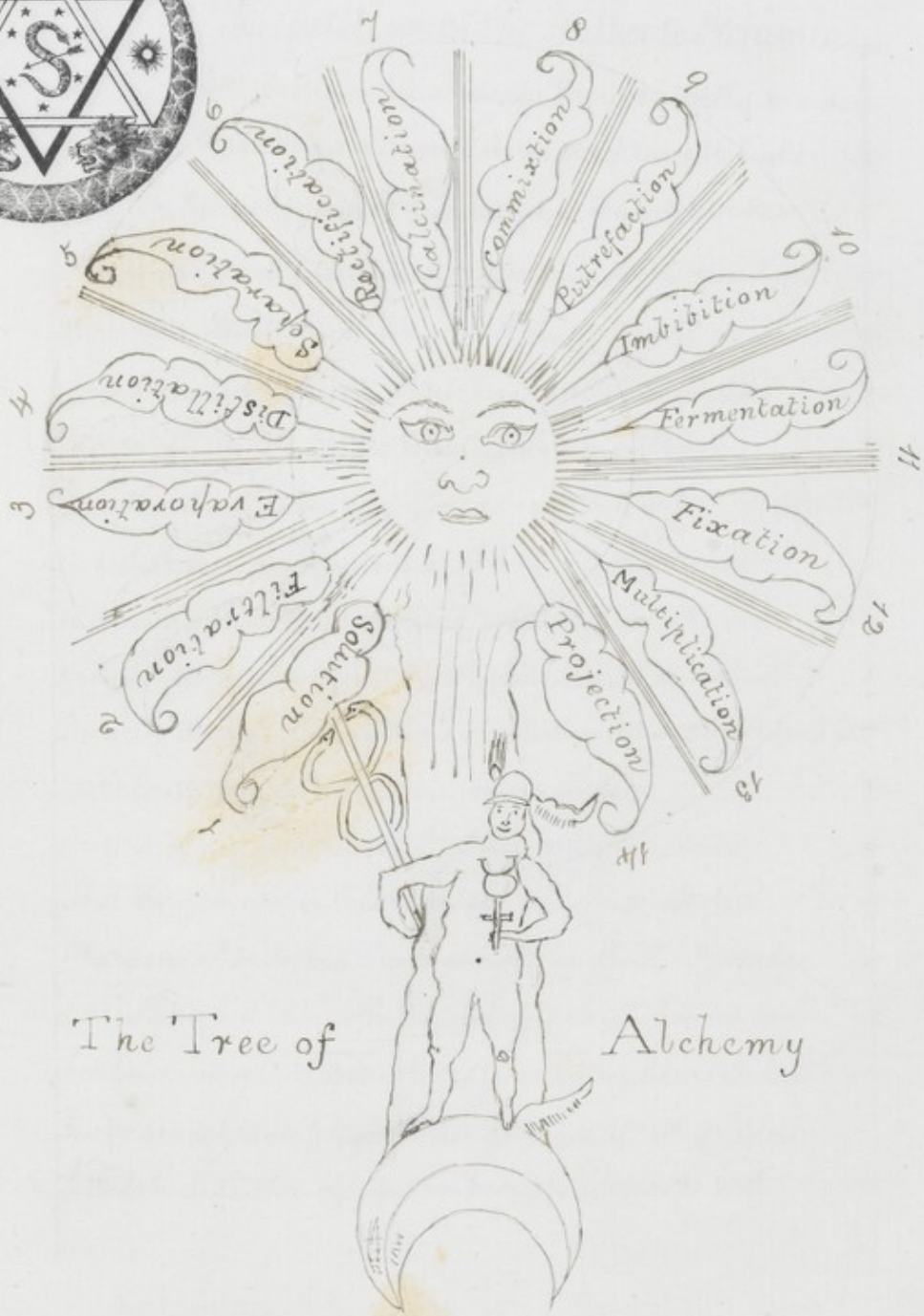
Key of Alchemy

BY SAMUEL NORTON

1577.

The Key of Alchimie

These, which y^e^ highness here doth see,
Are leaves of Hermes' secret tree:
Thro' wisdom's love warelie brought to pass
By sowing seed in wombs of glass:
And given they are to let you know
The garden where such fruit doth grow:
Elixirs three so called of Ld
ffor health of man, Sunn, Moon, Silver, Gold,
This soile is dew'd by Impe of Saturne's race
Whose sire dame Maya did imbrace
The croked god, whom loving dame did wedd
With heat doth cause our tree to spredd.



The Tree of Alchemy

The petition of the Author to Alchimie

Alchimie, noble Muse, of all most worthy praise
Which bring'st Dame Nature's secret laws to light
In Sphere of princely mind again thyself upraise
From whence at first thou chose to shine with open light.
If love of lore allowed thee to lodge in Hermes' breast.
Then fasten foot & stay thy steps: here is the place of rest.
If care of Patron's mightie hand may thee inflame,
Or if thou hast regard of Pallas' gift for witt,
Or seeks't anew from princes seat to fetch thy name
Alchimus greater heere in regall chaire doe sitt:
If Calid's vertues were the marke whereat thou didst shoot
Draw up thy bow: hitt right: our tree doth yield a greater fruit.
If Sicill isle, like center set in waves wide,
Or vew of comliesport in Roberts kinglie minde
Did thee provoke; in this our Isle, oh Muse abide,
Where equal soile, but Prince unmatched shall y^t spede
As Pallas did forthwith the rout of Greekish dames excell
So thee among European States for wisdom bears the bell:
The person apt, place fit, good Muse goe toyne ye wth ye best,
Sith fate doth thee assigne in peerlefs Queen to vest.

To the most virtous, magnificent & Noble Queen Elizabeth Queene of England, France & Ireland, defender of the faith.

I reade that the Persians both taken with an inestimable love of their Princes, & with a virtuous regard of their duties; indeavoring themselves to shew what affection they boare to their natural lord & king, established a law amongst themselves, that none might presume to salute his person with empty hands: whereupon every subject intending to salute ye Sovereigne, did present him with some of the most pretious things they hadd: A custome, noe doubt, deserving great commendations, & not a little to be allowed of, as that which haveth unto us two excellent patterns; the honest & dutiful Persian love, towards their Prince, and the good government & virtues of their king; wch so deeplie stirreth as the love of ye people; Encouraged therefore by this Persian example, & being no lefs carried away with dutifull zeale than any Persian whatsoever, having both a far more vertuous Princefs, & a

greater government than the Persians. Am desirous to salute your Majestie, & here most humbly doe present you with the most pretious Jewell I have nothing mistrusting but that the self same causes wch moved the Persian king Artaxerxes gratefully to receive the presented handfull of water fetched from the river Cyrus; will also stir your Highnefs noelefs favorablie to accept of this my handfull of water; first for that the will of the giver were equal as also in that it is deprompted from as noble a river as that wch took the name of Cyrus; In respect whearef Artaxerxes caused it to be put in a gold flagon: I mean that this my wrighting fetched out from the most noble fountain of knowledge the great secret Elixir of the Auncient learned philosophers by mee here presented unto Yr Matie. Yr Highnefs respecting the skill by meane of my wrighting; must be by you put into the golden flagon of your understanding; Thirdlie, heere falleth out a cause whereby I have to find this my travell as acceptablie to be received as did the Persian by ten of more labour & studdie;

ffor the Persian a Lowlie espying the king comming ran speedily down to the river Cyrus, wch being near at hand, his labour was not great; But far more easier had it beene for me with Hanniball to make a new passage through the Alps, then to have puled out his friend from the dark enigmata S'embles & parables of our writers; wherein themselves confesse yt they envolved it in clouds, eclipsed it in tropes; & obscured it in figures to the end that it alonelie be knowne to him & to none others but to suit whom it liked them to accept as schollars & children; between whom it passed from mouth to mouth; Noe wonder therefore though it hath & is sought of many & found of soe few: In respect whereof Rodagirus compareth our travailes wth the labours of Hercules; ffor as hard a matter is it for us to mortifie ⅊, as for Hercules to catch the swift stagg in the maiden wood; whither the poets famed did flie; As hard for us to clense & rectifie our stone, as for Hercules to cleanse Augeus' hall of dung; As hard for us

to shed the blood of our green Lion as for Hercules to fleye the Lion in Nemea; As hard also for us to obteine by skill & science as for Hercules to conquer Atlas & his Arts. The like for his other labours which are from the philosophers of the Poets alluded, wherewith to shadow the Art; Nay, rather as easie to be come by, as saith the proverb as to wrest by clubb out of Hercules' hands; Although it fortuned well in manner unlooked for, to hit upon the secret bosom book of Riplie whereby the true grounds are discovered of wh having by profe found so many to be true & little doubting ~~but that~~ of the accomplishment of the rest:— I thought it but a point of dutie to reveale & open the secrets heere of unto yr Highnes, being bote your subject & servant. And soe much the rather because being about Candlemas last in great danger by sicknes; at wch time, there was not any one living yt more greeved mee to trenche on; then yt I could not be a means for reviving again of that wh had soe long laien dead; in wh I

had found such great likelihoode, sure tokens,
sprofe of practick, which forced mee even sicke
as I was, to labor right earnestlie to finish
the translatione of Riplie his bosom bookes,
not that I thought Your Highnefs is unable
to understand the Latin, in whome I know
~~well~~ both your greek, with divers other languages,
& skille, to have taken deepe roote, but that
a more easie way of unknowne name might
be described for the better understanding of the
art, wch bookes I soe provided, that it might
come to Your Maties hands, not so much for
the book itself as for my own severall practise
which should have been hereunto annexed with
a right censure of judgment of proceeding in
the rest, ffor though some there are wh I know
gave the same worckes, ~~not by the fault of the
Author, but by their own follies~~; yet have they
failed in proofes, not by the fault of the Author,
but by their own follies; but whie seem I
here to referre unto your Highnefs what I would
have done? seeing that sicknefs is escaped &

health attained; I gave in this volume truly set forth, much more than that book contained, or my self at that time either knew or thought on; Which since I have in practise found out, to cease therefore from that wch I would have done, & so come to that wch now is to be done; I entered further in practise & thought to have proceeded to the end of the worck, & then to have revealed it unto Yr Highnefs; but being detained therefrom by the advice of a certain friend of mine learned in the lawes; who informed me that my doings would come within the compafs of the Statute of multipliers; and wished me to deal not further till Your Maties weare thereon advertised, or Your Licence obtained in that behalfe; which to atchieve I onlie chose this way; to open to Your Highnefs this art, that there by you might thoroughly discern, that I neither attempted the dealing therewith without sufficient ground, neither with fraud or collusion to abuse any: but that I sought

alonlie that the art might take effect, & being brought to pafs, Yr. Mate. might have both the knowledge & afs.e thereof. In the working of which, there falleth out a many things very delectable to the eye; ffor that it pafseth throughout for many alterations & changes; as from a body by privation to no body; from a solid & compact substance, to waters & liquors, from hard to soft; from soft to hard; from fixed to flying, from flying to fixed; from grofs to pure, from pure to grofs & so to pure againe, from heate to coulde, from coulde to heate, from couler to couler, from element to element; ffrom fulnefs to emptinefs, from emptinefs to fulnefs, ffrom unperfect to perfect; & there, for ever to abide; In which alterationes, there is discovered unto us the natural causes of all things vegetative bearing life, & being under the concave orbe of the moone; so that the great secrets of philosophie; as well in superior as inferior causes shall openly lye bare & uncovered before you; Insomuch that you

shall feel yourself surfeited with an inestimable knowledge of all things naturall, yea, miracles & wonders shall you see; for what is hee that will not marvaile to see the hard iron become soft water; or the steadie fixed steele of nature biding fire, become volatill, or flie away in smoake; or moving quicksilver, to abide in stedfast mass; Brittle glass to suffer the hammer; copper to become medicinable; Gold & Silver to be potable; Tinne to remove great sicknesses, & Lead in virtue exceeding all, to have almost the sweetness of sugar; & last of all; Mineral & deadlie poisons to become perfect medicine; All which I know will ~~beatone~~ lightlie be done, & are not of great difficultie; & things there fore so contrarious in kind be brought to pass between whome there is such contrarieties & disseverance in nature; as from hard to soft; from heavie to light, from brittle to bend; from unsavorie to sweet; from poison to preservative; how much more easier & neerer then may matters goldenish & silverie, between whom there is

concord & agreement, in kind be brought to gold & silver; As tinne, wherein we finde graines of Gold; & Silver in Lead; This I write to disprove the words of such as ignorantly condemn the art for false & the Artists for beguilers & deceavers; Indeed, deceavers are rife; A good way to know the false from the true, is this; The deluders alwaie make it a matter of great cost, which true artificers know to be most false, & therefore affirm it to be of little charge & cost, as indeed it is not, ~~as indeed any~~ such as any man neede to undoe or hinder himself for; Another infallible rule will I give to know them by; If they bee talked whall touching the matter of the Stone, they are always in Amalgams w'h ☿, Arsnick, crude ☉ & ☽. If you demande what menstrus is, many can tell that Raymond writes of menstrue, but if what it is, they cannot answer you; If you require of them, what ferment is, they may perhaps tell you gold & silver; But if you ask them the manner of solutione, there lieth an Ignoramus;

Whosoever, therefore is ignorant in any of these things, never trust him in our philosophie; But to remove suspect of sinister dealing in my self, Let this my writing suffice, where, from point to point, is most plainly set down the order & manner of every thing; save only of the charge, of which there shall in the end appear an estimate; whereby unto your Highness, yt may bee evident, that the 1000 & 100 which the common impostors spend & speak of for the performance of the art, are not to be consumed therein; Wherefore Guido[x] & Ripliе truly writeth; the one saying that purses bottomes are not to be turned up; for things of great cost are not needful in our art; The other affirmeth; that ~~in~~ things of great charge are not here required; & those to be liers which report the art to be of great cost; which alonely is to be accomplished by good grace, reasonable expences and convenience of time. It resteth now therefore that I finish up this my rude epistle wth two manner of requests wherein I first

[x] Guido magni de Monte ADROPT. v. 6 p. 3, 4, 6 & 7

beseech of God; to send Yr. Matie long life wth. prosperous Raigne, to the advancement of his glory, bye subduing of yr. enemies, & the comfort of your true subjects; Last of all I most humbly desire your Highnefs, to accept in good part, the green fruit of this my month's travaile, wh., although it be not so exactly produced, fframed & penned by mee & my writer, as I would wish & were also requisite, if better leisure had served, yet my hope is that faults & imperfections heere in committed, shall be tolerated by your Maties accustomed clemency & prudent consideration

ffrom St. Johes in Cantabrige the 20 of July 1577

Your Maties most humble subject & servant in Bonds of Loyaltie
Samuel Norton

The Preamble

If I shall (right renowned & magnificent Princess) happen in this my treatise to set forth less shew of theoricall doctrine, then ever to have been used among the chimicall writers, pardon mee there fore; I beseech yr. Highnes, neither attribute nor impute yt to theoricall, ignorante nakednes of skill, or insufficiency of art, but rather so that I have beene bound by dutie, stirred by good will, provoked by your infinite virtues, & altogether carried away wth affectionate desire, to doe ought that may import, though but a likelihood to be acceptable unto your Matie; having directed my course another way, & bent my selfe to another charge; Namelie in plaine words, & speeches of Art, not wth fickle voices of obscuring, so set downe & open the materials, courses & practises contained in the secrets of the philosophers stone, both for phisick, & also for that, wch I found of truth (as far as I have gone) for transmutatione of Metalls; In which doings I shall not

greatlie digrefs from some of the philosophers fore-foot-steps, Morien the Romane moved with the vertues & earnest sutes of king Calid of Egypt, instructed him in the science, Aristotle stirred by good will hee bare to Alexander, imparted the same to him; Of later years Raymond taught it to king Robert of Sycill; Heere it was to yr Highnefs great grandfather of famous memorie King Edward the 4th, in whose time there were seaven, whom I can right well prove, that had the Art; of which 3 of them were favored with the king, & were Laymen, the residue were religious, of whom Dalton, Monk of Tewkesburie was one; My great grandfather's Master, another, The third our Noble George Riplie Chanon: The 4th Wharram, Bishop of Yorke to whome Riplie wrote his Medulla; The laymen which were favoured of the king, One of them was a stranger Borne in Loraine, the other nigh the middest of England, the 3d of them was my great grandfather himself, being of the privie

chamber, divers times an ambassador for him, & one also that wth. himself bore such fortune's frownes (as the treacherous Earle then drove the king unto, when he was forced to flie into Burgonie:) Of whom I not a little wonder why hee would not impart it to the king; & yet in his book I find that hee was willing thereto; yf some great fault in the king had not letted it; for in his book after a mourning sort he saith;

Truly king Edward was nigh thereto
If sinne had not kept him therefro
But surelie sinne jointlie with grace
Will not be together in one place.

ffor further hee addeth

Gratia tradatur peccatum dum dominatur,

That is to say

Grace of consolatione
Is deferred while sinne hath dominatio.

Yet both in the beginning & ending of his book hee after a prophetical kind of manner giveth out that that science shall happen to the kings of

England, where his words are found to be on this wise

Yet once this science as I understand,
Shall greatly honor the throne of England
When in this Land shall raigne a king,
Which shall love god above althing.

The Lateine verses in the beginning of his book are to many & to long to be recited, but that which I most of all desire to come to pass, is that which hee intimates in his 6th Chapter where speaking of the stone to be reveaked to the kings of this Land, it shall be found hee saith.

By the fortune & by the grace
Of a woman faire of face

And what know I Oh Queene! whether it be yr. selfe or noe? I write not this unto yr. Matie that I mean hereby, so present myself as able to perform it, although I hope it may be by yr. Matie licensed from danger of Law; & in the mean time this my writing which here I terme Clavis Alchemie, shall

serve instead of a key, to open & discover
the philosopher's writings, practised &
locked by sentences; which they gave so
covertlie locked up, under a mantle of
philosophie, to the intent that it might be
kept close, being a thing of so great price,
both from the rude vulgar sort; as also yt. it
might not be attained of the ungodlie & wicked
persons, or atcheived by such evill disposed
mindes, as using it to serve their appetites, or
seeking thereby to accomplish their fowle
devises; would be readdie to run headlong
into a thousand outrages & mischiefes, to the
great abusing of the Art; heapinge the
displeasure of God, causing the effusion of
blood, & ruine of Nationes, wth. subversions of
Estates; And therfore right few there were that
wrote so plainly, or disclosed ought so
practiallie, that one might have found just
cause to blame him; as rare to finde a black
swanne: Although ever Monarch like, yt
pleased Alexander to reprove Aristotle for

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want of secrecie: As little cause hadd also eyther they, wch raised that note of imperfectione of Lullie of whom it is written Cui claudit sua dogmata nulli either as hadd my grandfather to professe Anaxagoras in that respect for a gentle master; for sure I am that if they had received no more secret instructions from their mrs by mouth, or else had had no greater knowledge afore then they had from their worcks; Alexander should never have need to find fault with Aristotle his mr, nor Thomas Norton to have termed Anaxagoras so gentle a mr nor those to have raised that report on Raimond, whose writing yf they speake plaine, yt is to those, which of themselves besides are able to understand, as one brother may another; And surelie in my opinion, yf in any place he was over plaine, it was in these bookes, first in his Epistle of Accortationes to king Robert; And in his Magick which accordeth wth the worck of h Accortationes, & his booke de testamento & Codicillio, where he teacheth to bring ☿ into

water ready for separatione, but farre w^th^out comparison, is the transparent stone whereof hee so largelie intreateth in his first book de quintefsentiis; & in 44 canon; But seeing wee are now entred to speak of such writers as have uttred plainnefs in their worcks, that thereby posteritie might be instructed; there is none that have deserved more commendationes & honor, then have our own Countrie men; of whom, I will name two, Ive & George Riplie, whose worcks I judge were by some divine providence of God left to the renuing of those excellent arts, that they should not bee hidden, & lie dead among such few as pleased God to stire up for the attainment of the same; Ive under couller of Phisick taught how to handle the case & to extract the menstrue; But our Noble Riplie whome I cannot sufficientlie extoll; Although some there be that mightilie inveigh against him, whome I will referre over to their own errors: Yet

Riplie not to blame, but such as mistake Riplie, & understand him not, I take God to witness; I never yet found false conclusion in Riplie, but that the proofs fell justlie wth his speech; & therefore I must needs say that Riplie was alonelie the man: for beginning where Ive beginneth; hee teacheth not; but plainlie sheweth, how to beginne, how to continue, & how to finish & make perfect; And as there is no secret in the art, which he in plainness toucheth not; so doth he above all the writers of the world, open the secrets of handling the ferment; for in vaine is all our labour, though wee attaine to the stone, if wee know not how to ferment it: Which is so rare a secret that hither too I could never find it in any one Author; neither could I yet speak with anie that ever came near it; which mee once, or twice perdere & oleum & operam; till at the last better waying my Mr. Riplie's words, I learned to stand upright where I was wont to fall, ffor hee it is, whose only hand hath rowled away the

stumbling stone, whereat men usually ffell, & hath made the ground levell; alonely Riplie hath the price of the vegetable stone, of the universal also he wrote right learnedlie, plainlie & well; Although Geber therein beareth the bell; ffrom whom Riplie almost hath it verbatim; & yet neither of them both reveale the manner how to extract the Lac virginis or menstrue from ♀ alone by himselfe, which since that time hath been nobly set forth by the learned brother Theophrastus Paracelsus; the man at whom so bear-like, our davish Gallens mastiffes so: fellie yell; & baitinglie bawle; I may not for manners sake, say howling, like currs, that bark at the moone; But now as concerning the Animal stone, I will set downe what experience hath learned mee; Thus have I heere in manner of preamble declared those Authors to yr: Highness, in whose workes there is most plainness to be found & yet have they set downe nothing so plaine, but that it is covered

philosophically enough; although shadowed or shrowded wth. a more or less mantle of philosophie): the rest therefore of my preamble shall shew forth the divisions of my booke wth. the significations of obscure names, & voyces of art; The booke I divided into eight several parts or treatises; whereof the first entreateth of the practises of the vegetable stone; The second of the mineral stone; The third of the Animall stone, The fourth teacheth the fermentation; The fifth conteineth the mixed stone; The sixth the compositione of the transparent stone; The seaventh the Elixir of life; The 8th. giveth rules of multiplication & projection; To finish the last part therefore, let us come a little to explaine some termes, wch. may seem at the first somewhat difficult to understanding; Therefore the Philosophers minding as much as in them lay, to ucouller their writings wth. obscure speeches; did not openlie use to name the mettalls wth. their accustomed names, but

sometimes with devised names of each one's own particular Inventione; but most commonlie they gave them the names of plannets, as unto Lead, Saturnus; unto Tinne, Jupiter; unto Iron, Mars; unto quicksilver, Mercurius; unto copper, Venus; unto Gold, Sol; & unto silver, Luna; & marked them wth the characters of the Planets; As for Jupiter ♃; ffor Mars, ♂; ffor Mercurius ☿; ffor Venus ♀; for Sol ☉; ffor Luna ☽; Lead also is by Rodagivius[x] named Capricornus, & being burnt or calcined they call that Minium, So writeth Anaxagoras; Tinne calcined they name Cerusa; Iron Crokefer, or Crocus Martis; Quicksilver calcined wth corrosive water, præcipitate; & wth drie & pulverised, corrosive sublimate; Copper calcined Æs Adust; Gold or Silver, Calces prepared; Moreover, when they meant to hide the material of the vegetable stone, they then termed their Lead, Lead of Philosophers; & being calcined, wch they afore termed Minium, they again called Adrop; & the gumme wch to ye

[x] Φ v. 5 p. 727

q Rhodargirius Lucas.

