

Trifertes Sagani, or immortal dissolvent. Being a ... discourse of the matter and manner of preparing the Liquor Alkahest of Helmont, the great Hilech of Paracelsus, the Sal Circulatum Minus of Ludovicus de Comit: or our fiery spirit of the four elements. Together with its use in preparing magisteries, arcanas, quintessences and other secret medicines of the adepts ... / By Cleidophorus Mystagogus [i.e W. Y-Worth].

Contributors

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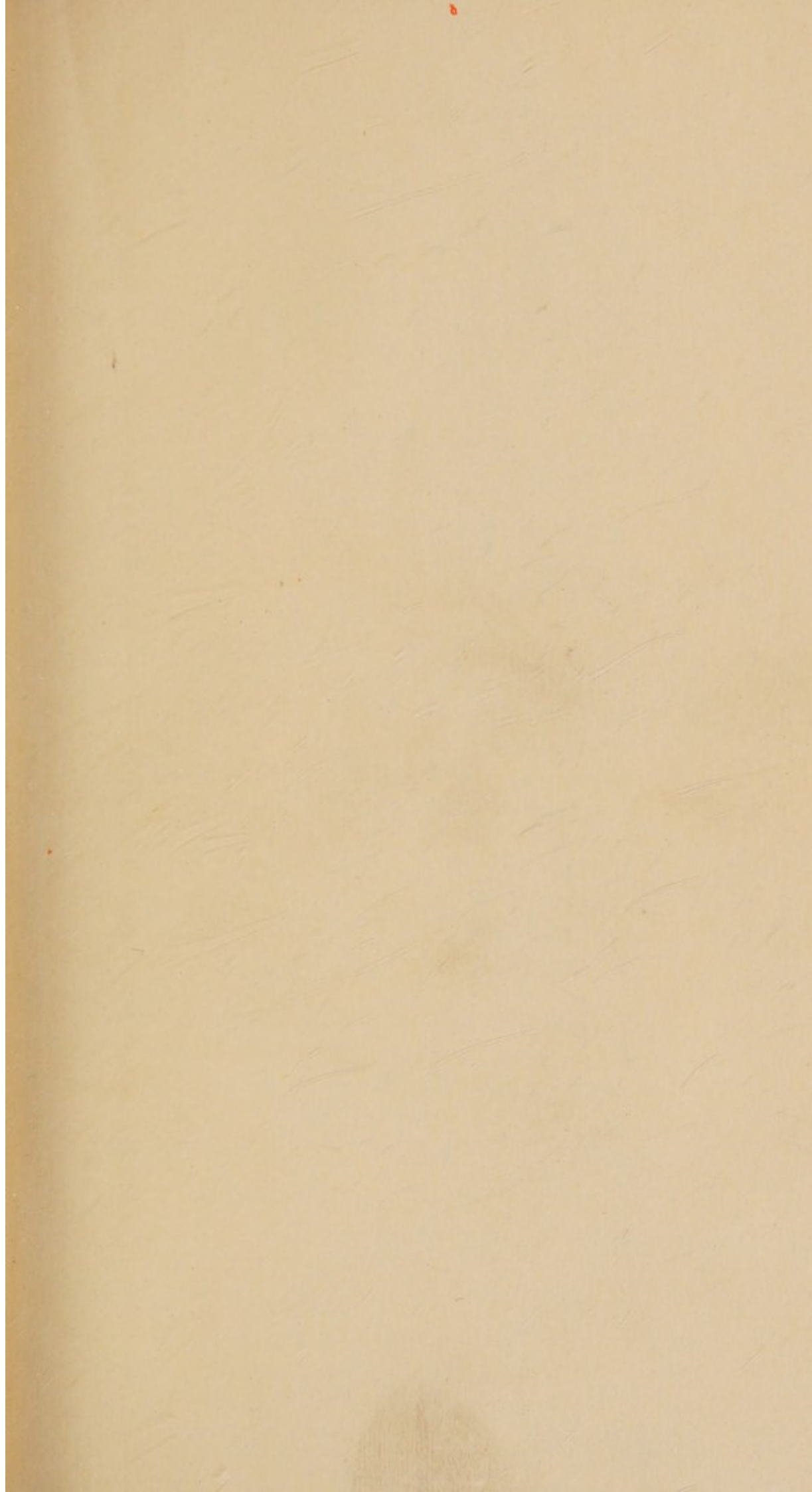


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Y-WORTH, W.





