

Nicholas Flammel, his exposition of the hieroglyphicall figures which he caused to bee painted upon an arch in St. Innocents church-yard in Paris. Together with the secret booke of Artephius, and the epistle of Iohn Pontanus; concerning both the theoricke and the practicke of the Philosophers Stone ... / done into English out of the French and Latine copies by Eirenæus Orandus.

Contributors

Flamel, Nicolas, -1418.
Orandus, Eirenaeus.
Pontanus, Joannes, -1572.

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NICHOLAS
FLAMMEL.

1624







2311/A

Flamel (Nicholas of Paris)
Alchemist & Benefactor
died Mar. 22. 1418

Autograph of S. Fox at end.

N. VI. a

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NICHOLAS FLAMMEL,
 His Exposition of the Hiero-
 glyphicall Figures which he caused
 to bee painted vpon an Arch in
St. Innocents Church-yard,
 in PARIS.

Together with
 The secret Booke of ARTEPHIVS,
 And
 The Epistle of *John Pontanus* :
 Concerning both the Theoricke and
 the Practicke of the PHILO-
 SOPHERS STONE.

*Faithfully, and (as the Maiesty of the thing
 requireth) religiously done into English out
 of the French and Latine Copies.*

BY
 EIRENÆVS ORANDVS, *qui est,*
Vera veris enodans.

— ἀγαθῶν ἐπι δαίτας ἰδόν
 Αὐτῶν αἰγῶν.

Imprinted at *London* by T. S. for *Thomas
 Walkley*, and are to bee solde at his
 Shop, at the Eagle and Childe in
Britans Burse. 1624.

NICHOLAS FLAMMARION
his Exposition of the
Apocalliptical Prophecies which he
had printed upon an
2. Invention
in P. A. 15.

Together with
the later Book of A. P. 15.
And

The Epistle of Iohn
Concerning both the
the Principles of the P. 15.
SOME'S STONE.

And (in the
of the

BY
ALEXIS O. A. D. 15.
Paris

Printed at
Lafayette
Paris



TO THE MOST
excellently accomplisht
LADY,

MADAME:

BEcause there are
not many worthy
such Epithets,
therfore amongst
so few, and those so disper-
ed, it is not hard for any
man to know you, as well by
our iust titles as by your
Name. Pardon my bold-
nesse, who owing my best
seruice vnto your vertues,
hough not knowing your

The Epistle

person, nor knowne vnto you, vnlesse peradventure the report of my disasters haue come vnto your eares; doe humbly offer vnto you, what I am assured, when you vnderstand, (if euer God incline your heart to the search, and open your eyes to the sight thereof) you wil esteeme as the greatest and most vnualueable secret, which amongst all vnder-Moone things, was euer imparted and communicated to man. Your Piety and Almes-deedes, proceeding from that bounlesse fountaine of burning Charity, which disperseth it selfe in all formes, according to the necessities of the poore, haue inforced mee to tell the world, that for you, and such

as

Dedicatorie.

as you are, I have caused these little Bookes to be published in our vulgar English, customs excusing the most of your sexe from the knowledge of the learned Tongues, in which Cabinets, these secrets are ordinarily locked up, though there want not examples of many women, who, by the impartiall grace of God, have attained to the thing it selfe. But it is not my purpose to flatter any body with the hope of that, which I well know how rare and reserued a blessing of the Almighty it is: Onely, if you will bee but pleased, by this occasion, to cast your eyes upon that triumphant Chariot, wherein Nature rideth through her Minerall

The Epistle

and vnder earth kingdome,
you will easily see what dif-
ference there is, betweene the
plenteous vertues of heauen,
there thrust and crowded vp
together, (as lines though
farre distant in their first
setting foorth from the
Circumference, yet touch-
ing one another when they
come neere the Center) and
the loose and weake compo-
sition of Vegetables, which
being of another imposition
of Nature, are not able ei-
ther to receiue or to hold
such plentie of those hea-
uenly Spirits, which are the
life of enery Elementary bo-
dy, no where idle, and there
most abounding where it
seemes most to bee hidden.
For the rest, if any of my
busie vnletter'd Countrey-
men,

Dedicatorie.

men, who are in great numbers, as bold pretenders to this blessed Science, as they are blinde practitioners therein, shall by the reading of these Treatises bee perswaded (as I wish they may) to forbear the losse of their time, and the expence of their monyes, untill they be taught by the one of them, the true matter to worke on, and by the other, the true manner of proceeding therewith; let them in their hearts blesse God for you, to whose noble deserts (that challenge a due acknowledgement from all good men) I haue paid this small tribute of my labours. For mine owne part, the helpe and comfort which I haue so plenteously reaped from these studies,

The Epistle, &c.

in the midst of many pressures, which without the extraordinary assistance of God, had been insupportable, hath already made light and easie in my resolution, whatsoeuer I shall either doe, or suffer, for God, or good men, or the truth.

*The father of the fatherlesse, the Iudge of the widdowes, and the hope of the helpelesse, bee to you and yours
ALL THINGS. So prayeth,*

Your humble seruant

Eirenæus Orandus.

Et sit splendor Domini Dei
nostri super nos, & opera ma-
nuum nostrarum dirige super nos;
& opus manuum nostrarum di-
rige. Psal. 90. 19.

And let the bright beauty of
the Lord our God be vpon vs;
and guide thou the workes of
our hands vpon vs, and the
work of our hands guide thou
it. Psal. 90. 19.

Quis enim despexit dies par-
uos? & letabuntur, & vi-
debunt lapidem stanneum in manu
Zorobabel. Septem isti, Oculi
sunt Domini, qui discurrunt in
uniuersam terram. Zech. 4. 10.

For who hath despised the
day of little things? for they
shall reioyce, and shall see the
stone of Tinne in the hand of
Zerubbabel, with those seuen;
they are the Eyes of the Lord,
which run too & fro through
the whole earth. Zech. 4. 10.

Reader.



R E A D E R.

— ἀλλὰ μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νόσσει,
ἀλλὰ δὲ καὶ δαίμων ἐποδηόσται. —

*Hæc partim ipse tuo perpendes pectore tecum,
Partem Divinum aliquis tibi suggeret. —*

Part of these things thy mind shal prompt thee to,
And part, some God shall teach thee how to doe.

Againe.

*Si te fata vocant, aliter non viribus ullis
Vincere, nec duro poteris conuellere ferro.*

If Fates thee call, else with no violence,
Nor hardest Iron canst thou dig them thence.

Once

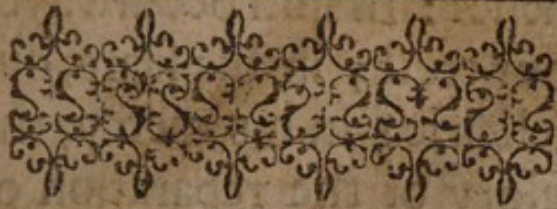
Once againe, and so farewell.

Πολλὰ μορφαί τῆς δαμονίης,
Πολλὰ δ' εὐέλπτως κερύνουσι θεοί,
καὶ τὰ δακνέοντ' ἢ κ' ἱτελίωσι:
τῆς δ' ἀδοκίμων πόνον ἔμπε θεοῖ.
τίον δ' ἀπίβη τόδῃ πρᾶγμα.

*Fortuna vices lubrica versat
Varias docilis sumere formas.
Inopina Dei plurima peragunt;
Non succedunt quae fore speras,
Quae fore nemo posse putaret,
Saepe expediunt numina. Qualem
Haec sortita est res mihi finem.*

Many shapes of Fate there bee
Much done beyond our hope, we see:
What we thinke sure, God often staves,
And findes, for things vndream't of, wayes.
For so did this succeed to mee,
And so I wish it may to thee.

Eireneus Orandus.



I

THE BOOKE
of the HIEROGLY-
PHICALL Figures of
Nicholas Flammel.

Eternally praised
be the Lord my
God, which lif-
teth the humble
from the base dust and ma-
keth the hearts of such as
hope in him to reioyce:
which of his grace openeth
to them that beleue, the
Springs of his bountie, and
putteth vnder their feet the
worldly Sphæres (or cir-
cles)

cles) of all earthly happi-
nesses: In him bee alwayes
our trust; in his feare, our
felicitie; in his mercy, the
glory of the reparation of
our nature; and in our
prayers, our vnshaken assu-
rance. And thou, ô God
Almighty, as thy benignity
hath vouchsafed to open
vpon earth before me (thy
vnworthy seruant) all the
treasures of the riches of
the world; so may it please
thy great Clemencie, then
when I shall be no more in
the number of the liuing, to
open vnto me the treasures
of heauen, and to let me be-
hold thy Diuine face, the
Maiestie whereof, is a de-
light vnspeakeable, and the
rauishing ioy whereof, ne-
uer ascended into the heart
of

of liuing man. I aske it of thee, for our Lord Iesus Christ thy welbeloued Son his sake, who in the vnity of the holy Spirit, liueth with thee world without end. Amen.

The Explication of the Hieroglyphicke Figures, placed by mee Nicholas Flammel, Scriuener, in the Church-yard of the Innocents, in the fourth Arch, entring by the great gate of S^t. Dennis street, and taking the way on the right hand.

B 2 • The

The Introduction.

1399

Although that I *Ni-*
cholas Flammel,
 NOTARY, and
 abiding in *Paris*, in this
 yeere one thousand three
 hundred fourescore and
 nineteene, and dwelling in
 my house in the street of
 Notaries, neere vnto the
 Chappell of *St. James* of
 the *Bouchery*; although, I
 say, that I learned but a lit-
 tle Latine, because of the
 small meanes of my Pa-
 rents, which neuerthelesse
 were by them that enuie
 me the most, accounted ho-
 nest people; yet by the
 grace of God, and the in-
 tercession of the blessed
 Saints in *Paradise* of both
 sexes,

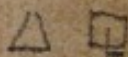
sexes, and principally of
Saint *Iames* of *Gallicia*, I
haue not wanted the vnder-
standing of the Bookes of
the *Philosophers*, and in
them learned their so hid-
den secrets. And for this
cause, there shall neuer bee
any moment of my life,
when I remember this high
good, wherein vpon my
knees (if the place will giue
me leaue) or otherwise, in
my heart with all my affe-
ction, I shall not render
thanks to this most benigne
God, which neuer suffereth
the child of the Iust to beg
from doore to doore, and
deceineth not them which
wholly trust in his blef-
sing.

Whilest therefore, I
Nicholas Flammel, Notary,

after the decease of my Parents, got my living in our Art of Writing, by making *Inventories*, dressing accounts, and summing vp the Expences of *Tutors* and *Pupils*, there fell into my hands, for the sum of two Florens, a gilded Booke, very old and large; It was not of Paper, nor Parchment, as other Bookes bee, but was onely made of delicate Rindes (as it seemed vnto me) of tender yong trees: The couer of it was of brasse, well bound, all engrauen with letters, or strange figures; and for my part, I thinke they might well be *Greeke Characters*, or some such like ancient language: Sure I am, I could not reade them, and I know

know well they were not
 notes nor letters of the *La-
 tine* nor of the *Gaule*, for
 of them wee vnderstand a
 little. As for that which
 was within it, the leaues of
 barke or rinde, were ingra-
 uen, and with admirable
 diligence written, with a
 point of *Iron*, in faire and
 neate Latine letters colou-
 red. It contained thrice se-
 uen leaues, for so were they
 counted in the top of the
 leaues, and alwayes euery
 seuenth leafe was without
 any writing, but in stead
 thereof, vpon the first se-
 uenth leafe, there was pain-
 ted a *Virgin*, and *Serpents*
 swallowing her vp; In the
 second seuenth, a *Crosse*
 where a *Serpent* was cru-
 cified; and in the last se-
 uenth,

21 leaues

7th leaf

*evil
asp.*

uenth there were painted
Desarts, or *Wildernesses*,
in the middest whereof ran
many faire fountaines, from
whence there issued out a
number of *Serpents*, which
ran vp and downe here and
there. Vpon the first of the
leaves, was written in great
Capitall Letters of gold,
ABRAHAM THE
IEW, PRINCE,
PRIEST, LEVITE,
ASTROLOGER,
AND PHILOSO-
PHER, TO THE
NATION OF THE
IEWES, BY THE
WRATH OF GOD
DISPERSED A-
MONG THE GAVLES,
SENDETH HEALTH.
After this it was filled with
great execrations and curses
(with

(with this word MARRA-NATHA, which was often repeated there) against every person that should cast his eyes vpon it, if hee were not *Sacrificer* or *Scribe*.

Hee that sold mee this Booke, knew not what it was worth, no more than I when I bought it; I beleue it had beene stolne or taken from the miserable *Iewes*; or found hid in some part of the ancient place of their abode. Within the Booke, in the second leafe, hee comforted his *Nation*, counsel-ling them to flie vices, and aboue all, *Idolatry*, attending with sweete patience the comming of the *Messias*, which should vanquish all the Kings of the Earth,

and should raigne with his people in glory eternally. Without doubt this had beene some very wise and vnderstanding man. In the third leafe, and in all the other writings that followed, to helpe his *Captive nation* to pay their *tributes* vnto the *Romane Emperours*, and to doe other things, which I will not speake of, he taught them in common words the *transmutation of Mettalls*; hee painted the *Vessels* by the sides, and hee aduertised them of the *colours*, and of all the rest, sauing of the *first Agent*, of the which hee spake not a word, but onely (as hee said) in the fourth and fifth leaues entire hee painted it, and figured it with

*4th & 5th
leaves*

with very great cunning and workmanship : for although it was well and intelligibly figured and painted, yet no man could euer haue beene able to vnderstand it, without being well skilled in their *Cabala*, which goeth by tradition, and without hauing well studied their bookes. The fourth and fifth leafe therefore, was without any writing, all full of faire figures *enlightened*, or as it were *enlightened*, for the worke was very exquisite. First he painted a *yong man*, with wings at his anckles, hauing in his hand a *Caducean* rodde, writhen about with two *Serpents*, wherewith hee strooke vpon a helmet which couered his head;

head; he seemed to my small iudgement, to be the God *Mercury* of the *Pagans*: against him there came running and flying with open wings, a great old man, who vpon his head had an *houre-glasse* fastened, and in his hands a hooke (or sithe) like *Death*, with the which, in terrible and furious manner, hee would haue cut off the feet of *Mercury*. On the other side of the fourth leafe, hee painted a faire *flowre* on the top of a very high *mountaine*, which was sore shaken with the *North wind*; it had the foot blew, the flowres *white* and *red*, the leaues shining like fine *gold*: And round about it the *Dragons* and *Griffons* of the *North* made their
nests

nefts and abode. On the fifth leafe there was a faire *Rose-tree* flowred in the middest of a sweet *Garden*, climbing vp against a hollow *Oake*; at the foot wherof boyled a fountaine of most *white water*, which ranne head-long downe into the depths, notwithstanding it first passed among the hands of infinite people, which digged in the Earth seeking for it; but because they were blinde, none of them knew it, except here and there one which considered the *weight*.


On the last side of the fifth leafe, there was a *King* with a great *Fauchion*, who made to be killed in his presence by some *Souldiers* a great multitude of little *Infants*,

Infants, whose Mothers wept at the feet of the vnpittifull *Souldiers*: the bloud of which *Infants* was afterwards by other *Souldiers* gathered vp, and put in a great vessell, wherein the *Sunne* and the *Moone* came to bathe themselues. And because that this History did represent the more part of that of the *Innocents* slaine by *Herod*, and that in this Booke I learned the greatest part of the *Art*, this was one of the causes, why I placed in their *Churchyard* these *Hieroglyphick Symbols* of this secret science. And thus you see that which was in the first five leaues: I will not represent vnto you that which was written in good and intelligence.

telligible Latine in all the other written leaues, for God would punish me, because I should commit a greater wickednesse, then he who(as it is said)wished that all the men of the World had but one head that hee might cut it off at one blow. Hauing with me therefore this *faire Booke*, I did nothing else day nor night, but study vpon it, vnderstanding very well all the operations that it shewed, but not knowing with what matter I should be- ginne, which made me very heavy and sollitary, and caused me to fetch many a sigh. My wife *Perrenelle*, whom I loued as my selfe, and had lately married, was much astonished at this, comfor-

comforting mee, and earnestly demanding, if shee could by any meanes deliuer mee from this trouble: I could not possibly hold my tongue, but told her all, and shewed her this *faire Booke*, whereof at the same instant that shee saw it, shee became as much enamored as my selfe, taking extreame pleasure to behold the *faire cover, grauings, images, and portraicts*, whereof notwithstanding shee vnderstood as little as I: yet it was a great comfort to mee to talke with her, and to entertaine my selfe, what wee should doe to haue the interpretation of them. In the end I caused to bee painted within my *Lodging*, as naturally as I could, all the figures

gures and portraicts of the
fourth and *fifth* leafe, which
I shewed to the greatest
Clerkes in *Paris*, who vn-
derstood thereof no more
then my selfe; I told them
they were found in a Booke
that taught the *Phyloso-
phers stone*, but the greatest
part of them made a mocke
both of me, and of that blef-
sed *Stone*, excepting one cal-
led *Master Anselme*, which
was a *Licentiate* in *Physick*,
and studied hard in this
Science: He had a great de-
sire to haue seene my Book,
and there was nothing in
the world, which he would
not haue done for a sight of
it: but I alwayes told him,
that I had it not; onely I
made him a large descripti-
on of the *Method*. He told
mee


 mee that the first portraict represented *Time*, which deuoured all; and that according to the number of the *sixe* written leaues, there was required the space of *sixe* yeeres, to perfect the *stone*; and then he said, wee must *turne* the *glasse*, and seeth it no more. And when I told him that this was not painted, but onely to shew and teach the first *Agent*, (as was said in the Booke) hee answered me, that this decoction for *sixe* yeeres space, was, as it were, a *second Agent*; and that certainly the *first Agent* was there painted, which was the *white and heauy water*, which without doubt was *Argent vine*, which they could not *fixe*, nor cut off
 his

his *feete*, that is to say, take away his *volatility*, saue by that long decoction in the purest bloud of young Infants; for in that, this *Argent viue* being ioined with *gold* and *siluer*, was first turned with them into an *herb* like that which was there painted, and afterwards by corruption, into *Serpents*; which *Serpents* being then wholly dried, and decocted by fire, were reduced into powder of *gold*, which should be the *stone*. This was the cause, that during the space of *one and twenty yeeres*, I tryed a thousand broulleryes, yet neuer with *bloud*, for that was wicked and villanous: for I found in my Booke, that the *Philosophers* called *Bloud*, the mine-

minerall spirit, which is in the *Mettals*, principally in the *Sunne*, *Moone*, and *Mercury*, to the assembling whereof, I alwayes tended; yet these interpretations for the most part were more subtile then true. Not seeing therefore in my workes the *signes*, at the time written in my Booke, I was alwayes to beginne againe. In the end hauing lost all hope of euer vnderstanding those *figures*, for my last refuge, I made a vow to God, and *S^t James of Gallicia*, to demand the interpretation of them, at some *Iewish Priest*, in some *Synagogue* of *Spaine*: whereupon with the consent of *Perrenelle*, carrying with me the *Extract* of the *Pictures*, hauing
taken

taken the *Pilgrims* habit and staffe, in the same fashion as you may see me, without this same *Arch* in the *Church-yard*, in the which I put these *hyeroglyphicall figures*, where I haue also set against the wall, on the one and the other side, a *Procession*, in which are represented by order all the colours of the *stone*, so as they come & goe, with this writing in French.