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vegetable work proceedeth of that matter; they call Sericon; The oile wch proceedeth of that Gumme Menstrue, Moreover, they termed the Gumme, the Green Lion of the philosophers; & this Menstrue is called the bloud of the Green Lion; The liquors wch proceed from that, they gave the names of Elements; ffor, imitating the law & worck of nature, wee set her operations before us as a plat & frame of nature; for as there was fower elements divided out from that, which is termed ☿ΛH,* soe out of our prime hyle, we divide or seperate fower substances which wee call elements; of which that which riseth with most lent fire, wee call aire, or ardent water; & being throughly rectified upon the earth, that termeth Raimond his Lunarie, The other water or liquor, wch is more weake, & of couller more greyish, is the floud, or phleagine; The red liquor wch is of goldenish couler, or some what more deepe redd, is counted the oile or fire; that wch remaineth, is called the earth or ley, Sulphure of Nature, is

*ΥΛH

the Salt or Sublimed lifted up earth of bodies, after the compleat putrefaction; The bodies are the mettalls, This Sulphur is also named foliate or congelate; which Sulphur being dissolved into oyles, or liquors, are called oyles incombustible; especiallie the oyles of gold or Silver, which is the ferment of the stone; Either being assigned to ☉ & ☽: which the chief lights of the world; they figuratively adapt the same names & are caled the lights of the stone ffor as the Sun & Moon are lights to the world & besides give influence in creatures; so the ferments are lights to the stone; giving it his chief influence; Moreover it is also called the Soule wch quickneth the whole stone; for as the Soule in man is cause of quicknes & motion; So the ferments are quickners & movers of the whole stone wthout wch it can never be elixired; & therefore wee say joyne bodie soul, & spirit; By bodie wee meane the Sulphurs, or else the alterate calces; By Soule the ferment; By the Spirit the Tincture whether whit or redd; The

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Aire, ardent water, Lac virginis, or Lunarie, is the White Tincture; The oyle or fire is the redd tincture; Wee give also in this art 4 fires, Namelie fire of nature, fire against nature, unnatural fire, & Elemental fire; ffire of Nature is the liquor extracted out of the bodies; Namelie, the aire, Quintessence or Lunarie, & is called the fire of Nature, in that it is agreeable & amicable unto all bodies; And for that it recomforteth things corrupted by fire against Nature; This fire of Nature is also called mercury vegetable: ffire against Nature is all corrosive, & because they eat & corrode bodies, are called ffire against Nature; Unnatural fire, are Balnea, that is dunghills, or huskes of Grapes, wch serve for digesting or putrefying heats; The last is Elemental fire fed by combustible matter, of of wch fire we have three genders or kinds, & a number of species & degrees; of wch the first is called the fire of the first degree, & conteineth all degrees between Lent heate & scalding; & is the moist heate of water, called Balneum

Mariæ; The second is the heate of Ashes, which is a drie fire, & his graduations is from the beginning to the end, double each degree of the bath, untill the height of distilling heate; The 3.d degree is the heate of sand, whose graduations are from the distilling heate, unto the highest that can be given; that is until it be all fire hot; The first degree of fire is ~~not~~ for digestion, putrefaction, separation of Aire & water, & circulation, or with dissolution & rectification; The second degree of fire serveth for some rectificationes, disiccationes, coagulationes, sublimation & dry calefaction; The fire of the 3.d degree pertaineth to the extraction of oiles, corrosive waters, præcipitation & things to be done raised w.th extremitie of fire; As we have treated of fires, so shall it not be unnecessarie to say somewhat of waters & earth in the vegetable Stone as touching sicca tion, dissolution, philosophical putrefaction & multiplication (except for preparation of ferment) we use no

? mistake

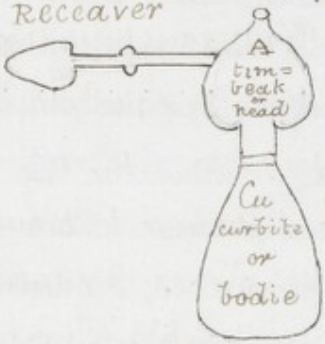
other waters but our mercuries white & redd; In the minerall Stone I meane out of Ar: vi: or quicksilver wee onlie use his proper element to all purposes, for alteration of bodie; And in other mineral worcks wee use & have water of sundrie compositions, as shall appeare in the mixed stone; To speake of Earths, & first of the vegetable Stone; wee have twaine, & yet both come out of one matter; The first is that, which remaineth behinde upon the draught of the menstrue; The other is the residence which remaineth in the bottome of the glasse after the separation of the Elements, & it is called the earth of the Stone, or the Second Black Earth; The earth of the Mineral stone is all one earth, & remaineth after the extraction of the Liquor, which must be separated; All corosive waters be lightlie made of one, or some of these following; Salt prepared, vitriall, commonly called copperes, or the green Lion of fooles, wch vitriall being evaporated, is termed vitriall Romane, Salt petre, or Niter, Sal Armoniack,

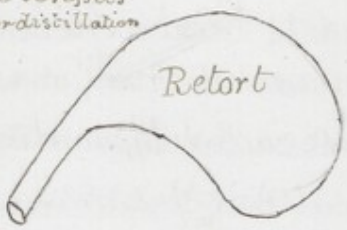
& Allume, wth these corrosives, are the bodies corroded to Elixirs Alchimick, or else with Ar: vi: called Aroe, or wth the sharpe vineger, otherwise called the water of the sea; which is of the water of ♃ sublimed, wherewith the bodies prepared are soone dissolved to serve for Mineral ferment; Of furnaces, I shall not need here to speak, whose portraiture shall in the end of the booke bee plainlie set forth; But seeing that of necessitie I shall be driven to speake of vessalls, yt shall not be inconvenient for better understanding, as well as for knowledge of varieties of vessals, to express both their severall formes & Names, wch done, our vegetable treatise hath his beginning.

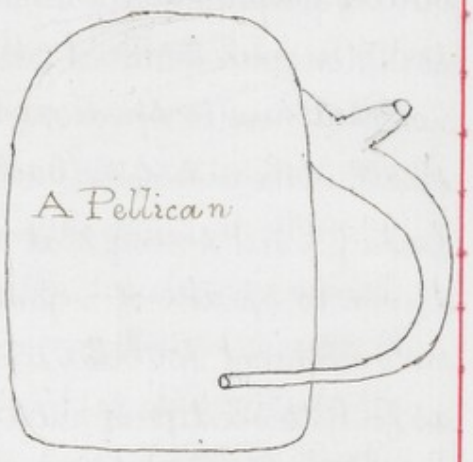
& Arop or Adrop

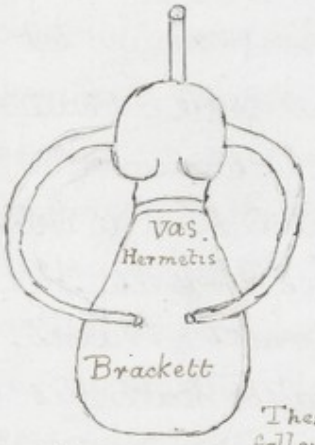
Finis

These be vessels fit for distillation

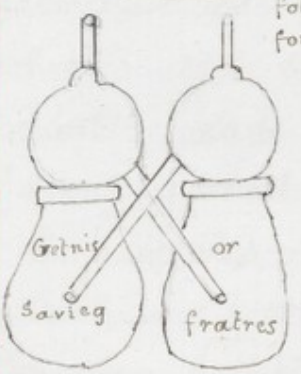


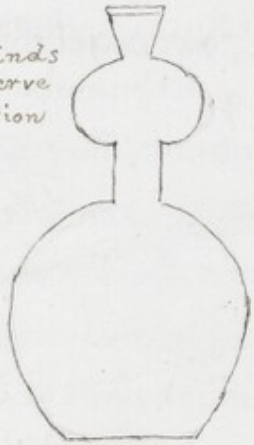






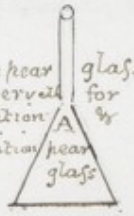
These 4 kinds following serve for circulation





For recipients & other such like things; wch are but common & known to all men; I will wth silence over pass them & so an end of my preamble.

The gripes egg serveth for putrefaction



The pear glass serveth for fixation & imbibition

Here beginneth the Trealise of The key of Alchimie & first of the vegetable stone.

Hermes the great father & Prince of chymicall philosophers after he had in the beginning of Tabula Smaragdi ✣ set out the certaintie of the art, comming to speak of the materials of the philosopher's stone; he willeth us to take the stone, Animal, Vegetable, & Minerall; of the Animall, & the Minerall, shall be spoken in their due place; In the mean time wee will handle the vegetable; And although the philosophers have ascribed divers slender devices rather to cover than to disclose the frute there of; As Garland in his 14th Chapter, Quia ex succo trium herbarum simul conjunctarum S℥ mercurialis, Portulacæ marinæ quæ Lac facit, & Chelidoniæ; Whereas he meaneth the ♃ries of bodies, Sol & Luna; Luna by purslaine, by Chelidoniæ, Sol, wch close coulering, have made the unlearned sort, yea & some that think themselves right wise, to seeke it in herbs & plants; As writeth Thomas Norton

℄v 4 & 6 all his pieces have been in & vide P H. iii. ✣ ℄ 6. p.

Garlandii, Joannis, Dictⁿ Artis Alchimiæ, cum ejusdem Artis compendio, de Metallorum Tincturâ & preparatione, in 8° Basileæ Basilius Joan. Perold. 1560, — & 1571.

in his 4th Chapter, calling wch Tousill; not knowing the cause whie it is called vegetable, for alonlie are trees, herbes, & plants, vegetables. And therefore may it easilie be objected on this wise; Nothing giveth that wch it hath not; vegetables have no metallic vertue, Ergo &c. & ergo &c.
True; the parts are not to be denied, & yet to be distinguished; vegetables are not used in the stone to give any metallike vertue, but onlie to serve for preparation of metalls; That thereby the vertues may be the better extracted; & yet using the self-same reason, I would prove that same vegetable giveth ingression to metals thus; That wch it hath it may give to the stone; vinneger commeth of the vine, & hath vertue ingressive; Our vinneger vegetable may give ingression to the stone; wch I thus prove; the spirit of the stone giveth ingression to the stone; the spirit of vinneger is in the spirit of the stone, Ergo the spirit vinneger, joyned to the spirit of the stone, giveth ingression unto the stone; Therefore writeth Riplie on the words of Marie, The water is the Menstrue drawne out from him,

which consisteth of double Spirit, that is, of vinneger & of himselfe, & in his vision againe

Bufonem vidi rubrum potare liquorem
Uvarum, donec viscera rupta erant.

By this toad he meaneth red Lead, that is Adrop or Minium or Saturne, or Capricorne or Rupiscissus Antimonie; of wch & vinneger distilled, is the vegetable, Quin ex vite est; Take therefore the base afore named; & to his every pound weight, pour on a gallon of distilled vineger, & set it in a cool place for 3, 4 or 5 days, every day stirring it 4 or 5 times a day, & after that filter it over, with a woollen cloth of flannell, into vessels or bodies of glass, so long that, the matter may be clearely cristalline; By which meanes the bodie is now become no bodie, but brought or reduced into the first matter, into a viscous matter, where of it was in the bowells of the earth engendered; And thereon writeth the Philosopher in his Omnesovs, there is nothing alterable except it be brought into his first matter; Here Ripies toad drinks so fast, that

Dissolution

filtration

his bowels be all burst, heere have we made spissum liquidum; here on saith Guido; The first matter of our Stone, is viscous water, made thinne in the bowels of the earth; In another place also: The first matter of our Stone, is water sulphureous & mercureall: The wch is plainly signified by the words of Arnold, where he saith, Sciant Artifices & let the Practisers of Alchimie understand, that the kinds of metalls be not transmutated, except they be brought into their first matter, & then may they be altered into other kinde; than they were at the first; Agreeing with him writeth the Philosopher Mhazchamech; Corpus habet liquefieri in materiam suam primam; The bodie ought first of all to bee made liquid; into its first matter; wch is our first solution, in preparation; Not yt wch the philosophers terme (solutio prior) of wch shall heere after be spoken; But because in this solution we have a great deal too much vinigere, wch we seek not but rather use as a meane to draw our gummie water, from the lead; wee

therefore place this water over a slow fire on a
trevet that the superflous waterishnefs of the
vinegere, may be so evapored away that wee
may find the extracted matter of lead drawne
out by the vertue of vinegere; ffor so are we
taught both by Riplie, & Ive, according both
in that point, touching the preparation of the base
where his words are thus, vapour away the
vinegar upon a lent fire, until an oile thick &
viscous remaine in the bottome, like liquid pitch;
whose substance being cold, becommeth of
greene couller; Of wch I find written in Tabula
scientiæ majoris, these words; Imprimis
habetur in Leone nostro viridi vera materia
& cujus coloris sit, & vocatur Adrop, Azoth
aut Duenech viride; The ffirst point is to finde
out the true matterialls, & what couller it is, wch
is found in our greene Lyon, -+- & is called Adrop,
Azoth, or green duenech, wch word is by John
Garland counted to be vitriolum viride, green
vitriall, And therefore Riplie speaketh in
another place, & calleth it vitriolum, Azoc; to

-+- See Pernety, Dict:

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give men to understand, what it is, & that it
was not meant to be green copprafs; But to
return to our purpose, when this our gumme of
Sericon is perfectly could, let it be ground into as
small parts as it may, & so putting it into a
bodie of glafs never exceeding above the proportion
of 4 pounds at a time, lute too the head or Alembick
very sure & fast, so that no breath may expire or
break out, wch being done, put to distil in a sand
fire, & make distillation first wth a lent fire, untill
the superfluous waterishnefs of the vinneger, have
no sharpnefs, from thence let it be parted, & luting
there to another great or large receiver, increase
the fire & then the white smoke will beginne to
ascende, & so falling doune to the bottom of the
glafs in red oile; continue on this distillation for
the space of 6 hours & if you shall receive a red
humour or thereabouts in coullor wch Raimond
calleth his stinking menstrue, & is our ☿
vegetable; Of wch ☿ Geber pronounceth these words,
Prima materia corporum non est ☿ non est
vulgi, sed est vapor unctuosus et humidus; The

not Sulphas ♂.

distillation

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first matter of bodies is not ☿ common, but is a vapor unctuous & moist; ffor we recite in common philosophy, that aire condensed becometh raine; So the condensed aire or vapor of our base, condensed in the head of our Alambeck turneth into water, wch is our menstrue or ☿ vegetable; Not unaptly therefore finde I set doune in Tabulæ scientiæ maioris; In secundis similiter habetur quasi ter corpora solvuntur in Ar: vi: philosophorum in Aqua ☿ nostri, & fit unum corpus novum. It is likewise the second worck to have, or fixed out, after what sort the bodies are dissolved into Ar: vi: of philosophers; that is into water of our ☿, & so becometh our only new bodie: Guido the philosopher speaking of the 4 worcks, had in the processe of this art, saith that the first worck is that the dissolution of the stone be done by the decoction, & seething of Elements; Or amelie that the menstrue be drawne from the bodie; To the same effect writeth Parménides; Primo solve Lapidem in suum ☿ium; And a little after expressing plainly,

what he meaneth, sheweth what must bee
dissolved sez grossum in simplum. the gross
substance into a thinne Duenech, into menstrue
or Mercurie; But more plainelie Henon writing of
the second worck, Although he sett it downe for
the first worcke; Wherefore note that verie few
Philosophers ever spake of the solution in
preparation; & therefore counted the solution in
drawing of the menstrue, to the first worcke wch
they terme solutio prior, Therefore, saith Henon in
Alchimico, opere oportet, & that is It behoveth first
of all in this worcke of the Stone, that the bodie,
Soul & spirit bee mortified & drawne out, seing that
other wise in this art yt yealdeth noe fruict, afore
it be mortified, But the separation of elements is
of mortified bodies, & the effect of every element is
set forth; wherefore if you will make the Elixir, it
behoveth you wholie to dissolve the Stone into
elements, ffor so importeth the words of king
Hermes in his second treatise, Scito fili &c, Know
therefore my Sonn that our Stone is of manie names,
& sundrie coullors. So that it was ordained &

made of 4 elements which we must divide & cut into members & straightlie to sequester & to mortify their parts, & so convert them into the nature of that is in them; Wherefore saith our Riplie, the second worcke is the purging and clensing of the stone, wch is done by rectifying of the elements, namelie, in separating of the earth, the water, & the aire; The end & intent whereof it is done; Appeareth in the words of Bas: the philosopher, & in the second worcke of Guido: Basius saith; In the perfect masterie; stones never receive or joyne one wth another, except they be both clensed afore, for the bodie receive not the spirit, nor the spirit the bodie, before; So that the spirituall be made bodilie, & the bodilie spirituall; wch cannot bee; except they be first most perfectlie clensed & depured from all other filthinefs; Guido calling it his second worcke, that the stone may be clensed, rectifying of the elements; wch is the whole worcke after the whole menstrue be extracted, understand therefore that upon the drawing out of the menstrue, there

remaineth behind in the bottom of the glass an earth somewhat blackish like unto soote; which Guido to the beguiling of fooles, willeth to be cast away; wch earth is yet to bee new handled; that there on may more of the menstrual Liquor be drawne, ffor as yet saith Ripley, the best of the fire remaineth behinde; Thy distillation accomplished, & that it be cold, take of thy head, & take the matter aforenamed, out of thy glass, & put it into an earthen panne, upon a few coales to calcine, for the space of one halfe houre untill they become of coullor bright like gold or yellowish, & so are they sufficiently calcined, wch is the calcination of the fæces, Take therefore a pound weight of them, & put them to a gallon of distilled vineger; Dissolve, stirre, ffilter, vapor & distill as afore, — twice or thrice; ffor that as yet, the best of the fiery elements lieth yet behinde in that black earth, wch is called terra nigra prima of wch we afore spake, Of this drawing of menstrue & calcination of the fæces; saith the philosopher: first dissolve; that is thy base in

Note

Menstrue; Next calcine, that is thy black earth here named ye Thic Menstrue or vegetable ☿ being on this wise extracted, & that thou hast thy whole proportion determined, thus loosed into thy natural liquor, then according to the doctrine aforesaid, (you must on this sort proceede to the separation & rectification of elements, wch separation is diversely given out of philosophers; And that by Riplie himselfe; The proof of which I full dearly bought; for thereby I lost all my quantity of white tincture in seeking of the Lunarie after that manner, ffor that wch I found, thinking it to have been Riplie's owne manner of separation was but a Note of Separation by Riplie taken out of the works of Hortulanus; And therefore I admonish to refuse that way of separatige, & follow this way; wch Riplie set downe, as from the Authoritie of Aristotle; wch I know to be right true & good; & therefore (expertus loquor) which separation is allowed by Hermes; Saying, Cum habueris aerem ab igne, when you shall have the Ayre from

the fire; wch are the two vertues operative (so termed of Aristotle) it is this wise brought to effect; Take your Liquor aforesaid, put it into a Gripes Egge & stopping it verie close, place it in Balneo; there to digest, for the space of tenne daies, that done; take out thy glasse & put thy digested matter into a bodie to distill; Lute the head close, & thy receiver so likewise, & draw thy water wth an easy fire, & that wch then riseth wth most lent heat of the bath, is the Aire or burning water, termed (Aqua Ardens) wch yu must thus trie; power one or two drops thereof into a spoone, & wetting a linnen cloth therein, put a candle thereto, & wth the flame provoke it to burne & if it burne not clean away, distill it by it selfe in another bodie luted as before; & that wch will not burne, but hydeth behinde, throw that away: for it is the floud or faint water, & so doe 3 or 4 times, & that wch will burne, keep it, & distill it over 4 times more wch maketh 7 Rectifications in the whole; But if the last two times were done in ashes, it were a great deale the better for it; In

not Alexander's Aristotle.