BOOKS-Printed for *Tho. Ballard* at the
Rising Sun in *Little Britain*.

P*rotechny*, Asserted and Illustrated, to be the
surest, and safest means, for Arts Triumph
over Natures Infirmities. Being a full and free
discovery of the Medicinal Mysterys, studiously
concealed by all Artists, and only discoverable by
Fire. With an Appendix concerning the Nature,
Preparation and Vertue of several Specifick Me-
dicaments, which are Noble and Succedaneous to
the great *Arcana*, by *George Starkey*. Who is a
Philosopher by Fire.

Chymicus Rationalis, or the Fundamental Grounds
of the Chymical Art: Rationally stated and de-
monstrated by various examples in Distillation,
Rectification and Exaltation of *Vinous* Spirits, Tin-
ctures, Oyls, Salts, Powers, Oleosums; in such
a Method as to retain the specifick Vertue of
Concrets in the greatest Power and Force. In all
which, the Chymical Doctrines, are illustrated up-
on a new *Hypothesis* or *spagirick* Course, composed
agreeable to Practical Philosophy, for Mysterys
Treated of by *Cartes*, *Starkey*, *Sylvius*, *Glauber*,
Helmont, *Paracelsus* and others, are explicated af-
ter a more particuler and exact manner then here-
tofore, in which is contained a Philosophical de-
scription of the *Hetrum Lunare Microcosmicum* or
Phospheros.

A Treatise of *Lithotomy*, or of the extraction of
the Stone out of the Bladder: Written in *French*
by Mr. *Tolet Lithotomist* in the Hospital of the
Charity at *Paris*. Translated into *Engish* by *H.*
Lovel, illustrated with several Cuts.

The whole Art of Dying. In two Parts. The First being an Experimental Discovery of all the most useful Secrets in Dying Silk, Wool, Linnee and the Manufactures thereof, as practised in *England, France, Spain, Holland and Germany.* To which is added, a Discourse of Pot and Wey Ashes, as well as several other Foreign Ingredients used in Dying. Written Originally in the *German* Language. The Second Part is a General Instruction for the Dying of Wools and Woolle Manufactures of all Colours; for the Culture of the Drugs used in the Tinctorial Art, as also for the Dying of Hats; Published by the especial Command of the present *French* King in that Language, and Illustrated with several Philosophical and Practical Annotations by the *German* Translator. Both which are faithfully rendred into *English* from their respective Originals.

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Trifertes Sagani,

O R

Immortal Dissolvent.

BEING

A Brief but Candid Discourse of the Matter and Manner of preparing the *Liquor Alkabeft* of *Helmont*, the great *Hilech* of *Paracelsus*, the *Sal Circulatum Minus* of *Ludovicus de Comit* : or our Fiery Spirit of the Four Elements.

TOGETHER

With its Use in Preparing Magifteries, Arcana's Quinteffences, and other fecret Medicines of the *Adepts* from the Animal, Vegitable or Mineral Kingdom.

By *Cleidophorus Mystagogus*.

2. Maccab. ch. 1. v. 19. to the 23. *The Fire of the Altar turned into thick Water.*
2. Esdr: ch. 14. v. 39. *And behold he reached me a full Cup, which was full as it were with Water, but the Colour was like Fire.*

London: Printed by *William Pearson*, for *Tho. Ballard* at the *Rising-Sun* in *Little Britain*. 1705.