Moult plaist a Dieu procession,

S'elle est faicte en deuotion : that is,

Much pleaseth God procession,

If't be done in deuotion.

which

which is as it wete the beginning of King *Hercules* his Book, which entreateth of the colours of the *stone*, entituled *Iris*, or the *Rainbow*, in these termes, *Operis processio multum natura placet*, that is, *The procession of the worke is very pleasant vnto Nature*: the which I haue put there expressly for the great *Clerkes*, who shall vnderstand the *Allusion*. In this same fashion, I say, I put my selfe vpon my way; and so much I did, that I arriued at *Montioy*, and afterwards at *Saint Iames*, where with great deuotion I accomplished my vow. This done, in *Leon* at my returne I met with a Merchant of *Boloyn*, which made me knowne to

a *Phy*

a *Physician*, a *Jew* by Nation, and as then a *Christian*, dwelling in *Leon* aforesaid, who was very skilfull in sublime Sciences, called Master *Canches*. Assoone as I had shoven him the figures of my *Extrait*, hee being rauished with great astonishment and ioy, demanded of me incontinently, if I could tell him any newes of the *Booke*, from whence they were drawne? I answered him in *Latine* (wherein hee asked me the question) that I hoped to haue some good newes of the *Book*, if any body could decipher vnto me the *Enigmas*: All at that instant transported with great Ardor and ioy, hee began to decipher vnto mee the beginning:

ning: But to be short, hee
wel content to learn newes
where this Book should be,
and I to heare him speake;
and certainly he had heard
much discourse of the
Booke, but (as he said) as of
a thing which was beleued
to be vtterly lost, we resol-
ued of our voyage, and
from *Leon* wee passed to *O-
uiedo*, and from thence to
Sanson, where wee put our
selues to Sea to come into
France: Our voyage had
beene fortunate enough, &
all ready, since we were en-
tered into this Kingdome,
he had most truly interpre-
ted vnto mee the greatest
part of my figures, where
euen vnto the very points
and prickes, he found great
misteries, which seemed
vnto

vnto mee wonderfull, when
arriuing at *Orleans*, this
learned man fell extreame-
ly sicke, being afflicted with
excessiue vomitings, which
remained still with him of
those he had suffered at Sea,
and he was in such a conti-
nuall feare of my forsaking
him, that hee could imagine
nothing like vnto it. And
although I was alwayes by
his side, yet would he ince-
santly call for mee, but in
summe hee dyed, at the end
of the *seuenth* day of his
sicknesse, by reason whereof
I was much grieued, yet as
well as I could, I caused him
to be buried in the *Church*
of the *holy Crosse* at *Orleans*,
where hee yet resteth; God
haue his soule, for hee dyed
a good *Christian*: And

C

sure-

surely, if I be not hindered by death, I will giue vnto that *Church* some *reuenew*, to cause some *Masses* to bee said for his soule euery day. He that would see the manner of my arriual, and the ioy of *Perenelle*, let him looke vpon vs two, in this *City* of *Paris*, vpon the doore of the *Chappell* of *St James* of the *Bouchery*, close by the one side of my *house*, where wee are both painted, my selfe giuing thanks at the feet of *Saint James* of *Gallicia*, and *Perrenelle* at the feet of *St Iohn*, whom shee had so often called vpon. So it was, that by the grace of God, and the intercession of the happy and holy *Virgin*, and the blessed *Saints*,

James

James and *John*, I knew all that I desired, that is to say, The first *Principles*, yet not their first *preparation*, which is a thing most difficult, aboue all the things in the world: But in the end I had that also, after long errours of *three yeeres*, or thereabouts; during which time, I did nothing but study and labour, so as you may see me without this *Arch*, where I haue placed my *Processions* against the two Pillars of it, vnder the feet of *St. James* and *St. John*, praying alwayes to God, with my Beades in my hand, reading attentiuely within a Booke, and poyling the words of the *Philosophers*: and afterwards trying and

prooving the diuerse operations, which I imagined to my selfe, by their onely words. Finally, I found that which I desired, which I also soone knew by the strong *scent* and *odour* thereof. Hauing this, I easily accomplished the *Mastery*, for knowing the *preparation* of the first *Agents*, and after following my Booke according to the *letter*, I could not haue missed it, though I would. Then the first time that I made *projection*, was vpon *Mercurie*, whereof I turned halfe a pound, or thereabouts, into pure *Siluer*, better than that of the *Mine*, as I my selfe assayed, and made others assay many times. This was vpon a Munday, the 17. of Ianuary about

about noone, in my house,
Perrenelle onely being pre-
 sent; in the yeere of the re-
 storing of mankind, 1382.
 And afterwards, following
 alwayes my Booke, from
 word to word, I made *pro-*
jection of the *Red stone* vp-
 on the like quantity of *Mer-*
curie, in the presence like-
 wise of *Perrenelle* onely, in
 the same house, the *fine and*
twentieth day of April
 following, the same yeere,
 about five a clocke in the
Euening; which I transmuted
 truely into almost as
 much pure *Gold*, better
 assuredly than common
Golde, more soft, and
 more plyable. I may
 speake it with truth, I haue
 made it three times, with
 the helpe of *Perrenelle*, who

17 Jan

27.22 7

25 Apr

5.10 8

27.22

2.38

30.00

30.00

30.00

5.10

97.48

77

about

4 moon

Vnderstood it as well as I, because she helped mee in my operations, and without doubt, if shee would haue enterprised to haue done it alone, shee had attained to the end and perfection thereof. I had indeed enough when I had once done it, but I found exceeding great pleasure and delight, in seeing and contemplating the *Admirable workes of Nature*, within the *Vessels*. To signifie vnto thee then, how I haue done it *three times*, thou shalt see in this *Arch*, if thou haue any skil to know them, *three furnaces*, like vnto them which serue for our *opperations*: I was afraid a long time, that *Perrenelle* could not hide the extreme
ioy

ioy of her felicitie, which I measured by mine owne, and lest shee should let fall some word amongst her kindred, of the great *treasures* which wee possessed: for extreme *ioy* takes away the vnderstanding, as well as great *heauinesse*; but the goodnesse of the most great God, had not onely filled mee with this blessing, to giue mee a *wife* chaste and sage, for she was moreouer, not onely capeable of reason, but also to doe all that was reasonable, and more discreet and secret, than ordinarily other women are. Aboue all, shee was exceeding *deuout*, and therefore seeing her selfe without hope of children, and now well stricken in yeeres, shee

began as I did, to thinke of God, and to giue or selues to the workes of *mercy*. At that time when I wrote this *Commentarie*, in the yeere *one thousand foure hundred and thirteene*, in the end of the yeere, after the decease of my faithfull companion, which I shall lament all the dayes of my life: she and I had already founded, and endued with reuenewes **14. Hospitals** in this *Citie of Paris*, wee had new built from the ground *three Chappels*, we had inriched with great gifts and good rents, *seuen Churches*, with many reparations in their *Church-yards*, besides that which we haue done at *Bo-loigne*, which is not much lesse than that which wee haue

haue done heere. I will not speake of the good which both of vs haue done to particular poore folkes, principally to *widowes* and poore *Orphans*, whose names if I should tel, and how I did it, besides that my reward should be giuen mee in this World, I should likewise doe displea- sure to those good persons, whom I pray God blesse, which I would not doe for any thing in the World. Building therefore these *Churches, Churchyards, and Hospitals* in this City, I re- solved my selfe, to cause to be painted in the *fourth Arch* of the Church-yard of the *Innocents*, as you en- ter in by the great gate in *S^c. Dennis street*, and taking

the way on the right hand, the most true and essentiall markes of the *Arte*, yet vnder *vailes*, and *Hieroglyphicall couertures*, in imitation of those which are in the gilded Booke of *Abraham the Jew*, which may represent *two things*, according to the capacity and vnderstanding of them that behold them: First, the *mysteries* of our future and vndoubted *Resurrection*, at the day of Iudgement, and comming of good *Iesus*, (whom may it please to haue mercy vpon vs) a *Historie* which is well agreeing to a *Churchyard*. And secondly, they may signifie to them, which are skilled in *Naturall Philosophy*, all the principall and necessary
opera-

operations of the *Maistry*.
These *Hieroglyphicke* *fi-
gures* shall serue as two
wayes to leade vnto the
heavenly life: the first and
most open sence, teaching
the sacred *Mysterie*s of our
saluation; (as I will shew
heereafter) the other teach-
ing euery man, that hath
any small vnderstanding in
the *Stone*, the lineary way
of the worke; which being
perfected by any one, the
change of euill into good,
takes away from him the
roote of all sinne (which is
couetousnesse) making him
liberall, gentle, pious, religi-
ous, and fearing God, how
euill soeuer hee was before,
for from thence forward,
hee is continually rauished,
with the great grace and
mercy

mercy which hee hath obtained from God, and with the profoundnesse of his Diuine & admirable works. These are the reasons which haue mooued mee to set these formes in this fashion, and in this place which is a *Churchyard*, to the end that if any man obtaine this inestimable good, to conquere this *rich golden Fleece*, he may thinke with himselfe (as I did) not to keepe the *talent of God* digged in the *Earth*, buying Lands and Possessions, which are the vanities of this world: but rather to worke charitably towards his brethren, remembering himselfe that hee learned this *secret* amongst the *bones of the dead*, in whose
number

number hee shall shortly be found ; and that after this life, hee must render an account, before a iust and redoubtable *Iudge* , which will censure euen to an idle and vaine word. Let him therefore , which hauing well weighed my *words* , and well knowne and vnderstood my *figures* , hath first gotten elsewhere the knowledge of the first *beginnings and Agents* , (for certainly in these *Figures and Commentaries* , he shall not finde any step or information thereof) perfect to the glory of God the *Mastery of Hermes* , remembering himself of the *Church Catholike, Apostolike, and Romane* ; and of all other *Churches, Churchyards, and Hospi-*

Hospitals; and aboue all, of
 the *Church of the Innocents*
 in this *Citie*, (in the
Churchyard whereof hee
 shall haue contemplated
 these true demonstrations)
 opening bounteously his
 purse, to them that are se-
 cretly poore, honest people
 desolate, weake women,
 widdowes, and forlorne or-
 phanes. So be it.

CHAP.



C H A P. I.

Of the Theologicall Interpretations, which may be giuen to these Hieroglyphickes, according to the sence of mee the Author.

I Haue giuen to this Churchyard, a Charnell-house, which is right ouer against this fourth Arch, in the middest of the Churchyard, and against one of the Pillers of this Charnell house, I haue made bee drawne with a coale, and grosely painted, a man all blacke, which looks

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The Hieroglyphicall figures

lookes straight vpon these *Hieroglyphickes*, about whom there is written in *French*; *Ie voy merueille done moult Ie merbahi*: that is, *I see a marueile, whereat I am much amazed*: This, as also three plates of *Iron* and *Copper gilt*, on the *East*, *West*, and *South* of the *Arch*, where these *Hieroglyphickes* are, in the midst of the *Church-yard*, representing the holy *Passion* and *Resurrection* of the *Sonne* of *God*; this ought not to be otherwise interpreted, than according to the common *Theologicall* sence, sauing that this *black man*, may as well proclaime it a wonder to see the admirable workes of *God* in the *transmutation* of *Metals*,



tals, which is figured in these *Hieroglyphicks*, which he so attentively lookes upon, as to see buried so many *bodies*, which shall rise againe out of their Tombes at the feareful day of *iudgement*. On the other part I doe not thinke it needfull to interpret in a *Theological* sence, that *vessell of Earth* on the right hand of these figures, within the which there is a *Pen* and *Inkhorne*, or rather a *vessell of Philosophy*, if thou take away the *strings*, and ioyne the *Penner* to the *Inkhorne*: nor the other two like it, which are on the two sides of the figures of *Saint Peter*, and *Saint Paul*, within one of the which, there is an *N.* which signifieth *Nicholas*,
and

and within the other an *F.* which signifieth *Flammell.* For these vessels signifie nothing else, but that in the like of them, I haue done the *Maistry* three times. Moreouer, he that will also beleue, that I haue put these vessels in forme of *Scutchions*, to represent this *Pen* and *Inkhorne*, and the capitall letters of my *name*, let him beleue it if he will, because both these interpretations are true.

Neither must you interpret in a Theological sence, that writing which followeth, in these termes, N I C H O L A S F L A M M E L, E T P E R R E N E L L E S A F E M M E, that is, *Nicholas Flammel, and Perrenelle his*

his wife, in as much as that signifieth nothing, but that I and my wife haue giuen that *Arche*.

As to the third, fourth, and fifth Tables following, by the sides whereof is written, COMMENT LES INNOCENTS FURENT OCCIS PAR LE COMMANDEMENT DV ROY HERODES, that is, *How the Innocents were killed by the commandement of King Herod*. The *theological* sence is well enough vnderstood by the writing, we must onely speake of the rest, which is aboue.

The two *Dragons* vnited together the one within the other, of colour *blacke* and *blew*, in a field *sable*, that is

to

to say, *blacke*, whereof the one hath the *wings* gilded, and the other hath none at all, are the *sinnes* which naturally are *enterchayned*, for the one hath his *originall* and birth from another: Of them some may be easily *chased* away, as they come easily, for they flie towards vs euery houre; and those which haue no *wings*, can neuer be chased away, such as is the *sinne* against the *holy Ghost*. The *gold* which is in the *wings*, signifieth that the greatest part of *sinnes* commeth from the *vnholly hunger* after *gold*; which makes so many people diligently to hearken from whence they may haue it: and the colour *black* and *blew*, sheweth that these are

are the desires that come out of the darke pits of hell, which we ought wholly to flye from. These two *Dragons* may also morally represent vnto vs the Legions of euill spirits which are alwayes about vs, and which will accuse vs before the iust Iudge, at the feareful day of iudgement, which doe aske, nor seeke nothing else but to sift vs.

The man and the woman which are next them, of an *orange colour*, vpon a field *azure* and *blew*, signifie that men and women ought not to haue their hope in this World, for the *orange colour* intimates despaire, or the letting goe of hope, as here; and the colour *azure* and *blew*, vpon the which they

they are painted, shewes vs that we must thinke of heauenly things to come, and say as the roule of the man doth, **HOMO VENIET AD IUDICIUM DEI**, that is, *Man must come to the iudgement of God*, or as that of the woman, **VERE ILLA DIESTERRIBILIS ERIT**, that is, *That day will be terrible indeed*, to the end that keeping our selues from the *Dragons*, which are *sinnes*, God may shew mercy vnto vs.

Next after this, in a field of *Synople*, that is *greene*, are painted two men and one woman rising againe, of the which one comes out of a *Sepulchre*, the other two out of the *Earth*, all three

of

of colour exceeding *white*
and *pure*, lifting their hands
towards their eyes, & their
eyes towards Heauen on
high: About these three bo-
dies there are two *Angels*
sounding muscical Instru-
ments, as if they had called
these dead to the day of
iudgement; for ouer these
two *Angels* is the figure of
our Lord *Iesus Christ*, hol-
ding the world in his hand,
vpon whose head an *Angell*
setteth a Crowne, assisted
by two others, which say in
their roules, *O pater Omni-*
potens, o Iesu bone, that is, O
Father Almighty, o good
Iesu. On the right side of
this *Sauour* is painted *St*
Paul, clothed with *white &*
yellow, with a *Sword*, at
whose feete there is a man
clothed

clothed in a gowne of orange colour, in which there appeared pleights or folds of blacke and white, (which picture resembleth mee to the life) and demandeth pardon of his sinnes, holding his hands ioined together, from betweene which proceed these words written in a roule, **DELE MALA QVÆ FECI,** that is to say, *Blot out the euils that I haue done*: On the other side on the left hand, is *Saint Peter* with his Key, clothed in reddish yellow, holding his hand vpon a woman clad in a gown of orange colour, which is on her knees, representing to the life *Perrenelle*, which holdeth her hands ioined together, hauing a roule where

where is written, **CHRISTE PRECOR ES-
TO PIVS**, that is, *Christ*
I beseech thee be pittifull :
Behind whom there is an
Angell on his knees, with
a roule, that saith, **SALVE
DOMINE ANGE-
LORVM**, that is, *All haile
thou Lord of Angels*. There
is also another *Angel* on his
knees, behind my Image, on
the same side that *S. Paul*
is on, which likewise hol-
deth a roule, saying, **O
REX SEMPITER-
NE**, that is, *O King ever-
lasting*. All this is so cleere,
according to the explicati-
on of the *Resurrection* and
future iudgement, that it
may easily be fitted there-
to. So it seemes this *Arch*
was not painted for any o-
ther

ther purpose, but to represent this. And therefore we neede not stay any longer vpon it, considering that the least and most ignorant, may well know how to giue it this interpretation.

Next after the *three* that are rising againe, come two *Angels* more of an *Orange colour* vpon a *blew field*, saying in their *rowles*, SVRGITE MORTVI, VENITE AD IUDICIUM DOMINI MEI, that is, *Arise you dead, come to the Iudgement of my Lord*. This also serues to the interpretation of the *Resurrection*: As also the last Figures following, which are, *A man red vermillion*, vpon a field of *Violet colour*, who holdeth

deth the foot of a winged
Lyon, painted of *red ver-*
million also, opening his
throate, as it were to de-
uoure the *man*: For one
may say that this is the Fi-
gure of an vnhappy sinner,
who sleeping in a Lethargy
of his corruption and vices,
dieth without repentance
and confession; who with-
out doubt, in this terrib'e
Day shall bee deliuered to
the *Deuill*, heere painted in
forme of a *red roaring Ly-*
on, which will swallow and
deuoure him.

CHAP. II.

The interpretations Philosophicall, according to the Maistry of Hermes.