Note

Air

that it will make it the softer & better able to worcke; And this is the Ayrie element, separated, rectified, & exhaled up into Quintessence; so writeth Ripley, wch is then to be kept in a glasse close sealed; This done; In the same bath exhale the floud, that is his watery substance, wch is not as the Aire is, of pale waterish colour, but of colour under whit; distill this till there be in the bottome or ground of the glasse, a substance black, liquid, & thick; And so have we another element & the water that burneth not, but extinguisheth fire; wch water take, & put upon the black substance, minglinge them well together, & shut the vessaule, & let them so stand to digest in balneo 7 daies; that the elements may be the better separated; wch done; proceed to the separatione of the water & oile from the earth; Then wth a most strong fire of ashes or sand, exhale the water, untill the fore said substance remaine blacke & drie in the bottome of the glasse; Which earth is the earth of the stone, & is that wch I afore termed Terra

Water

Earth

nigra secunda; The water & oile wch were from the same afore drawne together, separate in the lent fire of the bath, untill the thick oyle remaine in the bottome; Which take & keep apart in their vessailes; for that you have the 4 elements separated one from another, scilicet, water, ffire, Aire & Earth; And thus is the stone clensed from his original filth; by separation & rectification of the elements; But if any will proceede to go further in this separation of elements; to create Raimond his Lunarie; Then follow this way of Aristotle I advise thee; for (happie are they whom other mens harmes doe make to bee ware) seeke not in any wise to calcine the black earth afore said into white; but calcine it from his blacknes to some faire colour, in a furnace of Reverberatione; Then make it subtill into powder; And here on put your water ardent aforesaid; & so distill it from the earth in ashe fire 7 times, every time calcining the earth as afore, & so wee have that water, wch Raimond called his Lunarie perfectly rectified, wch come from wine; By vertue of wch

Calcination of ye 2d earth for Lunarie

Raymond Lullies Lunary

all bodies are dissolved, putrefied & purified, & the elements are divided, & the earth is exalted into a mervailous salt, by his vertue attractive; He that thinketh there is any other water is a foole, & ignorant, & shall never come to effect; Thus far extend the words of Raimond, wch is the accomplishment of Guido his 3d worcke; wch is the cibation of the stone, wch he saies is done by imbibition of water, that it may be made perfect Aqua vitae, by rectifying of the earth with water; Hermes agreeth in these words, speaking of the same earth "Rectifie the aire, saith he, on his earth calcined; for then you need not care, if that in this stone, bee a little of the earth, for even as a little leaven doth ferment a great deale of past; so a little of the earth, wch is in this stone doth suffice for the nourishment of the whole stone; These words Riplie, in his concordance, upon the words of Hermes & Aristotle, saith: "Yee need not care if in this Airy substance, (of wch wee afore spake) "there bee a little vertue of

earth, wch it taketh from it, while it is rectified upon it, "for that a little ferment" &c: And in another place, where he calleth the earth, "the ferment of the water"; taking Hermes to record he saith; his Nource is the earth, wthout wch ferment, the Spirit of the Stone cannot be made perfect; neither the Spirit be perfectly kept in; Nor can have the complement of his vertue; And therefore wee give this water, the vertue of his earth; & then hee hath his Strength perfectly & wholie; where fore saith Hermes, His vertue is whole, if it shall be turned into his earth; & then it shall be called the water of life perfectly rectified, & complete; And if yee shall distill often times; yet shall it be called water of life, wch hath often beguiled the ignorant, who taking instead thereof Aqua vitæ of wine, have deluded themselves, & lost both labour & cost; Neither is that alonelie common to the ignorant, but those that rightly understand the materialls may easily lose their Aqua vitæ, & Lunarie, as I my self so well know; When there wth all, I

nourishe

sought to dissolve the crude calx of gould; soe wandered I before I founde out the true solution of sol; Let us now proceed to the 4th worck, wch is conjunction or comixtion, that betweene male & female, Agent & patient, water & earth, that the sonne of the fire may be ingendered; wch is held so dear among philosophers; Which sonne is that wch is called Sulphur of Nature; And is to be obtained two waies; the one by putrefaction; the other by alteration, who will therefore create this Sulphur upon this unperfect bodie; Let him follow this way of Riplie, Take of this first black earth, & calcine it till it bee faire, & yeallow; Take thereof one ounce, or twaine according to proportion of this matter, or Lunarie. Thereon power such quantitie of Lunarie as may scarce cover the earth, & so do from 8 days to 8 days, that is in every 8 daies once, until it will drink no more, but that the water stand upon him two fingers thick; And so is commixtion or conjunction made; And heere the two winged &

Commixtion

Vide Flamel Hieroglyphics

flying dragon is joyned wth the dragon wth out wings; Of wch the fixed, or not flying dragon eateth of the winges of the flying dragon, till at last they both die together; And so risinge againe become both one flying dragon; conjunction thus made, Where as afore in time of commixtion, the vessaile, or Gripes egge, was in a cold place, but only loosely stopped wth a linnen cloth; Now seale it up wth Solomon's Seale, or else with some other close kinde of stopple; for in this place are Geber his words to be verified: — "Evolat & imprimis incluseris undique rimis"; ffor otherwise the Spirits will flie away & not joyne with the bodie; I must rest heere a while to speake some what of alteration; wch hath almost the same course to runne; save that when the first earth in putrefaction is done with Lunarie, It is to be imbibed with his first menstrue unseparated immediately upon the stilling thereof: doe therefore on this sort: Take 4 or 5 ℥ of the earth that remaineth of the same distillation, & calcine it into a faire yeallow

collour, & there upon power so much of the menstrue, as may even scarcely cover it throughlie, & so make fast the glasse; ffor the commixtion is done; Now let us proceed to putrefaction; wch order is to be kept in both, & is like; save that collours are not to be looked for in Alteration, as in the putrefaction; And therefore Ripley speaking of the processe of alteration, maketh no mention of the collours; But only saith; Hide or bury thy worcke in warme bath, or dunghill, & there abide the alteration, by the space of 150 daies; untill such time as that of him, wch alteration shall be subtill & convertible may be sublimed into Holiest earth, although that the residence be some what more greater; ffor that wch is grosser & thick shall remaine belowe in the bottome; This alteration shall be done best of all in ~~the~~ a lent fire, & when from hence you have your christalline Sulphure or Salt; you have then matter wch is apt to put on purple or white clothes, that is apt to be imbibed with the two Tinctures,

& joined with the ferments, that there on the Stone may be had, after it is found with the two virtues operative; of wch shall shortly be spoken after the obtaining of the Sulphur: In the meane season let us not pass over that place, wch Ripley so plainelie alledgeth for the manner of alteration; saying; "Our water put upon our earth beginneth to bubble, or seeths wch within an hour after it is distilled, ought to be put upon the calx, namely, that the bodie proportionate to the quantitie of water, be put to putrefaction & altered into christalline earth; & that wch is altered may be fixed; & the rest that remaineth behinde in the glasse may be cast away for damned dust; And after that sort understand yee that where as the philosophers doe put downe many rectifications & decoctions, that they do to deceave fools; seeing that it is but one worcke, one labour, one vessaile, one thing to be guided, namely, wth the bodie & the Spirit; And although in those words there may be some disseverance from other places in that

it is said many rectifications, and decoctions; True it is that divers philosophers have after the conjunction made mention of taking up the glasse after it is black, & that it ought to be removed, & againe to be imbibed; wch they did to beguile fooles; Of those hee meaneth it by, & not of them that speaketh of Separation & Rectification, a fore conjunction, but of such as after set doune such tractations, to the beguiling of fooles; for hee knew that there was no philosopher, but knew after the Seperatione conceived, there can be an openinge, till birth, & therefore & after conjunction, no more but patiently abide putrefaction, for that the putrefaction of the one is the generation of the other, & wthout the corn of seed sowne in the grounde, do putrefie, & breake, we see that no graine groweth, no herbe springeth according to Aristotle; saying in our first philosophie, corruptio unius est generatio alterius, And Crases the philosopher in turbâ, saith, speaking of the same commixing, sapientes

accipite æs nostrum; Yee wise men, saith hee, taketh our æs, namelie, our Earth, & place it in a vessaile with our first water, that is, with the Aire or Lunarie, & so seeth it ; commixtion therefore made as aforesaid; & the glasse shutt up, proceede to putrefaction; for heere beginneth the worcke of a Philosopher & not afore; And this is it; of whence it is a common speech, that the processe of the Stone is woman's worcke & childish play; A woman's worcke, for it is attributed to washing, because the Liquor of the Spirit, after the Solution of the bodie, ascendeth up, & falling downe again in drops, doth continually wash the matter, & for the self same thing is it called children's play, in that children playing among puddles do commonlie bewet & spirth themselves wth water; wch is signified by the ascending of the spirit in the glasse & washing of the matter; And therefore they say Aer Latonem abluit, the air washeth the earth; The worcke of putrefaction is that the glasse be set in a moist fire, That is in Balneo Mariæ for 150 daies, there to putrefie, until passing the wheel of

philosophie, it becommeth like fishes eies, that is to white Sulphur, having past all collours; Namelie, that at 40 daies it be black; The reason ascribed, is that heate worcking in moist bodies, ingender blacknefs, wch the Philosophers calle Caput corvi, wch is a sure token of putrefaction; Wch Guido affirmeth on this wise; The decoction of the stone endureth for 150 daies, at the least, & in black collour is the tincture hidden, even as the soul is in the bodie; betweene wch & the white, as one should say, there appeareth the colours of a peacock; & after that perfect white; Riplie himself affirmeth, that after black cometh greene, & so after that, white; And in his vision shewing the putrefaction of the stone, figured in his toad, touching the first collour, black, he hath these words into English verse from the Lattine in these words

"And when his corpse the force of vitall breath begin to lack,
"This dying toad forthwith became like coale for colour black;"

And of his sundrie colours, it followeth

"Which done, a wonder to the sight but more to be rehearst
"This toad with colours rare through every side was pearst

"And white appeared, when all the sundrie hues were past
"Which being tincted, redd for ever more did last."

And of this is generally given out among all the philosophers, One vessaile, one glasse, one furnace; A great many of other speeches they have about this putrefaction, fetching their examples from humane conjunctions & generations, omitting the part of Phisicall discourses in that behalfe; wch to be read for reverence sake, I will not commit to your eies; most excellent & vertuous Queene, having all readie set downe as many as may suffice to leade to creation of Sulphures; When therefore the white Sulphur is fullie risen in the glasse part it as warily as may be from the fæces remaining; & if you will proceed to the red Sulphur; for the redd Elixir, to the making of gold; parte this in twaine; & in a gripes egge, put the one halfe wch you minde to save redd; & set it in ashe fire, Increasing yur fire from tenne daies, until 30 daies; & that the Sulphur become red, then have you that matter; wch exceedeth all treasures in all the world; And thus is the way plaine Sulphur of the imperfect bodie,

Swan's Nectar

Nota

The beginning of Elixirs

& of his owne earth, speaketh Aristotle,* saying in his epistle to king Alexander, "Understand therefore "that there beginneth the worcke of Elixirs & not "before, for all that went before, was but to create "the two earths"; vizt. the white & the redd, wch are Sune & Sol of the philosophers; for Raimond saith of these sulphurs, our metalls are not but Mines in whome the clearnefs of Sol & Sune are infixed; Where upon wee make unto us these Mines by art, & going further to the procefse of the worcke next ensuing, hee saith, teaching how it ought to bee imbibed to become the Stone; Put therefore the white earth into one vefsaile & the redd into another in manner of a Gripes egg & then pour the live vertues operative, scilicet water & fire, that is the Sunarie; & the red oile before reserved;

Inbibition — To the white sulphur by Sunarie, & to the redd, the oile; Alwaies take heede, that to the redd sulphur you put no Sunarie, & to the white, no

Nota — oile; This imbibition must be done in ash fire, the vefsaile close stopped hard with a linning cloth; But alwaies take heede that you power not

* Ff v. 5to p.

on so much at a time, for making the bellie to
nesh, wch cannot be holpen, but by a vomite;
Therefore, imbibe him often times, & dry him
up leisurelie, untill that it will give easy
fusion, or melte like waxe on a plate of silver,
if it be the redd; & white tie it on copper, ffor
so must the philosopher's child be fedd wth
meate & food, till hee be able to doe a man's Act;
At wch time here is the stone perfect, readie to be
elixirated; The matter & form of wch elixiration
is his fermentation, wch shall be shewed when
we come to the 4th Treatise, as is alreadie said
in the preamble; And thus having brought
our vegetable stone now to the Elixir, that is
to be the perfect stone, pearsing & flowing; I
will cease to speake any further of this long
worcke, done by putrefaction of his own bodie,
& will intreate of the order of Raimond's
Accortations of the vegetable stone, to king
Robert of Sicill; & there wth all conclude our
vegetable treatise; Although there are many
accortations to attaine the Elixirs in shorter time

tender, soft

q too

than this long way by putrefaction, wch is from the preparation of the base to the end of the Elixir, a year & a quarter's worcke even to a most expert Artist; yet is there none more excellent, or like to this long worcke than this Accortation of Raimond's; Other Accortations there are, of wch I have tried some, but one above all the rest where wth very light skill I made silver to piente & flow in tenne daies, wch yf I had continued on, must needes have beene the white Elixir Minerall; save that my happe was to lose that by the breaking of a vessaile in calcination; wch can at any time be done; I will not say in mine owne practise unto your Highnes any other wise than I have proved heire; Pardon me I beseech Yr Matie for my rude writing; In wch under colour of art I seeke not to abuse Yr Highnes, neither to enseoffe Yr Maties eies wth vaine falshoode; So farr as I have gone in every one of the severall practises, I will set downe in the end of my booke, that Your Matie may the better see & conjecture what likelihood thereof is to be hadd for the attainment of the Art, to the

points whereto yet I have not come; I set downe the practises, as I have gathered out of the philosophies, & that verie course wch I meane to follow & prosecute, yf Ly: Highnes shall think good to permit & licence; wch yf I bring to effect, as I now by this wrighting unto your Highnes, unvail the secret of the skill; so will I (God grantinge) then impart the medicine; Thus much may I surelie say, that of the Elixir of man's life & curing of all diseases, I am sure to have; for that, for that or this I might have had, yf I had imploied the Ardent water some other way, as your Matie shall heere after better understand, when I come to the seaventh Treatise to declare the composition of the Elixir of life; I have digressed; I will now there fore come to the manner of Raimond's Accortations; Of wch, because this is of the vegetable Elixir, I will here place him, to end the vegetable treatise; The other accortation; for that it is Minerall & mixed, I will referre it over to the mixed stone or Elixir; And although it may be thought that all Accortations are a

Accortations

diminishing of perfection, save only in these wch he heere setteth downe to king Robert of S., all wch for the vegetable worcke hee commendeth this Accortation; of whose sorte & vertue, hee saith, Deus Novit Gt. God (saith hee) whom I take to witnefs, knoweth how that this manner of Accortation in effect subtilenefs, vertue & goodnefs; is more subtill & better than all other worckes of the world; & therein all the philosophers agree that all the worcke consisteth in ♀, ☉, & ☽, Of wch since the Elixir is engendered, there can be no greater liklyhood than in this way; When therefore wee have our Ardent water extracted, as afore is shewed; distill it 9 times; Take thereof 12 parts, putting it into a paire Cencinifsaries, that is to say to every of them 6 parts, that is the halfe; Then take of gold well made & purged into foliate, one part, & dividing it into two; where wth do as wth the water; In every Cemnifsarie put equal weight; That done & thy Cemnifsaries close luted & stopped, where the noses of the Alembicks enter into the bodie, place them to destill in ashes where

The drawing of is in Bas: Val: ☿ of ♂ p. 96. Engl: Edition

They may in the side of the furnace be placed, so that both Cemmifsaries may receive equal heate, & be of equal remotion from the fire; Then when the bodies feele heate; yee shall see how that the ferment or gold will begin to difsolve; Then tie or fasten to the pipes of the Cemmifsaries noses two sponges wch must be kept cold continually; And when the gold is all difsolved, you shall see how the ferment difsolved will ascend wth the water, & destill from one vessaile into another continuallie, twise every day & twise every night; When you see this ascension & descension continued with equal heate, you shall perceive how by reason of heat the spirit becometh thinne & subtill, wch the longer it shall be destilled, doth alwaies ascend & increase in degree & heighth of subtilnefs & strength; And in how much more lenter fire it shall be done in, it shall be more subtiller in strength & fortitude; This manner of order continue on for the space of 20 or 22 daies, & the quintessence of this blefsed water will be so that it will no more ascend, but remains fixed wth the ferment, & so

is converted into the stone; Which perceived, take out both the glasses, & wholie together as they are; set them in the balneo, & by & by in one night they will be dissolved; Then congeale them as afore; so do thrice; And by the power of God, it will abide exalted in manner of an oile; wch never more be kindly congealed; And this way is more pretious then all other waies; yet must you heere marck that the like is to be done wth Lune, to the whit worcke, save that where as the redd worcke is done & coagulated in 22 daies, the white will be done in ten daies; for that Lune is much more grofs, earthly & cerine; but that after her fiscion is not so soon dissolved as the redd, wherefore there is no great odds of time betweene the one & the other; Where as Raimond heere addeth, to take Sol brought into foliat; that do you not in any wise; but learne this general rule of mee wch is both theoritally grounded & practically proved to be true; Meddle never wth crude Sol & Lune; Crude I call it for that being in foliate, it is readie to be molten againe into gold, & therefore can never joine per minima neither may

Nota

it abide examination, And therefore finde I written, put not crude to worcke things; Wherefore, let it bee either calxe prepared or else brought into oile as shall be declared in the treatise of fermentation; By wch meanes, there ariseth another commoditie, ffor then lefs quantitie & proportion of water will serve, & besides that the Elixir shall be higher by reason that the ferment is tincted afore into a ruddisher colour; And these my words are not swerving from the practise in his Magick; wherein hee willeth that the Lune be difsolved into liquor first. And for proportion appointeth that to every part of Lune be joyned three double of the water, & so proceede as afore is recited in the Accortation,

And this I hope may serve for the full practise of the vegetable stone, that wch resteth in eliciration shall throughly be spoken of when we come to fermentation; Note therefore this difference between the stone & elixir; The stone; it is when it will pearce & flow; & be ready to give ready fusion, then may it justly be called ysxer, & alonelie & not afore to be said Elixir till it be fermented; And

so I end this present treatise of the vegetable stone; most willing to please & still craving pardon of offence. Finis.

Here beginneth the second Treatise of the key of Alchimie intreating of The Minerall Stone

The minerall stone is diversely taken among the philosophers, & yet all to one end; some therefore wch hold opinion that vitriall is the first matter, doe think that it is the green Lion of philosophers; in that the philosophers said & take it for Poniaine gold; That it is not so to be taken, I shall not neede to spend any time therein; Seeing I have declared sufficiently what is the green Lion of philosophers & what the greene Lion of fooles; & yet I mean not to denie, but that it may be done of vitriall or green copperosse; yf therefore the elements be separated & the same manner observed as shall be shewed in this treatise upon ♃: for Riplie in his bosome booke sheweth the selfe same worcke much alike unto

this worcke where of wee are now to intreat whose words as they be but briefe; yet are they plain & easie enough to understand; ℞ (saith hee) Leonem viridem & eum dissolve, i.e Take the greene Lion meaning by copperose & in corrosive water, or Aqua Fortis dissolve it; setting it in balneo, by the space of 15 daies; After that out thy vessaile; & make distillation, that the tincture of the vitriall may bee had; Then with his elements separated & rectified proceede upon his owne earth first calcined; or upon the calcined earth of the ferments, or other waies, as the minerall stone of ♃ is to be used; To come therefore to the purpose of the Minerall Stone, Although some there are that not throughly understand the trade, & secrets of philosophers; doe not only think but also affirme, that quicksilver is not the matter of the stone, To whom I willingly grant; And farre further they avouch divers Authorities, as among others Tho: Norton's authoritie for one; where in his 4th. Chapter hee saith, yee may not with metalls & quicksilver beginne, To make Elixirs wch. yee

intend to winne; Small clarkship there is Therein, for they are not for this art, These words are not amiss if they were rightly weighed; for here it is that crude metalls & crude quicksilver shall never make Elixir, as they remaine or are in their crude matter, except they be before brought in their bodily compactions that thereby they may be the better & quicklier brought into the viscous waters or ☿ies: And in that behalfe are Thomas Norton his words, wch in a little after, where hee not after his accustomed manner of most dark speech uttereth his meaning very plainly as appeareth in these words:—

"Yet if you destroy their whole composition,
"Some of the component parts may serve ye conclusion
"And that is nothing else of that one, or yt other,
"But only magnesia & Litharge her brother." *λιθαργυρος

By wch words is given to understand, that first of all wee ought to make solution for bodies, or Argent: viv: crudum, being dissolved, are not any longer bodies, but dissolved liquors or ☿ies of bodies; And therefore saith Riplie in his medulla, wrighting to Markham,

Bishop of Yorke, yff that yee know how & after what sort, wth the Aire or Elements of ☿ dissolved by himselfe, lifted up & rectified, there wth to elixirate the bodie of ☉; The Artist, saith hee, shall bee a searcher out of the most pretious worcke; Againe in the Treatise of the Minerall Stone he hath these words: Certeine philosophers fained ☿ to speake, & said, I am a father of enchantments, Brother to the Sunn & Sister to the Moone; I am the water of life drawne out of wine, but of the quick, that is, not of the vegetable, but of quick ☿; I make black & white, I carry in my bellie the Sol of philosophers, He that can joyne mee being dissolved, after I am virgin's milk, wth my brother the ☉ should taine him an hundred fould wth my sister the ☽ I shall make all black bodies white; of wch ☿ & his elements separated, I finde that another philosopher saith of ☿ alonelie, when his elements are separated, & againe mixed together by equall waight, is made the Elixir compleate of ♄ & ♃: And further that this is meant by ☿ common or ar: vi: hear what Raimond saith; The best ☿ cometh from Mount

Nota

Pafsulan + in lethren baggs, or skinns of wch Geber saith, In all thy worckes labour to separate ☿: for hee that cannot destroie ☿ cannot repaire ☿; neither may you worcke there wth all, untill it be difsolved; wherefore it is said as afore; put not crude to worke things; Of it only with the ferment is the Elixir made wch congealeth ar: vi: & all imperfect bodies: wherefore, as Raimond saith in his booke of ☿; it is never congealed; But with the sulphur congealing, & of itselfe congealed, And because in it being difsolved, not crude there is a great secret; the philosopher saith A certain thinne smoake springeth out of his own vaines, wch if it be finely gathered & againe redifserted upon his own vaines, (that is, if his water had out by distillation or solution & again put on his own earth, therewth all to be made fluxible, & fixed; hee then causeth a certaine fixion; of wch the elixir is ingendred in short space of time, ffor certainly wthout his liquorous spirit the bodie Alchimick is not clensed; Now touching the manner of extraction this

+ q Pasuran in the N. E. of Java.