A N
E P I S T L E
T O T H E
R E A D E R.

V*arious have been the Opinions (Courteous Reader) concerning the Basis and Foundation of this general Dissolvent, commonly known by the name of the Liquor Alkahest; some Imagining it to be Mercury Prepared; others, that 'tis in Urine, Blood and the like; which has been the reason of so many and difficult Labours made use of, and all in vain: for that the Liquor remaines at this day as great a Secret in the World as ever, and 'tis like so to Continue, while Chymical Authors deliver the Subject in such Tropes and Metaphors, which horrible and Inextricable Labyrinth the young Tyro's are so entangled in, that it must be by more than an ordinary Providence, that he can be disentangled and set free.*

An Epistle

On this Account it may be properly said, that these Chymical Writers had as good to have been silent; nay 'twou'd have been better; for then so many would not have engaged in a search, where so little likelihood of obtaining was seen whereby a great deal of Precious Time and Money might have been saved, and that Perplexity of mind which follows vain Chymical Processes might have been Prevented; for this Reason it is but just in Authors in all their discourses, tending to the Instruction of others, to direct to that Subject which is the true Object of that discourse; and tho' I must acknowledge that 'tis not fit to be delivered or disclosed so plainly, as that every Hog may come to the Honey Pot, yet I say that it might be Cloath'd with such a decent habit, as to preserve it Abstruse enough, yet by this a certain and harmonious Concord to be seen; as for Example, the Object of this discourse is the Alkahest; Man and all Creatures have it, for there is no Being in Nature, that is rightly and genuinely dissolved, but what may properly and truly be said to be done by this Liquor; but particularly in Man after a more evident manner in all Chylifications whatever, but in this Act Man sucks the Quintessence of all things so dissolved for his own Nutrition, and being Transmuted into Human Species, the Recrements are cast off by
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to the Reader.

the common Emunctories, far more grosse and Imperfect, than the Species themselves were in their first Reception, consequently they are no fit object to ground the discourse of so pure and Immortal a dissolvent on; nor indeed Man himself, tho' we grant, that it is plentifully in him, but 'tis that Salt or Life in him which Concentrates all other Salts in his own Essence, as a Catholick Fountain for all the Rivulets to be supplied from: so that there is no taking of it from him but by a violent breaking of the Glass and a Transplanting of the Fountain back again to that Inexhaustible Ocean from whence it first received its being, therefore Man can't be the Object of any discourse, appertaining to demonstrate the Subject of this Dissolvent; for the pure in him, as all ready said, cannot be obtained without Death, which is abominable, even to think on; but if it were obtain'd it would not answer the end; for what is sufficient to dissolve in the Vegetable Kingdom is too weak for the Animal; and that which is strong enough in the Animal is too weak for Minerals; therefore seek it in that and from that, which is the Fountain, that supplies all Creatures and beings with it; for had it not a Source, Nature would soon cease, for as she exhausteth by the Acts of motion and Agitation of Parts
in

An Epistle

in Generation, so is she on the other band Immediately Supplied, not only in the Great World, but also in every Individual Part where Life is; Receiving the same through the Air, as the true Vehicle, consequently this Catholick Fountain is the Right object to ground this discourse on, as the true Subject of the said dissolving Liquor; this is a standing Truth, 'twas Truth in the beginning, and will remain so to the end of Time: the Reason and Philosophy of it I can by Mechanical Demonstration make clear to a Person worthy of such Inspection: therefore throwing by all Clouds, Dark Vails and Metaphors, I genuinely declare, that the matter of this Dissolvent is one and the same in Essence with that Matter from whence all the wise Antients obtained the Universal Medicine one being the Work of Art, the other Nature; one gentle, the other violent: so that by the difference of Operation they are brought to different Effects.