I Desire with all my heart, that he who searcheth the secrets of the Sages, having in his Spirit passed over these *Idea's* of the life and resurrection to come, should first make his profit of them: And in the second place, that hee bee more advised than before, that hee sound and search the depth of my *Figures*, colours, and rowles; principally of my rowles, because that in this *Art* they speake not vulgarly. Afterward let him aske of himselfe,

selfe, why the Figure of Saint Paul is on the right hand, in the place where the custome is to paint S. Peter? And on the other side that of Saint Peter, in the place of the figure of Saint Paul? Why the Figure of Saint Paul is clothed in colours *white* and *yellow*, and that of S. Peter in *yellow* and *red*? Why also the *man* and the *woman* which are at the feet of these two *Saints*, praying to *God*, as if it were at the *Day of Iudgement*, are apparrelled in diuers colours, and not naked, or else nothing but bones, like them that are rising againe? Why in this *Day of Iudgement* they haue painted this *man* and this *woman* at

the feet of the *Saints*? for they ought to haue beene more low on *earth*, and not in *heauen*. Why also the two *Angels* in *Orange colour*, which say in their rowles, S V R G I T E M O R T V I, V E N I T E A D I V D I C I V M D O M I N I M E I, that is, *Arise you dead, come vnto the Iudgement of my Lord*, are clad in this colour, and out of their place, for they ought to bee on high in *heauen*, with the two other which play vpon the *Instruments*? Why they haue a field *Violet and blew*? but principally why their roule, which speaks to the dead, ends in the open throate of the *red and flying Lyon*? I would then, that

that after these, and many other questions which may iustly bee made, opening wide the eyes of his spirit, he come to conclude, that all this, not hauing beene done without cause, there must bee represented vnder this *barke*, some great *secrets*, which hee ought to pray *God* to discouer vnto him. Hauing then brought his beliefe by degrees to this passe, I wish also that he would further belecue, that these *figures* and *explications* are not made for them that haue neuer seene the *Bookes* of the *Philosophers*, and who not knowing the *Mettallicke* principles, cannot bee named *Children* of this *Science*; for if they thinke to vnderstand perfectly

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 fectly these *figures*, being ignorant of the *first Agent*, they will vndoubtedly deceiue themselues, and neuer bee able to know any thing at all. Let no man therefore blame me, if he doe not easily vnderstand mee, for hee will be more blame-worthy than I, inasmuch as not being initiated into these sacred and secret interpretations of the *first Agent*, (which is the *key* opening the gates of *all Sciences*) he would notwithstanding, comprehend the most subtle conceptions of the *envious Philosophers*, which are not written but for them who already know these principles, which are neuer found in any booke, because they leaue them
 > - - - - -
 vnto

vnto *God*, who reuealeth them to whom he please, or else causeth them to bee taught by the liuing voyce of a *Maister*, by *Cabalistical* tradition, which happeneth very seldome. Now then, *my Sonne*, let mee so call thee, both because I am now come to a great age, and also for that, it may be, thou art otherwise a *child* of this *knowledge*, (*God* inable thee to learne, and after to worke to his glory) Harken vnto mee then attentiuely, but passe no further if thou bee ignorant of the foresaid Principles.

D 5

This



This *Vessell* of earth, in this forme, is called by the *Philosophers*, their *triple Vessell*, for within it, there is in the middest a Stage, or a floore, and vpon that a dish or a platter full of lue-warme ashes, within the which is set the *Philosophicall Egge*, that is, a viall of glasse full of *confections* of *Art* (as of the *scumme* of the *red Sea*, and the *fat* of the *Mercuriall winde* :) which thou seest painted in forme of a *Penner* and *Inke-horne*. Now this *Vessell* of earth

earth is open aboue, to put
in the *dish* and the *viall*,
vnder which by the open
gate, is put in the *Philoso-*
phicall fire, as thou know-
est. So thou hast *three ves-*
sels; and the *threefold ves-*
sell: The enuious haue cal-
led an *Athanor*, a *siue, dung*,
Balneum Maria, a *Furnace*,
a *Sphere*, the *greene Lyon*,
a *prison*, a *graue*, a *vrinall*,
a *phioll*, and a *Bolts-head*:
I my selfe in my *Summarie*
or *Abridgement of Philo-*
sophy, which I composed
foure yeeres and two mo-
neths past, in the end there-
of named in the *house* and
habitation of the *Poulet*,
and the *ashes* of the *Plat-*
ter, the *chaffe* of the *Poulet*;
The common name is an
Ouen, which I should neuer
haue



haue found, if *Abraham*
 the *Jew* had not painted it,
 together with the fire pro-
portionable, wherein con-
 sists a great part of the se-
 cret. For it is as it were the
belly, or the *wombe*, contain-
 ing the true naturall heate
 to animate our *yong King*:
 If this *fire* be not measured
Clibanically, saith *Calid*
the Persian, sonne of *Iaf-*
chus; If it be kindled with
 a sword, saith *Pithagoras*:
 If thou fire thy Vessell, saith
Morien, and makest it feele
 the heate of the fire, it will
 giue thee a box on the eare,
 and burne his *flowres* be-
 fore they be risen from the
 depth of his *Marrow*, ma-
 king them come out *red*,
 rather than *white*, and then
 thy worke is spoiled; as
 also

also if thou make too little fire, for then thou shalt never see the end, because of the coldnesse of the *natures*, which shall not haue had motion sufficient to digest them together.

The heate then of thy fire in this vessell, shall be (as saith *Hermes* and *Rosinus*) according to the *Winter*; or rather, as saith *Diomedes*, according to the heate of a *Bird*, which be- ginnes to flie so softly from the signe of *Aries* to that of *Cancer*: for know that the Infant at the beginning is full of *cold flegme*, and of *milke*, and that too vehement *heate* is an enemy of the *cold* and *moisture* of our *Embriou*, and that the two enemies, that is to say, our
two

two elements of cold and
heate will neuer perfectly
imbrace one another, but
by little and little, hauing
first long dwelt together, in
the middest of the tempe-
rate heate of their bath, and
being changed by long de-
coction, into *Sulphur in-
combustible*. Govern there-
fore sweetly with equality
and proportion, thy proud
and haughty natures, for
feare lest if thou fauour one
more then another, they
which naturally are ene-
mies, doe grow angry a-
gainst thee through *Ielousy*,
and dry *Choller*, and make
thee sigh for it a long time
after. Besides this, thou must
entertain them in this tem-
perate heate perpetually,
that is to say, night and day
vntil

untill the time that *Winter*,
the time of the *moisture* of
the matters, be passed, be-
cause they make their peace,
and ioyne hands in being
heated together, whereas
shoud these natures finde
themselues but one onely
half houre without fire, they
would become for euer ir-
reconcileable. See therefore
the reason why it is said in
the Book of the *seuenty pre-*
cepts, *Looke that their heate*
cōtinue indefatigably with-
out ceasing, and that none of
their dayes bee forgotten.
And *Rasis*, *the haste*, saith
hee, *that brings with it too*
much fire, is alwaies followed
by the Diuell, and Errour.
When the golden Bird, saith
Diomedes, shall become iust
to *Cancer*, and that from
thence

The Hieroglyphicall figures

thence it shall runne toward
 Libra, then thou maist aug-
 ment the fire a little: And
 in like manner, when this
 faire Bird, shall fly from Li-
 bra towards Capricorne,
 which is the desired Au-
 tumne, the time of harvest,
 and of the fruits that are
 now ripe.

CHAP. III.

The two Dragons of colour
 yellowish, blew, and black
 like the field.



Looke well vpon these
 two Dragons, for they
 are

are the true principles or beginnings of this *Phylosophy*, which the *Sages* haue not dared to shew to their owne Children. Hee which is vndermost, without wings, hee is the *fixed*, or the *male*; that which is vppermost, is the *volatile*, or the *female*, *blacke and obscure*, which goes about to get the domination for many moneths. The first is called *Sulphur*, or heat and drinesse, and the latter *Argent viue*, or cold, and moisture. These are the *Sunne* and *Moone* of the *Mercurial* source, and *sulphurous originall*, which by continual fire are adorned with *royall* habiliments, that being vnited, and afterward changed into a *quintessence*, they may

may overcome euery thing
Mettallick, how solid hard
and strong soeuer it bee.
These are the *Serpents* and
Dragons which the ancient
Aegyptians haue painted in
a *Circle*, the head biting the
tayle, to signifie that they
proceeded from one and
the same thing, and that it
alone was sufficient, and
that in the turning and *cir-
culation* thereof, it made it
selfe perfect: These are the
Dragons which the ancient
Poets haue fained did with-
out sleeping keepe & watch
the golden Apples of the
Gardens of the Virgins *He-
sperides*. These are they vp-
on whom *Iason* in his ad-
venture for the Golden
Fleece, powred the brothe
or liquor prepared by the
faire

faire *Medea*, of the discourse of whom the Books of the *Phylosophers* are so full, that there is no *Phylosopher* that euer was, but he hath written of it, from the time of the truth-telling *Hermes Trismegistus*, *Orpheus*, *Pythagoras*, *Artephius*, *Morienus*, and the other following, euen vnto my selfe. These are the *two Serpents*, giuen and sent by *Iuno*, (that is, the nature *Mettallicke*) the which the strong *Hercules*, that is to say, the sage and wise man must *strangle* in his *cradle*, that is, ouercome and kill them, to make them putrifie, corrupt, and ingender, at the beginning of his worke. These are the *two Serpents*, wrapped and twisted

sted round about the *Caduceus* or rod of *Mercury*, with the which hee exerciseth his great power, and transformeth himselfe as he listeth. He, saith *Haly*, that shall kill the one, shall also kill the other, because the one cannot die but with his brother. These two then, (which *Auicen* calleth the *Corassene bitch* and the *Armenian dogge*) these two I say, being put together in the vessell of the *Sepulcher*, doe bite one another cruelly, and by their great poyson, and furious rage, they neuer leaue one another, from the moment that they haue seized on one another (if the *cold* hinder them not) till both of them by their slauering venom,

reduced
at
the down

nome, and mortall hurts, be all of a goare bloud, ouer all the parts of their bodies; and finally, killing one another, be stewed in their proper *venome*, which after their death, changeth them into liuing and *permanent water*; before which time, they loose in their corruption and putrifaction, their first naturall formes, to take afterwards one onely new, more noble, and better forme. These are the two *Spermes*, *masculine* and *feminine*, described at the beginning of my *Abridgement of Phylosophy*, which are engendred (say *Rasis*, *Auicen*, and *Abraham the Jew*) within the *Reynes*, and entrails, and of the operations of the foure *Elements*.

These

These are the radicall moy-
 sture of mettalls, *Sulphur*,
 and *Argent vive*, not vul-
 gar, and such as are sold by
 the *Merchants* and *Apothe-*
caries, but those which giue
 vs those two faire & deare
 bodies which wee loue so
 much. These two spermes,
 saith *Democritus*, are not
 found vpon the *earth* of
 the *liuing*: The same, saith
Auicen, but he addeth, that
 they gather them from the
dung, *ordure*, and *rotten-*
nesse of the *Sunne* and
Moone. O happy are they
 that know how to gather
 them; for of them they af-
 terwards make a *triacle*,
 which hath power ouer all
 griefes, maladies, sorrowes,
 infirmities, and weakneses,
 and which fighteth puis-
 sant'y

fantly against *death*, lengthening the life, according to the permission of *God*, euen to the time determined, triumphing ouer the miseries of this world, and filling a man with the riches thereof. Of these two *Dragons* or Principles *Metallicke*, I haue said in my fore-alledged *Summarie*, that the *Enemy* would by his *heate inflame his enemy*, and that then if they take not heed, they should see in the ayre a venomous fume & a stinking, worse in flame, and in poyson, than the enuenomed head of a *Serpent*, and *Babylonian Dragon*. The cause why I haue painted these two *spermes* in the forme of *Dragons*, is because their
stinch

stinch is exceeding great, and like the stinch of them, and the *exhalations* which arise within the glasse, are darke, *blacke, blew,* and *yellowish*, (like as these two *Dragons* are painted) the force of which, and of the *bodies* dissolved, is so venomous, that truly there is not in the world a ranker *poyson*; for it is able by the force and stinch thereof, to mortifie and kill euery thing liuing: The *Philosopher* neuer feeles this *stinch*, if he breake not his vessels, but only he iudgeth it to be such, by the sight, and the changing of *colours*, proceeding from the rottenesse of his confections.

These colours then signify the *putrefaction* and *generation*

neration which is giuen vs,
by the biting and dissoluti-
on of our *perfect bodies*,
which dissolution procee-
deth from externall heate
ayding, and from the *Pon-
tique fieriense*, and admi-
rable sharpe vertue of the
poyson of our *Mercurie*,
which maketh and resol-
ueth into a pure cloud, that
is, into impalpable powder,
all that which it finds to re-
sist it: So the heate working
vpon and against the *radi-
call, mettalicke, viscous, or
oyliemoisture*, ingendereth
vpon the subiect, *blacke-
nesse*. For at the same time,
the Matter is dissolved, is
corrupted, groweth blacke,
and conceiueth to ingender;
for all *corruption is genera-
tion*, and therefore ought
E black-

blacknesse to be much desired; for that is the *blacke saile* with the which the *Ship of Theseus* came back victorious frō *Crete*, which was the cause of the death of his *Father*; so must this father die, to the intent, that from the *ashes* of this *Phoenix* another may spring, and that the *sonne* may be *King*. Assuredly hee that seeth not this *blacknesse* at the beginning of his operations, during the dayes of the *Stone*; what other colour soever he see, hee shall altogether fayle in the *Mai-sterie*, and can doe no more with that *Chaos*: for hee workes not well, if hee *putrifie* not; because if he doe not *putrifie*, hee doeth not *corrupt*, nor *ingender*, and by

by consequent, the *Stone* cannot take *vegetative* life to increase and multiply. And in all truth, I tell thee againe, that though thou work vpon the true matter, if at the beginning, after thou hast put thy *Confections* in the *Philosophers Egge*, that is to say, some time after the fire haue stirred them vp, if then, I say, thou seest not this *head of the Crow*, the *blacke* of the *blackest blacke*, thou must begin againe, for this fault is irreparable, and not to be amended; especially the *Orange colour*, or *halfe red*, is to be feared, for if at the beginning thou see that in thine *Egge*, without doubt, thou burnest, or hast burnt the *verdure* and *iuelinesse*

of thy *Stone*. The colour which thou must haue, ought to bee intirely perfected in *Blacknesse*, like to that of these *Dragons* in the space of *fortie dayes*: Let them therefore which shall not haue these essentiall markes, retire themselves betimes from their operations, that they may redeeme themselves from assured losse. Know also, and note it well, that in this Art it is but nothing to haue this *blacknesse*, there is nothing more easie to come by: for from almost all things in the world, mixed with *moysture*, thou mayest haue a *blacknesse*, by the fire: but thou must haue a *blacknesse* which comes of the perfect *Mettallicke bodies*, which lasts

lasts a long space of time, and is not destroyed in lesse than *five moneths*, after the which followeth immediatly the desired *whitenesse*. If thou hast this, thou hast enough, but not all. As for the colour *blewish* and *yellowish*, that signifieth that *Solution* and *Putrefaction* is not yet finished, and that the colours of our *Mercury* are not as yet well mingled, and rotten with the rest. Then this *blacknesse*, and these colours, teach plainly, that in this beginning the matter, and compound begins to rotte and dissolue into powder, lesse than the *Atomes* of the *Sunne*, the which afterwards are changed into *coator permanent*.

E 3. And

Handwritten notes and calculations:

28
 5
 140
 30
 150
 140
 100
 32

And this dissolution is by the envious *Philosophers* called *Death*, *Destruction*, and *Perdition*, because that the *natures* change their *forme*, and from hence are proceeded so many *Allegories* of *dead men*, *tombes*, and *sepulchres*. Others haue called it *Calcination*, *Denudation*, *Separation*, *Erituration*, and *Assation*, because the *Confections* are changed and reduced into most small pieces and parts. Others haue called it *Reduction* into the first matter, *Mollification*, *Extraction*, *Commixtion*, *Liquefaction*, *Conuersion* of *Elements*, *Subtiliation*, *Diuision*, *Humation*, *Impastation*, and *Distillation*, because that the *Confections*,
are

are melted, brought backe
into seed, softened, and
circulated within the glasse.
Others haue called it *Xir*,
or *Iris*, *Putrefaction*, *Cor-*
ruption, *Cymmerian darke-*
nesse, *a gulfe*, *Hell*, *Dra-*
gons, *Generation*, *Ingression*,
Submersion, *Complection*,
Coniunction, and *Impreg-*
nation, because that the
matter is black & waterish,
and that the natures are
perfectly mingled, and hold
one of another. For when
the heate of the *Sunne* wor-
keth vpon them, they are
changed, first into *powder*,
or fat and glutinous *water*,
which feeling the heate,
flyeth on high to the *Pau-*
lets head, with the *snoake*,
that is to say, with the wind
and ayre; from thence this

water melted, and drawne out of the *confections*, goeth downe againe, and in descending reduceth, and resolueth, as much as it can, the rest of the *Aromaticall confections*, alwayes doing so, vntill the whole bee like a blacke broath somewhat fat. Now you see, why they call this *sublimation*, and *volatization*, because it flyeth on high, and *Ascension* and *Descension*, because it mounteth, & descendeth within the glasse. A while after, the water beginneth to *thicken* and *coagulate* somewhat more, growing very *blacke*, like vnto pitch, and finally comes the *Body* and *earth*, which the enuious haue called *Terra fœtida*, that is, *stinking earth*:
for

for then because of the perfect *putrefaction*, which is as naturall as any other can be; this earth stincks, and giues a smell like the odour of *grasses* filled with rottenness, and with bodies as yet charged with their naturall moysture. This earth was by *Hermes* called *Terra foliata*, or the *Earth of leaues*, yet his true & proper name is *Leton*, which must afterward bee *whitened*. The Ancient Sages that were *Cabalists*, haue described it in their *Metamorphoses*, vnder the History of the Serpent of *Mars*, which had deuoured the companions of *Cadmus*, who shew him, piercing him with his lance against a hollow Oake. Note this Oake.

CHAP. IIII.

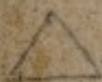
Of the man and the woman
clothed in a gowne of O-
range colour upon a field
azure and blew, and of
their rowles.



THe man painted here
doth expressly resem-
ble my selfe to the
natura'l, as the woman doth
liuely figure Perrenelle:
The cause why wee are
painted to the life, is not
particular to this purpose,
for

for it needed but to represent a *male* and a *female*, to the which our two particular resemblance was not necessarily required, but it pleased the *Painter* to put vs there, iust as hee hath done higher in this *Arch*, at the feet of the Figure of *Saint Paul* and *Saint Peter*, according to that wee were in our youth; as hee hath likewise done in other places, as ouer the *doore* of the *Chappell* of *Saint Iames* in the *Bouchery* neere to my house, (although that for this last there is a particular cause) as also ouer the *doore* of *Saincte Geneuiefue de's Ardans*, where thou maist see me. I made then to bee painted heere two *bodies*, one of a *Male*, and another
of

of a *Female*, to teach thee, that in this second operation, thou hast truly, but yet not perfectly, two natures conioyned and married together, the Masculine and the Fæminine; or rather the foure Elements; and that the foure naturall enemies, the hote and cold, dry and moist, begin to approach amiably one towards another, and by meanes of the Mediators and Peace-makers, lay downe by little and little, the ancient enmity of the old *Chaos*. Thou knowest well enough who these Mediators and Peace-makers are, betweene the hote and the cold there is moisture, for he is kinsman and allyed to them both; to hote by his



his *heate*, and to *cold* by his *moisture*: And this is the reason, why to begin to make this peace, thou hast already in the precedent operation, conuerted all the *confections* into *water* by *dissolution*. And afterward thou hast made to coagulate the *water*, which is turned into this *Earth*, blacke of the blacke most blacke, wholly to accomplish this peace; for the *Earth*, which is *cold* and *dry*, finding himselfe of kindred and allyance with the *dry* and *moist*, which are enemies, will wholly appease and accord them. Doest thou not then consider a most perfect mixture of all the foure *Elements*, hauing first turned them in-

to

to water, and now into Earth? I will also teach thee heereafter the other conuersions, into *ayer* when it shall be all *white*, and into *fire*, when it shall bee of a most perfect *purple*. Then thou hast heere two *natures* married together, whereof the one hath conceived by the other, and by this *conception* it is turned into the *body of the Male*, and the *Male* into that of the *Female*; that is to say, they are made one onely body, which is the *Androgyne*, or *Hermaphrodite* of the *Ancients*, which they haue also called otherwise, *the head of the Crow*, or *natures conuerted*. In this fashion I paint them heere, because thou hast two *natures*

tures reconciled, which (if they be guided and governed wisely) can forme an *Embriou* in the wombe of the *Vessell*, and afterwards bring foorth a most puissant *King*, inuincible and incorruptible, because it will bee an admirable *quintessence*.