water from ♄ crude, there is but this only way; wch I in theorick father from Geber & Ripley, but most specially from Paracelsus; & so have I seen it fall out in practise: Concerning the manner of doing it, Geber, speaking of the dissolving of ☉ & ☽, would have it done in the water of ♄, that is, quoth hee in the water of the dragon; And further saith, Quod illa aqua draconis fit, that that water of the dragon ought to be made, or drawne forth by alembick wthout putting any other water to it; & that in drawing thereof will arise a great stinck, & further willeth that the ♄ be purified twice or thrice by passing it through Alimbeck, before it be destilled in strong fire: As touching the stinck & perilous savoure, my great grandfather commanded that the Artist should prepare a hood of leather wth glass eies to blindfold or stop his eies, nose mouth, eares, & appointeth breath to be fetched at one's feet, for fear of the noisome aire or savour of ♄; Ripley his way of drawing cometh somewhat neere Paracelsus' way, in that his

bodie was of stone, his head of glasse; & touching the manner he saith, Put thy bodie wch is waightie in a distillatorie of stone, & draw his sweat from him with a little spiracle as long as anything will destill; Then the vessaile being opened, let the hole coole, which being could; luting ~~fast~~ the head again, destill it & receive more of the humor; so doing manie times until the whole corporall bodie become after the manner of clay or dirt in the bottome of the glasse; then put again on that matter the water destilled, & make it putrefie the space of 40 daies in a dunghill or balneo: Wch done destill first a white humor with a strong fire, wth wch worcke upon the calx of ☉ol, & ☽ prepared, either upon his owne calx or earth calcined, for that of his proper earth & oile is the redd medicine made with coagulated ar: vi: ut thus far goeth Ripley: But to come to that wch Paracelsus teacheth, & that wch is knowne proved, Take a stone bodie, & set him among a heape of coales, the bodie being well luted to the head of glass or stone, Then make

fire until this bodie be redd fire hot, Then having a hole made in the bodie afore, a little under the head, wch must be stopped wth some lute; so that it may be shut & opened at your will; Take your ☿ or quicksilver first well purged, or lifted up by Alimbeck, twice or thrice over; & by a funnel of glasse, put it in by 2, 3, or 4 ounces at a time; Then close fast the hole, & have your fire very hott, then shall you hear a great noise in the bodie & the ☿ will rise over the water & fall into the receiver; wch you must afore lute verie soft to the nose of the Alimbeck, & on this sort may you draw as much ☿ as you will, & when you have done distilling; Let your bodie coole, & taking off your head, you shall find in the bottome of the bodie, an earth; The wch take & calcine; for that earth is not to be taken away after it is fixed; for on that earth is the Stone to be made after the separation of the elements out of the same liquor, or Menstruall ☿ aforesaid; wch must thus be done; Take the humor as it is in the receaver; wch put into a Gripes egge close stopped, that nothing may expire; Then set it in balneo to

putrefie for the space of 15 daies, that done emptie it out into a bodie, & setting on Alimbeck draw in the balneo gentlie all the water that will come; & that is the Lac Virginis; wch thou must 7 times after destill in an ash fire; & the oile wch remaineth, that keep fast in a glasse close stopped, for it is the fierce element of the Minerall stone; the order & manner of worcking wth these elements to the white & redd followeth & are triple; the first is wth his own earth; the 2nd on ☉ & ☽; the 3rd by putrefaction; To the first, take your Lac Virginis being rectified, & the earth being calcined into white, dissolve the same earth into Lac Virginis rectified, & being dissolved, coagulate it againe wth a gentle fire, over a fixatorie, the water being well stopped in a peare glass; & so put into a fixatorie, & being so dried & fixed, dissolve & drie as afore; untill it will flow or yield easy fusion; then may it be fermented with either the oile of ☽ to the white worcke, or oile of gold to the redd worcke; In this manner adjoyning to this flowing gumme, being divided into 2 parts; The ☽

to the white worcke in proportion halfe to halfe; & ☉ in the same proportion, the 4 parts; fire them well together in a fixatorie; And when they are joyned they will both flow on a fiery plate; Then take of thy redd ☿, or fierie element, & powring thereof some pretie quantitie on the matter, set it well stopped to dissolve in balneo; & being dissolved, place it in an ash fire, to drie to powder, or rather in a fixatorie, & soe you may doe; increasing your medicine by dissolution & coagulation or fixation, untill it will congeale no more; but remains oile, wch is the great Elixir Minerall for gold Alchimick; Of this way Riplie speaketh in his medulla; To the end that Elixir may be hadd to the transmutation of metalls; There are sundrie waies; Of wch the first is in ☿ onlie, that is with ☿ & his owne earth of them to create gumme flowing; wch must be sought of a cunning artificer; Dissolve, saith hee ☿ into a milckie water; of ỹh milckie water hee giveth a prettie note, for there wth he affirmeth that the Artist may dissolve as much other crude ☿ into water as hee will: But passing to the processe,

he addeth the separation in these words; Let this dissolved liquor be put to dissolve in an easy fire, & it shall distill our Virgin's Milcke cleare & cristalline wherewth all bodies may be dissolved into theire first matter, & this water is of silverie colour: wch if it were fixed with his earthlie fæces calcined, & againe dissolved in a quantitie of his water remaining againe and so congealed & dissolved until it pierce & flow; it should make the Elixir on all bodies imperfect, as Jr: vi: & others into trew white & redd; & so is made of this ♀ial Liquor or water permanent &c, & touching the process of this worcke hee saith; And because when ♀ is dissolved, the elements are separable from it, a competent putrefaction had; after the white liquor a golden humor shall ensue, or much like unto redd, wch wth a little ferment to the gumm of the aforesaid white stone being added, shall bee wth that golden humor imbibed & brought into the redd Elixir, wch shall transmute & elixirate all bodies into perfect ☉ & ☽, if it be handled as aforesaid; And so is that first manner accomplished

The 2nd is in ☿ & the white bodie to the white worcke, & with the redd bodie to the redd worcke; that is with the prepared calces of ☽ & ☉, Namely, that the calce be prepared after the manner as shall be hereafter shewed in fermentation; When therefore the calces be prepared, put them in a circulatorie in Ash fire, put thereon a prettie quantity of Lac Virginis & so circulate them into powder, having first dissolved them in balneo, but far better would it be done in Gemmissaries after the manner of the vegetable accortation aforesaid, And may so be handled in all points; for the third manner, which is by putrefaction, wch Riplie plainely sheweth in these words; Moreover when ☿ shall be dissolved, dissolve in it a little of the redd ferment, & put all into Kimia,* sealed with the philosopher's knot; & with an easie fire, draw the chariot of the 4 elements through the depths of the sea, till when the clouds are gone into the dright, there shall shine & appeare a matter like to fishes eies; then by the space of thirty daies following let it be made redd in a mighty fire till it seeme to melt like flowing wax; Then it is apt to convert all bodies into pure gold; And this

* Kymenna, ampulla, or matrals

Medicine may be multiplied with his proper humidities, by convenient solutions & coagulations, And thus is the way plain to elixirate with ♀ only; Another way is there also to dissolve ♀ into water, wch is called the sharp vinegar of philosophers; or the water of the sea; Of wch Thomas Norton (though enigmatically enough) maketh mention in his sixth chapter, where he speaketh of such liquors as apt the stone, hath these words:-

Other men say no liquors from above
Descended better than such as cungers love

By wch hee signified the waters of the sea, that is the water of their ♀ sublimate; wch otherwise Ripley termeth sharp vinegar, & hath white fæces & serveth as for putrefaction with water upon the calx of Lune, did Ripley make Elixir as appeareth in the 9 works he did at Ester gate where in his 4th worck hee saith was upon the calx of Lune with most sharp vinegar, wch is our pure water of the sea; The order of the worcking there wth is on this wise: Take the ♀ well purged, & sublime it thrice from Vitriol

& combust salt, & once more from Allom; Then beate or grinde it small & rubb it up & downe on a broad pewter platter, & let your sublimate so stand in a cool place to dissolve, & it will turne to water; Take that water & filter it oftentimes, then distill it, & so rectifie it 7 times; With this water dissolve his owne earth wch remaineth after the first distillation being afore calcined into white, & so dissolve it & fix it often times untill it be fixed & flow; for to that end are the waters of Ripley, where hee saith; A good quantity of the sharp vineger being destilled by filter, Let destillation be made by Nature, from his fæces & let the fæces be taken & with a lent fire be dried up & fixed in a phiol stopped; then being iterated, let them be dissolved in his own water & let the water be destilled againe & his fæces may be fixed; So continuing solutions & fixations until you may have the medicine fixed & flowing, wch is to be fermented in this manner; Let the medicine be dissolved in his owne water by himselfe; & let the white calx of ☽ also be destilled with the same

Nota

water in an other vessaile; Then let the solutions be mingled together & fixed together, & doe with this as aforesaid in the other; Also out of the vineger, if it be convenient, lie putrefied for 10 days in balneo, thereout may the elements be separated, to serve for the uses afore shewed; And therefore saith Ripley; Let there also be made water of ♈: vi: sublimed, as you know; wch is called our sharp vineger; & let the calx of white or red ferment bee dissolved with vulger dissolution; untill it bee cleare water, wth wch the stone shall be fermented yf you list; And thus I trust I have sufficiently declared the practise of the Mineral Stone.

Finis

Heere beginneth the Third Treatise of the Key of Alchimie containing The Animal Stone

Time now aproacheth, that according to the predemonstrated division, in the preamble of my booke I shew forth the manner of the animal stone, pte as I have seen, part as I have found written, & although it might seem a thing incredible unto them; wch have fallen hetherto into smale consideration of the worcke of Nature, & unto myself also, at the first verie difficult; when I waied it according to common sense, or after the common first face; for who or what is hee that, seeking to phisick or amend the metallick sicknefs of metalls, thereby to convert them into perfect bodies, would ever imagin to deale, wth bloud, whose substance is of a farre other composition, & in shew contrarie to mettallicall or minerall kinde; Wherefore I answer that as at the first, it seemeth a matter very unapt & unfit, So if

it be throughly laid downe & wiselie pondered after the sound ground & principles of our philosophers; it will shew itself otherwise; for like as the diamond taken from the mine is to the ignorant of little vallew & estimation & being polished, is greatly esteemed of the Lapidaries; So the animal stone proceeding from the bloud of man, afore it be polished, that is, afore the cause be laid open & knowen for the secret worcking thereof, may appear at the first shew to be a thing darck, & obscure; by vew of dissemblable likeness, in kind of mettallicall substance; And because I will as shortly as I can come to the touch of the matter I heere demand these questions, wch being throughlie & diligently serched out, will not only give great delight, but also yeeld perfect proofe thereof, to come therefore to the demand, I aske two questions, whereon mettalls consist, & what is the first matter of mettalls; Which answered trulie, the troth shall appeare. To the first, I say, that whatsoever doth consist of even & equal substance

may be made & brought by course of Nature to the selfe same matters, when bloud therefore wth mettalls, having the communitie of substance, may be brought to the self same matter, wherein the communitie of their substance lieth, namely, Sal, Sulphur & ♀ue, wch, seeing it falleth out so in mettalls, that wth out it there can be neither in his proper mine increase of grow, nor above earth either suffer the benefit of healpe by art, except it be brought & divided into the salt, sulphur, & ♀ue, wherefore, if the generation & alteration of mettalls, be in salt, sulphur & ♀ue; then must salt, sulphur & ♀ue serve for generation of mettalls; And seeing therefore that in bloud there is salt, sulphur & ♀ue, no doubt but the salt, sulphur & ♀ue, being perfect, may serve, supply & fullfill the dutie & part of salt, sulphur & ♀ue; So to the first question I conclude, that bloud may serve for matter of the stone if it be by art brought to the perfection of Nature required in that behalfe; for the second demand I aske wheth: ought else is to be required in this art for

transmutation; Save only pure water & pure earth: Wherefore, saith Raimond, our gold & our Silver are but our two mines &c, that is our pure water & our pure earth; Wherefore, seeing that pure water & pure earth are the materiall of the metallicall kind, To the 2nd I determine that the pure water & the pure earth, wch is & are found bloud, may serve for materiall of the stone: ffor so witnesseth Ripley in his concordance upon the words of Hermes & Aristotle; Who writeth thus, Although many have imagined that this worcke may be done of heares & bloud, &c; wch have imagined falsely, & true praps, if the elements should therefrom be separated, for of heares & bloud, inasmuch as it is heares, & inasmuch as it is bloud, may it be made; but yet of elements; so that if elements be separated, it appeareth in this that it may serve for the stone: Indeede of any good to be done wth his ☿; I think little, if it be separated; but if bloud may be brought into sulphur of nature, then no question that

Sulphur is as good an earth as may be possible; & therefore writeth Guido; of the earth there is no more matter nor care to be had; So it be fixed, neither can I deny but That the elements separated from man's bloud are verie medicinable & comfortable for nature; for so writeth Raimond in his booke of quintessence; & Rupescissus in his canons & Arnold in the booke he wrote to James of Toledo, intreating of the bloud of man, concerning the creation of Sulphur to be had out of man's bloud; The manner is plaine & easie to be found out by Ripley, both in the 12 gates, as also in his medulla, in the treatise of the animal stone; where as touching the matter, he noteth to be in man; & teameth him μικρόκοσμος; the little world, & shewing the choice of the matter, he willeth it to bee hadd out of a man of Mars, that is, out of a cholerick complexion, & for the state of man's bodie, had from a healthy & sound man, for the regard of the time & season of the yeare, in March, for the proofe of the worcke; in this sort: Take (saith hee) the bloud of a sound vaine, & ; man

The worcke man's bloud

emptying or taking the superflous waterishnefs therefrom, put it in a Gripes egge sealed, to putrefie in the fire of the first degree, where let it stand a long season, until it become black; That done, take it out & set it in ashes, where drying up, it will bubble, in wch bubble there will shew & appear colours innumerable, until it become white, Then in a strong fire for 30 daies, make him redd; if for the redd worcke & then is it Sulphur of Nature: & that excelling all other things or Sulphurs: & thereupon breaking out into a great wondring; hee saith; O Marvaile more marvailous than any marvailes; for it hath the nature of perfect Sulphur; wch to make Elixir, imbibe this Sulphur wth the redd ♀ vegetable, till it be fixed & flowing, & give him his ferment of ☉ in the 4th proportion; fixe them under fire, wch may be multiplied as the vegetable or minerall, And is then the great Elixir, for this manner of worcking until the white Sulphur heare, heare what Ripley saith: Take this one thing, this hidden stone, him putrefie;

Wash him in his own broth, till white hee become;
That done, see thou ferment him wittlie.
Of all thy worcke soe heere is whole & some;
In this way therefore it appeareth that the stone may be made of man's bloud; wch for that it cometh of man; tis said to be animall; Thus farre have I proved; that I have seene it black & further am not yet able to say for that this quarter of a year I have not seen it wth this manner of worcking, I end the animal as touching the bloud of man; To come therefore to the other part wch Ripley speaketh of from the words of Marie the prophetess; Whereby it falleth out that Marie by the animal stone understood a fixed earth, wch earth was the calcined earth of egge shells; What will some then say; how can this be true; seeing that kinde ought to be joined with kinde; wch cannot be for that egge shells are not of a metallicall kinde, I answer that in this respect, they are of kind for that one fixed thing or matter hath affinitie to another fixed matter; so that in the unitie of their fixednes, they are

of kind, & are not therefore contrarie effect; That earth afsaredly is most best for our intent, that is most void & exempt of humiditie superfluous namelie, in wch there is least ♃; Wch is in the egge shell; ffor all that wch is moist, hath nature turned into the white & into the yeolke, & that wch is most drie hath it turned into the schell wch is of colour white; ffor that, that heate worcking in drie bodies, hath ingendered whitenefs, for otherwise the schell should have been black, & tender; ffor that heat worcking in moist bodies, causeth blacknefs; & that other earths are more meet for us than our owne earth: Heare what Raimond saith, his own earth is seldom or never naturall for him: Guido likewise writing to the Bishop, sheweth that there is no force what earth it bee, so that it be fixed; Therefore hee commandeth the first earth to be cast away; wch place Ripley proveth to bee meant; when that the Artist will make the stone of other fixed earth besides his owne; wch at this time is the philosopher's intent; that shorter worcke may

be had by planting our ☿ in a more fixed bodie then his owne; And therefore writeth Alphidius;* The faeces from wch the water was drawne, are to be throwne away, & cast away, for that they are all of no valleo; & his ☿ must be planted in another subtill earth; out of what bodie this earth fixed must be had, & what that bodie is, Ripley sheweth it to be egge shells; expounding the words of Marie, wch she speaketh of the mounteines to be meant by egge shells; wch are little hills, or mounteines; There Marie saith that the bodie is taken for the little hills or mounteines, wch bodie is white & cleere; not suffering motion or corruption & is ingendred between male & female; Out of wch of Marie's works Ripley found this, I know not; But in that treatise of Marie wch passed between her & Aros the philosopher, as I did find it reported in Posinus* ad episcopum Savatantam; are these words; Recipe herbam: & take, saith hee the herbe that is white, cleere, honorable, & growing up on the little hills, wch Ripley affirmeth to be egge shells; & of that herbe shee afterwarde saith that

* not mentd by Langlet du Fresnoy

it is a true bodie not flying the fire: for the process of the worcke she agreeth somewhat with Ripley But to remove all doubts what earth it should bee that our Eagle (i our ♀) should rest on: Aristotle teacheth us naming it as indeede it is by his owne name; Saying; I will name it thee by his owne name; wherew^th the common people name it, & that is the end of the egge; wch being calcined & his skins removed, saith Ripley is the whitest earth, & will longest abide fire; As I have seene; And that it cannot bee ♀ sublimat whom some would, the sublimatories to be little hills; Marie's words are plaine in two sorts: for that she saith it groweth upon the hills, wch sublimate doth not but within the hills; And further (saith shee) is a bodie wch will abide the fire, wch sublimate will not doe; but flie the fire; & vanish away in smoake, To come to an end of this animal stone, let us set forth his practise: wherein hee saith, the little hills or the eggs of hennes, whose shells separated from their skins, & dried up after their washing,

ought to be calcined untill they have the whiteness
worke of the snow & the attomouse subtiletie; The
ablution of wch is after this sort, seeth the eggs
until they be verie hard; then let them be subtillie
barked or pilled off, so that they may be parted
from their skins, as much as is possible, then put
the fragments of these shells in the strong lie of
brine & ashes; so made with much salt; & let
them there stand for eight daies, every day
rubbing them with your hands, that their slime
may be hadd away: Afterward, let them be
washed in water & their skins wch flote above
be taken away; & let the shells wch remaine
ponderously in the bottome, bee dried on a table
in the sunn; Afterward let them bee calcined in
a furnace of reverberation, even as much as they
may possible, until they become only of white
colour, & in manner of a subtill matter, & them
keep for thie use, because that earth exceedeth
all earths of the world, for that it shall be more
meete for thy worcke then any other; seeing that
gold nor silver can abide so great fire & dailie

examination as can this earth, let therefore our mundified ☿s be planted in the earth after they are rectified, that is to the white worcke, white ☿rie, ye to the redd worcke, redd ☿, that is the oile of the stone; wch must be put upon this earth; & so in a circulatorie circulated upon him untill it be fusible, wch would verie well bee done in the Ckrachell or Gemmifsarie & when it will so fierce & flow; then ferment it as in the other Elixir; & by solution & coagulation increase it; And this manner of worcking accordeth wth the words of Marie: saying, vitrifica super illud Kybrick or Kybrych & that is, vitrificate or harden upon it Kybrick & Kubech, Kybrick is gold brought into ferment & Kebede is the two ☿ries, for so Ripley interpreted it; where hee saith; ffrom the works of Marie; Make thy water like the runninge water; Of the two Kaybeth & Kybech; that is the two ☿ries: wch Marie biddeth to be vitrificated upon the fixed bodie; & to be made liquid by the secret fire of Nature in a

Kybrick = ☉ ☿ or ferment

vessaile of philosophie; By vitrification she meaneth to have it dried up: wch must bee done in ashes; for so did Ripley it in his first worcke; wch was as he affirmeth upon the calx of the little hills with the water of the menstrue, that is with the ardent water for the white; for so he did it for the white & in his accurtations upon Raimond he set it to circulate in drie ash fire; Thus therefore in this sort have wee brought the Animal stone to be Elixir.