Now therefore the Subject of this discourse being the Liquor Alkahest, the Object must be the Universal Spirit; for 'tis from this grand Fountain of Nature that our Chaos doth proceed; therefore thrice happy is he, that knows those Magnets, that Attract and make a species of this general Genus:
for

to the Reader.

for be assured that there is something more than Elements in all Created Beings, even an Incorruptible and Quintessential Spirit, which is the very Life of the Elements themselves; which being taken appears in Mist, Vapor or Water, even that out of which the Antients say all things were Generated: but the right Knowledge of this Matter is sufficiently abstruse, and the Operation thereon yet more abstruse; for I with many others know by experience, that the Matter may be known and many doe know it, yet are wholly to seek in the matter and Modus of Operating thereon; and what ever some Foppish Conceited ones may think, viz. that if they had the Knowledge of the true matter all difficulty is over; this may prove a grand Mistake; for I have been Intimately Acquainted with some, that have had a true knowledge of the matter, and have wrought thereon; yet to the day of their death have been to seek of the Magistery.

These Difficulties have been those sharp Stones, that have hinder'd my Legal Progression in Twenty Years Travels towards the Mount Helicon of Art; so that my Labour of Body has been excessive, and that of the mind much more; I have passed through the drought and Scorching heat of the Day, and also
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through the cold and Chilling Frosts of the Night through a Multitude of wants and difficulties, even often to the hazard of Life it self; how easy soever such, as aforesaid, may think it: I have had no other door to come in at, but hard Labour, and great Expence, for Coals and Glasses have been my Interpreters, and shall be so to every true Son of Art to the end of time; so that for Conscience-sake I'll write the Truth, as well knowing, that there are already too many Sophistical and false Processes in the world, which will not bear the Touch-stone of Experience; but vanishes like a Reprobate Metal upon the Test;

But passing by all this, and much more that might be said of the like Nature; I shall now address my self to the desirers of Wisdom, and let them know, that I have, as in a Glass, shewed them the true matter, as also the true manner, from which and by which this Dissolvent is to be obtained; I shall now come to speak concerning its Use, and Utility when obtain'd which will abundantly reward the Possessor for all his Costs and Paines bestowed about it; for as it hath been deliver'd, that the Subject of this Menstruum is Universal, so are the Acts of it the same when prepared, which plainly demonstrates from what Fountain it must flow.

This

to the Reader.

This Liquor, as an Universal Fire, dissolves and opens the Textures of all Beings, in the Vegetable Animal and Mineral Kingdoms, into their next nearest Matter, which is Saline, Sulphureous, Aqueous, and Potable, diffusive in any Liquor, and so comes Immediately to Natures Relief, and by the Specifick Virtue manifested from Power into Act, Diseases, tho' never so deplorable, may be overcome and Cut down, as Grass or Weeds with a Scythe in the hand of a Mower; especially by those of the Mineral Kingdom, which may be justly esteemed the Physicians. Crown and Philosophers Diadem: This is the Liquors Virtue in General: but in Particular, as it Universally Acts without Limitation on all Subjects in the World, so in this Action there is something remarkable to be observed in every Subject; for it Fixes Volatile Spirits, and Volatizes Fixed ones; it makes Salts Sulphureous, and Sulphurs Saline; nay it Macerates the Gummosities of Resinous and Gummy things, which the Ferment of our Stomacks could never do; for it being distilled from Amber and Turpentine leaves them in a Salt of excellent Virtue: from the latter I have observed it almost as sweet as Honey, and a powerful Specifick in the Stone; therefore by the help of this Liquor or Fire a few Medicines being