Thus thou seest the principall and most necessary reason of this representation: The second cause (which is also well to bee noted) was because I must of necessitie paint *two bodies*; because in this operation it behoueth that thou *divide* that which hath beene *coagulated*, to giue afterwards *nourishment*, which is *milke of life*, to the little *Infant* when it is borne, which is endued (by the

the liuing God) with a *vegetable soule*.

This is a secret most admirable and secret, which for want of vnderstanding, it hath made fooles of all those that haue sought it without finding it, and hath made euery man wise, that beholds it with the eyes of his *body*, or of his *spirit*.

Thou must then make two parts and portions of this *Coagulated body*, the one of which shall serue for *Azoth*, to wash and cleanse the other, which is called *Leton*, which must be whitened: He which is washed, is the *Serpent Python*, which (hauing taken his being from the corruption of the *Slime* of the *Earth* gathered together by the waters

ters of the *deluge*, when all the confections were water) must be killed and overcome by the arrowes of the God *Apollo*, by the *yellow Sunne*, that is to say, by our fire, equall to that of the *Sunne*.

He which *washeth*, or rather the *washings*, which must be continued with the other moiety; these are the *teeth* of that *Serpent*, which the sage workeman, the valiant *Thesews*, wil sow in the same *Earth*, from whence there shall spring vp armed *Souldiers*, which shal in the end discomfit themselves, suffering themselves by opposition to resolue into the same nature of the *Earth*, and the workman to beare away his deserved conquests.

quests. It is of this, that the
Phylosophers haue written
 so often, and so oft. n repea-
 ted it, *It dissolues it selfe, it*
congeales it selfe, it makes it
selfe blacke, it makes it selfe
white, it kils it selfe, and it
quickenes it selfe. I haue
 made their field be painted
azure and *blew*, to shew
 that I doe but now beginne
 to get out from the most
blacke blacknesse; for the *a-*
zure and *blew*, is one of the
 first colours, that the *darke*
woman lets vs see, that is to
 say, *moisture* giuing place
 a little to *heate* and *drinesse*:
 The *man* and *woman* are
 almost all *orange.coloured*,
 to shew that our *Bodies*, (or
 our *body*, which the wise
 men here call *Rebis*) hath
 not as yet *digestion* enough,
 and

and that the *moisture* from whence comes the *blacke blew* and *azure*, is but halfe vanquished by the *drinesse*.

For when *drinesse* beares rule, all will be *white*, and when it fighteth with, or is equall to the *moisture*, all will be in part according to these present colours. The envious haue also called these *confections* in this operation, *Nummus, Ethelia, Arena, Boritis, Corsufle, Cambar, Albar aris, Due-nech, Randeric, Kukul, Thabricis, Ebisemech, Ixir, &c.* which they haue commanded to make *white*.

The woman hath a *white circle* in forme of a *rowle* round about her body, to shew thee, that *Rebis* will beginne to become white in
that

that very fashion, beginning first at the extremities, round about this white circle. *Scala Phylosophorū* that is, the Booke entituled, *The Phylosophers Ladder*, saith thus; *The signe of the first perfect whitenesse, is the manifestation of a certaine little circle of haire, that is passing ouer the head, which will appeare on the sides of the vessels round about the matter, in a kind of a sierine or yellowish colour.*

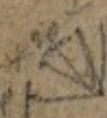
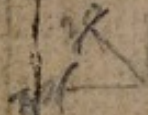
There is written in their Rowles, *Homo veniet ad iudicium Dei*, that is, *Man shall come to the Iudgement of God: Verè* (saith the woman) *illa dies terribilis erit*, that is, *Truly that will be a terrible day.* These are not passages of holy Scripture, but

but onely sayings which
speake according to the
Theologicall sence, of the
Iudgement to come, I haue
put them there, to serue my
selfe of them towards him,
that beholds onely the
grosse outward, and most
naturall *Artifice*, taking the
interpretation thereof to
concerne onely the *Resur-*
rection; and also it may
serue for them, that gathe-
ring together the *Parables*
of the *Science*, take to them
the eyes of *Lyncens*, to
pierce deeper then the *visi-*
ble objects. There is then,
Man shall come to the iudge-
ment of God: Certainly that
day shall be terrible. That is
as if I should haue said; It
behoues that this come to
the colour of *perfection*, to
bee

be iudged & clenfed from all his *blacknesse* and filth, and to be *spiritualized* and *whitened*. Surely that day will be terrible, yet certainly, as you shall find in the *Allegory of Aristeus*. Horror holds vs in prison by the *Space of fourescore dayes*, in the darknesse of the *waters*, in the extreme heate of the *Summer*, and in the troubles of the *Sea*. All which things ought first to passe, before our *King* can become *white*, comming from death to life, to ouercome afterwards all his enemies. To make thee vnderstand yet somewhat better this *Albification*, which is harder and more difficult then all the rest, (for till that time thou mayest erre at euery

steppe,

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 10 = 2 hrs
 00 hrs = 400



steppe, but afterwards thou
canst not, except thou break
thy vessels) I haue also made
for thee this Table follow-
ing.

CHAP. V.

*The figure of a man, like
that of Saint Paul, cloa-
thed with a robe white
and yellow, bordered with
gold, holding a naked
Sword, hauing at his feet
a man on his knees, clad
in a robe of orange colour,
blacke and white, holding
a roule.*

Marke

his holy n



MArke well this man
in the forme of *Saint*
Paul, cloathed in a
robe entirely of a yellowish
white. If thou consider him
well, he turnes his body in
such

such a *posture*, as shewes
that he would take the *na-*
ked Sword, either to cut off
the *head*, or to doe some o-
ther thing, to that *man*
which is on his knees at his
feete, cloathed in a robe of
orange colour, *white* and
blacke, which saith in his
roule, DELE MALA
QVÆ FECI, that is,
Blot out all the euill which I
haue done; as if hee should
say, TOLLE NIGRE-
DINEM, *Take away from*
me my blacknesse; A term of
Art: for *Euill* signifieth in
the *Allegory*, *Blacknesse*,
as it is often found in *Tur-*
ba Philosophorum: Seethe
it *untill it come to blacke-*
nesse, which will be thought
Euill. But wouldest thou
know what is meant by
F this

this man, that taketh the
Sword? It signifies that
 thou must cut off the head
 of the *Crow*, that is to say,
 of the man cloathed in di-
 uers *Colours*, which is on
 his knees. I haue taken this
 pourtraict and figure out of
Hermes Trismegistus, in his
 Booke of the *Secret Art*,
 where he saith, *Take away*
the head of this blacke man.
cut off the head of the Crow
 that is to say, *Whiten our*
blacke. *Lambspringk* the
 noble *Germane*, hath also
 vsed it in the *Commentary*
 of his *Hieroglyphicks*, say-
 ing, *In this wood there is*
Beast all covered with blacke
if any man cut off his head
he will loose his blackness
and put on a most white co-
lour. Will you understand
 wh.

2
 3

what that is? The blacknesse
is called the head of the
Crow, the which being taken
away, at the instant comes
the white colour: Then that
is to say, when the Cloud ap-
peares no more, this body is
said to bee without an head.

These are his proper
words. In the same sence,
the Sages haue also said in
other places, Take the Viper
which is called, *De rexa*, cut
off his head, &c. that is to
say, Take away from him
his blacknesse. They haue
also vsed this *Periphrasis*,
when to signifie the multi-
plication of the Stone, they
haue fained a *Serpent Hy-
dra*, whereof, if one cut off
one head, there will spring
in the place thereof ten; for
the stone augments tenfold,

? open
the vessel
to evaporate
-turn

57

56



euery time that they cut off this *head of the Crow*, that they make it *blacke*, and afterwards *white*; that is to say, that they dissolue it anew, and afterward coagulate it againe.

Marke how this naked Sword is wreathed about with a *blacke girale*, and that the ends thereof are not so wreathed at all. This naked shining *Sword*, is the stone for the *white*, or the white stone, so often by the *Phylosophers* described vnder this forme. To come then to this perfect and sparkling *whitenesse*, thou must vnderstand the wreathings of this *blacke girale* and follow that which they teach, which is the quantity of the imbibitions. Th

two ends which are not wreathed about at all, represent the beginning and the ending: for the beginning it teacheth that you must imbibe it at the first time gently and scarcely, giuing it then a little milke, as to a little *Child* new borne, to the intent that *Isir*, (as the *Authors* say) be not drowned: The like must we doe at the end, when wee see that our *King* is full, and will haue no more. The middle of these operations is painted by the five whole wreathes, or rounds, of the blacke girdle, at what time (because our *Salamander* liues of the fire, and in the midst of the fire, and indeed is a fire, and an *Argent vive*, or quicksiluer, that

F 3

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New D

to be made
down the
7 & 8 from
the year
1600

runnes in the middest of the *fire*, fearing nothing) thou must giue him abundantly, in such sort that the *Virgins milke* compasse all the matter round about.

I haue made to be painted blacke all these *wreaths* or rounds of the girdle, because these are the *imbibitions*, and by consequent, *blacknesses*: for the *fire* with the *moisture* (as it hath been often said) causeth *blacknesse*. And as these *five* whole *wreathes* or rounds shew that you must doe this *five times* wholly, so likewise they let you know, that you must doe this in *five* whole moneths, a moneth to euery *imbibition*. See here the reason why *Haly Aberragel* said, *The*

Cocti-

Coction or boiling of the things is done in three times fifty dayes : It is true, that if thou count these little imbibitions at the beginning and at the end, there are seven. Whereupon one of the most enuious hath said, Our head of the Crow is leprous, and therefore he that would clense it, hee must make it goe downe seven times into the Riuer of regeneration of Iordan, as the Prophet commanded the leprous Naaman the Syrian. Comprehending herein the beginning, which is, but of a few dayes, the middle and the end, which is also very short. I haue then giuen thee this Table, to tell thee that thou must whiten my body, which is vpon the
 F 4 knees,

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 250:

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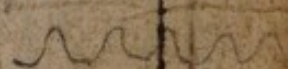
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20/150 (8)
 160
 -10



+ 250

knees, and demandeth no
 other thing: for Nature al-
 wayes tends to perfection,
 which thou shalt accom-
 plish by the apposition of
Virgins milke, and by the
 decoction of the matters
 which thou shalt make
 with this *milke*, which be-
 ing dryed vpon this body,
 wil colour it into this same
whiteyellow, which he who
 takes the *Sword*, is clothed
 withall, in which colour
 thou must make thy *Corfu-
 ste* to come. The vestments
 of the figure of *Saint Paul*
 are bordered largely with a
*golden and red citrine co-
 lour*. O my *Sonne*, praise
 God, if euer thou seest this,
 for now hast thou obtained
 mercy from Heauen; *Imbibe*
 it then, and teine it till such
 time

boiling

time as the little Infant be
 hardy and strong, to com-
 bate against the *water* and
 the *fire*: In accomplishing
 the which, thou shalt doe
 that which *Demagoras, Se-
 nior*, and *Mali* haue called,
*The putting of the Mother
 into the Infants belly, which
 Infant the Mother had but
 lately brought forth*; for
 they call the *Mother*, the
Mercury of Phylosophers,
 wherewith they make their
 imbibitions and fermenta-
 tions, and the *Infant* they
 call the *Body*, to teine or co-
 lour the which this *Mer-
 cury* is gone out: Therefore
 I haue giuen thee these two
 figures, to signifie the *Albi-
 fication*; for in this place it
 is, that thou hast need of
 great helpe, for here all the

2
 Drawing
 material
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World is deceiued. This operation is indeed a *Labyrinth*, for here there present themselves a thousand wayes at the same instant, besides that, thou must goe to the *end* of it, directly contrary to the *beginning*, in *coagulating* that which before thou *dissolvedst*, and in making *earth* that which before thou madest *water*. When thou hast made it *white*, then hast thou ouercome the *enchanted Bulles*, that cast *fire* and *smoake* out of their nostrils. *Hercules* hath clenfed the *stable* full of ordure, of rottenesse, and of *blackenesse*. *Iason* hath powred the decoction or broath, vpon the *Dragons* of *Colchos*, and thou hast in thy power
the

the horne of *Amalthea*,
which (although it bee
white) may fill thee all the
rest of thy life with glory,
honour, and riches. To
haue the which, it hath be-
hooued thee to fight vali-
antly, and in manner of an
Hercules; for this *Achelous*,
this moist riuer, is indewed
with a most mighty force,
besides that hee often trans-
figures himselfe from one
forme to another : Thus
hast thou done all, because
the rest is without difficul-
tie : These transfigurations
are particularly described
in the *Booke of the seven
Egyptian scales*; where it is
said (as also by all *Authors*)
that the *Stone*, before it will
wholly forsake his blacke-
nesse, and become *white* in
the

62

84

the fashion of a most shining marble, and of a naked flaming sword, will put on all the colours that thou canst possibly imagine, often will it melt, and often coagulate it selfe, and amidst these diuers and contrary operations, (which the vegetable soule which is in it makes it performe at one and the same time) it will grow Citrine, Greene, red, (but not of a true red) it will become yellow, blew, and orange colour, untill that being wholly ouercome by drynesse and heate, all these infinite colours will end in this admirable Citrine whitenesse, of the colour of Saint Pauls garments, which in a short time will become like the colour of the

the naked sword; afterwards by the meanes of a more strong and long decoction; it will take in the end a red Citrine colour, and afterward the perfect redde of the vermillion, where it will repose it selfe for euer. I will not forget, by the way, to aduertise thee, that the milke of the Moone, is not as the Virgins milke of the Sunne; thinke then that the inhibitions of whitenesse, require a more white milke, than those of a golden rednesse; for in this passage I had thought I should haue missed, and so I had done indeed had it not beene for Abraham the Iew; for this reason I haue made to bee painted for thee, the Figure

from

9/1/2

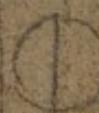
decoction

claim its

strength

12

13



milk

14

15

full D.

than before

Figure which taketh the naked sword, in the colour which is necessary for thee; for it is the Figure of that which whiteneth.

CHAP. VI.

Vpon a greene field, three resuscitants, or which rise againe, two men and one woman, altogether white: Two Angels beneath, and ouer the Angels the figure of our Sauiour comming to iudge the world, clothed with a robe which is perfectly Citrine white.

I have

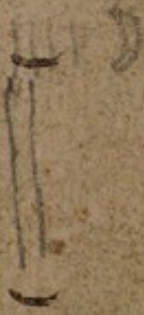


I Haue so made to bee painted for thee a field *vert*, because that in this decoction the confections become *greene*, and keepe this colour longer than any other after the *blacke*. This *greenenesse* shewes particularly that our *Stone* hath a vegetable soule, and that by the Industrie of *Arte* it is turned into a true and pure *tree*, to bud abundantly, and afterwards to bring foorth infinite little sprigs and branches. O happy *greene* (saith the *Rosary*) which doest produce all things, without thee nothing can increase, vegetate, nor multiply. The three folke rising againe, clothed in sparkling white, represent the *Body*, *Soule*, and

and *Spirit*, of our *white Stone*. The *Philosophers* doe ordinarily vse these termes of *Art* to hide the secret from euill men. They call the *Body* that *black earth*, obscure and darke, which wee make *white*: They call the *Soule* the other halfe diuided from the *Body*, which by the will of God, and power of nature, giues to the *body* by his inbibitions and fermentations a vegetable soule, that is to say, power and vertue to bud, encrease, multiply, and to become white, as a naked shining sword: They call the *Spirit*, the *tincture & drynesse*; which as a Spirit hath power to pierce all *Mettallick* things; I should be too tedious, if I should



Soul the
 sublimation
 Body
 decaying
 half
 half
 or
 body = *
 Soul = *



I should shew thee how good reason they had to lay alwayes and in all places, *Our Stone hath semblably to a man, a Body, Soule, and Spirit* : I would onely that thou note well, that as a man indued with a *Body, Soule, and Spirit*, is notwithstanding but one; so likewise thou hast now, but one onely white confection, in the which nevertheless there are a *Body, a Soule, and a Spirit*, which are inseparably vnited. I could easily giue very cleare comparisons and expositions of this *Body, Soule, and Spirit*; but to explicate them, I must of necessitie, speakethings, which God reserues to reueale vnto them that feare and loue him,

him, and consequently ought not to be written. I haue then made to be painted heere, a *Body*, a *Soule*, and a *Spirit*, all *white*, as if they were rising againe, to shew thee, that the *Sun*, and *Moone*, and *Mercurie*, are raised againe in this operation, that is to say, are made *Elements* of ayre, and whitened: for wee haue heretofore called the *Blacknesse*, *Death*; and so continuing the *Metaphor*, wee may call *Whitenesse*, *Life*; which commeth not, but with, and by a *Resurrection*: The *Body*, to shew this more plainely, I haue made to be painted lifting vp the stone of his tombe, wherein it was inclosed: The *Soule*, because it cannot be put into

into the *earth*, it comes not out of a *tombe*, but onely I haue made it bee painted amongst the *Tombs*, seeking its body, in forme of a *woman*, hauing her haire *discheuelled*; The *Spirit* which likewise cannot bee put in a graue, I haue made to bee painted in fashion of a man comming out of the *earth*, not from a *Tombe*. They are all white; so the *blacknesse*, that is, *death* is vanquished, and they being whitened, are from henceforward incorruptible. Now lift vp thine eyes on high, and see our *King* comming, crowned and raised againe, which hath ouercome *Death*, the darkenesse, and moistures; behold him in the forme wherein our *Sa-
uioar*

our shall come, who shall eternally vnite vnto him all pure and cleane soules, and will driue away all impurity and vncleanesse, as being vnworthy to bee vnited to his *diuine* Body. So by comparison (but first asking leaue of the *Catholicke, Apostolicke, and Romane Church*, to speake in this manner, and praying euery debonaire soule to permit me to vse this similitude) see heere our white *Elixir*, which from henceforward will inseparably vnite vnto himselfe euery pure *Mettallicke* nature, changing it into his owne most fine *siluery* nature, reiecting all that is impure, strange, and *Heterogeneall*, or of another kind. Blessed
be

be God, which of his goodnesse giues vs grace to bee able to consider this sparckling white, more perfect and shining than any compound nature, and more noble next after the *immortall soule*, than any substance hauing life, or not hauing life; for it is a *quintessence*, a most pure *siluer*, that hath passed the *Coppell*, and is *seuen times refined*, saith the royall Prophet *David*.