Finis

Here beginneth the Fourth Treatise of the Key of Alchimie & containeth the Manner of Fermentation

In the three afore Treatises, are shewed the making of the stones, namelie, vegetable, minerall, & Animall; wherefore that we now come to accomplish the same in their height of perfection, this place is most convenient, for that thereby the treatises passed may be thoroughly finished into Elixirs as well as the residue wch are yet to follow, i the mixed & transparent stone: wherefore I have referred this middle & 4th place to treate of fermentation; as well for the accomplishing of the stones passed, as for the finishing of those to come; Let us therefore returne to speak of fermentations; The philosophers speaking of their secret worcke of Nature to bring their Elixirs to effect, have likened the composition of the Elixir to the creation & framing of Man:

who consisteth of body, spirit, & soule; Even so their stone for divers likely semblables, they affirme to consist of bodie, spirit, & soule; Of the bodie & spirit we have sufficiently spoken abreadie; We will heere therefore speake of the soule: Know therefore that even as the bodie cannot live or move to doe & use any act wth out the benefit of the soule, neither can be framed or brought to life, without the commixtion of the soule, & the soule being againe yielded up to the place whence it came, the bodie remaineth dead, deprived of all action & becommeth a carcass; so the stone, though it can never so lightlie peyrse & flow, yet can it never become Elixir, wthout it be commixed with the soule: wch is the ferment: for otherwise it would lie dead & be of no effect or vallew, for transmutation; And therefore they wander far out of the way wch object that the Stone is one thing; & how we add thereto nothing that is strange or forraine, save only remove superfluousnes, & therefore would have the

Elixir to be made without gold, or silver: Indeede if they know the difference between the stone & Elixir, it might be true: ffor in the stone there is nothing but himself, but when they meane thereby the Elixir, then can it not bee; for that there cannot be any Elixir without the addition of gold or silver, And yet saith Raimond, Gold & Silver are not forraine or strange; And more at large in writing of the stone, Raimond saith that ~~not~~ without ferment, Sol & Lune shall not be brought to pass: for that they are the forme of the stone: for otherwise our vegetable ♀ is not of himselfe sufficient to make & forme the stone: for that it is not his to give that which is appropriate unto another; & is the proprietie of that vegetable ♀ie wch is in Sol & Lune by nature, And in the latter end of the first question in his Questionarie, he concludeth that of necessitie: Alchimie consisteth of Gold, Silver & ♀ vegetable, wch hee affirmeth to bee true reall & materiall ffsence thereof; An other objection wch

seemeth of greater force they gather of Rasis' words, & for better proofe thereof, they introduce this simile or example; The words of Rasis are these, our gold & silver are not gold & silver common, & therefore gold & silver are not ferment; These words will I answer by the very words of Raimond, where hee himselfe answereth it after this manner, saying that in these words there are two things given us to understand; first that it is common gold & after to teach us that though common gold is the matter of the ferment; yet wee are not there wth all to ferment, untill it be altered & otherwise reduced; & then saith hee it cannot be called ☉; for that it be altered; & so are Rasis' words to be understood: And to the like effect are the words of Ripley, where hee citeth the philosopher's words in that very point; saying, Our tincture is drawne from a vile thing & is indued wth an other much more noble thing; ffor that we doe fferment it wth gold common; And therefore hee saith that all ambiguitie may be removed therefrom, you

must know of certeintie & beleeve me that the Stone may be finished in the white & redd, both wch spring out of one roote, wthout common gold or silver, but it can never bee made Elixir of the Stone, but by putting to of common gold & silver: wch ought to be altered & requickned wth the ☿ of our stone; & to be lifted into christalline sulphur & fixed: & part of that golden sulphur to be made redd, & other part of that by the oile of the sulphur of silver, to be kept in his whitenefs, & both sulphurs of the gold & silver to be oilified: wch two oiles the sulphur of other bodies wch are to be counted as it were of other middle matter, between ☿ & ferment, ought to bee fermented, untill they yeelde easie fusion, flowing; of a gummy nature, making both the Elixirs, scilicet white & redd; The ferment of wch cannot be called the common, but ferment philosophicall i ferment of ffermentes; that is not of common ferment, but must be taken philosophically altered into new qualleties; in wch all men almost erre, fermenting it with

waters, & oiles drawne forthe of bodies not altered, perceiving not the true doctrine of Raimond; Saying of nothing that is white or redd, which Nature hath formed, ought Elixir to bee made, or can bee made, untill it shall pass the philosopher's wheele: So that the first qualities destroied, the second qualities are to be brought in; by our weasterie: And on this wise are the philosophers so to be understood: wch seem to the ignorant to disagree; And thus are their varieties concorded & Rasis' words answered; To come to the example whereby they seeme to prove the words objected, is thus; & I find it both objected & answered in Clangor Buccinæ, where is said that even as bread wch is once leavened & baked is perfect in his estate or being; & is come to the end of his perfection: so that there wth all, wee can leaven, or ferment no more; so in gold wch is pure, & by examination of fire brought into a fixed & firme bodie, & there wth all is impossible to ferment any more; To answer the premisses; it followeth even in the next words; Nisi habeatur qr, Except

the first matter of mettalls be hadd, into wch it must be resolved, & into divisible elements, wch words I take doe rather serve to confirm the exposition of Ripley: then ought at all to refell the same: for if it be not of gold common, except it be altered, & yet of gold it must bee, yt it must bee of gold, but yet altered; And therefore not as I know some phantasticallie imagine to have it fermented wth the marchasites of gold: And that it is alonelie gold, that is the Soule & ferment of the Stone; Let us vew what Clangor Buccinæ hath in that behalf in his 32. 36. 38. 40. 62. 65. 66. pages, where for the first hee saith; speaking of the coagulation of ♀: Take coagulum ♃, Such coagulation ought to bee done wth ☉ & ☽ dissolved in ♀, but yet only ☽ to the white worcke, & ☉ both to white & redd; Againe in the next alledged; Item tinctura: Also the tincture is the composition of the stone of fire & Aire of gold or of silver: Either thus: It is a certeine compound of the fire & Aire of gold, or of silver: Gold to the redd, & silver to the

white: & in the page a little after, the Elixir of philosophers is made of three things, of the stone Lunarie, Solarie & ♀ue: In the Lunarie the white sulphur; & the stone of ♀ embraceth both natures white & redd: In 38 fac matrimonium ꝗt Joine matrimonie betweene the redd man & his white wife, & then shalt thou have all the masterie; The philosophers stone riseth up from a wild matter into a most pretious treasure: That is from the sperme of gold by act of generation proiected into the matrice of ♀: wch hapneth by the first commixion, wherefore it is said that when Sol shall be compounded wth his like, scilicet Mercury; ꝗt shall be a pregnant planet: & in 40 The whole benefit of this Art is in Sol & ♀: for indeed they being joined together in one, makes the philosopher's stone, & have infinite Tincture; ffor of the bodie is fetched out a colour more redd then bloud; Againe in the 62: ffor that as the philosophers say, without ferment there is no perfect Tincture: even as good bread cannot be wthout fermented past: so is it in

our stone: Seeing ~~as~~ the ferment is as the Soule, wch giveth life unto the dead imperfect body, by means of the Spirit comming betweene; wch is ☿: & hereby afterward; there is no other ferment but gold as well to the white as the redd Elixir: ☽ only to the white elixir; namely gold or Silver of philosophers, not gold & silver naturall: altered therefore: Last of all in 55. 56., hee saith the ferment is the Soule; wch bymeans of water giveth life to the imperfect bodie; wch hee aforehad not; And it also bringeth into a better forme, And again if you mingle not ferment with Elixir; The bodie shall not be coloured as it ought: for because that without ferment shall neither ☉ nor ☽ come forth: Hermes saith that there is never true tincture without the redd stone, Avicene saith that ☉ tincteth not except it be first tincted; & that it doth give tincture: Gold, saith hee, is held to be both the bodie & ferment; ffor the Elixirs both white & redd in scalâ philosophorum, I

finde written: ferment is double, one to the white & one to the redd; To the white, ☽, & to the redd, ☉: Plato speaking of the Stone; Saith that except there be that in the Stone wch amendeth the stone, wee shall never have that wee seeke; wherefore wee give this in charge, that the stone be joyned wth the bodie that it may ingender the like, that is wth meere gold & silver: wch are the ferments of your ffinall Elixir: concluding therefore that there is no other ferment besides ☉ & ☽: Wee will to the practick, ending with this one saying out of the Rosarie; where it is written that hee wch goeth about to seeke any tincture wthout ☉ or ☽, is likened to a man that would climbe up a ladder without steps or roundles; There are divers & sundrie waies to prepare the ferments; of wch at his time & in his place; I speake but of two waies: ffor that the 3rd waie must of necessitie be touched in the next treatise of the mixt stone: The first is of the preparation to make the ferment of ferment; wch is the long way in putrefaction, The other is the dissolution of ☉

with the Lac Virginis minerall, or wth the sharpe vinegar; whereof wee speake in the Minerall Stone; To the first: therefore take your gold, & having well purged it wth Antimonie: as every common goldsmith knoweth, let him be beaten into foliate or leaf gold: Then let it be corroded in corrosive water called Aqua fortis made in this wise; Take vitriall, otherwise greencopperose, & to him joyne halfe his waight of Salt Petre, grinde them very finelie together & put them to distill in a retort of earth; & at the first make lent fire until the faint water be gone, then change the receiver & lute fast a great & long receiver thereto & make & increase the fire stronger, & receave all the water that cometh up in a redd fume; for that is the pure part of the strong water: wch if it be 3 or 4 times rectified, distilling it over in ash fire; then is it very well able to corrode ☽ but not ☉, except it be fortified with Sal Armoniack, or combuste salte, wch is the better; You must thus fortifie your strong water wth combust salt, Take the salt of Burwage, & q Borage

calcine it in an earthern pot untill it be burned white, in a common fire of coles, then grinde it on a marble stone into fine subtill pouder, that done you must dissolve a goode quantitie thereof in the corrosive water, & in a strong fire of sand distill the whole together; & so do with new salt twice or thrice more; Then into the water put your leafe gold to dissolve, & when you see that the corrosive water ceaseth to bubble & boile; set it on a few ashes in the furnace, & when you have so corroded the gold as much as you list; Then take that water which is of a golden colour verie beautifull in the eye, & in ash fire draw the corrosive water therefrom, then in the bottome will the oile of gold remaine, most faire in sight, on wch put againe other new water: for once more; & draw 3 or 4 times, then shall you have your gold verie faire in oile; & well corroded: wch if ye touch with bare hands, they will be of a faire purple staine; And thereon riseth the words of Avicene; Gold doth not tinct except it be afore tincted; But to proceed unto that, wherein resteth the great secret

oyle of ☉

Take a good quantity, of common fountaine water distilled, & power it upon the oile of gold; wch will then descend to the bottome like graines of salt, though not of that colour; vapor away therefore or evacuate warilie the water from it; & drie the matter remaining; wch put in a cenciple to calcine for the space of 8 days in furnace of reverberation; first with a lent fire, after with an indifferent, & last of all with a strong fire, untill the water augmenting & increasing become like sponges; Of this process only speaketh Ripley in his little bosome booke, where hee saith calces of ☉ & ☽ are made five waies; first with common ♀ue & common salt; Secondlie, wth strong corrosive of vitriall & salt peter in wch they receive solution; unto whose solution let destilled water of the fountaine be put, & the calx shall descend into the bottome of the glasse, in forme like unto grains of salt: Take these graines & calcine them as is said & so forth; In like sort is to be done with Lune; save there to put no salt to the corrosive, And

q what.

thus are the calces prepared: Of wch to make Sulphur of nature for the great ferment, doe thus; Take the Sponges aforesaid; Make them into pouder, & dissolve them in your Lunaris vegetable, or ardent water, being not gone so far as Lunarie, powring it on the calce untill it be coloured wth the tincture of gold, & soe doing it untill all the tincture be extracted, Then put the water with the tincture together in balneo for 10 daies, & at the tenth daies end draw off the water of all the water from it, & leaving the oile in the bottome; Which will then be verie thinne & subtill, put that into a gripes egge sealed, to putrifie; (provided always, that some small part of the water may be left with the gold in putrefaction) Which gripes egge must be placed in Balneo for 150 daies, untill it be converted into white sulphur; first having passed the colours: for Ripley then saith that the oile of ☉ is so simple of itselfe, & the bodie soe open, that then worcking in moist bodies, ingendreth blacknesse wch all the philosophers for the most

calces

Nota

q. butyr ♁ ii; or more likely ♈

part appoint to bee had at the end of 40 daies,
Yet some appoint so, Yet heere must I give a note
out of Raimond's treatise of the greater worck or
philosophicall tree, written in his 3d distinction
of his booke of Quintessence, for the better
understanding of the colours in putrefaction,
hee saith; Da igitur sibi ignem &c. give him
his fire in this sort successivelie & without any
intermission, untill hee come by ſs to E: that
is by dissolution to alteration: for that then
begimeth another colour to be ingendred, wch is
black; Yet think it not to be so black coloured as
the Sloe, or Bullas, but that that colour is rather of
the colour of an ill rotten pomegranate: And after
you see the show or token of colour; understand
that then there is conjunction, & love knot knit
between the Spirit & the bodie: And as this is in
the redd: so is there the like in the white bodie;
And saith the Artist ought to note that the colour
differs in generation of our Infant; for the colour
of the white falleth under another condition: for
first of all, his colour of putrefaction is of

greennefs mixed with reddnefse, & from thence they both come to bee (in their own times) Sulphurs of Nature; Of wch the white is then to be taken out of putrifaction; & to bee brought by circulation of his Dric upon him into water or oile: wch is ferment of ferments & oile incombustible for the white worcke; wth wch the Sulphurs of bodies must be fermented wth all for the white worcke; The manner how shall follow after wee have done; & brought the red Sulphur of gold to bee ferment of ferments, & oile incombustible; When therefore yr Sulphur of ☉ is white; part from him that damned fæces wch remaine in the bottome of the glasse below; Then put them into another gripes egge, & place him in an ash fire for 30 daies, increasing yr fire from 10 daies to 10 daies until the terme of 30 daies; then in balneo dissolve or circulate yr redd Sulphurs wth the oile or fire of the vegetable stone; untill it stand liquid, or be brought into oile; wch is then redd ferment of ferments & oile incombustible for the red worcke; With these oiles & ferments are all stones to be fermented; The

manner of doing is divers; whereof I will set downe two: The first is that when you have brought your Sulphur into oiles very liquid, draw therefrom in a Limbeck as much ☿ of that wch you put on as you can convenientlie; then take the sulphurs of other bodies: yf it bee to the redd worcke, three parts, & of the ferment so dissolved, one part: yf to the white halfe to halfe: let this be done in a peare glass; wch being very close sealed, put it for two daies to dissolve in Balneo: After that take out the glasse, & put it in a fiscatorie there to fixe under fire untill it be fixed & will flow; wch prove & if it will not, let him stand in fiscation till it will so doe: & then is the Elixir of perfect virtue, after it shall be augmented in qualletie: Wch shall be shewed when we touch augmentation & projection; As concerning the other way of fermentation, dissolve both the sulphurs of the bodie, & the sulphur of the ferments with their proper ☿ries, scilicet white to white & red to red; being so dissolved, draw off halfe the ☿ you put on; & putting the residue of the solutions together, fixe them in a fixatorie, as is

fixation

aforesaid, & until they be Elixirs, & this is the most noble way of fermentation: wch can never faile; The other way of fermentation is of less labour & will be accomplished in little space; After yr gold & silverie calx is brought to calxe as is aforesaid, dissolve the calces of the white with the Lac Virginis minerall; if redd with the fierie element, & see wth these tinctures, bring them into oiles, wherewth you may ferment at will & pleasure, according to that wch is already said in the minerall stone; Let there be made water of ar: vi: sublimed as thou knowest wch is our most sharp vinegar, & let the calces of ☉ & ☽ be therein dissolved with vulgar solution untill it become cleare water, that is after the sharp vinegar or element of the Minerall stone be extracted, & the oiles must be put into Balneo for the space of 15 daies; in wch Balneo it will dissolve & become more thinner; wherewth the stone may be fermented as you list: And this is an easie way, This place must well serve to speak of Ripleys way of alteration & lifting up of calces into ♃ ☉: but that inasmuch as it is

only done by benefit of the compounded & mixed waters. I will pass it over until the next Chapter following, wch shall at large shew the orders of worcking for the compound stone; And in the mean season let this be an end of fermentation.

Finis

Here beginneth the 5th treatise of the Key of Alchimie containing the mixed Stone

The Philosophers sometimes vexed & grieved wth the length of time wch they consumed ere they might bring the Elixir to effect by putrifaction, did think with themselves to finde out some shorter way; wch at last they found by joining together of contrarie natures; for whereas afore they were driven to make two worcks; one in a corroding, & an other in recomforting the corroded; that they at last found out to doe at one time by joyning of their natures so equallie together, that

as much as bodies were hindred by the fire against nature; so much they might on the contrary side be holpen even at that present instant by the fire of nature; wherefore they drew them both together: Or else after they were drawne, did commixe them; & put them together; So that they might jointlie have the use of them at one time; by vertue of wch they might create their Elixirs in shorter time & space by alteration, where afore in longer time they did it by putrefaction: Wch Elixirs so made, hapened by the vertue & benefit of the mixed water: wherefore I think it not unnecessarie to give them the names of the mixed stones; ffor that all such elixirs are perfected by the power & strength of the vegetable & minerall wee heere speake of; is not all one with that wch in the vegetalle afore I spake of: for by this our alteration wch now we intreat of are the purities of all bodies lifted into ayre & so become calces of a second intention & of alterate qualities by vertue of our philosophicall fire against nature: Of wch manner of working

*not in Dufresnoy

Calcatus* the philosopher saith that from the minerall & vegetable joyned together the depth of this secret art proceedeth; And of these two waters, writeth Raimond both in his Magic & in his Accortations: In the Magick, My Sonns, there are two waters through wch the whole art of Alchimie is accomplished, & in his Accortations, Tota enim vita mineralium yt for the whole way of the minerall worck consisteth in two waters, of wh two, the one maketh the stone volatile without labour & perill, the other fixing it, doth fixe & is fixed with him without any labour or perill, for that is made or drawne forth from out of a certeine stinking menstruall made of four things & this water is more strong & mortall, than any other water in the world: whose only spirit doth multiply & increase the tincture of the ferment: Of these waters verie few of the elder philosophers ever seemed to speake of, nor darklie to name it, except that in one only place I have redd of two dragons fighting together in the ffloud of Satalia:† wch our noble

† not in Dufresnoy nor Johnson, nor Pernetty.

Ripley expoundeth & aplieth to this worcke; wth these waters: In whom & in Raimond I only heard of these waters: Of wch I gave gud proofe, for that it will lift up calces into ye as I have seene: And seing therefore that Raimond, is the elder philosopher whom Ripley most seemeth to follow. I will first of all begin wth the practick of Raimond on this mixed stone: Wch I find written in his Accortations to king Robert, & is that wch I afore referred over to this place; & is to be handled after the manner of the vegetable accortation rehearsed: Raimond therefore speaking of minerall & vegetable water saith that by a deepe consideration of wt a man may so mingle the minerall, & vegetable together, that in short space he may make the greater medicine after this manner: The vegetable water (saith hee) that is the water ardent being five times rectified; At wch distillation, the water most commonlie is void of flegme; then having verie good vitriol, faire & clear & amber, so likewise in equall

q Elixir

waight; Mingle them together, grind them verie well, & drie them in the Sunn & afterwards on the fire: so that you would judge their watrinesse were gone; & then put them into your water; & in the beginning destill them with a lent fire, & in the end with a strong fire, as is the manner in corrosive & sharp water of philosophers. So doe five times, every time putting to new water: Alwaies taking heede that your powders be verie well dried; & so shall your minerall spirit be well joyned with the blessed Spirit of water ardent: This, thus handled, take your gold in proportion & manner as is afore said in the vegetable Accortation, & doe in all points as afore, & then shall you see that wonderfullie the Spirit of the waters will be in ~~them~~ four daies fixed with the gold; wch in the vegetable will not be in 25 daies; & the reason is that one spirit engrosseth another; & because that the spirit of the quintessence of vitreall is more fixt & gross then the spirit of the quintessence of the Ardent water;

& for that also there is a greater concordancie
between the spirit of vitriol & the nature of
gold; inasmuch as they have their beginnings
from the same principles, in that they are
Minerals; There fore the spirit of vitriol
joyned to the spirit of water ardent, doth make
him more thicke & grofse & causeth him to
cleave quickly into the metall: ffor the which
cause & reason beleeve me that of all accortations
this is most excellent as touching gold Alchemick:
Having therefore on this wise made fixation, you
may proceed to solution by often difsolution &
coagulation as in the vegetable Accortation, altho'
it will not so soone be difsolved as in the vegetable:
for that it will aske 9 days solution, wch solution
must be reiterated thrice as in the vegetable;
except it be dealt wth all as hee teacheth in mey
in these words following; In wch he openeth a
great secret saying, O king, that I may in as
much brief manner as is possible, write unto you,
you must understand that out of the lead of
philosophers, there is an oile of golden colour

♄ or ♃♄♂

extracted, or there abouts: Wth wch if you shall after their first fixion dissolve either the stone minerall mixed; or Animall, three or four times, or for the space of 3 or 4 days, it shall excuse you from all labour of solution & coagulation; The reason is for that this is the secret oile wch maketh all medicines penetrable, amicable & conjungible to all bodies & doth above measure increase his effect in such wise that in this world, there is nothing more secret than this; wherefore I will tell thee, O king, that wch shall be wonderfull, & that wch will seem incredible unto all the old philosophers that if you know how to separate this oile from his watrishness & shall therein labour according to the manner of mixion afore said, you shall in 30 daies accomplish the stone, the order of wch is alreadie shewed in the separation of elements, & in the vegetable stone yet in no wise meddle therewth all in the vegetable accortation; & so endeth that worcke of the mixed stone collected out of Raimond: Yt now resteth

therefore to speake of the mixed stone, according to the way of Ripley: ffor sure it is that among all men there are none that gave himself so much to the diverse & sundrie opinions of practise, as hee did; but most speciallie of Raimond's: Who marvaille therefore, if his scholler finde so much profit in Raimond; considering that this mr was so conversant wth Raimond's worcks, & was so great an expositor of Raimond, that almost he might deserve the proverbe of Raimond's Apes; & yet in this hee sure exceeded Raimond, so that looke what soever hee fetched out of him, he proved it to the uttermost; yea more waies then one as may well appeare by his worcks on this mixed stone: ffor whear as in Raimond there is only one way rehearsed, hee setteth downe 3 several practises: Of wch the one is ~~by~~ wth the water of the pure sea, that is our sharp vinegere of ♈ sublimed, & mingled with the ardent water upon the calx prepared, wch I heere slightly overpasse; for that it is shewed & meaneth the like manner

of dealing in the minerall treatise, by circulating: To come to the making of these mixed waters wch are in number, two, the one consisting of 4 things; of salt peter, vitriall Romaine, vitriol sericon, that is the gum of sericon, & vermillion or cinober; The order & manner of drawing heereof is alone wth the order & manner of drawing of the corrosive water, afore shewed in the last treatise: the proportion of the ingredients followeth; Let the gumm of the sericon bee double the vitriall, the peter half to the vitriall, & the cinobar half to the peter: The process of the work set downe by Ripley, I cannot advise throughly to be followed, for that hee doth that wth crude ☿ sublimed & fixed: for that I never think it philosophically done when crude things are dealt wth all, – therefore forsake crude ☿ & worck on this sort; Take ☿ sublimed, & sublime it by itself 7 times more; wch will then bee scarce willing to rise from the bottome of the sublimatorie, & of that ☿ take 6 parts, & of the oile of gold one part & a halfe; & grind them

☉ or opus come to the red, according to some.

animate & ☿

well together on a glasse grinder made broad & smooth like a marble stone: That done; put it into a long necked glasse stopped with clay or cotton; & set it to precipitate in ash fire, increas: the fire daily; & in fine it will be precipitated into redd powder in 5 daies if it be well followed with strong fire; so that it will be throughlie fixed: Then with this fire against nature, dissolve this powder, & being dissolved, draw the corrosive therefrom untill it be as thick as oile in the bottome, & stopping well the glasse, let that be fixed into drie powder; first with a lent fire, after with a stronger, & so reiterate this worcke 10 times, for then it cannot be made drie, but remaineth oile transmuting all imperfect bodies into true Sol; The order how to dissolve Sol with this water is thus; Your Sol being made into powder or fine calxe as aforesaid, dissolve it in a great quantity of the first water that cometh of in the drawing of This compound water; & let it stand therein in balneo 20 daies, & then it will be redd & faire

off

oile to see to, from wch in a Limbeck, & in an ash fire, draw off the water, & the oile shall romaine in the bottome; where wth inceare your ☿ as aforesaid: And this way accordeth somewhat wth Raimond's worcks written both in Magick & in the cortations where hee saith, Moreover, if thou shall impast ☿ 7 times sublimed wth thy gold dissolved; & although there be 7 parts of silver & but one of gold; yet if thou wilt put thy ☿ to sublime sundrie times, ever putting that downe againe upon his fœces wch riseth up, this ☿ shall at last bee fixed into medicine piercing & tincting; this manner of worcking carrieth a farr greater likelihood then to worcke with ☿ crude: ffor that the one is almost, nay very near brought to fixion, & the other is raw & crude, & will aske a longer time of doing; besides that the proportion of ferment is verie smale after that way & all the benefit of the fixion must in crude ☿ rise by the oile of gold; where heere it hath 2 healps, the one from the quintessence of vitriall,

off.

whereon Ripley saith that the bodie of the spirit volatill is fixed by the fire against nature, wch is the quintessence wch riseth up (is, saith Rupescissus) in snowie whitenes, & the other from the oile of gold; wherefore I conclude that this manner of dealing must of necessity far excell the other crude mercurie; of wch this is the way, Take gold calcined in the colour of bloud wth the first water, vizt. ffrisle, very clear & clarified 20 daies: ffor in less time nothing is done: wch calcination cannot be so much profitable, unlesse gold be mercurized into such thinnes, that it may with that to whom it shall be joyned in a 24 proportion stained through a linnen cloth wthout any globe remaining; for my self saith hee, have so seen it ordered; for then may it wthout fail be precipitated in a long vessaile, & strong & surelie luted on every side; except in the top: where let it boile into red powder, like unto cinober, wth violence of fire; as I have seene it done, saith hee by profe thereof; & being fixed, dissolve

it, & doe as is afore declared; for now both waies are shewed; Let that be followed wch hath most reason; And for the fixing of sublimate, I have done it into red pouder wth the onlie elemental fire; above & beneath in the space of 8 houres & lefs, The other compound water wch serveth for the alteration of Calces, followeth in these words: Make a compound water of 3 things, that is, Gumm of Sericon, Naturall vitriall, & Salt Niter or Salt Peter, & them destill according to Art; it worcketh many things, & is called the two dragons of philosophers & fighting in the floud of Satatia: Besides, touching the vertues of this water he speaketh much, wch I heere now omit for brevitie sake: Touching the order of the worcke, he giveth this note; & so commeth to practick, the worcking with the prepared Calces therein innected, must be placed in a could place, the vefsaile hard stopped wth a linnen cloth: Now to the practick; Take the prepared calx of the body, & put upon him such convenient quantities of compound water as may well cover

sublimated

it, or no more, agreeable to the reasonable judgmt. of the expert Artist: wch straightway shall boile wthout any other externall fire added to it: wch dissolving & lifting & lifting up itself in form of yce, the hand of the workman must remove; & so doing, till the whole Calx of it be lifted up & made to powder; wch must be put in a good quantity of naturall fire rectified into water ardent, wch by administration of outward fire as in the Balneo or Lent heat of sand, must be dissolved into oile by substracting the water from it, the oftener it be done the better: with this oile if it be of ☉ & ☽ may the calces of other bodies be lifted up after this manner be inceared, until they be fixed & flowing wch shall congeale Ar: vi: & other imperfect bodies: the same oile may also be put in kymia, there to putrefie & to be burned into ferment; wch is that wch was spoken of, touching alteration for ferment; wth wch in a great deale shorter time we may make ferment redie for the stone, then by putrefaction & so an end of the mixed stone.