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prepared will Answer in deplorable Cases all that the Patient can hope for, and the true Physician expect to Perform: for Instance Turpentine, so dissolved, or the Stone Ludus, Infallibly Cures the Stone in the Bladder; Amber and Hellebore Hysteric Fits, Hypochondriack Melancholy and Madness; Cinamon Unicorn's horn and the Liver of an Eel, for the speedy delivery of Women in Childbirth; the Sulpher of Venus is an Universal Nephenthes, without Opium, in all diseases: the Lilly of Antimony for Dropsies and all Agues; the Magistery of Gold for Malignant Fevers, Pestilential, Palsies and Plagues: as also the glorified Sulphur of the Metallus Masculus, by Paracelsus called Vinum Vitæ and Membrorum Essentia, which also cures Consumptions, fixt Mercury or the Arcanum Coralinum and Horizontal Gold in Leprosies, Gout, Palsy, Epilepsy, Cancers Wolves, Scorbute, Kings evil, all Sorts of the Venereal Disease without Salivation or detaining the Patient from business: 'twould be too long to enumerate all those Medicines prepared by this Fire or Liquor; therefore let these Suffice, and the reward that may accrew here from, because by this way of Practise, the Physitian may justly and Conscientiously gain honour and Riches; and the Patients be freed from all those cruel Bar-
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to the Reader.

barities, which are the Adœquate Parts of Common Practise; as if the Pain and Terror of Death were not enough, but there must be an additional Cruelty viz. of Blistering, which to some may exceed the former.

Thus having given you a short Scheme of the Rise, Preparation and Use of this Liquor, I shall Conclude this Preface in Consideration of a Person rightly qualified for the Possession hereof: the first and most necessary Qualification is to be rightly Informed in Religious things so as to know God for themselves savingly, by passing through the Holy River of Regeneration, for to walk in the newness of the Spirit, which Divine gift of the Holy Ghost enables every true Christian to walk with that Circumspection, as to be acceptable in the sight of God, to such it is a sure Guide and safe Conductor in this World towards the desired Haven of rest; it is also to them a mouth and Wisdom, and that by which their Tongues are Bridled and the whole Man sealed to the Day of his Redemption, giving an earnest of the Eternal Inheritance, and afterward a full Possession, when our Mortal shall put on Immortality; this being the Fountain, all others that are true, flow as Rivulets from it, and so give a right Qualification for the Knowledge of Nature

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ture and Natural things; as also a Constancy of mind to work upon the one thing alone, and an Industrious hand to effect the same, here a Blessing and success may be hoped for, and those Incredible Rewards to all such as wander in the Circumference, and have never been admitted to the Center of things; but to the Vigilant hidden things, even those hid from the foundation of the World, shall be reveal'd: and that this may be the Portion of every true Laborer in Art is the sincere Desires of him, who wishes the General Prosperity of Mankind every way.

Cleidophorus Mystagogus.

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Trifertes Sagoni :

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Immortal Dissolvent, &c.

C H A P. I.

*Concerning the mistake of those who have
sought this Liquor in wrong Subjects and
by wrong Ways.*

IT is a Saying worthy of Observation, that the Industrious Hand makes Rich ; so is it in all manner of Trades and Convers in the World ; so is it in Art ; but this Industry must be upon a right Foundation, and, in the Chymical Art, from a Fore-knowledge of Adæquate Causes ; unto which it is impossible to attain without we are enlightened by that Wisdom, which comes from above, as a Ray from the Holy Heavens and Throne of the Divine Glory ; for 'tis she, that must Conduct us in all our Labours to make them Acceptable to the Great God ; well therefore might the wise Man esteem of her before Riches, and Prize Understanding above the Merchandize of Silver, Gold, and Precious Stones, because she is the true Conductor to the ways of Peace and Pleasantness ; nay even to that Tree of Life, where Substance is to be Inherited : For that she opens the Door of Entrance to all Mysteries Divine and Natural ; and consequently

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quently without her Men grope, as it were, in the dark, even as a Blind Man does at Noon-day; for Nature God's Hand-maid was Created by him, and *Job* says, that God by his Spirit has garnish'd the Heavens, his Hand has formed the crooked Serpent; and tho' there is a Spirit in Man, yet 'tis the Inspiration of the Almighty that gives Understanding, whence we may readily Conceive, that Human Reason is too short to Comprehend the Dignity of any true Mystery without the Aid of God's Spirit.