It is not needfull to interpret what the two *Angels* signifie, that play on Instruments ouer the heads of them which are raised againe: These are rather diuine spirits, singing the meruailes of *God* in this miraculous operation, than
Angels

Angels that call to iudgement: To make an expresse difference betweene these and them, I haue giuen the one of them a *Lute*, the other a *haultboy*, but none of them *trumpets*, which yet are wont to be giuen to them that are to call vs to *Iudgement*. The like may be said of the three Angels, which are ouer the head of our *Sauour*, whereof the one crowneth him, and the other two assisting, say in their *Rowles*, O PATER OMNIPOTENS, O IESV BONE, that is, O *Almighty Father*, O *good Iesu*, in rendring vnto him eternall thanks.

C H A P.

CHAP. VII.

Upon a field violet and
blew, two Angels of an
Orange colour, and their
Rowles.



THIS violet and blew
field sheweth, that
being to passe from
the white Stone to the red,
thou must inbibe it with a
little *virgins milke* of the
Sun, and that these colours
come out of the *Mercuriall*
moysture which thou hast
dried

dried vpon the Stone. In this operation of rubbing, although thou doe imbibe, thou shalt not haue much blacke, but of violet, blew, and of the colour of the Peacocks taile: For our Stone is so triumphant in drynesse, that assoone as thy Mercury toucheth it, the nature thereof reioycing in his like nature, it is ioyned vnto it, and drinketh it greedily, and therefore the blacke that comes of moisture, can shew it selfe but a little, and that vnder these colours violet and blew, because that drynesse (as is said) doth by and by gouerne absolutely. I haue also made to be painted for thee, these two Angels with wings, to represent vnto thee,

G

The Hieroglyphicall figures

thee, that the two substances of thy confections, the Mercuriall, and the sulphurous substance, the fixed as well as the volatile, being perfectly fixed together, do also flie together within thy vessell: for in this operation, the fixed body wil gently mount to heauen, being all spirituall, and from thence it will descend vnto the earth, and whethersoever thou wilt, following euery where the Spirit, which is alwayes mooued vpon the fire: Inasmuch as they are made one selfesame nature, and the compound is all spirituall, and the spirituall all corporall, so much hath it beene subtilized vpon our Marble, by the precedent operations.

ons. The natures then are
 heere transmuted into *Angels*, that is to say, are made
spirituall and most subtle,
 so are they now the true
tinctures. Now remember
 thee to begin the *rubifying*,
 by the apposition of *Mer-*
cury Citrine red, but thou
 must not powre on much,
 and onely once or twice, ac-
 cording as thou shalt see
 occasion; for this operation
 ought to be done by a *dry*
fire, and by a *dry sublima-*
tion and *calcination*. And
 truly I tell thee heere a se-
 cret which thou shalt very
 seldom finde written, so
 farre am I from being enui-
 ous, that would to God e-
 uery man knew how to
 make *gold* to his owne will,
 that they might liue, and

12/28
 24
 8 cel-
 follow
 next
 ? the 2
 Δ

leade foorth to pasture their faire flocks, without Vsury or going to Law, in imitation of the holy *Patriarkes*, vsing onely (as our first Fathers did) to exchange one thing for another; and yet to haue that, they must labour as we l as now. Howbeit for feare to offend *God*, and to be the instrument of such a change, which peradventure would prooue euill, I must take heed to represent or write where it is that wee hide the keyes, which can open all the doores of the secrets of nature, or to open or cast vp the earth in that place, contenting my selfe to shew the things which will teach euery one to whom *God* shall giue permission to know, what

what property the signe of
the *Balance* or *Libra* hath,
when it is inlightened by
the *Sunne* and *Mercury* in
the moneth of *October*.

These *Angels* are painted
of an *orange colour*, to let
thee know, that thy white
confections haue beene a
little more digested, or boy-
led, and that the *blacke* of
the *violet* and *blew* hath
been already chased away
by the *fire*: for this *orange*
colour is compounded of
the faire *golden Citrine red*
(which thou hast so long
waited for) and of the re-
mainder of this *violet* and
blew, which thou hast al-
ready in part, banished and
vndone. Furthermore this
orange colour sheweth, that
the natures are digested, and

by little and little perfected by the grace of God. As for their Rowle, which saith, SVRGITE MORTVI, VENITE AD IVDICIUM DOMINI MEI, that is, *Arise you dead, and come vnto the iudgement of God my Lord;* I haue made it be put there, onely for the *Theologicall* sence, rather than any other: It ends in the throate of a *Lyon* which is all red, to teach that this operation must not bee discontinued vntill they see the *true red purple*, wholly like vnto the *Poppey of the Hermitage*, and the *vermillion* of the painted *Lyon*, *sauing for multiplying.*

CHAP. VIII.

The figure of a man, like
unto Saint Peter, cloa-
thed in a robe Ci-
trine red, holding a key
in his right hand, and
laying his left hand upon
a woman, in an orange
coloured robe, which is
on her knees at his feete,
holding a Rowle.

G 4. Looke



Looke vpon this wo-
 man clothed in a robe
 of orange colour, which
 doth so naturally resemble
Perrenelle as she was in her
 youth; Shee is painted in
 the

the fashion of a *suppliant*
 vpon her knees, her hands
 ioyned together, at the
 feete of a *man* which hath
 a *key* in his *right hand*,
 which heares her graciously,
 and afterwards stretch-
 eth out his *left hand* vpon
 her. Wouldest thou know
 what this meaneth? This
 is the *Stone*, which in this
 operation demandeth two
 things, of the *Mercury of*
the Sunne, of the *Philoso-*
phers, (painted vnder the
 forme of a *man*) that is to
 say *Multiplication*, and a
 more rich *Accoustrement*;
 which at this time it is
 needfull for her to obtaine,
 and therefore the man so
 laying his hand vpon her
 shoulder accords & grants
 it vnto her. But why haue I

made to bee painted a *woman*? I could as well haue made to bee painted a *man*, as a *woman*, or an *Angell* rather, (for the whole natures are now spirituall and corporall, masculine and foeminine :) But I haue rather chosen to cause paint a *woman*, to the end that thou mayest iudge, that shee demaunds rather this, than any other thing, because these are the most naturall and proper desires of a woman. To shew further vnto thee, that shee demandeth *Multiplication*, I haue made paint the *man*, vnto whom shee addresseth her prayers in the forme of *Saint Peter*, holding a *key*, hauing power to open and to shut, to binde
and

and to loose; because the en-
 vious *Phylosophers* haue ne-
 uer spoken of *Multiplicati-*
on, but vnder these common
 termes of *Art*, *APERI*,
CLAVDE, *SOLVE*,
LIGA, that is, *Open*, *shut*,
binde, *loose*; *opening* and *loo-*
sing, they haue called the
 making of the *Body* (which
 is alwayes *hard* and *fixt*)
soft fluid, and running like
 water: To *shut* and to *bind*,
 is with them afterwards by
 a more strong decoction to
coagulate it, and to bring it
 backe againe into the forme
 of a *body*.

It behoued mee then, in
 this place to represent a
 man with a *key*, to teach
 thee that thou must now
open and *shut*, that is to say,
Multiply the budding and
 encrea-

X To open
 cut 2nd
 Δ

encreasing natures: for look
how often thou shalt dis-
solue and fixe, so often will
these natures multiply, in
quantity, quality, and ver-
tue, according to the multi-
plication of *ten*; coming
from this number to an
hundred, from an *hundred*
to a *thousand*, from a *thou-*
sand to *ten thousand*, from
ten thousand to an *hundred*
thousand, from an *hundred*
thousand to a *millien*, and
from thence by the same o-
peration to *Infinity*, as I
haue done threentimes, prai-
sed be God. And when thy
Elixir is so brought vnto
Infinity, one *graine* thereof
falling vpon a quantity of
molten mettall as deepe and
vaste as the *Ocean*, it will
teine it, and conuert it into
most

most perfect *mettall*, that is to say, into *siluer* or *gold*, according as it shall haue been *imbibed* and *fermented*, expelling & driuing out farre from himself all the impure and strange matter, which was ioyned with the mettall in the first *coagulation*: for this reason therefore haue I made to bee painted a *Key* in the hand of the *man*, which is in the forme of *Saint Peter*, to signifie that the *stone* desireth to be *opened* and *shut* for *multiplication*; and likewise to shew thee with what *Mercury* thou oughtest to doe this, & when; I haue given the man a garment *Citrine red*, and the woman one of *orange* colour. Let this suffice, lest I transgresse the silence

Pete

S

Citrine

Red

F

M

A

lence of *Pythagoras*, to teach thee that the woman, that is, our *stone*, asketh to haue the rich Accoustrements and colour of *Saint Peter*. Shee hath written in her Rowle, CHRISTE PRECOR ESTO PIUS, that is, *Iesu Christ* be pittifull vnto mee, as if shee said, Lord be good vnto mee, and suffer not that hee that shal be come thus farre, should spoile all with too much fire: It is true, that from henceforward I shal no more feare mine enemies, and that all fire shall be alike vnto me, yet the vessell that containes me, is alwaies brittle and easie to be broken: for if they exalt the fire ouermuch, it will cracke, and flying a pieces, will carry mee,

and

and sow mee unfortunately
amongst the ashes. Take
heed therefore to thy fire in
this place, and gouerne
sweetly with patience, this
admirable *quintessence*, for
the fire must be augmented
vnto it, but not too much.
And pray the soueraigne
Goodnesse, that it will not
suffer the euill spirits, which
keepe the *Mines* and *Trea-*
sures, to destroy thy worke,
or to bewitch thy sight,
when thou cōsiderest these
incomprehensible motions
of this *Quintessence* within
thy vessell.

CHAP.

CHAP. IX.

Upon a darke violet field, a
man red purple, holding
the foote of a Lyon red as
vermillion, which hath
wings, & it seemes would
rauish and carry away the
man.



THis field violet and
darke, tels vs that the
stone hath obtained
by her full decoction, the
faire Garments, that are
whol'y Citrine and red,
which

which shee demanded of *Saint Peter*, who was cloathed therewith, and that her compleat and perfect *digestion* (signified by the entire *Citrinity*) hath made her leaue her old robe of *orange colour*. The *vermilion red* colour of this *flying Lyon*, like the pure & cleere *skarlet* in graine, which is of the true *Granadored*, demonstrates that it is now accomplished in all right and equality. And that shee is now like a *Lyon*, deuouring euery pure *mettallicke* nature, and changing it into her true substance, into true & pure *gold*, more fine then that of the *best mines*. Also shee now carrieth this man out of this vale of *miserie*, that is to say, out of the

the discommodities of *po-
uerty & infirmity*, and with
her wings gloriously lifts
him vp, out of the dead and
standing waters of *Ægypt*,
(which are the ordinary
thoughts of mortall men)
making him despise this life
and the riches thereof, and
causing him night and day
to meditate on *God*, and his
Saints, to dwell in the
Emperiall Heauen, and to
drinke the sweet springs of
the *Fountains of euerlasting
hope*. Praised be *God* eter-
nally, which hath giuen vs
grace to see this most fair &
all-perfect *purple* colour;
this pleasant colour of the
wilde poppy of the *Rocke*,
this *Tyrian*, sparkling and
flaming colour, which is in-
capable of *Alteration* or
change,

change,ouer which the *heauen* it selfe, nor his *Zodiacke* can haue no more domination nor power, whose bright shining rayes, that dazle the eyes, seeme as though they did communicate vnto a man some supercoelestiall thing, making him (when he beholds and knowes it) to be astonisht, to tremble, and to be afraid at the same time. *O Lord,*
giue vs grace to vse it well,
to the augmentation of the
Faith, to the profit of our
Soules, and to the ex-
crease of the glory
of this noble
REALME.

Amen.

FINIS.

...over which the
 ...nor his
 ...more domine
 ...power, whole
 ...bright shining rays, that
 ...the eyes, seeme as
 ...though they did command
 ...into a man some in-
 ...perceptible thing, making
 ...when he beholds and
 ...to be astonish
 ...to be a rai
 ...at the same time. O Lord,
 ...it well
 ...of the
 ...of our
 ...and the ca
 ...of the glory
 ...of the world
 ...

FINIS

ARTEPHIVS
HIS SECRET
BOOKE,

Of the blessed STONE,
called the PHILO-
SOPHERS.



LONDON
Printed by T.S. for Tho. Walkley,
and are to be sold at his Shop
at the Eagle and Childe
in Britans Burffe.

1624.

ARTERIAL
THIS SECRET
BOOK

Of the blessed 2 1/2
called the Philo-
sophers.



LONDON
Printed by J. Sturges
and sold by him in his shop
at the Eagle and Globe
in Bury Lane
1714

IT
of
is
firm
plac
eth
mo
Tre
far
ful



THE PREFACE
to the READER, in
the French and Latine
Copies.



*Mongst all the
other Philoso-
phers (loving
Reader) only
our Artephius
is not enuious, as himself af-
firmeth of himselfe in many
places, and therefore he lay-
eth downe the whole Art in
most open words in this
Treatise, interpreting as
farre as he may, the doubt-
full speeches and Sophismes
of*

of others; Neuerthelesse
least he should giue vnto the
wicked, ignorant, and euill
men, occasion and meanes to
doe hurt, hee hath a little
veiled the truth in the
Principalls of the Science
vnder an Artesciall Me-
thode, sometimes affirming,
sometimes denying, and ma-
king as though hee often re-
peated one and the same
thing, whereas in those re-
petitions hee alwayes chan-
geth some words, seeming
often to say the contrary of
what hee had said before,
willing to leaue vnto the
iudgement of the Reader,
the way of Trueth, Vertue,
and true Working, which
if any man finde, let him
giue immortall thankes to
God alone; but if hee see
that

that hee walketh not in the
right way, let him reade o-
uer this Author againe and
again, untill hee under-
stand his meaning. So did
the learned Iohn Pontanus,
which saith in his Epistle
Printed in Theatrum Chi-
micum: They erre (saith
hee, speaking of them that
labour in this Arte) they
haue erred, and they will
alwayes erre, because the
Philosophers in their books
haue neuer set downe the
proper Agent, except onely
one, which is called *Arte-
phius*, but hee speakes for
himselſe; and if I had not
read *Artephius*, and vnder-
stood whereof hee spake,
I had neuer come to the
Complement of the worke:
Therefore reade this Booke,

H

and

and reade it againe, untill thou understand his speech, and so obtaine thy desired end. It shall bee needlesse to speake any more concerning our Authour; It sufficeth that by the grace of God, and the use of this wonderfull Quintessence, bee liued a thousand yeeres, as witnesseth Roger Bacon, in his Booke of the wonderfull workes of nature, and also the most learned Theophrastus Paracelsus, in his Booke of long life: Which terme of a thousand yeeres, none of the other Philosophers, no nor the Father of them, Hermes himselfe, was able to attaine vnto. Looke therefore, whether peradventure this man haue not understood the vertues

to the Reader.

147

of our Stone, and the man-
ner how to use it, better
than the rest. Howsoever
it bee, use thou it and our
labours, to the glory of
God, and the profit of
this Kingdome.

Farewell.

H 2 ARTE



ARTEPHIVS
HIS SECRET
BOOKE.



Antimony is of
the parts of
Saturne, and
hath in euery
respect the
nature thereof: so this *Sa-*
turnine Antimonie agrees
with the *Sanne*, hauing in
it selfe *Argent viue*, where-
in no mettall is drowned
but *gold*; that is to say;
Gold onely is drowned in
Antimoniall Saturnine Ar-

H 3

gent

L. Steph.

gent vine, and without that
Argent vine, no mettall
 can bee whitened: It whi-
 teneth therefore *Leton*, that
 is, *Gold*, and it reduceth a
 perfect *Body* into its first
 matter, that is, into *Sulphur*
 and *Argent vine* of a white
 colour, and shining more
 than glasse. It dissolues I
 say, the perfect *Body* which
 is of his nature; for this
 water is friendly, and plea-
 sant to the *Mettalls*, whi-
 tening the *Sunne*, because it
 containes a white *Argent*
vine. And from hence thou
 mayest draw a great secret,
 to wit, that the water of *Sa-*
turnine Antimony ought to
 be *Mercuriall* and white,
 to the end that it may whi-
 ten the *Gold*; not burning
 it, but dissolving and after-
 wards

M
 L

wards congealing it to the forme of white *Creame*. Therefore, saith the *Philosopher*, that this water maketh the *Body* to bee *volatile*, because after it hath beene dissolved in this water, and cooled againe, it mounts aloft vpon the surface of the water; *Take* (saith he) *gold* crude, foliated, laminated, or calcined with *Mercury*, and put it into our *Vinegre Antimoni- all, Saturnine, Mercuri- all*, and drawne from *Sal Ammoniack* (as is said) in a broad vessell of glasse, foure fingers high or more, and leaue it there in a temperate heate; and in short time thou wilt see lifted vp, as it were a liquor of oyle swimming aloft, in manner

of a thinne skinne: That gather with a spoone, or with a feather, dipping it in, and so doing many times in a day, vntill there doe nothing more arise; afterward make the *water* vapour away by the fire, that is to say, the superfluous humor of the *vinegre*, and there will remain vnto thee a *fist* essence of *Gold*, in forme of a white oyle incombustible, wherein the *Phylosophers* haue placed their greatest secrets; and this oyle is exceeding *sweete*, and is of great power to mitigate the pain and grieffe of wounds.

All the secret then of this secret *Antimoniall*, is that by vertue thereof we know how to extract & draw out of the body of the *Magnesia*,

nesia, *Argent viue*, not
 burning, (and this is *Anti-*
mony and *Mercuriall subli-*
mate) that is, we must draw
 a water liuing, incombusti-
 ble, and then congeale it
 with the perfect *Body* of
 the *Sunne*, which is dissol-
 ued therein, into a nature
 and substance white, con-
 gealed as if it were creame,
 which maketh it all to be-
 come white: Neuerthelesse,
 first of all this *Sunne* in his
 putrifaction and resolution
 in this water, in the begin-
 ning will loose his light, be
 darkened, & become *black*,
 and afterward will lift him-
 selfe vpon the water, and
 there will swimme vpon it
 by little and little, a white
 colour in a white substance.
 And this is called to *whiten*

the red Leton, to sublime it
 Phylosophically, and to re-
 duce it into his first matter,
 that is to say, into white
 Sulphur incombustible, and
 into Argent vine fixed;
 and so the terminated moi-
 sture, that is to say, Gold,
 our Body, by the reiteration
 of liquefaction in this our
 dissolving water, is turned
 and reduced into Sulphur,
 and Argent vine fixed:

* # And so the perfect Body of
 the Sunne taketh life in this
 water, is reuiued, inspired,
 encreased, and multiplied in
 his kind, as all other things
 are; for in this water it com-
 meth to passe, that the Body
 compounded of two bodies,
 of the Sunne and of the
 Moone, puffeth vp, swelleth,
 putrifieth as a graine of
 Corne,

Corne, becommeth great
with young, is lifted vp, and
encreaseth, taking the sub-
stance & nature, liuing and
vegetable.