Finis

+ or kymema, a Matras - q

Here beginneth ye 6th Treatise of the Key of Alchimie containing the Transparent Stone

Ripley, speaking of sundrie and divers reactations in the art of Alchimie, as touching the composition of the stone & elixir, followeth two waies in generall; by vertue of wch the art is brought to effect, as much as in it lieth, by outward administration; of wch in his little booke he writeth thus: There are many waies, (saith hee) wch you shall find surer by experience than by imagination, neither shall it be very difficult or chargeable to the worcker, to trie all waies: Wherefore some are holpen by fire excitative, namely by fire elementall, other some again not so, but are holpen in most could places that alteration may be made, if it will, by heat of the menstrue; of elixirs done in heate by coagulation, wee have all this while intreated long enough: I will now therefore speake in

this place of the composition of the elixir in cold;
wch is that, that the philosophers call the
transparent stone & is altogether congealed in
cold into a hard & clear mass like christall or yce,
wch chanceth to be of sundrie colours after the
tinctures, of wch it is compounded of: And by the
skill of this may all pretious stones be curiouslie
counterfeit, but especially pearles: & this is that
practise, wch Raimond, Ripley & others have
under the counterfeiting of stones, so hardly &
darklie given out: Of wch Raimond, in his 43.
44. 45 Canons in the first destinction of his
book de Quintessentiis hath sufficientlie
declared to such as are philosophers: And
understand the secret of the Art; Ripley on the
cortations of Raimond; shadoweth it marvaillouslie
under the confusiones of 20 solutions, & will
therefore (taking the method from them both),
shew forth an easier & not so difficult a way;
the knowledge whereof I obtained, even as
Protogenes made the fome in the counterfeit
of an horse mouth: ffor when I had long time

q curtations
shortenings

sought to putrifie the earth of the menstrue, & the earth of the vitriol, evapored with the compound water; wherein worcking contrary to art, it would never putrifie, I thought to prove what it would do in cold, & having put it under ground, it immediately congealed into a christalline mafse, whereby I received the worcke of the transparent stone; in wch according as Raimond there intendeth in that place; ffor that there hee meaneth to counterfeit precious stones, rather then to frame elixir by that meanes: Wch way of elixiring is of all waies the most noble; ffor that therein is least labor & travaille & least faile & perill; for that after the commixion, there is alonely nothing to bee done, untill it become to be transparent; then patientlie abide the times, wherefore saith Raimond, finito quippe anno tu habebis omne illud: yt the year being come about, you shall have all that, that may be desired of the world; either to this worck or to the other; of wch you may at pleasure doe what you list, as well

in the masterie of Alchimie as in the making of stones & in medicine: touching the making of stones I will say nothing; for that herein I intend to give out the making of Elixir in could; & upon this ground I mean to lay the foundation that may be made of ♀ ☉ & ☽: only in cold by reason of the heat worcking there in the glass; & not wch out, ffor by the self same reason that ♀ sublimed becometh in a could place to be burned into a Sulphur of nature by the water ardent; by the selfe same manner of worcking wee may, no doubt, bring the other to its full force & vertue; ffor all this masterie lieth in the heate of the water, & what water wee should take appeareth by Raimond, Although Ripley would take the Lunarie vegetable. But Raimond in this place meaneth by Lunarie, the Lac Virginis minerale wch hee willeth to be joined with quintessence; saying, Take an ounce of most fine gold, & dissolve it after the manner I have shewed thee in my Testament, Namely, pure Lunarie, to wch add equal waight of the quintessence whereby

I gather that by Lunarie hee meaneth the Lac* Virginis minerale, otherwise it could not bee by vertue of the compound: ffor that Lunarie & Quintessence are all one: well, I will not stand upon that, ffor I will not meddle with any vegetable water in this behalfe: Although I will shew how it may become by two waters for the white, & by only one for the redd: The two waters are the Lac Virginis minerale, and Ripley's compound water of those things afore mentioned: wch water last named, let it bee 7 times rectified, or destilled before it bee occupied: To come therefore to the practice: Take your gold made calx as afore taught, & dissolve it in Lac Virginis, or in the rectified water named; wch being dissolved, filter, that the only fine & pure water may passe away, that done, putrifie it altogether in Balneo, for 15 daies, then put it to distill away the dissolving liquor in ash fire, till all the oile of gold remaine in the bottome, & yet note that I have seen gold pass over the Limbeck: Wherefore if you can so pass over the whole (as I

* Aqua mercurialis quâ metalla solvuntur. q Sal alembrot, or Sal enixum. or J. D. Mylii Basilica Philosophica p. 80, Consilium decimum tertium.

think it would) it shall be the better: When therefore you have your gold as you like of; Take your fierie element of ♃ one halfe, & mingle it with the other halfe of oile of ☉: Wch done, put it into balneo for 24 houres that it may the better conjoyne, then take it out of the balneo, & having your gripes egg well closed; set or burie it in the ground, a foot; & so let it stand for the space of a whole yeere; then take it up & you shall find it converted into a transparent stone of golden or carbuncle colour: wch you may, by putting on more of the fiery elemente, dissolve in hot balneo, & congeale in cold, to be increased as you list; wch shall be the perfect elixir on all bodies; yet note that when you shall take out of the earth this your glass, you must in an Athenor give it a prettie fixing heate for 9 daies; & so at the end of every dissolution & congelation, wch Raimond in these words commandeth to be done: Et da sibi ignem de seraturis per novem dies naturales continuos: the selfe same manner may you observe in Lune wth either of the waters;

The transparent stone now finished on this wise, I will somewhat say of pearles; Take therefore the fairest, Orientall seed or ounce pearle; & dissolve thereof an ounce waight in either of the waters named as afore; pass them over the Limbeck if you may & then in Balneo separate away the water, so that the oile of the pearles remaine in the bottome: then take of the oile of pearle, one parte, of the oile of Lune handled like unto the ☉, halfe a parte; of the Lac Virginis equall to the Lune: Joyne them together, & after set them in Balneo the better to joyne: Then having moulds of stone made of what forme you will, whether like a peare or like an acorne of what bignefs or quantity you list, put this joined liquor into that mould or furnell, wch stopp close, & place it for the space above mentioned, then shall you have it congealed into a hard mass, or Orient pearle, wch you must fixe afterward in drie fire, as is alreadie taught: Of this I have seen no proofs, save that I have gathered it from Raimond, & Ripley; who openly professeth & that under a

damnable wish, that hee had so seen it: And sure reason yealdeth it to be verie likelie: And for troth this much I say, that I have to shew, gold dissolved with the Lac Virginis that congealeth doe what I can, wch, if it were orderlie handled, would be the transparent stone, ffrom wch gold also when I would have separated the water dissolutive, I saw part thereof in weake fire rise over with the water: Wch proveth that it will pass the Limbeck, & is therefore the best way ffor boldlie (besides that) may there with the stone be ferment; And thus I shewed that wch may suffice for the transparent stone.

Finis

Here beginneth ye ye.th Treatise of the Key of Alchimie containing the Elixir of Life and the use thereof

I trust there is none so ignorant that thinketh any art able to prolonge, or continue the life of man any jot or tittle longer than the appointed houre; against wch determined time of God there can be no defense, wch to uphold, were fart from faith & sacred religion, neither have I ever redd any of the philosophers, or rather learned phisitians of elder time that aserted or attributed any such vertue of elongation unto their Elixir of Life; Although thereby they kept the bodie safe & sound from the extremitie of greefe, as long as God shall appoint times. Although it pleaseth some with full-blown cheekes of zoylus* breath, to yield such sounds in reprochful sort, wondring, why some of the philosophers lived so little time and had such

* B.C. 259 - used for austere critics.

medicines to prolong life, as though what skill
soever man hath, hee were able to prolonge the
set houre; wee see none so great enemies to
learning as the ignorant, not untruie therefore
riseth the Proverbe Scientia neminẽ habet
inimicum præter ignorantem: & these we see are
soonest readie to condemne, who either have least
skill to judge, or else not to comprehend, have
missed that wch ignorantly they have sought for,
& cannot find or else moved by envie to see
that attained to wch they cannot aspire to. Do
speak evil thereby to hinder what they mislike.
I meane it by such obscure phisitians as know
no more than maides, but walk in no other way
to the woode, but one; deprave & speak ill of the
most ancient medicine of the expert elders to
cleave to the unsavorie Gallen's drugs, & if they
chance to say that the elder sort wch used them
as Hermes, Alchimeus, wthe numbers, whose
names are extant in turbâ philosophorum,
knew not the excellent vertue of that chimicall
kind of phisicke; Then what say they to

Avicene & Averroes, who were old men & knew both but used the one farre above the other: Rupescifsa florished about that time, of latter times, Arnold & Raimond & others a number a number succefsively whom wee know not: Although of later yeeres there were whose memories are fresh, as about an hundred yeeres since were Thomas Norton, whose owne words are these

I made also the Elixir of Life
Wch mee bereft a marchant's wife:
She wrought with it a full great wonder;
I made the quintefsence wch set under
The nose of him wch soundeth nie to death,
Would make revive thereof the only breath.

Yt of him it were asked what daies he lived; there were lately that could well report, for he lived since the birth of my father & was provectæ ætatis: In his time there flourished, Anglorum Raimundus, I mean George Ripley who resting alonlie to that excellent kind of phisick, hadd Gallen's doses in little price: And yet I speak not this to condemne Galen, for I know in

describing the knowledge of phisick, hee wrote right excellentlie; although in prescribing of medicines hee had them all from the empiricks, & set downe none of his owne; what phisic used Gallen to minister of his owne? if he had none but that wch hee had from other men's practise? or wherefore getteth hee his name of a most expert phisitian? if hee did great cures, it appeareth hee did them not wth that kind of phisick: of wch he was ignorant, yf then at all wth some other mean then is commonly knowne, I write not this to deprave Gallen, but rather to shew that Gallen used the secret phisick of philosophers; wch hee learned of Hippocrates his Master; wch phisick since hee could not teach, unlefs hee should disclose the secret of the stone, hee therefore gave out another kind of phisick to colour the matter wth all; wch hee had observed to do good by worcking the practises of the Empiricks; I used not this opinion as of my own authoritie; for indeed the honorable Raimond fathers it in his first distinction of

his quintessentiis, where shewing that Hyppocrates, philosopher like, had darklie in his pronosticks spoken of it commeth to Gallen, & writing a glofs upon the same worcke of Hyppocrates, hee saith; Galenus à veritate hujus narrare voluit y^t wch indeede Raimond most faithfully teacheth, & the use thereof; wch heere I mean to declare, not that the world should know it, for feare of opening so great secrets abroad; But in this place that you most noble soveraigne mought be instructed therein for the preservation of that time in healthie estate; wch time I desire of God to grant it long; for I feede not on future hope; To our purposed matter, I know there are sundrie kinds of phisicks between the Galenists & the chimicall phisitians; wherefore because I am not ignorant of them both; I will thus much say between them, that as I know among the Galenists, that the huge quantetie of their dosis, doe divers waies hurt the bodies, so among the other sort, I fear their desperate giving of Y^rie & hurtfull mineralls, will breed great

hurt, for that verie few know how rightfullie to prepare them; but that wch is done by extraction of oiles & quintessences is most excellent & may most safelie be given, for mettals such as are of knowne vertues may be ministered surely if they be brought into potable liquors: for the effecting of sublimates & precipitates wch are divills, they rather are effectuall in surgerie than in phisicke inwardlie, although they may be given if they bee well prepared, & in my opinion the aqua vitæ wch Paracelsus speaketh of for the preparation of sublimate is our Aqua vitæ, & not of a vine, but our true Quintessence & ☿ vegetable: of whose compose I will now speake: In the vegetable treatise I afore taught what the matter was how the menstrue is extracted & in what sort the elements ought to be separated & rectified; When therefore you have your ☿ vegetable or ardent water well rectified, that is 7 times rectified & destilled; then thereto adjoine these simples following; black pepper, Euphorbium, pyrethrum, Anacardium, Squilla

Solatrum, Apium silvestre, in proportion after the judgment of the discreet Artist; These put into the Quintessence or ardent water to putrefie for 21 daies; in the fire of the first degree, then put them so digested & putrified into a Limbeck & in ash fire draw all that will ascende, & after that circulate it in a Beachell for 100 daies; then is it Quintessence & artificial Balme; of wch Ripley thus speaketh: Let spices & gumms be putrified in the said aire of the blesset stone; & after distilled & kept in a circulatorie in Balneo for 100 daies, & shall be Quintessence, healing all infirmetie, preserveth the body from corruption & renewing youth; that is the strength of the members & sicke parts, how this quintessence is to be used shall last of all appeare; here note that as soon as it is drawne & circulated, that then it is quintessence; but when it is circulated wth spices & gumms, then it is artificial balme; to wch if the quintessence of gold be added, it shall be then gold potable & elixir of life; To make gold potable, take gold verie well purified & in oils of salt dissolve it;

wch will be done by setting it 3 or 4 daies on an ash fire; then by often washing away the salt with distilled vinegere either drawing it oftentimes in a Limbec in ash fire untill the oile of salt have lost his saltnefs, that done wash away the vinegeish tast with distilled fountaine water, then pouer of thy water ardent afore reserved, for yt purpose twice or thrice, every time evacuating of as much as you soe tained into a yeallow colour, & when you have so much as you think will serve your turne, wch may be about 3 or 4 angells waight of the golden tincture wch will be enough for 4 or 5 ounces of ardent water, wch is both a great & a huge quantitie; then proceed with your evacuations & draw away your ardent water, & your oile of gold so left in the bottome, put to dissolve in balneo; & when 7 daies it will be turned into a more thinn water, wch so dissolved, saith Raimond is gold potable, & hath infinit vertues, as I have written, (saith hee) in the booke of the preservation of man's health, This gold potable if it be added to the artificiall

Balm before that it be circulated, & so altogether into the thicknes of honnie, for 150 daies, is then the Quintessence of artificial balme, & the Elixir of Life, & that onlie medicine whereof Raimond writeth in his booke of Quintessence. Whoso will read the reasons & proofes whie this medicine works so great effects, let him read the same worcke of Raimond, & there shall hee find how it hath infinite vertues & why it is called Colum phorid: ffurther because it is for great causes appointed, that at some time the quintessence of pearle should be adjoyned th^w^.: I will shew forth the making thereof: Take of Seede pearle verie finelie poudered, put it into vinegere 3 or 4 times destilled & therein dissolve it, wch dissolved, evacuate of & so put on new vinegere untill that all the pearle be dissolved: Then wash it well wth destilled water that the vinigrish salt or savore may be had away: That done, handle it as you did the gold, & so shall you have the quintessence of the pearle readie to any use, either to joyne to your Elixir, or else used w^th

Philosophorum?

the Elixir, as you shall see cause. The order how the elixir is to be used for the diversitie of cures followeth; The first canon therefore sheweth how to cure all diseases in generall from the head to the feete after a general manner, so likewise for the restoring of youth wch is to be done;:

Take the Elixir of life aforesaid, & thereunto joyne 2 or 3 drops of the quintessence of pearle to the quantetie of half a nut shell, & so take it for a convenient space of 4 or 5 daies, & if to this you will add the common quintessence of wine it shall worck more stranglie & forceablie. This is the rule wch must be observed for the restoring of age & strengthning of the feeble:-

The second Canon sheweth after what manner it is to be used for the raising up of those wch seeme to be gone in pangs:-

Take of this Elixir the quantitie afore named, & putting it wth some liquor in a spoone, minister it to the parties, upon the receipt whereof you shall see how dispersing itself into the stomach & principall members, it will raise the naturall

heat of life; & speak, wch if you will have it worcke more effectuallie, add thereunto the quantity of a wheat corne of the fierie element wch is of golden colour extracted out of the herb Chelidon.

The 3d teacheth the cure of the leprosie:- Give of our Elixir unto the partie by the space of 8 daies & hee shall be perfectly cured so that it be not leprosie from the finger of God, as was Gehazi, & Constantine his leprosy; yet for the better worcking hereof, let it be taken in the water of strawberies, for if that water be drunken inwardlie, & clothes wet therein laid on the partie, it will worcke wonderfully: for that strawberie hath a special propertie in that behalfe.

The 4th for the Palsey

Take the quantitie of Elixir aforesaid, & give it in drinck wth the juyce of yvie & sage wth musterd seed for the space of 9 daies to drinck wherwth all use also to rub the paraliticall members & therwth all let him bee bathed in a bath hot & moist made of these hearbs, by wch hee shall be cured in short

space, & that so wonderfully, as if he never had had it; & other helpe there is wth all that wth our quintessence you give such things as purge viscous humors.

The 5th teacheth remedies against the consumption:-

Give wth our Elixir the cure of the herb Chelidon separated according to art, & therewth all mingle some quantetie of the pouder of the flesh of water crevishes; & thee shall be whole & sound; Note also that this is the onlie cure & refuge of all fevers whatsoever.

The 6th against melancholie & all manner of falling sicknesses:-

The cure of wch is that wth our Elixir aforesaid given in drinck wherein be infused Fumitorie, Centaurie, the greater epichinie, Time, Lapis Lazuli, & Eleboris niger; But most chiefly if unto them you add the herb Hypericon, commonly called St. John's Wort or Perforatum; & if for the falling Sicknes, Piony.

The 7th to helpe such as are fearfull, to make them recover strength, boldness & fortitude more then commonlie they have by Nature.

Add unto our Elixir of the Quintessence of pearle, pionie, angelica, & saffran, & give it him to drincke, & soe shall he recover both externall fortitude & strength.

The 8th for such as are poisoned by biting, stinging or any kind of poison.

Give him wth the quantetie of our Elixir or medecine aforesaid some of the Quintessence of our Angelica, wth the juice of Rue, red Dittanie & Scopœ regiæ, whereunto put Gentian and Unicornes horne, wch let him drinck & hee shall be cured.

The 9th to heale infectious humors, lice, & fowle breaking out.

Give them of our Elixir to drinck & outwardlie

anoint them wth. ointment made of quicksilver & Stavesacre, to wch. add some of our Elixir, & wth. the drinck may Stavesacre be mingled; & so doing hee shall bee cured, except it be a plague from God, as that of Herod, wch. is redd of the 12 of the Acts.

The 10th. for the quartaine wch. seemeth so hard to common Galenic Phisitians:-

Give unto the patient wth. our Elixir to drinck such things as are spoken of in our cure of Melancholy, adding thereto the herb Savine wch. only hath an especial propertie for this fever in so much that if there be but 2 or 3 drops of his juice warmed, put into the mouth or into his eare, it taketh away the fever, being so used for 3 or 4 daies:-.

The 11th. for a true Tertian:-

Give of Rubarbe, two penie waight to drinck, one penie waight of pure scamonie, with half a nutshell full of our Elixir, & so continue 3 daies, & hee shall be cured; But if the Elixir

be mixed with phlegme, add unto the decoction aforesaid, Turbith, Senna, & Polipodie.

The 12th: a remedy against The Quotidian

The Quotidian is only cured by taking our Quintessence afore it be artificiall Balme & Elixir, & especially if therewth all be given any of those things wch purge flegme, but above all if you put thereunto some of the juice of the herbe ♃: for it is an experiment that if you take 3 or 4 drops thereof, & put it, & put it in the right nostrill or right eare of the partie, then as Raimond saith:-

Tollit typum quotidianæ febris.