This great Defect is too evidently apparent from the deplorable Case of the Chymical Searchers, concerning the Subject Matter of this Discourse; seeing they know not where to ground or fix their Intentions in the choice of a proper Subject, but frames each to himself a different Basis, and so make an Innumerable Number of Errors concerning the same: This Imaginary Matter, which Phansy only has given Birth to, they defend with all the eagerness imaginable, concluding it to be the Genuine Offspring of Truth; when, alas! 'tis but a Bastard Brat of their own wandring Imaginations and ungrounded Thoughts; as in the Conclusion proves too Evident: This is an Absurdity so great, so common, that amongst the many Pretenders, I have never met with more than three that have escaped it: How then can it possibly be expected, that such should ever Arrive at the wished for Haven of Rest, when Ignorant both of the way and means by which they must come thither; for the Door of Entrance must not only be known, but also the Key which opens the same, without which they may never expect Admittance into Nature's Treasury: Therefore consequently must still remain in the horrible Mist of Errors; the most principal that have come Athwart me I shall here lay down and reckon up for Convincing of the Giddy Headed and Rash Searcher, but more Principally for the Edifying and Building up of a Son of Art.

I shall begin first with an Error, which is almost Universally received, *viz.* that Mercury Vulgar is the Foundation or Basis of this Liquor; this is an Error that the Authors of some Expositors are guilty of, which the Ignorant Searcher has not been aware of, but hath gone to work as confidently on Mercury for the obtaining of the Liquor *Alkabeft*, as others have done for the making the Mercury of the Philosophers, by several and various Preparations, as endeavouring to break its Body by Spittle, May Dew, Vinegar, and such like foppish Proceedings; also by Sublimation with Salts, and Distillation, and other such like Operations, endeavouring to make it run *p. deliq.* to obtain an Airy and Universal Nature and radical dissolution, even that they call the Magnetic Salt, or Foliated Earth, and Mercurial Chalybs; but all in vain; for that Mercury so prepared is still all one with common Mercury: And so likewise is that, prepared by *Regulus* of *Antimony*, Silver, &c. for Vulgar Mercury is unripe Fruit fallen too soon from the Tree, therefore it must return to its First Fountain, or Catholick Mercury to be dissolved its self; consequently is not the Subject of this Liquor; for the Philosophers Introduce Fire, not Water, into Mercury, to make her Medicinal, both in the Particular, and also in the General; by which 'tis brought to be for ever Irreducible to Mercury.

Another Error is in those, who seek for this Dissolvent in Dew and Rain Water, not considering, that this was designed only as Nourishment for the Vegetables, having but such a Portion of the Universal Fire in it, as might serve to dissolve the Salt Nitre of the Earth, and then the Vegetable Seed in order to a new Production; this Fire or dissolver being far remiss to that of Animals, as that of Animals is to Minerals, cannot be the Philosophers Subject of this Dissolvent, for Life would be too short to extract it.

Another Error is that many allow the Matter to be Universal, but is drawn by certain Magical Magnets at select times in the Year; but this is a grand Error, for the Matter is to be found Plentifully at all Seasons of the Year, especially in such places, as are mostly enriched by Mineral Fumes, and the manner of its Attraction is rather for the Necessity of Human Life, than any Point in Art; so that the Artist must not be too curious in endeavouring to perform that which Nature hath already done to his Hand.

Another Error is in those that seek for this Dissolvent by attracting the Air with Alkalized Salts, as Tartar, &c. not considering, that all Alkalized Salts do only attract a Saline Aquosity, which by often Cohobations may be turned wholly into an Elementary Water, whereas the true Philosopher (as already said) does by his Magnets attract a Fire, nay a Fiery Spirit stronger than any Fire in the World; 'tis true Alkalized Salts are noble Subjects, and deservedly claim Preheminency, being Contradistinct to all Acids, and therefore make a Dissolvent next to the great Liquor; but these can never be Volatized without the Universal Medium, or Philosophers Diploma, together with Essential Oyls and Vinous Spirits, and being so Volatilized, they become noble Spirits, yet do notwithstanding spend their Virtue in Dissolving Bodies, and Coagulate upon them into a Salt, retaining their Volatility; so that consequently these are excluded from being the Subject of this *Immortal Dissolvent*.