Also our water, or our
foresaid *vinegre*, is the *vi-
negre* of *Mountaines*, that
is to say, of the *Sunne* and
Moore, and therefore it is
mixed with the *Sunne* and
Moon, and cleaueth to them
perpetually: to wit, the *Bo-
dy* taketh from this *water*
the tincture of *whitenesse*,
and with it (the *water*)
shineth with inestimable
brightnesse. Hee therefore
that knowes how to turne
the *Body* into white *siluer*
medicinall, hee may after-
ward by this white *gold*, ea-
sily turne all imperfect met-
tals into very good and fine
siluer.

silver. And this *white gold*,
 is by the *Phylosophers* cal-
 led, their *white Moone*, the
white Argent viue fixed, the
Gold of Alchimy, and the
white smoake. Therefore
 without that our *Antimo-*
niall vinegre, the *white gold*
 of *Alchimy*, cānot be made.
 And because in our *vinegre*
 there is a double substance
 of *Argent viue*, one of *An-*
timony, and another of
Mercury sublimed; it doth
 therefore giue a double
 weight & substance of *Ar-*
gent viue fixed, and also
 augments therein (in the
gold) the naturall co'our,
 weight, substance, and tin-
 cture thereof.

Therefore our *dissoluing*
water, carries a great tin-
 cture and great fusion, be-
 cause

cause that when it feelles
the common fire, if there be
in it the perfect *Body* of the
Sunne or of the *Moone*, it
suddenly maketh it to bee
melted, and to be turned in-
to his substance, white as it
is, & addes colour, weight,
and tincture to the *Body*.
It hath also power to dis-
solue all things that may be
melted, and it is a ponde-
rous body, viscous, preci-
ous, and honourable, resol-
uing all crude bodies into
their first matter, that is, in-
to *Earth*, & a viscous pow-
der, that is to say, into *Sul-
phur* and *Argent vive*. If
therefore thou put into this
water any mettall, filed, or
attenuated, and leauest it for
a time in a gentle heate, it
will bee all dissolued, and
changed

changed into a *viscous water*, or a *white oyle*, as is said. And so it molifies the *Body*, and prepares it to *fusion & liquefaction*, nay, it makes all things fusible, that is, stones and mettals, and afterwards gives them spirit and life. Therefore it dissolves all things with a wonderful solution, turning the perfect *Body* into a fusible medicine, melting, penetrating, and more fixed, encreasing the weight and colour.

 Worke therefore with it, and thou shalt obtaine from it that which thou desirest; for it is the *spirit* and the *soule* of the *Sunne* and the *Moone*, it is the *oyle*, the *dissolving water*, the *fountaine*, the *Balneum Marie*,

ria, the fire against Nature,
the moist fire, the secret, hid-
den, and inuisible fire, and
the most sharpe vinegre, of
which a certaine ancient
Phylosopher said, I besought
the Lord, and hee shewed me
a certain cleane water, which
I knew to be the pure vine-
gre, altering, piercing, and
digesting. The vinegre I say
penetratiue, and the instru-
ment mouing the gold or
the siluer, to putrifie, re-
solue, and to be reduced in-
to his first matter, and it is
the onely Agent in the
whole World for this Art,
that can resolue and rein-
crudate, or make raw againe
the Metallicke Bodies, with
the conseruation of their
species. It is therefore the
onely fit and natural mean,
by

*

*

by which we ought to resolve the perfect *Bodies* of the *Sunne* and *Moone*, by an admirable and solemne dissolution, vnder the conseruation of their *species*, and without any destruction, vnlesse it be to a new, more noble, and better forme, or generation, that is to say, into the perfect *Stone* of the *Phylosophers*, which is their wonderfull, and hidden secret.

Now this water is a certain middle substance, cleere as pure *siluer*, which ought to receiue the tinctures of the *Sunne* and *Moore*, to the end that it may be congealed and conuerted into white and liuing *Earth*; for this water hath need of the perfect bodies, that with them

them after dissolution, it may bee congealed, fixed, and coagulated into *white Earth*; and their *solution* is also their *congelation*, for they haue one and the same operation, for the one is not dissolved, but that the other is congealed; neither is there any other water which can dissolve the *Bodies*, but that which abideth with them in matter and forme; nay, it cannot be permanent, except it bee of the nature of the other body, that they may be made one together. Therefore when thou seest the *water* coagulate it selfe with the *Bodies* that bee dissolved therein, rest assured that thy *Science*, *Method*, and operations, are true and *Philosophicall*,

phicall, and that thou proceedest aright in the *Art*.

*Simili simile
gaudet*

Nature then is amended in its like nature; that is, *Gold* and *Siluer* are amended in our water, as our water also with the *Bodies*; which water is called the meane of the *Soule*, without the which wee can doe nothing in this *Art*; and it is the vegetable, animall, and minerall fire, preserving the fixed spirits of the *Sunne* and *Moone*, the destroyer and the Conquerour of *Bodies*, because it destroyes, dissolues, and changeth *Bodies*, and mettallick formes, and makes them to bee no *Bodies*, but a fixed spirit, and turneth them into a moist, soft, and fluid substance, which hath ingression and
power

power to enter into other imperfect *Bodies*, and to be mixed with them by the smallest parts, and to colour them and make them perfect; which they could not doe when they were *Met-tallicke* bodies dry & hard, which haue no entrance, nor power to colour and make perfect imperfect *Bodies*. And therefore to good purpose doe wee turne the *bodies* into a fluid substance, because euery tincture will colour a thousand times more, when it is in a soft and liquid substance, then when it is in a dry one, as appears by *Saffron*: and consequently the transmutation of imperfect *Bodies*, is impossible to be done by perfect *Bodies*, while they are dry,

dry, except they bee first brought backe into their first matter, soft and fluid: from hence wee conclude, that we must make the *Moisture* returne, and so reueale that which is hidden; which is called the *reincrudation*, or the making raw againe of the *Bodies*, that is, the boyling and the softening them, vntill they bee deprived of their hard and *dry corporality*, or *bodilynesse*; because that which is dry, doth not enter, nor colour any more then it selfe. Therefore the dry Earthly *Body* doth not teine, except it be teined, because as is a-boue-said, that which is thicke and Earthy, entreth not, nor coloureth; and because it entreth not, therefore

fore it alters not; wherefore
Gold colour eth not, vntill
the hidden spirit be drawne
from the belly thereof by
our *white water*, and that it
be made altogether a spiri-
tuall and *white fume*, the
white spirit, and the won-
derfull *soule*.

Wherefore wee ought
by our water, to attenuate,
alter, and soften the *perfect*
Bodies, that they may after-
ward be mixed with the o-
ther *imperfect Bodies*: And
therefore if wee had no o-
ther profit by that *Anti-*
maniall water, then this,
that it makes the *Bodies*
subtile, soft, and fluid, accor-
ding to his owne nature,
yet it were sufficient for vs:
for it brings backe the *Bo-*
dies to their first originall
of

of *Sulphur* and *Mercury*,
that of these, we may after-
wards in a short time, in lesse
then one houre of the day,
doe that aboue ground,
which Nature wrought vn-
der ground in the mines of
the Earth in a *thousand*
yeeres, which is as it were
miraculous. And therefore
our finall secret, is by our
water to make the *Bodies*
volatile, *spirituall*, and a rei-
ning water, which hath in-
gression or entrance into
the other *Bodies*: for it
makes the *Bodies* to be a ve-
ry *spirit*, because it doth *in-*
cerate, (that is, bring to the
temper and consistence of
waxe) the hard and dry *Bo-*
dies, and prepares them to
fusion, that is, turnes them
into a permanent or abiding
water.

water. It makes then of the *Bodies* a most precious blessed *Oyle*, which is the true tincture, and the white *permanent water*, of nature hot & moist, temperate, subtile, and fusible as waxe, which pierceth, reacheth to the bottome, coloureth, & maketh perfect. Therefore our water doth incontinently dissolve *gold* and *silver*, and maketh them an incombustible *Oyle*, which may then be mixed with other imperfect *Bodies*: for our water turnes the *Bodies* into the nature of a fusible salt, which is by the *Philosophers* called, *Sal Albroe*, which is the best and the noblest of all salts, being in the regiment thereof fixed, and not flying the fire, and
it

it is indeed an oyle, of a nature hot, subtile, penetrating, reaching to the depth and entring, called the compleat *Elixir*, and it is the hidden secret of the wise *Alchemists*. Hee therefore that knoweth this *salt* of the *Sunne* and *Moore*, and the generation, or preparation thereof, and afterwards how to mixe it, and make it friendly to the other imperfect bodies; hee in truth knoweth one of the greatest secrets of Nature, and one way of perfection.

These *Bodies* thus dissolved by our *water*, are called *Argent viue*, which is not without *Sulphur*, nor *Sulphur* without the nature of the *Luminaries* (or lights) because that the Lights (the *Sunne*

Sunne and *Mooone*) are the principall meanes, or middle things, in the forme, by which *Nature* passeth in the perfecting and accomplishing the generation thereof: And this *Quick-siluer*, is called the *Salt* honoured, and animated and pregnant, (or great with *Childe*) and *fire*, seeing that it is nothing but *fire*, nor *fire*, but *Sulphur*, nor *Sulphur*, but *quicke-siluer*, drawne from the *Sunne* and *Moon* by our water, and reduced to a stone of great price; that is to say, it is the matter of the *Lights*, altered from baseness vnto nobleness. Note that this white *Sulphur* is the *Father* of *Mettals*, and their *Mother* together, it is
I our

our *Mercury*; and the *Mine-
ra of Gold*, and the *Soule*,
and the *ferment*, and the
minerall vertue, and the li-
ving *Body*, and the perfect
Medicine, our *Sulphur*, and
our *Quick-silver*, that is,
Sulphur of Sulphur, and
*Quick-silver of Quick-sil-
ver*, and *Mercury of Mer-
cury*. The property there-
fore of our water is that it
melteth *gold* and *silver*, and
augments in them their na-
tive colour; for it turnes the
Bodies from *Corporality*, in-
to *Spirituality*, and this wa-
ter it is which sends into
the *Body* a white fume,
which is the white soule,
subtile, hot, and of much
fierinesse. This water is also
called the *bloudy stone*, and
it is the vertue of the *spiri-
tuall*

tuall blond, without which nothing is done, & the subject of all liquable things, and of liquefaction, which agrees very well, and clea- ueth to the *Sunne* and the *Moone*, neither is it euer se- parated from them, for it is of kinne to the *Sunne* and to the *Moone*, but more to the *Sun* then to the *Moone*; *Note this well*: It is also cal- led the *mean* of conioyning the tinctures of the *Sunne* and *Moone* with imperfect *Mettals*; for it turnes the *Bodies* into a true *tincture* to teine the other imperfect *Mettals*, and it is the water which *whiteneth*, as it is *white*, which quickeneth as it is a *soule*; and therefore (as the *Phylosopher* saith) soone entreth into its *body*. For it

= is a liuing water, which
 = commeth to moisten its
 = earth, that it may budde,
 = and bring forth fruit in his
 = time, as all things springing
 = from the *Earth*, are engen-
 = dred by the *dew* or *moi-*
 = *sture*. The *Earth* therefore
 = buddeth not without wa-
 = tring and moisture: It is the
 = water of *May-dew*, that
 = clenseth the *Bodies*, that
 = pierceth them like raine wa-
 = ter, whiteneth them, and
 = maketh *one* new *Body* of
 = *two Bodies*. This water of
 = life being rightly ordered
 = with his *Body*, whiteneth it,
 = & turneth it into his white
 = colour; for the *water* is a
 = white fume, and therefore
 = the *Body* is whitened by it:
 = *whiten the Body then, and*
 = *burne thy Bookes.* And be-
 = tweene

tween these two, that is, be-
 tweene the *Body* and the
water, there is friendship,
 desire, and lust, as betweene
 the *male* and the *fæmale*,
 because of the neerenesse of
 their like natures: for our se-
 cond living water is called
Azot, washing the *Leton*,
 that is, the *Body*, compoun-
 ded of the *Sunne* and *Moon*
 by our first water. This se-
 cond water is also called the
soule of our dissolued *Bo-*
dies, of which *Bodies* wee
 haue already tyed the *soules*
 together, to the end that
 they may serue the wise
Phylosophers. O how per-
 fect and magnificent is this
water, for without it the
 worke could neuer bee
 brought to passe! It is also
 called the vessell of *Nature*,

Azoth
Second
Water

*

the belly, the wombe, the
 receptacle of the tincture,
 the *Earth*, and the Nurse. It
 is the Fountaine in which
 the *King* and *Queene* wash
 themselves, and the *Mother*
 which must be put and sea-
 led in the belly of her *In-*
 * * = *fant*, that is, the *Sun* which
 * = proceeded from her, and
 = which shee brought forth:
 = and therefore they loue one
 = another as a *Mother* and a
 = *Sonne*, and are easily ioyned
 = together, because they came
 = from one & the same roote,
 = and are of the same sub-
 = stance and nature. And be-
 = cause this water is the wa-
 = ter of the *vegetable* life,
 therefore it giueth *life*, and
 maketh the dead body to
 vegetate, encrease, & spring
 forth, and to rise from *death*
 to

to life, by solution and sublimation; and in so doing, the Body is turned into a spirit, and the spirit into a body, and then is made amity, peace, concord, and vnion between the contraries, that is, betweene the Body and the spirit, which reciprocally change their natures, which they receiue and communicate to one another by the least parts, so that the *hot* is mixed with the *cold*, the *dry* with the *moist*, and the *hard* with the *soft*; and thus is there a mixture made of contrary natures, that is, of *cold* with *hot*, and of *moist* with *dry*, an admirable connexion & coniunction of enemies. Then our dissolution of bodies, which is made in this

first water, is no other thing
 then a killing of the *moist*
 * * = with the *dry*, because the
 = *moist* is coagulated with
 = the *dry*, for the moisture is
 = contained, terminated, and
 = coagulated into a *Body*, or
 = into *Earth*, onely by *dri-*
 = *nesse*. Let therefore the hard
 and dry *bodies* be put in our
 first water in a vessell well
 shut, where they may abide
 vntill they be dissolued, and
 ascend on high, and then
 they may bee called a *new*
Body, the *white gold of Al-*
chimy, the *white stone*, the
white Sulphur, not burning,
 and the *stone of Paradise*,
 that is, the *stone* which con-
 uerts imperfect *Mettrals* into
 fine white siluer: * Having
 this, we haue also the *Body*,
Soule, and *Spirit*, all toge-
 ther,

ther, of the which *spirit* and
soule it is said, that they can-
not be drawn from the per-
fect *Bodies*, but by the con-
junction of our dissolving
water, because it is certaine
that the thing *fixed*, cannot
be lifted vp, but by the con-
junction of the thing *vola-*
tile. The *spirit* then by the
mediation of *water* and the
soule, is drawne from the
Bodies, and the *Body* is made
no *Body*, because at the same
instant the *spirit* with the
soule of the *Bodies* moun-
teth on high into the vpper
part, which is the perfecti-
on of the *stone*, and is called
sublimation. This *sublima-*
tion (saith *Florentius Cata-*
lanus) is done by things
sharpe, spirituall, and vola-
tile, which are of a sulphu-
I 5 rous

rous and viscos nature,
 which dissolue the *Bodies*,
 and make them to be lifted
 vp into the Ayre in the spi-
 rit. And in this *sublimation*
 a certaine part and portion
 of our said first *water* ascen-
 deth with the *Bodies*, ioy-
 ning it selfe to them, ascen-
 ding and subliming into a
 middle substance, which
 holdeth of the nature of the
 two, that is, of the *Bodies*,
 and of the *water*; and there-
 fore it is called the Corpo-
 rall & spirituall compound,
 * *Corsufle, Cambar, Ethelia,*
Zandarach, the good *Dae-
 nech*, but properly it is one-
 ly called the *water perman-
 ent*, because it flyeth not in
 the fire, alwayes adhering
 to the commixed *Bodies*,
 that is, to the *Sunne* and
Moone,

Moone, and communicating vnto them a liuing tincture, incombustible, and most firme, more noble and precious then the former which these *bodies* had, because from hence-forward this tincture can run as oyle vpon the *bodies*, perforating and piercing with a wonderfull *fixion*, because this *Tincture* is the *spirit*, and the *spirit* is the *soule*, and the *soule* is the *body*, because in this operation the *body* is made a *spirit* of a most subtile nature, and likewise the *spirit* is incorporated, and is made of the nature of a *body* with *bodies*, and so our *stone* contains a *body*, a *soule*, and a *spirit*. O *Nature* how thou changest the *body* into a *spirit*, which thou couldst
not

not doe, if the *spirit* were
not incorporated with the
bodies, and the *bodies* with
the *spirits* made volatile, or
flying, and afterward *per-*
manent or *abiding*. There-
fore they haue passed into
one another, and are turned
the one into the other by
wisdome. O *wisdome*, how
thou makest *Gold* to be vo-
latile and fugitiue, although
by nature it be most *fixed*.
It behoueth therefore to
dissolue and melt these *Bo-*
dies by our water, and to
make them a permanent
water, a *golden water* subli-
med, leauing in the bottom
the grosse, earthly, and su-
perfluous dry. And in this
sublimation the *fire* ought
to be soft, and gentle; for if
in this sublimation the *Bo-*
dies

dies bee not purified in a
 lent or slow fire, and the
 grosser earthly parts (*note*
well) separated from the
 vncleannesse of the *dead*,
 thou shalt be hindred from
 euer making thy worke
 perfect; for thou needest
 onely this subtile and light
 nature of the dissolued *Bo-*
dies, which our water will
 easily giue thee, if thou pro-
 ceed with a slow fire, for it
 will separate the *Heteroge-*
neall (or that which is of
 another kinde) from the
Homogeneall, (or that
 which is all of one kinde.)

Our compound there-
 fore receiueth mundificati-
 on or clensing by our *moist*
fire, that is to say, dissoluing
 and subliming that which
 is pure and *white*, and cast-
 ing

ing aside the *fæces*, like a
voluntary vomit (saith *A-*
zinaban.) For in such a dis-
solution, and naturall sub-
limation, there is made a
loosing, or an vntying of
the *Elements*, a cleansing and
a separation of the pure
from the impure, so that the
pure and white ascendeth
vpward, and the impure
and earthly fixed remaines
in the bottome of the *ma-*
ter, or the *vessell*, which
must be taken away and re-
mooued, because it is of no
value, taking onely the mid-
dle *white substance*, flowing
and melting, and leauing
the *fæculent earth*, which
remained below in the bot-
tome, which came princi-
pally from the water, and
is the drosse, and the *dam-*
ned

ned earth, which is nothing worth, nor can euer doe any good, as doth the pure, cleare, white and cleane matter, which wee ought onely to take. And against this *Capharean* rocke, the ship and knowledge of the *Schollers* and *students* in *Philosophy*, is often (as it happened also vnto mee sometimes) most improuidently dashed and beaten, because the *Phylsophers* doe very often affirme the contrary, namely, that nothing must be remooued or taken away, but the moy-
sture, that is, the *Blacknesse*, which notwithstanding they say and write, onely to deceiue the vnwise, grosse, and ignorant, which of themselves without a *Mai-ster*,

from the impure, lifting vp
by little and little, the sub-
tile part of the *Body*, from
the dregs, vntill all the pure
be separated and lifted vp:

And in this is our *Philoso-
phicall* and naturall subli-
mation fulfilled: And in

this *whitenesse* is the soule
infused into the *Body*, that
is, the mineral vertue, which
is more subtile than *fire*,

being indeed the true quin-
tessence and life, which de-
sireth to bee borne, and to
put off the grosse earthly
faeces, which it hath taken

from the *Menstruous* and
corrupt place of his *Origi-
nall*. And in this is our

Philosophicall sublimation,
not in the naughty com-
mon *Mercury*, which hath
no qualities like vnto them,

where.