The 13th: continueth the cure of all feevers, whether of blood, coller, or phlegme, whether febris sinochæ, causon, frenesie, or lethargie, or any other proceeding of phlegme:-

In feavers proceeding of blood, first make phlebotomie or letting of blood, & after applie the

partie with our quintessence, the pouder of water crevishes, & a little chamfer; give it to be drunck, that the feaver & inflamation may be taken away; if of coller, applie wth our quintessence in drinck such as wee use to coole, & outwardlie applie linaments, with those cooling things, water crevishes & champhir: Of phlegme applie with our quintessence things as purge phlegme. If for the lethargie, give the fire of the quintessence, i.e. the fire or oile of our Stone; W^ch^ let it be applied with hot things, & in drinck, let cold things be given: If unto all these things of the quintessence of man's bloud, be added, it will worck wonders in the cure of all feavers.

The 14th against the Feaver Pestilent:—

Minister of our Elixir of life half a nut shell full & it shall suffice, yet if you will have it worck the Stronger, adjoine thereto Gentian, Red Dittany, Cloves, Bole Armenie, Castorium, Scopæ Regiæ or Wild Rue: wch when hee shall taste, the raies of life will ascend to the hart, wch will expel the infected aire. This would be given

within a day after the partie is sick, & god willing hee shall be cured.

The 15th against the Spasme:-

There are divers kinds of spasms, some proceeding of emptinefs, some of overfulnes, some of wounds, but howsoever it happeneth it is deadlie, wch drinck, & wth the fire & oile of our stone, or quintefsence: If thereto you add things that are moist of operation. The greatest cure in this is to induce a feaver, wch is to be done with the herb flamula or Speerwort, if it be put in our quintefsence, & so let it stand 3 houres wth wch rubb the Arteries & the back bone, & lay on clothes enough, & the patient shall have a feaver wch cureth the spasme: Then labor after to cure the feaver wth the medicines apointed for the feaver: If the spasms proceed of emptinefs, let the partie eate: If of fulnefs give him a spare diet; if of a wound, comfort the wound wth a hot iron; After that wth salves that provoke rottennefs or quitture, & then with such as cause flesh to grow; & give all these ministered wth

a little of our quintessence. Further for wounds or fistulas, this can I add that our first menstrue worcketh wonders.

The 16th against the Sciatica, foot-gout, & all manner of gouts, & last of all how laxative medicines ought to bee ministered:-

ffor the cure of the gout in generall, God hath given us the quintessence to bee used in drinck, & to bee laid upon the place, but farre better if wth all, the quintessence of man's bloud be administered, or mingled, but if to these bee added the quintessence of Ebulus sodden in wine, bee outwardlie applied; But because wee are entred into the cure of the Gout, not knowing what may happen even unto the greatest, I will show the most approved medicine of the world, wch sithence it was my happe to finde out by great consideration of the thing, & having also had great proofe thereof, I will heere set it downe: for I know it is the only medicine

of healpe, & far excelleth any virtue vegetable; for it is of metallicall kinde; —

Take therefore a good quantity of redd ledd or minium, & temper it with oile of roses & yolks of eggs, make it like a plaister, lay it to the place upon a piece of lether & immediately, wth in an hour or two after, it taketh away both rednefs, swelling & paine; But in tempering of it, you are to add a spoonefull of our menstrue to it, then worketh it a quick dispatch: yf for the thorow cure, our Elixir were given for 6 or 7 daies, inward & applied outward; then noe doubt, it should bee cleane healed. I write not this conjecturally; for my selfe in whom it is morbus hereditarius, & greatly given unto it, am by that only in a manner never troubled wth all; ffor the administering of laxative things, there falleth out three considerations: first that they kill not; secondlie, that they lose no vertue: 3rdly That they may worcke in the farmost parts of the bodie wthout danger, to take away the corrupt humors. Observe therefore these things & give it wthout our quintefsence, & let it stand mixed 3

houres, for the quantitie is wth. out our quintessence that you minister one ounce: wth. it one dragme if of a dragme one pennie waight, if of a pennie waight one barlie corn &so forth:

As touching the making of the Quintessence of man's bloud, I referre it over to Arnold de Villâ novâ, in the book wch. hee writeth ad Magistrum Iacobum de Tolledo, wch. is a common booke & joyned to Rupescissus; &so the 7th. treatise hath his end.

Finis

Here beginneth the. 8th. Treatise of the Key of Alchimie containing the Rules of Multiplication & Projection

Having in the 7 afore passed Treatises labored, that this our key is now able to open our secret lock of Alchimie: yt now alonelie resteth that coveting to walcke & wander into these places at will, wee turne our key about in the locke, by wch. action wee turne back the spring, the dore flieth open, & the way to entrance is plaine;

wch in this Treatise I briefly mean to accomplish, in shewing the waies of multiplication & projection; wherefore note that as soone as our fixion aforesaid is made by setting our Elixir to fix in a furnace of fixation: where the fire may be made above that by healp thereof the fire may strike downe the spirit upon the water, wth whom it is to bee joyned, in such sort that it ascend not, bee kept downe, that by the healpe of administration of fire, it may be kept still wth the bodie & soule; that they may altogether commix into one masse; wch will not fume but yeald easy fusion in fire; & pearse quickly: at wch time we count it perfect Elixir & call it the Elixir of the first degree; for that it is then able to runn on a smaller quantity: wch if it be fedd wth milk & food will chätoren like come to a fuller growth & so at the last to a man's stature; when hee shall bee to use the act of nature, & multiplie in his kinde; either as a plant, wch nurished; or moistured with the heavenlie dew & raine, commeth by nurishing &

feeding to a great tree, & bringeth forth fruict innumerable; Of whom the seede, or kernel groweth, & againe becommeth to multiply in his owne proper kinde: Even so our Elixir fedd & nourished wth the heavenly dewes & raines, that is tinctures wch wee afore called their vertues operative Namelie, Lunarie & oile; the one to the white, & the other to the redd: And thereof speaketh Aristotle that there behoveth to be much store of oile & tincture after the first fixion: ffor so much multitude of tincture shall there bee, as there is of oile, water, (1.) Lunary; Note therefore that although there bee but one multiplication in generall, that is to say, the multiplying of the white & redd: yet for that is done by two kinds & manners of worcking, wee therefore divide it into two parts: of wch the one call multiplication, — spirituall, & the other, corporall; that is the one in quallitie, the other in quantetie; that that wch before runne on 10, may be made to runne on a 100 to a 1000, & upward by the increasing thereof; of wch I will first speake, & that alonelie to be done that

the fixed may be made volatill, & againe the volatill fixed: & that by the often subliming of the water not fixed; upon the earth fixed; of this kind of multiplication, I find in Clangor Buccinæ, et augmentum in qualitate pro bonitate est, yt & the augmentation or multiplication in quality & goodnefs is to difsolve & coagulate the ℞. that is to imbibe it wth our ☿ & to drie it up; wth this place accordeth Arnold, saying, ℞ Tincturæ proparatæ partem unam yt Take of our prepared tincture, one parte, that is of our Elixir of the first degree, & difsolve him in 3 parts of our ☿. that done, put it in a glafs & seale it fast; & put it all under hot ashes untill it bee dried up & made into dust; That done, open this glafs & imbibe it again & the ofter you shall doe soe, soe much the more shall you winn & have it tincted the higher; & transmute the larglier; according & agreeing with those words written in Clangor Buccinæ, Primus modus est, yt the first manner is that you

dissolve in the water, of his white or redd ♀: of whom he was created, untill it become cleare water, & after that you shall congeale it, & wth his oiles, incere it upon the fire untill it flow, by wch his vertues shall be doubled in Tincture; with all his operations & perfections, as shall be perceived in projection, for that the waight wch was afore projected on a 1000 will now runne & be projected upon 10,000 & in this kinde of multiplication, there is no great labor: againe I finde in the Rosarie, that if you take these medicines when they shall be fixed, & by giving them their white & redd oiles, shall dissolve them in their white & redd ♀ries & so congeale them, their vertues shall everie time be doubled: so that if at the first, his one part converts an 100 partes, it shall at the second time convert a 1000, at the 3rd time 10,000 & at the fourth 100,000 & at the 5th time into 1,000,000 of true ☉ & ☽; wherefore it is to be noted that in how much the more the medicine is dissolved, sublimed & congealed; so much the more,

better, & abundantly it will worck, because that in every imbibition & sublimation it winneth 10, in projection it therefore is no wearisome labour, in reiteration of sublimation or coagulation: ffor that by those meanes, the matter is better digested, united, fixed, & worketh more perfectlie & his spiritual multiplication is done 2 waies, one by solution of heate, that you take the medicine, put it into a glass, & burne it in our moist fire; for 7 daies, until the medecine be dissolved into water; wth out any turbulent faeces; The other may by solution of thinness; that you take the glass vessaile wth the medecine; & let it be hanged in a brasse pott, whose mouth is straight, in wch let water boile, the mouth thereof being shut, that by the vapor of the boiling water, wch ascendeth upward, the medecine may be dissolved, yet take heede, that the boiling water touch not the glass by the space of 3 fingers, & the Solution will be done perhaps in one day, either in 2, or else in 3 daies: And after that the medecine shall be dissolved, take it off; & being cooled, let it be set to

fire & congealed, to be hardned or dried; And in how much more the medicine shall be dissolved & fixed; the perfecter shall it bee; & such solution is his subtiliation & spiritual sublimation; wch the more oftner it be done; so much greater & more full shall it tinct; whereupon writeth Rasis: The goodness of this multiplication dependeth not, but in the often reiterating of it, in sublimation & fixation of the perfect medecine; ffor in asmuch more as the order of his complement, is reiterated, so much shall his exuberation work the more & be increased the more; ffor how much more you shall dissolve the perfect medicine, so much more shall you winne every time to project one on a thousand, for if at the first it follow 1000, at the second it will fall on 10,000, at the 3rd on a 100,000, at the 4th upon a 1000,000, & so to infinit: To conclude this spirituall multiplication wth the saying of Morien: Know for certeine (sr hee) that the more our Stone is dissolved & congealed; so much the more the spirit & the bodie is conjoined, & the Tincture shall

be increased; In this sort therefore make spirituall multiplication; Take the Elixir & after it will run on 100, (as it is a mean elixir that tincteth not so deep,) & of him take one halfe & that dissolve wth ☿ while or redd according to the nature of the Elixirs, by powering of those ☿ries upon him untill he become (by setting in Balneo) liquid & cleane dissolved: then congeale him under fire till he be powder: & so often may it be congealed & dissolved, that it will no more become powder or drie, but remaine in oile; At wch time it is oile incombustible, & great Elixir, & this spirituall multiplication belongeth chiefly to the great Elixir: The other multiplication wch is done by often dissolving & congealing of the medicine, wch is the augmentation in raretie, wt out any new adding of tincture, serveth to the lesser Elixir: To come therefore to multiplication, corporall or in quantitie; is when we cast it on bodies, thereby to make one ounce weight 100 or 1000 ounces weight, & this is done by projection; Namelie, that an ounce weight of Elixir be cast on a 100 ounces of ☿ purged, & that it be thereby

converted into medecine, whereof one ounce of that will burne a 100 more into medecine; ffor better ꝟplaine understanding; Take of the Elixir made into oile, an angelle waight, wch wee terme Elixir of the highest degree, ꝟ oile incombustible, project him upon his tenn waight of crude or common gold purged; ꝟ it shall bee turned into a pouder veric brittle, of wch throwe his own angell waight on a hundred angell's waight of quick silver purged, ꝟ it shall be medecine, converted into such a brittle substance, that if thereof bee throwne upon his owne bodie, that is, on any of the bodies, if the Elixir's ☿ies bee of the same, it shall bee converted into medecine, Of that, take one part ꝟ throwe on ☿ purged, or of his proper mettall 1000, ꝟ it shall bee turned into pure gould: ꝟ so likewise for Silver, for the white Elixir; The medecine thus made is called the Elixir peregrinats; for it may be carried in one's purse, in pouder whereof, if you will multiply one part in virtue, grind it small, ꝟ therein poure of your ☿ies, wch will dissolve ꝟ congeale as wee afore

taught you; & so may you do infinitely on the first manner of projection; wch is on gold & silver purged; speaketh Ripley; your medecine being made perfect into Elixir, it is to be projected upon clensed & purged bodies; but most chiefly upon the pure bodies; that is, our gold & silver: And therefore, writeth hee further; The two earths being made perfect, the one into whit medecine, the other into redd, that is into redd medecine; make oile (saith hee) of them both (1) subtill them, till they become the oile aforesaid; & then the white on Silver; & the redd on gold; & them on other bodies; & the matters are at an end: wherefore, right wiselie & plainelie I find in Scalâ philosophorum; Melius tamen est projicere &c, writing therefore what hee should project, he willeth, Nunc demittis, to be cast on fundamenta mea, Nunc demittis, for that it is come now to the last worcke, & that is the last point, namelie, the Elixir made; he biddeth to cast that on fundamenta; wch is gold & silver, for that they are grounds of the stone; & going to the nesct pointe, cast fundamenta super verba mea, hee

meaneth quicksilver purged; & that converted into medecine, to be super diligam Te, Domine, that is on ♄ & ♃, if the Elixir be made on any of their parts, if of any other metalls on them; ffor their kinde embraceth kinde, & maketh better fixion, ffor that between ☿ris & mettalls, there is a certeine love, wch hee noteth in diligam Te, & diligam super attendite; ffor that the end whereto Alchimie attendeth is to create gold & silver; Hee saith, attendite, to shew that after thrice medecine, we must cease from projection to make medecine, & attende to making mettalls; wch will then be on 1000: To end therefore the manner of projection; take this Rule, that as long as the mettall whereon you project, carrieth an over deep goldnish or redish colour, increase your quantity of mettall, & when your mettall declineth & decayeth in colour, increase, or put on more medecine, The practick of projection, & first on ☿; Take ☿, & thereon to put common salt & vinegere, & stir the quicksilver well therein, that done, straine it through fine linen cloth, &

then you shall have it faire & bright; wch put into a crucible or goldsmith's pot & setting it over the coles till it begin to fume or smoke, then put in your medecine to the vertue of his conversion, & stirre it well together, & so it will be converted into perfect Sol & Lune; This projection upon ♀, is, of all, most best, for that it is of easiest liquefaction the next bodies unto that, are ♄ & ♃: ffor that in easie fusion, this cometh next; whose purgation is this: melt them in a crucible, & in melting them, poure on Sal Armoniak; but better to throw over your metalls with Sal Armoniak afore you blow your fire, & when your mettalls are molten & cold, you shall have them as white as silver, then melt them againe; & into your crucible put your medecine, wch stirr with an iron rodd; & when you see your matter well coloured, pour it out into an ingot, & suffering it there to coole, you shall find it transmuted into perfect mettall; Of projection on other bodies I minde not to write, because the heat of melting

iron & copper is fit for smiths & coppersmiths, but not for Princes; There resteth now nothing, whereon I should longer intreate, since all the treatise is treated, whereon I promised to intreat; save that I trust I may, without offense retract this one thing, where I promised in the end, to set downe how farr I had gone & proved in every one of the treatises; The wch because I have alreadie unwarelie given out in every treatise, & hope your Highnes will not now expect re-iteration, but cleane absolve mee from breach of promise: The last parte of all wch I have now to doe, standeth not in intreating any longer; although altogether consisteth in craving; Wherefore, in most humble, dutiful & lowly manner I first of all crave pardon of your Majestie to bear wth all; & to accept this my simple philosophy in goode parte; wch I in this volume offer & present unto Your Highnes; & with the writing the writer's hand to performe it, yt Your Highnes shall command.

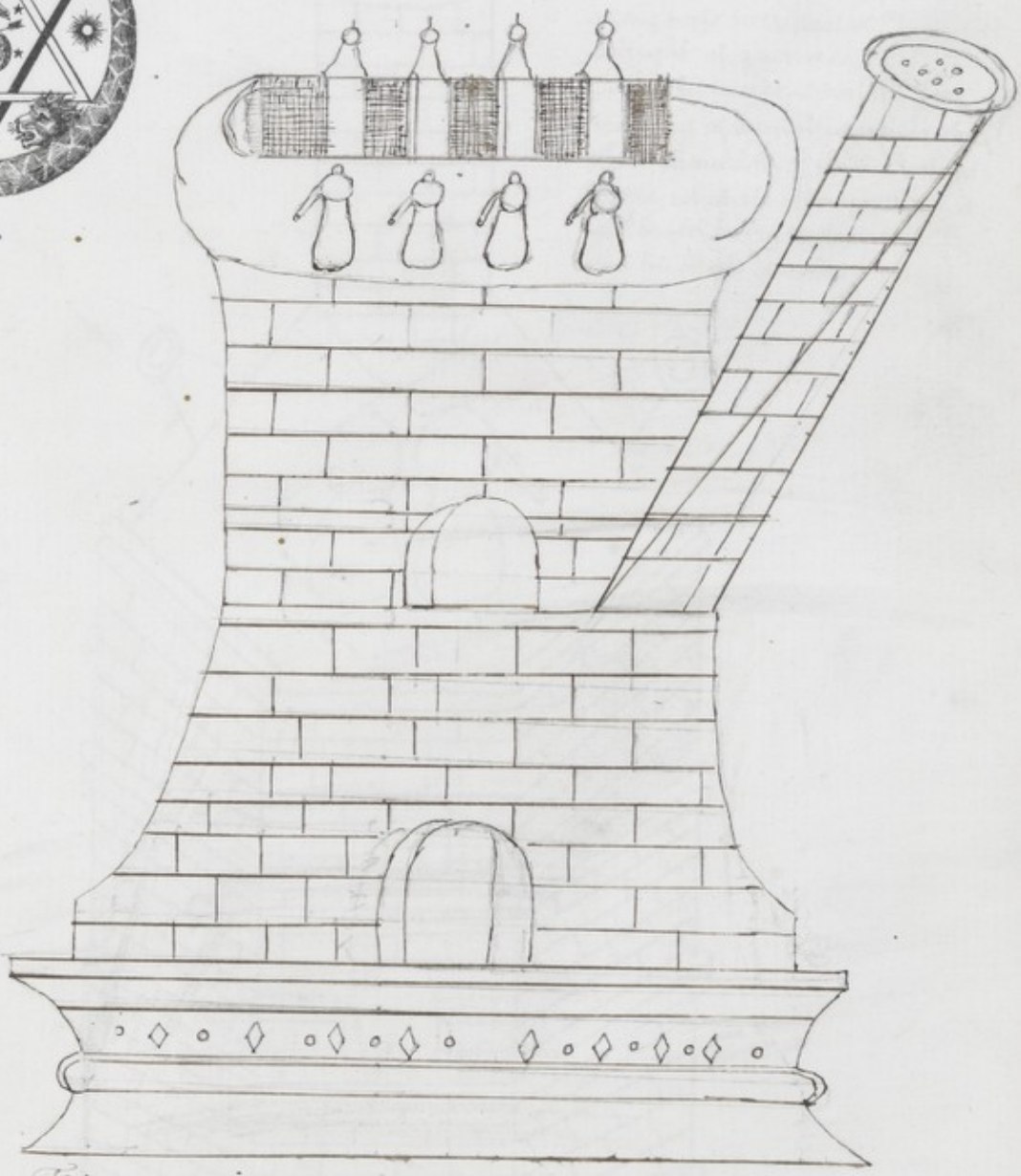
Finis.