Another Error is in seeking for the Matter of this Liquor in the Animal Kingdom, *viz.* in Man; and indeed a greater in those, who assume to teach others, by their Assertions, that it is there; but having already detected such Writers (in the Preface) and also clearly shewn, that from Man, the Subject Matter of this Liquor can never be attained, altho' I know that this my Assertion does much
thwart

thwart the general received Opinion, that Urine is the Basis, and that *Van Helmont*, *Philalethes*, *Starkey*, &c. have in their Writings asserted the same, so that I do Contradict the Testimony of these Worthies : Instance *Helmont*, where he speaks of the dissolution of the Stone *Ludus*, seems to Assert that it is performed by a Second drawn from Urine : And *Philalethes*, in his Treatise extant, has grounded the Basis of the *Immortal Dissolvent* on Urine and Blood ; and *George Starkey* in his Treatise of this Liquor seems to ground the Basis thereof on Urine ; nay, an Intimate Acquaintance of his did affirm the very Process to me, which he made use of, viz. the Urine of sound Men, unfermented, which, as soon as it was made, was by Evaporation brought to a Consistence, in order to unite the two Salts, Volatile and Fixed, and so by Distillation and Cohobation till the whole was brought over, and then being digested and deflegmed the *Alkabeft* is prepared. Dr. *Bacon* was, as I have been told, much of this Opinion ; but all these are short of Understanding the Truth of the Subject, or of the Authors before mentioned ; for it is easy to be collected from *Helmont*, *Philalethes*, &c. that they never depended upon Human Urine as the Subject of this *Immortal Dissolvent* ; for then they would not have directed you to the *Chaos* of the Ancients ; as the true Subject, describing it Figuratively, and Analogizing it with Man ; because Man Subsists by and from the Universal Spirit, which is the true Subject of this *Dissolvent*, which they for some secret Reasons would not be so Candid to deliver : the like has *Alipili* in his Book Intituled, *Centrum Naturæ Concentratum*, which very Title shews, that it is not Man there meant, but the Universal Spirit that being the very Life and Centre of all Centers : Therefore who ever shall assert, that Man is the Basis from whence this *Liquor* is obtained, let him be respected of Envy or Ignorance ; because there is no Subject to be drawn from Man, that will act on Minerals five hundred or

a thousand Times, and retain the same Virtue, quantity and quality, as if it had not acted at all: Therefore I regard not such Fops or such others, that dote upon highly rectified Spirit of Urine, mixed with the true Spirit of Wine, until both Coagulate into a Salt, which is Distilled and Sublimed by the Addition of fresh Spirit of Wine, until they come over in Form of a Fiery Liquor: There are others also that dote on the strong Spirit of Urine: united with the Spirit of Vinegar, and Distill'd into a Neutral Spirit: but Experience the Mistress of all true Art shews that these are all greatly mistaken, and many others, too long here to Enumerate: Therefore shall pass them by, and only Insist on some few others that remain.

Those are also mistaken, that depend on Acid Spirits, as the Subject of this *Liquor*, as Nitre, Vitriol, common Salt, Salt Gem, or the Mother Liquors of any of these, or any other Salts growing in or extracted from the Earth; for all of them, none excepted, will by Distillation yield an Acid Spirit, and our Liquor being no Acid, but Contradistinct thereunto, these of Course are all to be rejected, and ought so to be in the Use of the Liquor when prepared: others, that think themselves more prudent dote much on the Spirit of Verdigrease, and more especially if it is First often dissolved in Spirit of Vinegar, and made transparently Pure, and then shot in Spirit of Wine and so Distilled, they then put as great a Price or Value on it, as in Reason can be set upon the *Immortal Dissolvent* its self; but this *Menstruum* being Published by *Zwelfer*, and long before by *Basil Valentine*, whom I take to be the right and true Author of it, and being easy to be prepared, it follows, that the Liquor *Alkabeft* would be no uncommon or unknown Secret; but that remaining still as the greatest of Secrets, plainly demonstrates, that these are not the Subject, whence that is obtain'd.