= wherewith our *Mercury*
 * = drawne from his *vitriolate*
 = cauernes, is adorned. But
 let vs returne to our *sublimation*. It is therefore most
 certaine in this *Art*, that
 this *soule* drawne from the
Bodies, cannot be lifted vp,
 but by the putting to of a
 volatile thing, which is of
 his owne kinde; by the
 which the *Bodies* are made
volatile and spirituall, lif-
 ting vp, subtiliating, and
 subliming themselues, a-
 gainst their owne proper
 nature, which is *bodily*,
 heauy and ponderous; and
 by this meanes they are
 made no *Bodies*, but incor-
 poreall, and a *fifth essence*,
 of the nature of the *Spirit*,
 which is called *Hermes* his
Bird, and *Mercury* drawne
 from

from the *red* seruant ; and
so the earthy parts re-
maine below, or rather the
grosser parts of the *Bodies*,
which cannot by any wit
or deuce of man be perfect-
ly dissolued. And this *white*
fume, this *white gold*, that
is, this *quintessence*, is also
called the compound *Mag-*
nesia, which as a *man*, con-
taines, or like a *man* is com-
pounded of a *Body*, a *Soule*,
and a *Spirit* : For the *Body*
is the fixed *earth* of the
Sunne, which is more than
most fine, ponderously lif-
ted vp, by the force of our
diuine water ; The soule is
the tincture of the *Sunne*
and of the *Moone*, proce-
ding from the coniunction
or communication of these
two : But the spirit is the
minerall

O. = 4
 minerall-vertue of the two
Bodies, and of the *water*,
 which carries the *soule*, or
 the white tincture vpon the
Bodies, and out of the *Bo-*
dies, as the tincture of *Di-*
ers, is carried by water vp-
 on the *cloth*. And that *Mer-*
curiall spirit is the Bond or
 tyall of the soule of the *Sun*;
 And the *Body* of the *Sunne*
 is the *Body* of fiction, con-
 taining with the *Moone* the
 spirit and soule. The *spirit*
 therefore pierceth, the *body*
 fixeth, the *soule* coupleth,
 coloureth and whiteneth.
 Of these three vnited toge-
 ther, is our *Stone* made,
 that is, of the *Sunne*, and
Moone, and *Mercury*.
 Then with our gilded (or
 golden) *water*, is extracted
 a nature surpassing all na-
 ture,

ture, and therefore except
the *bodies* bee by this our
water dissolued, imbibed,
ground, softened, and spa-
ringly and diligently go-
uerned, vntill they leaue
their grossnesse and thick-
nesse; and be turned into a
thinne and impalpable spi-
rit, our labour will alwayes
be in vaine, for vnlesse the
bodies bee changed into no
bodies, that is, into the *Phi-
losophers Mercury*, the rule
of Art is not yet found, and
the reason is, because it is
impossible to draw out of
the *bodies* that most thinne
or subtile *soule*, which hath
in it all tincture, if the *bodies*
be not first dissolued in our
water. Dissolue therefore
the *bodies* in the *golden wa-
ter*, and boyle them, vntill
by

by the water all the tincture
 come out into a *white* co-
 lour, or a *white oyle*, and
 when thou shalt see this
 whiteneſſe vpon the *water*,
 then know that the *bodies*
 are diſſolued or melted, and
 continue the decoction, vn-
 till they bring forth the
cloude which they haue
 conceiued, darke, blacke,
 and white. Put therefore
 the perfect *bodies* in our
 water, in a veſſell *Hermeti-*
cally ſealed, vpon a ſoft
 fire, and boyle them conti-
 nually, vntill they bee per-
 fectly reſolued into a moſt
 precious *oyle*: Boyle them
 (ſaith *Adſar*) with a gentle
 fire, as it were for the hatch-
 ing of *chickens*, vntill the
bodies bee diſſolued, and
 their tincture moſt neerely
 con-

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conioyned, (*marke well*)
be wholly drawne out: for
it is not drawne out all at
once, but it commeth forth
by little and little, euery day
and euery houre, vntill after
a long time this dissolution
be complete, & that which
is dissolued do alwaies arise
vppermost vpon the *water*.
And in this dissolution let
the fire bee soft and conti-
nuall, vntill the *bodies* bee
loosed into a viscous impal-
pable water, and that the
whole *tincture* come forth,
first in the colour of *blacke-*
nesse, which is a signe of
true *solution*: Then con-
tinue the decoction, vntill it
become a *white permanent*
water, for gouerning it in
its bath, it will afterward be
cleare, and in the end be-
come

come like common *argent vine*, climbing thorow the ayre vpon the *first water*.

And therefore when thou seeft the *bodies* dissolved into a *viscous water*, then know that they are turned into a *vapour*, and that thou hast the *soules* separated from the *dead bodies*, and by sublimation brought into the order and estate of *spirits*, whereupon both of them with a part of our *water*, are made *spirits*, flying

and clyming into the *ayre*, and that there the *body* compounded of the *male* and *female*, of the *Sunne* and *Moone*, and of that most subtile nature, clenfed by *sublimation*, taketh life, is inspired by his moyfture, that is, by his *water*, as a

man

man by the *Ayre*, and therefore from hencefoorth it will multiply, and increase in his kinde, like all other things. And therefore in such an *elevation* and *Philosophical* sublimation, they are all ioyned one with another, and the new body, inspired by the *Ayre*, liucth vegetably, which is a wonder. Wherefore vnlesse the *Bodies* bee subtilized and made thinne by *fire* and *water*, vntill they doe arise like *spirits*, and bee made like water and fume, or like *Mercury*, there is nothing done in this *Arte*. But when they ascend, they are borne in the *ayre*, and changed in the *ayre*, and are made *life with life*, in such sort that they can neuer bee

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sepa-

separated, as *water mixt with water*. And therefore it is wisely said that the *Stone* is borne in the *Ayre*, because it is altogether *spirituall*; for the *vulture* flying without wings, crieth upon the top of the *mountaine*, saying, *I am the white of the blacke, and the red of the white, and the Citrine sonne of the red, I tell truth, and lie not.*

It sufficeth thee therefore to put the *Bodies* in the vessel, and in the water once for all, and to shut the vessel diligently, vntill a true separation be made, which by the enuious is called *coniunction, sublimation, assation, extraction, putrefaction, ligation, desponsation, subtiliation, generation,*

tion, &c. and that the whole Maistry be done. Doe therefore as in the generation of a man, and euery vegetable, put the seed once into the wombe, and shut it well. By this meanes thou seest that thou needest not many things, and that our worke requires no great charges, because there is but one Stone, one Medicine, one Vessell, one Regiment, and one successiue disposition to the white, and to the red. And although we say in many places take this, and take that, yet wee vnderstand that it behooueth to take but one thing, and put it once in the vessell, and to shut the vessell vntill the worke be perfected; for these things are so set down

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by the enuious *Philosophers*, to deceiue the vnwar-
ry, as is aforesaid. For is
not this Art *Cabalisticall*,
and full of secrets? And
doest thou, foole, beleue
that wee doe openly teach
the *secrets of secrets*? and
doest thou take our words
according to the literall
sound? Know assuredly,
(I am no whit enuious as
others are) he that takes the
words of the other *Philo-
sophers*, according to the
ordinary signification and
sound of them, hee doeth
already, hauing lost *Ariad-
nes* thread, wander in the
middest of the *Laberinth*,
and hath as good as ap-
pointed his money to per-
dition. But I, *Artephius*,
after I had learned all the
Art

Art and perfect Science in the Bookes of the true-speaking *Hermes*, was sometimes enuious, as all the rest, but when I had by the space of a *thousand* yeeres, or thereabouts (which are now passed ouer mee since my natiuity, by the onely grace of God Almighty, and the vse of this wonderfull *fifth essence*) when, I say, for so long time I had scene no man that could worke the *Maistry* of *Hermes*, by reason of the obscurity of the *Philosophers* words, moued with pitie, and with the goodnesse becomming an honest man, I haue determined in these last times of my life to write all things truely and sincerely that thou

Prima
Materia.

maist want or desire nothing to the perfecting of the *Philosophers Stone*, (excepting a certaine thing, which it is not lawfull for any person to say or to write, because it is alwayes reuealed by *God*, or by a *Maister*, and yet in this Booke, he that is not stiffe-necked, shall with a little experience, easily learne it.) I haue therefore in this Booke written the naked trueth, although cloathed with a few colours, that euery good and wise man, may from this *Philosophicall Tree* happily gather the admirable Apples of the *Hesperides*. Wherefore praised bee the most high *God*, which hath put this benignitie into our soule,

soule, and with a wonderfull long olde age, hath giuen vs a true dilection of heart, wherewithall it seemeth vnto mee, that I doe truely loue, cherish, and imbrace all men. But let vs returne vnto the *Arte*. Surely our worke is quickly dispatched, for that which the heate of the *Sunne* doeth in a hundred yeeres in the Mines of the Earth for the generation of a *Mettall*, (as I haue often seene) our *secret fire*, that is, our fierie *sulphureous water*, which is called *Balneum Maria*, worketh in short time.

And this work is no great labour to him that knoweth and vnderstandeth it, neither is the matter so deare,

(considering a small quantity sufficeth) that it ought to cause any man to plucke backe his hand, because it is so short and easie, that it may well bee called the *worke of Women*, and the *play of Children*. Work then cheerefully (my sonne) pray to God, read Bookes continually, for one Booke openeth another, thinke of it profoundly; fly all things that vanish in the fire, for thou hast not thine intent in these combustibile and consuming things, but onely in the decoction of thy water, drawne from thy lights. For by this water is colour and weight giuen infinitely, and this *water* is a *white fume*, which as a *soule* floweth in the perfect *bodies*,

bodies, taking wholly from them their blacknesse and vncleannesse, and consoling the *two Bodies* into one, and multiplying their *water*: And there is no other thing that can take away their true colour from the perfect *Bodies*, that is, from the *Sunne* and *Moone*; but *Azoth*, that is, this our water, which coloureth and maketh white the *red Body*, according to the regiments thereof.

But let vs speake of *fires*. Our *fire* therefore is *mineral*, *equall*, *continual*, it vapours not, vnlesse it be too much stirred vp, it partakes of *sulphur*, it is taken otherwise then from the *matter*, it pulleth downe all things, it dissolueth, congea-

leth, and calcineth, it is *artificiall* to finde, it is a short way (or an expence) without cost, at the least, without any great cost, it is *moist, vaporous, digestiue, altering, piercing, subtle, ayery, not violent, not burning, compassing or enuironing, containing but one,* and it is the Fountaine of liuing water, which goeth about, and containeth the place where the *King and Queene* bathe themselues. In all the worke this *moist fire* is sufficient for thee, at the beginning, middest, and end; for in it consisteth the whole *Art*: This is the fire *naturall, against nature, vn-naturall,* and without burning; and finally, this fire is *hot, dry, moist, and cold,* thinke



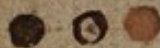
thinke vpon this, and work
aright, taking nothing that
is of a strange nature: And
if thou doest not well vn-
derstand these fires, hearken
further to what I shall giue
thee, neuer as yet written in
any Booke, from out of the
abstruse and hidden cauila-
tion of the Ancients, con-
cerning *fires*.

We haue properly *three*
fires, without the which
the *Art* cannot bee done,
and hee that workes with-
out them, takes a great deale
of care in vaine. The first is
the *fire* of the *Lampe*, which
is *continuell*, *moist*, *vapo-*
rous, *ayery*, and artificiall to
finde; for the *Lampe* ought
to bee proportioned to the
closure (or enclosure) and
herein wee must vse great

iudgement, which com-
meth not to the knowledge
of a workeman of a stiffe
necke: for if the fire of the
Lampe be not *geometrically*
and duly proportioned and
fitted to the *Furnace*, either
for lacke of heate thou wilt
not see the expected signes
in their times, and so thou
wilt loose thy hope by too
long expectation, or else
with too much heate thou
wilt burne the flowers of
the *Gold*, and so sadly be-
waile thy lost labour. The
second fire is the fire of *ashes*,
in which the vessell *herme-*
tically sealed is shut vp; or
rather it is that most gentle
heate, which proceeding
from the temperate vapour
of the *lampe*, goeth equally
round about the vessell:
This

This *fire* is not *violent*, if it be not too much stirred vp, it is digesting, altering, it is taken from another *Body* then the matter, it is but one, or alone, it is moist and innaturall, &c. The *third* is the naturall fire of our water, which for this cause is also called *fire against nature*, because it is *water*; and yet neuerthelesse it makes a meere spirit of *Gold*, which common fire cannot doe; this fire is minerall, equall, and partakes of *Sulphur*, it breakes, congeales, dissolues, and calcines all, this is piercing, subtil, not burning, and it is the Fountaine of *living water*, wherein the *King* and *Queen* bathe themselves, whereof wee haue neede in the whole worke,

1. 2. 3.
 worke, in the *beginning*,
middle, and *ending*, but the
 other two abouesaid, wee
 doe not alwayes need, but
 onely sometimes: Ioyne
 therefore in the reading the
 Bookes of *Phylosophers*
 these *three* sorts of fire, and
 without doubt thou shalt
 vnderstand all their cauil-
 lations concerning their
 fires.



As touching the *Colours*,
 hee that doth not make
blacke, cannot make *white*,
 because *blacknesse* is the be-
 ginning of *whitenesse*, and a
 signe of putrifaction and al-
 teration, and that the *Body*
 is now pierced and morti-
 fied. Therefore in the pu-
 trifaction in this water,
 there first appeares *blacke-*
nesse, like vnto the broth
 wherein

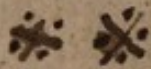
wherein bloud, or some
 bloody thing is boyled.
 Secondly, the blacke *Earth* $\text{O} \cdot \text{O}$
 by continuall decoction is =
whitened, because the *soule* =
 of the two *bodies* swimmes =
 aloft vpon the water like =
 white creame; and in this = *
 onely *whitenesse*, all the spi- =
 rits are so vnited, that they =
 can neuer fly from one ano- =
 ther. And therefore the *Le-*
ton must be *whitened*, and
 teare the Bookes, least our
 hearts be broken, for this
 intire *whitenesse* is the true
stone to the *white*, and the
body ennobled by the ne-
 cessity of his end, and the
 tincture of *whitenesse*, of a
 most exuberant reflexion,
 and shining brightnesse,
 which being mixed with a
Body, neuer departeth from
 it.

it. Here then note, that the *spirits* are not *fixed*, but in the *white* colour, which by consequent is more noble then the other colours, and ought more earnestly to be desired, considering it is, as it were, the complement & perfection of the whole worke. For our *Earth* is first putrified in *blacknesse*, then it is censed in the elevation or lifting vp, afterwards being dryed, the *blacknesse* departeth, and then it is *whitened*, and the darke moist dominion of the *woman* perisheth, and then the white fume pierceth into the *new Body*, and the *spirits* are shut vp, or bound together, in drinesse, and that which is corrupting, deformed and *blacke* with

with moisture vanissheth,
and then the *new Body* ri-
seth againe, cleere, white,
and immortall, getting the
victory ouer al his enemies.

And as heate working vp-
on that which is *moist*, cau-
seth or engendreth *blacke-
nesse*, which is the *first* co-
lour, so by decoction euer
more and more, heate wor-
king vpon that which is
dry, begetteth *whitenesse*,
which is the *second* colour;
and afterward working vp-
on that which is purely &
perfectly dry, it causeth *ci-
trinity* and *rednesse*; and so
much concerning the *Co-
lours*.

We must therefore vn-
derstand, that the thing
which hath the *head red*
and *white*, the *feete white*,
and



and

and afterwards *red*, and yet before that, the *eyes blacke*, this onely thing is our maistry: dissolve then the *Sun* and the *Moone* in our dissolving water, which is familiar, friendly, and of the next nature vnto them, which is likewise to them sweete and pleasant, and as it were a *wombe*, a *mother*, an *Originall*, the beginning and the end of life, and that is the reason why they are amended in this water, because *Nature reioyceth in Nature*, and *Nature contains Nature*, and in true *Marriage* they are ioyned together, and made one nature, one new body, raised vp, and immortall. And thus we must ioyne consanguinity with Consanguinity,

ty, and then these natures will meete, and follow one another, putrifie themselves, engender themselves, and make one another reioyce, because *Nature* is governed by *Nature*, which is neereft and most friendly to it. Our water then (saith *Danthin*) is the most pleasant, faire, and cleere Fountaine, prepared onely for the *King & Queene*, whom it knoweth very well, and they know it; for it drawes them to it selfe, and they abide therein to wash themselves two or three dayes, that is, two or three moneths; and it maketh them young againe, & faire. And because the *Sunne* and *Moone* haue their Originall from this water their Mother,

ther, therefore it behoueth that they enter againe into their Mothers wombe, that they may be borne againe, and be made more strong, more noble, and more valiant. And therefore if these doe not *die*, and be not turned into water, they remain alone, and *without fruite*; but if they *die*, and be resolved in our water, they bring fruit an *hundredth* fold; and from that very place, where it seemed they had lost what they were, from thence shall they appear that which they were not before. Let therefore the *spirit* of our liuing water, be with great wit and subtilty fixed with the *Sunne* and the *Moone*, because they being turned into the
nature

nature of water, doe dye,
& seeme like vnto the dead;
yet afterward being inspi-
red from thence, they liue,
encrease, and multiply like
all other *vegetable* things.

It is enough then to dispose
the matter sufficiently from
without, for from *within*, it
selfe doth work sufficiently
to its owne perfection. For
it hath in it selfe a certaine
and inherēt *motion*, accor-
ding to the true way, better
then any order that can be
imagined by man. And
therefore doe thou onely
prepare, and Nature will
perfect; for if shee bee not
hindered by the contrary,
shee wil not passe her owne
certaine *motion*, as well to
conceiue, as to bring forth.
Wherefore after the prepa-
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ration of the matter, take heede onely least by too much fire thou make the *bath* too hot: *Secondly*, take heed least the *spirit* doe exhale, because it would hurt him that worketh, that is to say, it would destroy the worke, and cause many *infirmities*, that is, much sadnesse and anger. From this that hath beene spoken, is drawne this *Axiome*, to wit, *that by the course of nature, he doth not know the making of Mettals, that knoweth not the destruction of them.* It behoueth then, to ioyne together them that are of kindred, for *Natures* doe finde their like *natures*, and being putrified, are mixed together, and mortifie themselves. It is necessary there-

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therefore to know this *cor-*
ruption and *generation*, and
 how the Natures doe im-
 brace one another, and are
 pacified in a *slow* fire, how
 Nature *reioyceth* in Nature,
 and nature *retaines* nature,
 and turnes it into a white
 nature. After this, if thou
 wilt make it *red*, thou must
 boyle this *white*, in a *dry*
 continuall fire, vntill it bee
 as *red* as *blood*, which will
 bee nothing else but *fire*
 and a true *tincture*: And
 so by a continuall dry fire,
 the *whitenesse* is changed,
 amended, perfected, made
Citrine, and acquireth *red-*
nesse, a true *fixed* colour.
 And consequently by how
 much more this *red* is boy-
 led, so much the more is it
 coloured, and made a tin-
 cture

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 ture of perfect *rednesse*; Wherefore thou must with a *dry fire*, and a *dry calcination*, without any moisture, boyle this *compound*, vntill it bee clothed with a most *red* colour, and then it will be a perfect *Elixir*.