The furnaces are described in the latter end of the Booke

A view of further charges as will rise in the accomplishing & performing of the whole art & science herein contained as much for the matterials as for the furnaces & vessailes

Imprimis of Red lead or minium in waight 280 wch after the rate of 4d the pound amounteth to	iiij li – viii s – iiij d
Item for the first solucon of the same there must bee 280 gallons of distilled vinegere wch at 10d the gallon amounts to	vi – viii – iiij
Item for the 2d & 3d difsolution of vinegere distilled 160 gallons amounting to	vi – viii – iiij
Item for ye crude to serve the mineral stone v pound waight at 5 shillings a pound amounting to	2 – 10 – 0
Item for the material of the mixed stone for corrosive & compound waters to difsolve the gold & silver	iiij – 0 – 0
Item in gold & silver for the Elixir of Life & ferments of the stone, of each 4 ounces amounting to	viii – 0 – 0
Item for purging & beating these of into foliate	iij – 0 – 0
Item of stone bodies to distill vinegere iij dozen at 16 pence ~~comes~~ a body comes to	2 – 8 – 0
Item 3 dozen of heads at 12d a peece	1 – 16 – 0
Item of large receivers at xxi pence a piece	iiij – iiij – 0
Item for drawing of menstrue 3 doz: of glass bodies, 5 dozen of heads amounting to	2 – 8 – 0
Item for 3 long receivers a yard long a peece price 6s 8d amounting to	1
Item for other kind of glasses vessailes	3
Item for brick, iron work & making of the furnaces	x – 0 – 0
Summ for	(xiij li – xi – iiij

The first furnace

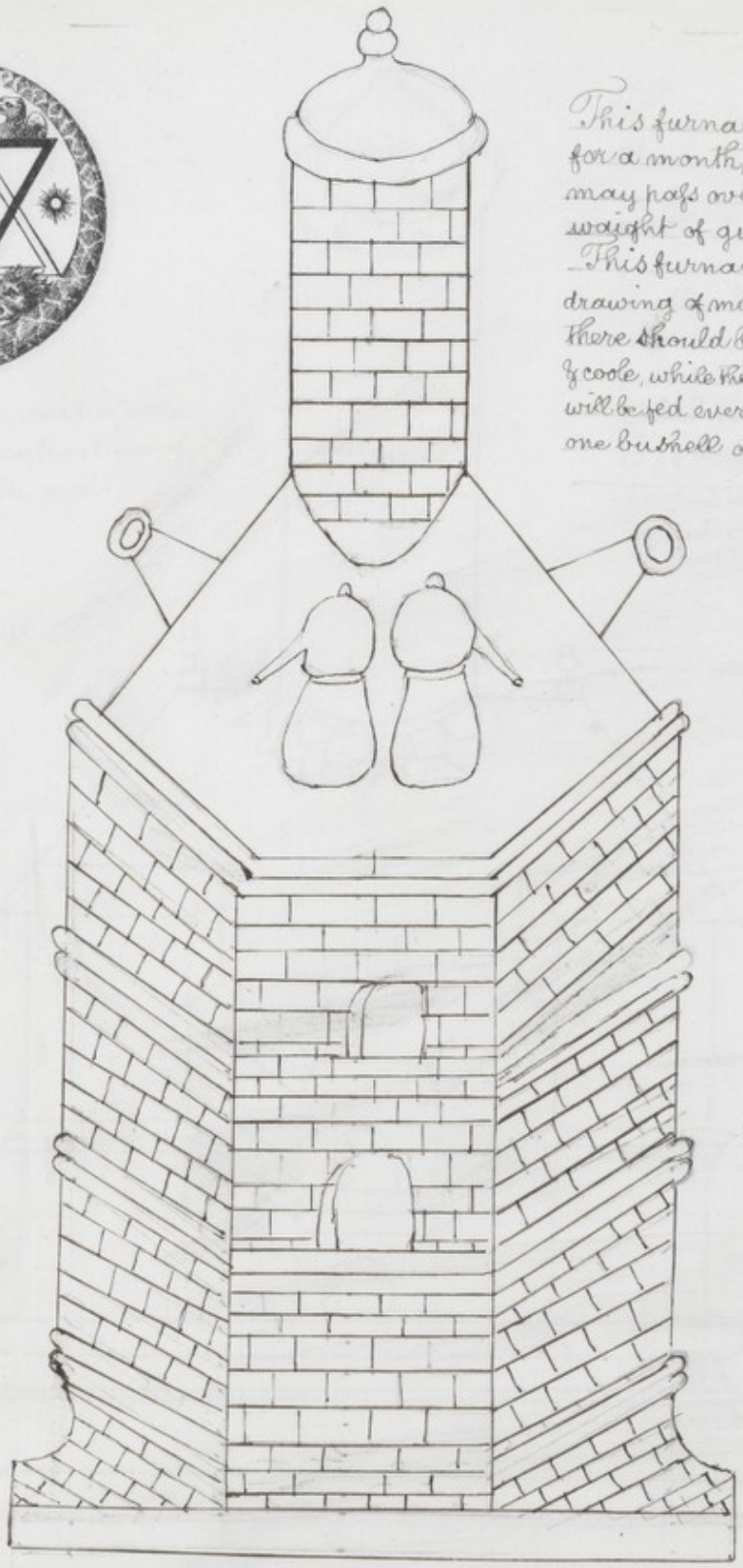


This furnace is for 2 months space while the Vinegere is distilling

The first is for distilling of vinegere wherein wth 24 gallon bodies there may be daily destilled so many gallons of vinegere. This furnace will be fedd every 12 hours with a gallon

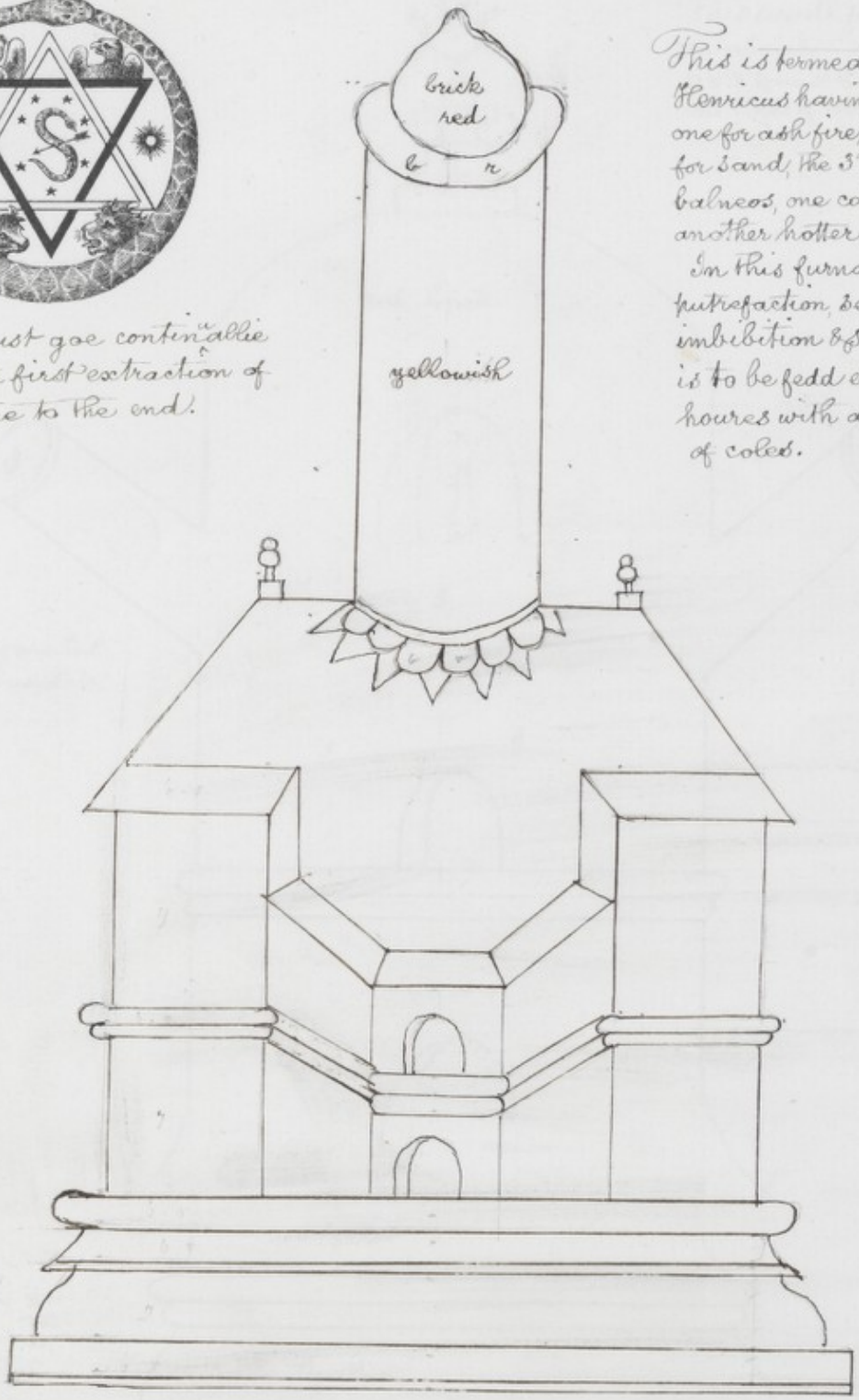
(cut down & illegible here)

This furnace is to be used for a month, in wch space, it may pass over an 140cn waight of gumme).
This furnace serveth for drawing of menstrue whereof there should be 2, the one to stand & coole, while the other goeth, & that will be fed every 12 houres wth one bushell of coles.



The Third Furnace

This must goe continuallie from the first extraction of menstrue to the end.

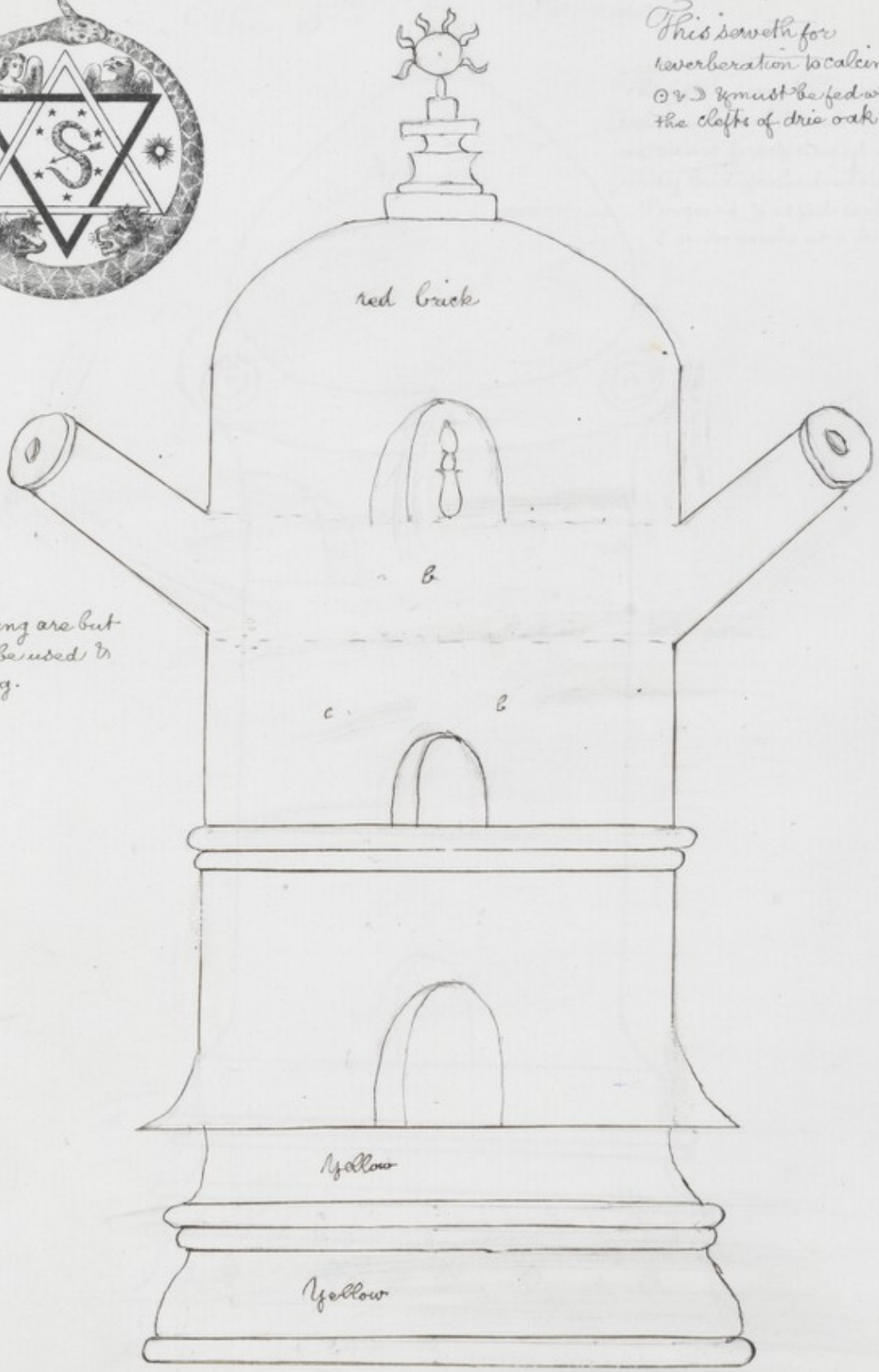


This is termed Piger Henricus having 3 sides one for ash fire, another for sand, the 3d for 2 balneos, one colder, another hotter.

In this furnace is both putrefaction, separated imbibition & such like & is to be fedd every 16 houres with a bushell of coles.

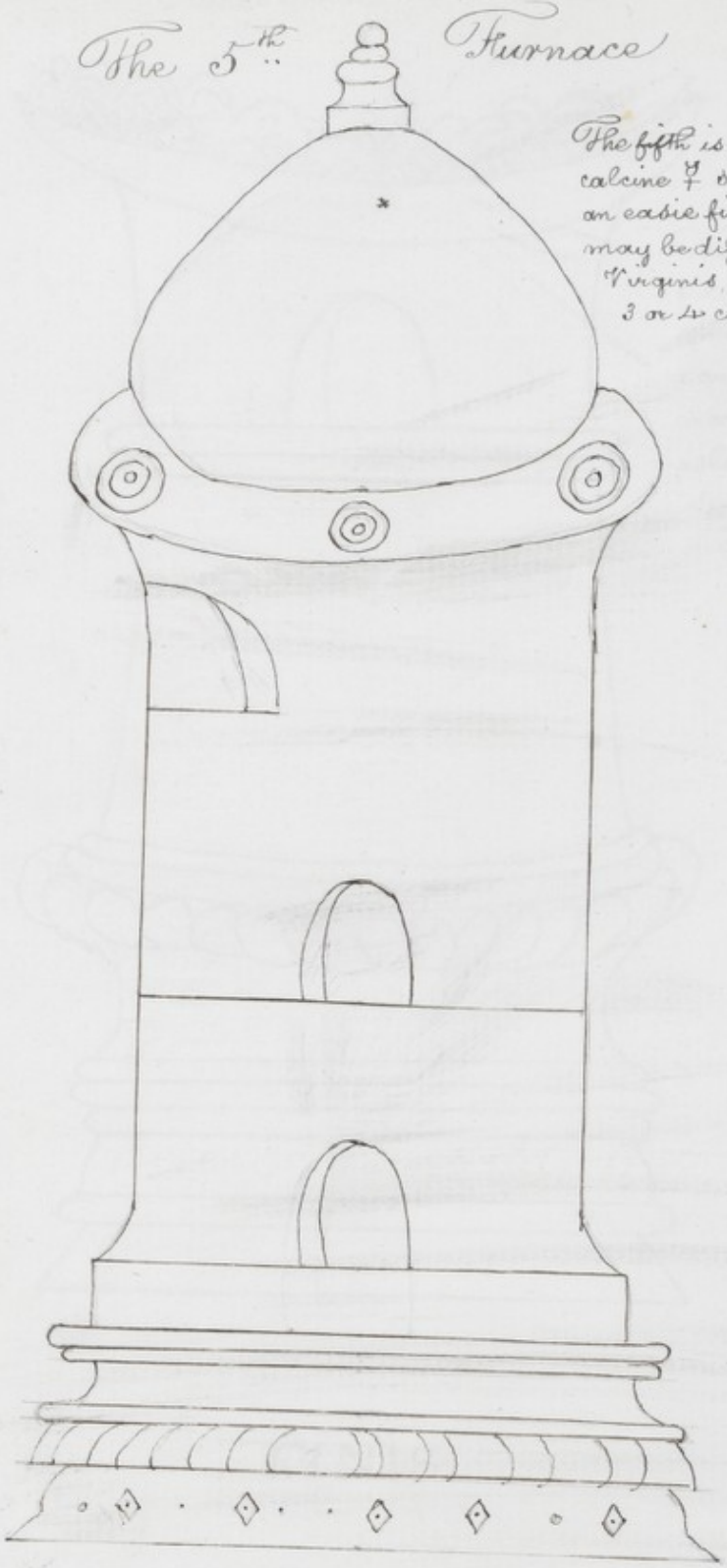
The Fourth Furnace

This serveth for reverberation to calcine ☉ & ☽ & must be fed with the clefts of drie oak.



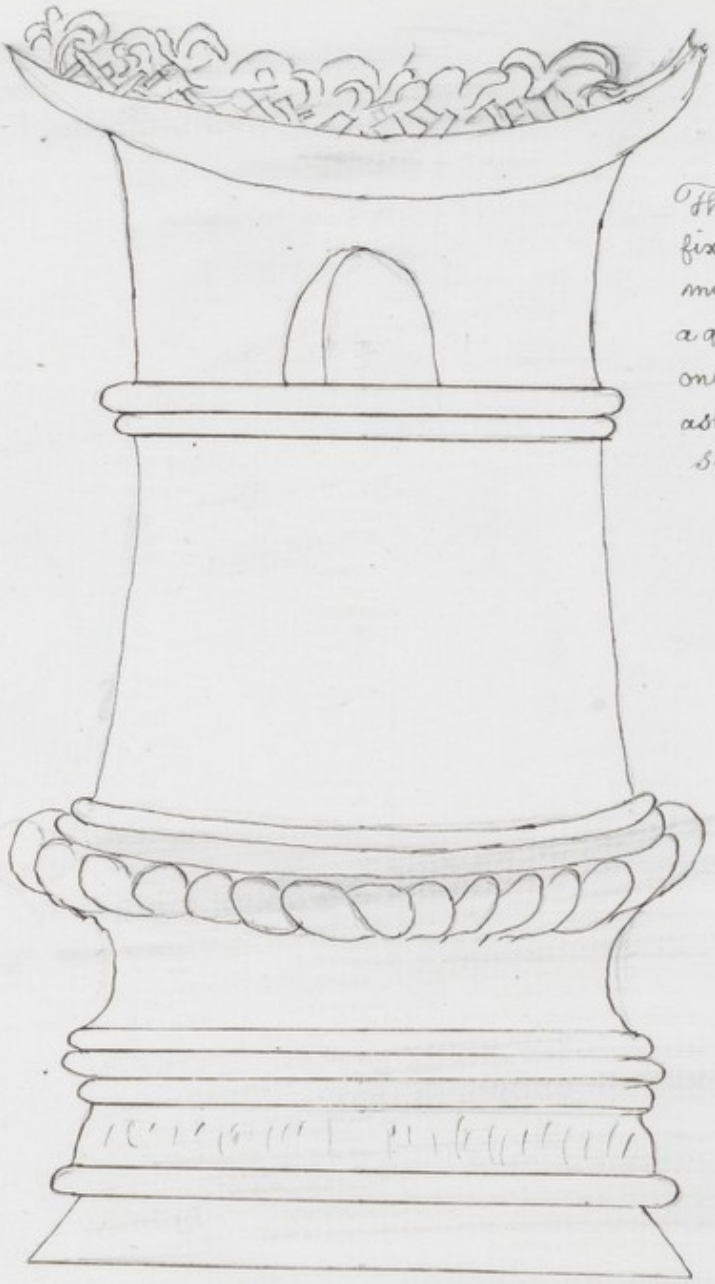
These following are but sometimes to be used & that not long.

The 5th Furnace



The fifth is an Athanor to calcine & sublime wth an easie fire & drie yt it may be dissolved into Lac Virginis, & is fed with 3 or 4 coals at a time.

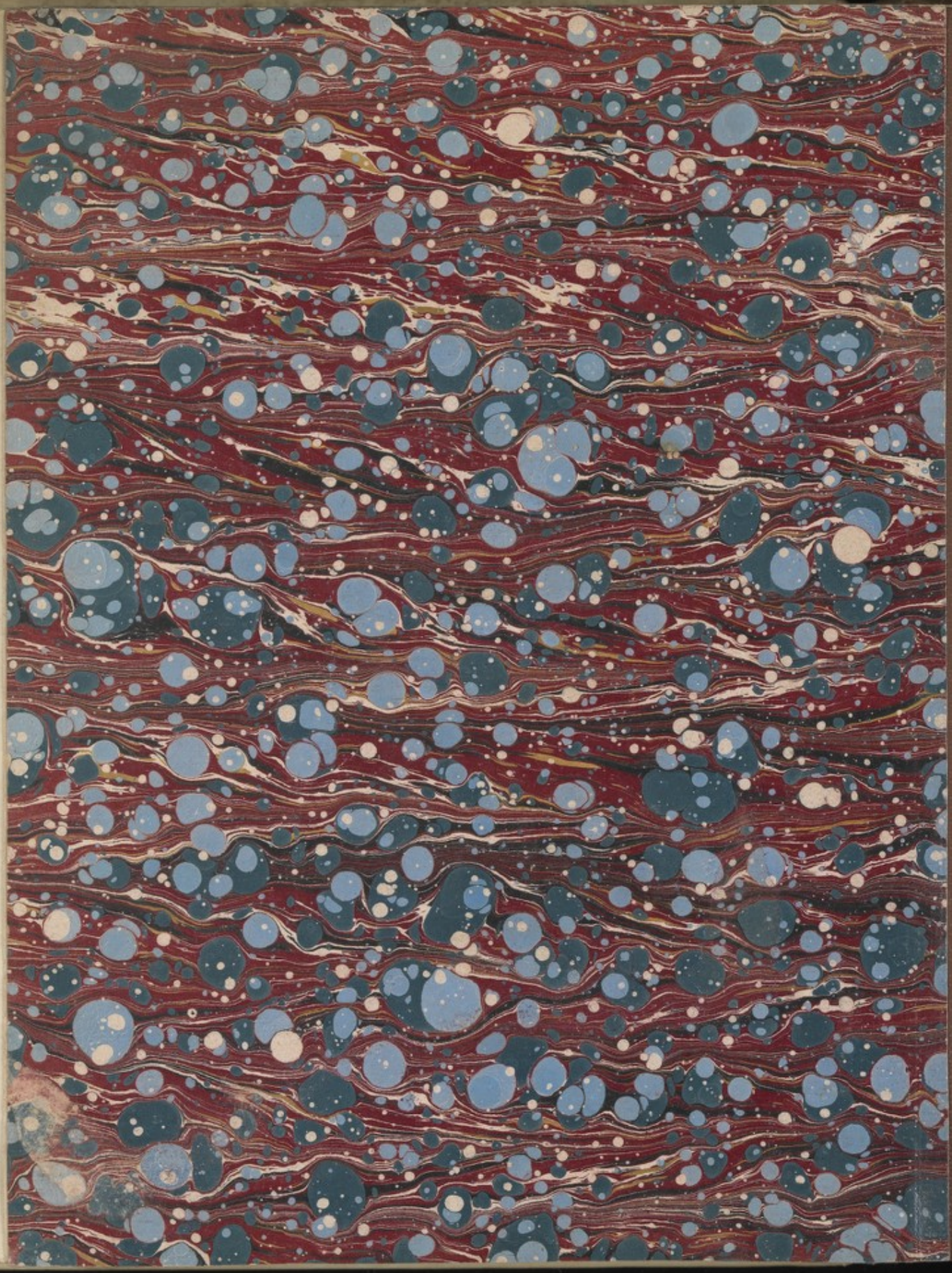
The sixth Furnace



The sixth serveth to fixation, & the fire must bee made upon a quarter of a peck at once wch covered with ashes will last for seven hours.

Light brick colour all over.

FINIS.



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he laymen which were
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raine, the other nigh the
the 3d of them was my
self, being of the privie

chamber, divers times an ambassador for him, & one also that wth himself bore such fortune's frownes (as the treacherous Earle then drove the king unto, when he was forced to flie into Burgonie:) Of whom I not a little wonder why hee would not impart it to the king; yeet in his book I find that hee was willing thereto; yf some great fault in the king had not letted it; for in his book after a mourning sort he saith;

Truly king Edward was nigh thereto
If sinne had not kept him therefro
But surely sinne jointlie with grace
Will not be together in one place.

ffor further hee addeth

Gratia tradatur peccatum dum dominatur,

That is to say

Grace of consolatione
Is deferred while sinne hath dominatio.

Yet both in the beginning & ending of his Book hee after a prophetical kind of manner giveth out that that science shall happen to the kings of