If afterwards thou wilt *multiply* it, thou must againe *resolue* that *red* in a new dissolving water, and after by decoction *whiten* and *rubifie* it by the degrees of fire, reiterating the first regiment. Dissolue, congeale, *reiterate*, shutting, opening, and multiplying in *quantitie* and *qualitie* at thine owne pleasure: for by a new corruption and generation, there is againe brought in a new *motion*, and so we could neuer find
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an end, if we would alwayes worke by reiteration of *solu- tion* and *coagulation*, by the meanes of our dissol- uing *water*, that is to say, dissoluing and congealing, as is said in the first regi- ment. And so the vertue thereof is increased and multiplied in *quantitie* and *qualitie*, so that if in the first worke, one part of thy *Stone*, will teyne an *hun- dred*, in the *second* it will teyne a *thousand*, in the *third* *ten thousand*, and so by pursuing thy worke, thy proiection will come into *infinitie*, teyning truly, and perfectly, and fixedly, euery quantitie, how great soeuer it bee, and so by a thing of an easie price, is added *co- lour*, and *vertue*, & *weight*.

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Therefore *our fire and Azoth* are sufficient for thee; boyle, boyle, reiterate, dissolve, congeale, and so continue according to thy will, multiplying it as much as thou wilt, and vntill thy Medicine bee made fusible as *waxe*, and that it haue the quantitie and vertue which thou desirest. Therefore all the accomplishment of the worke, or of our *second Stone*, (*note it well*) consisteth in this, that thou take the *perfect Body*, which thou must put in *our water*, in a house of *glasse*, wel shut and stopped with *Cement*, lest the *ayre* get in, or the *moysture* inclosed get out; and there hold it in the digestion of a gentle heate, as if it were of a *bathe*, or the
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most temperate heate of
dung, vpon the which with
the fire thou shalt continue
the perfection of decoction,
vntill it bee putrified and
resolved into *blacke*, and
afterwards be lifted vp, and
sublimed by the water, that
it may thereby bee cleansed
from all *blacknesse* and dark-
nesse, and that it may bee
whitened and made *subtile*,
vntill it come to the vtmost
purity of sublimation, and
at the last be made *volatile*,
and *white*, within and with-
out: for the *vulture flying*
in the Ayre without wings,
cryeth that it might get vp-
on the Mountaine, that is,
vpon the water, vpon the
which the white Spirit is
carried. Then continue a
conuenient *fire*, and that
L 2 Spirit,

spirit, that is, the subtile substance of the *Body* and of *Mercury* will ascend vpon the water, which quintessence is *whiter* than the *snow*; continue still, and in the end strengthen thy fire, vntill all which is *spirituall* mount on high: for know well, that all that is cleare, pure, and spirituall, ascends on high in the *ayre*, in the forme of a *white fume*, which the *Philosophers* call, the *Virgins milke*.

It behooueth therefore, that (as *Sibill* said) the *Sonne of the Virgin* bee exalted from the *Earth*, and that the white quintessence after his resurrection bee lifted vp towards the heauens, and that the grosse and thicke remaine in the bot-

to the top of the vessell and of
the *water*; for afterwards
when the vessell is colde,
thou shalt finde in the bot-
tome thereof, the *faeces*,
blacke, burnt, and combust,
separate from the *spirit* and
white quintessence, which
dregs thou must cast away.
In these times the *Argent*
viue raineth from our *ayre*
vpon our *new earth*, which
is called *Argent viue*, sub-
limed from the *ayre*, where-
of is made a *water* viscous,
cleane and *white*, which is
the true *tincture* separated
from all *blacke faeces*, and
so our *brasse* or *Leton*, is
with our *water* governed,
purified, and adorned with
a *white* colour, which *white*
colour is not gotten, but by
decoction and coagulation

of the *water*. Boyle it then continually, wash away the *blacknesse* from the *Leton*, not with thy hand, but with the *Stone*, or the *fire*, or our *second Mercuriall water*, which is the true tincture.

* * * For this separation of the pure from the impure, is not done with *hands*, but *nature* her selfe alone, by working it circularly to perfection, bringeth it to passe. It appeareth then that this composition is not a manuell worke, but onely a change of the natures, because *nature* dissolues and conioynes it selfe, it sublimes and lifts vp it selfe, and hauing separated the *faeces*, it groweth *white*: and in such a sublimation the parts are alwayes ioyned together,

together, more subtile, more
pure and essentiall, because
that when the fiery nature
listeth vp the subtile parts,
it listeth vp alwayes the
more pure, and by conse-
quent leaueth the grosser in
the bottome. And there-
fore it behooueth by an in-
different fire, to sublime in
a continuall vapour, that
the *Stone* may bee inspired
in the *ayre*, and liue. For
the nature of all things
takes life of the inspiration
of *ayre*, and so also all our
Maistry consists in vapour,
and in the sublimation of
water. And therefore our
brasse or *Leton* must by de-
grees of fire bee lifted vp,
and freely without vio-
lence, of himselfe, ascend
on high, wherefore vnlesse

the *Body* bee by *fire* and *water* dissolued, attenuated, and subtilized, vntill it ascend as a *spirit*, or climbe like *Argent viue*, or as the *white soule* separated from the *Body*, and carried in the sublimation of the *Spirits*, there is nothing at all done in this *Arte*: But when it ascends on high, it is borne in the *ayre*, and changed in the *ayre*, and is made *life with life*, being altogether spirituall and incorruptible: And so in such a regiment the *Body* is made a *spirit* of a subtile nature, and the *spirit* is incorporated with the *Body*, and is made one with it, and in such a sublimation, coniunction, and eleuation, all things are made *white*.

And

And therefore this *Phyloso-*
phicall and natural sublima-
 tion is necessary, for that it
 maketh peace betweene the
body and the *spirit*, which
 is vnpossible otherwise to
 be done, otherwise then by
 this separation of the parts:
 wherefore it behoueth to
 sublime them both, to the
 end, that in the troubles of
 this stormy Sea, the pure
 may ascend, and the impure
 and earthly may descend:

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And for this cause it must
 be boyled continually, that
 it may be brought to a sub-
 tile nature, and that the *body*
 may assume and draw to it
 selfe the *white Mercuriall*
soule, which it naturally re-
 taines, and suffereth it not
 to be separated from it, be-
 cause it is like vnto it, in the

neereneffe of the first, pure,
and simple nature. From
hence it appeares, that this
separation must be made by
decoction, vntill there re-
maine no more of the *fat* of
the *soule*, which is not lifted
vp, and exalted into the vp-
per part, for so they shall be
both reduced vnto a simple
equality, and vnto a simple
whitenesse. *The vulture*
therefore flying in the ayre,
and the Toade going vpon
the Earth, is our Maistry :
And therefore when thou
shalt gently, and with great
discretion, separate the
Earth from the *water*, that
is, from the *fire*, and the *sub-*
tile from the *thicke*, then
that which is *pure*, will *af-*
*ce*nd from *Earth* into *Hea-*
uen, and that which is *im-*
pure,

pure, will goe downe to the
Earth, and the more subtile
 part will in the *upper* place
 take the nature of a *spirit*,
 and in the *lower* place the
 nature of an *Earthly Body*;
 wherefore let the *white na-*
ture with the more subtile
 part of the *Body*, be by this
 operation lifted vp, leauing
 the *fæces*, which is done in
 a short time: for the *soule* is
 aided by her associate and
 fellow, and perfected by it.

My Mother (saith the *Body*)
 hath begotten mee, and by
 me shee her selfe is begotten,
 and after shee hath taken her
 flight, (or I haue taken from
 her her flying) shee after the
 best manner shee can, be-
 comes a pious Mother, nou-
 rishing and cherishing the
 sonne whom shee hath begot-
 ten,



ten, vntill he come to perfect
 state. Heare this secret :
 Keepe the *Body* in this our
Mercuriall water, vntill it
 ascend on high with the
white soule, and the Earthly
 descend to the bottome,
 which is called, *the Earth*
that remaines : then shalt
 thou see the water coagu-
 late it selfe with its *body*, and
 shalt bee assured that the
Science is true, because the
Body coagulateth his moi-
 sture into drinesse, as the
 rennet of a *Lambe* coagula-
 teth milke into *Cheese*. In
 the same fashon the *spirit*
 will pierce the *body*, and
 there will be a perfect mix-
 ture made by the least parts,
 and the *Body* will draw vn-
 to himself his *moisture*, that
 is to say, his *white soule*,
 euen.

even as the *Load-stone* draweth the *Iron*, because of the likenesse and neerenesse of his nature, and his greedinesse, and then the one will hold the other, and this is our sublimation and coagulation, which retaineth euery thing *volatile*, and maketh that it can flye no more. Therefore this composition is not a manuell operation, but (as I said) a changing of natures, and a wonderfull connexion of their *cold* with *hot*, and their *moist* with *dry*: for the *hot* is mixed with *cold*, and the *dry* with *moist*, and so by this meanes is made the mixture and coniunction of the *body* with the *spirit*, which is called the changing of *contrary natures*; because

because that in such a solution and sublimation, the *spirit* is turned into a *body*, and the *body* into a *spirit*; so that the natures being mingled together, and reduced into one, doe change one another, in as much as the *body* makes the *spirit* a *body*, and the *spirit* turnes the *body* into a teyned and *white spirit*.

And therefore (this is the last time that I will tell thee) boyle it in our white water, that is, in Mercury, vntill it bee dissolved into *blacknesse*, and then by continuall decoction, it will bee deprived of his *blacknesse*, and the *body* so dissolved, wil at length arise with the *white soule*, and then one will bee mingled with the

the other, and they will embrace one another, so that they shall no more be diuided asunder, and then the *spirit* is vnited to the *body* with a reall accord, and are made one *permanent* thing; and this is the *solution* of the *body*, and the *Coagulation* of the *spirit*, which haue one and the selfe same operation.

Hee therefore that knoweth how to *mary*, to *make with childe*, to *mortifie*, to *putrifie*, to *engender*, to *quicken the species*, to bring in the *white light*, and to *clense the vulture* from his *blacknesse* and *darknesse*, vntill he be purged by *fire*, coloured and purified from all his spots,

spots, shall bee the owner
of so great dignity, that
Kings shall reuerence
him, and doe him ho-
nour.

Wherefore let our *body*
abide in the *water*, vntill
such time as it be loosed in-
to a new *powder* in the bot-
tome of the *vessell* and of
the *water*, which is called
the *blacke ashes*, and this is
the corruption of the *body*,
which is by wise men called
Saturne, *Leton*, or *Brasse*, the
Phylosophers Lead, and the
discontinued powder. And
in this putrifaction and re-
solution of the *Body*, there
appare *three* signes, to wit,
the *blacke colour*, the *discon-*
tinuity of the parts, and a
stinking smell, which is like-
ned to the smel of *sepulchres*

or

let it
be in
the
water

made

or graues. This ashes then
 is that of which the *Phylo-*
sophers haue said so much,
 which remained in the
 lower part of the vessell,
 which wee ought not to de-
 spise, for in it is the *Diademe*
 of our *King*, and the *Argent*
vine, blacke and vncleane,
 from whence the *blacknesse*
 must be purged by conti-
 nuall decoction in our wa-
 ter, vntill it be lifted vp in a
 white colour, which is called
 the *Goose*, and the *Poulet* of
Hermogenes. He therefore
 that maketh the *red Earth*
 blacke, and then white, hath
 the *Maistry*, as also hee
 that killeth the *liuing*, and
 quickeneth the *dead*: there-
 fore make the *blacke white*,
 and the *white red*, that thou
 mayest make the worke
 perfect,

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= perfect; and when thou seest
 = the true *whitenesse* appeare,
 * = which shineth like a naked
 † = *Sword*, know that in that
 = *whitenesse*, is *rednesse* hid-
 = den; and then thou must not
 = take out of the vessell that
 = *whitenesse*, but onely boyle
 = it, to the end, that with dri-
 = nesse and heate, there may
 = come vpon it a *Citrine* co-
 = lour, and in the end, a most
 = shining and sparkling *red*;
 = which when thou seeit,
 = with great feare and trem-
 = bling, praise the most good,
 = and most great *God*, which
 = giueth wisdom, and by
 = consequence, riches vnto
 = whom he pleaseth; and ac-
 = cording to the iniquity of
 = the *Persons*, taketh them a-
 = way againe, and depriueth
 = them of them for euer,
 = plung-

plunging them in the serui-
tude and slavery of their
enemies. To him be
praise and glory
for euer and
euer. *Amen.*

FINIS.

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First Book

plunging them in the sea
 and had victory of their
 enemies. To him be
 praise and glory
 for ever and
 ever Amen.

FINIS

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THE EPISTLE
 of IOHN PONTANVS,
 (*mentioned in the Pre-
 face to the Reader of
 ARTEPHIVS his secret
 Booke*) wherein he beareth
 witnesse of the B O O K E:
 Translated out of the Latine
 Cepy : Extant in the third
 Volume of *Theatrum
 Chymicum*, at the
 775. Page.



John Ponta-
 nus, haue tra-
 ueiled thorow
 many Coun-
 tries, that I
 might know some certainty
 of

of the Philosophers Stone; and going thorow as it were all the world, I found many false deceiners, but no true Philosophers, yet continually studying, and making many doubts, at the length I found the truth: But when I knew the matter in generall, I yet erred two hundred times, before I could attaine to the true matter, with the operation and practise thereof. First I begunne to worke with the matter, by putrefaction nine moneths together, and I found nothing: Then I put it into Balneum Mariæ for a certaine time, and therein I likewise erred: Afterwards I put it in the fire of calcination for three moneths space, and I wrought amisse.

amisse. I tryed all kinds of distillations and sublimations, (as the Philosophers, Giber, Archelaus, and all the rest, either say or seeme to say) and I found nothing. In summe, I assayed to perfect the Subject of the whole Art of Alchimy, by all meanes possible to be deuised, as by Dung, Bathes, Ashes, and other fires of diuers kinds, which yet are all found in the Philosophers Bookes, but I found no good in them. Wherefore I studied three whole yeeres in the Bookes of the Philosophers, especially in Hermes alone, whose briefer words doe comprehend the whole Stone, though hee speake obscurely of the superior, and inferiour, (or that

that which is above, and that which is below) of heauen & earth. Therefore our Instrument which bringeth the matter into being in the beginning, second, and third worke, is not the fire of a Bath, nor of Dung, nor of Ashes, nor of the other fires which the Philosophers haue put in their Bookes: What fire is it then which perfects the whole worke from the beginning to the ending? Surely the Philosophers haue concealed it: But I being moued with pitie, will declare it vnto you, together with the complement of the whole worke. The Philosophers Stone therefore is one, but it hath many names, and before thou know it, it will be very difficult;

ficult; for it is watery,
 aiery, fiery, earthy, flegma-
 ticke, cholericke and me-
 lancholy; for it is sulphu-
 rous, and it is likewise Ar-
 gent viue, and it hath many
 superfluities, which by the
 liuing God are turned into
 the true essence, our fire
 being the meanes: And hee
 that separates any thing
 from the subiect, thinking
 it to bee necessary, hee truer-
 ly knoweth nothing at all
 in Philosophy; for that
 which is superfluous, un-
 cleane, filthy, faeculent, and
 in summe, the whole sub-
 stance of the subiect, is per-
 fected into a fixt spirituall
 body, by the meanes of our
 fire. And this the wise
 men neuer reuealed, and
 therefore few doe come vnto
 M the

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the Arte, thinking that there is some such superfluous and unclean thing. Now wee must seeke out the properties of our fire, and whether it agree to our matter, after the manner that I haue sayd, to wit, that it may bee transmuted, when as that fire doth not burne the matter, it separateth nothing from the matter, it diuideth not the pure parts from the impure, as all the Philosophers say, but it turneth the whole Subiect into puritie. It doeth not sublime, as Geber maketh his sublimations; Arnold likewise and others speaking of sublimations and distillations, to bee done in a short time. It is minerall, equall, continuall,

uall, it vapours not, except
it bee too much stirred up:
it partaketh of Sulphur,
it is taken from else-where
then from the matter; it
pulleth downe all things, it
dissolueth and congealeth,
likewise it both congeales
and calcines, and it is arti-
ficiall to finde out, and is a
compendious and neere way,
without any cost, at least
with small cost: and that
fire is it, with a meane fi-
ring, for with a soft fire all
the whole worke is perfect-
ed, and it performeth with-
all, all the due sublimati-
ons. They that should reade
Geber, and all the other
Philosophers, though they
should liue an hundred
thousand yeeres, could not
comprehend it, because
M 2 that

7 that fire is found by deepe
 and profound Meditation
 onely, and then it may be
 gathered out of Bookes, and
 not before. And therefore
 the errour of this Arte is,
 not to finde the fire, which
 turnes the whole matter
 into the true Stone of the
 Philosophers. And there-
 fore studie vpon it, for if I
 had found that first, I had
 neuer erred two hundred
 times, in my practise vpon
 the matter: wherefore I
 doe not meruaile, if so ma-
 ny and great men haue not
 attained vnto the worke.
 They doe erre, they haue er-
 red, they will erre, because
 the Philosophers haue not
 put the proper Agent, saue
 onely one, which is named
 Artephius, but hee speakes
 for

for himselfe, or by himselfe; And vnlesse I had read Artepheus, and felt him speake, I had neuer come to the complement of the work. But the practique is this. Let it bee taken; and ground with a physicall contrition, as diligently as may bee, and let it bee set upon the fire, and let the proportion of the fire bee knowne, to wit, that it onely stirre vp the matter, and in a short time, that fire, without any other laying on of hands, will accomplish the whole worke, because ii will putrisie, corrupt, ingender, and perfect, and make to appeare the three principall colours, blacke, white, and red. And by the meanes of our fire the Medicine

M 3

will

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> will bee multiplied, if it bee
ioyned with the crude mat-
ter, not onely in quantitie,
but also in vertue. With
> all thy strength therefore,
search out this fire, and
> thou shalt attaine thy wish,
because it doeth the whole
worke, and is the Key of the
Philosophers, which they
neuer reuealed: But if thou
muse well and profoundly
upon those things that haue
beene spoken concerning the
properties of the fire, thou
mayest know it; otherwise
not. I being mooued with
pitie, haue written these
things, but that I may sa-
tisfie thee fully, this fire is
not transmuted with the
matter, because (as I said
aboue) it is not of the mat-
ter. These things therefore I
thought

John Pontanus, &c.

thought fit to say, and to
warne the prudent, that
they spend not their moneys
unprofitably, but know
what they ought to looke af-
ter. For by this meanes they
may come to the truth
of the Arte, and
not otherwise.

Farewell.

J. P.

J. P.

FINIS.

J. P.

J. P.

III

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