They are also misled, who depend on Mineral Sul-

Sulphers, or the Vitriols of Metals or that of *Venus*, described by *Polemanus*; because there's none of these, but what are sluggish in themselves, and unactive Beings, and can't be radically open'd and separated from their Mercury's, without the *Liquors* help, and then they become Passive Medicines not an Active *Menstruum*, so of Course are to be excluded from being the Subject Matter of this *Liquor*.

Another great Mistake and grand Error is in those, that depend upon the Essential Oyls, as Wormwood, Mint, Time; or the Oyls of Gums, as Amber, Benjamin, Turpentine, and these being Chaos'd down and devoured by Corrosives, as Oyl of Vitriol, Aquafortis, and being again revived, then be coming (as they say) the *Regenerated Spirit of Wine of the Philosophers*; which being Distill'd from Tartar, Sal Armoniac and Mercury, each distinctly, till their Bodies are brought over, they are then the *Magi's* three Universal *Menstruums*, viz. *Minimum*, *Minus* and *Majus*: But this mistake has proved too evidently false, to the great Expence and Disappointment of many worthy Persons in this Kingdom, and indeed no better can be expected from such Heterogeneous and unnatural Mixtures, as being farther Alienated from the Universal Spirit, than some others already Named, and consequently the more remote from being the Subject of this *Liquor*.

To be short, I do on an Experimental Ground Exclude Animals, Vegetables and Minerals in all and every particular *Classis* and part thereof from being the Subject of this *Liquor*; therefore shall omit any farther Discourse of this kind and come nearer to the the Matter in Hand, which is to detect the Errors of those, who confound this *Liquor* with the Mercury of Philosophers, saying they are the same in the Subject Matter, Identity and Operation; 'tis true, the Mercury of the Philosophers is a natural Dissolvent, but it dissolves ☉ in the way of
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Generation, when as this *Circulated Salt* or *Alkabeft* dissolves it by way of separation and destruction ; so that they differ in Operation, as much as Love and Wrath ; the one in Love preserves, the other in Wrath destroys the Life and Motion.

There are also other Ignorant Boasters, who confound them together, yet know neither the one nor the other, yet say, they are both the same in Composition and Digestion, but near the Birth of the Royal Bahe, the Matter divides its self into two distinct Parts, the one a Body Permanent, the other a Menstruous Liquor or Blood, which being Distilled is the *Alkabeft*, this shews their great Ignorance, for the same that is a Body is a Spirit, and the Blood is Homogeneous with both the *Mercury* of the *Philosophers* and *Liquor Alkabeft* ; for the Mercury can never be prepared without its Aid, as being one of the three Springs ; neither can the Spirit of the Body Subsist without the Blood, as every true Philosopher does, with me, know, and that at this State there is no division to be admitted, without a Death to the whole Compound ; for the whole Matter in the Production of each being diversly wrought on produces the different Effect ; the one is a Mercury Homogeneous, the other a Ponderous Saline Liquor and in the Production of both there are superfluous Oyls separated, which, tho' Medicinal, are not in the least Homogeneous to either ; which clearly Evinces their Ignorance in the Process of Nature, which is to make Bodies Spirits, and Spirits Bodies again, and that this Menstruous Liquor or Blood is the Life which is sown in his own Womb of Mercury for the Exaltation of both ; for there the Heterogeneous *Fæces* are cast off, and so 'tis qualified and united with the Spirit in order to Redeem the Body ; and so is a principal Ingredient of the Stone, when as the *Alkabeft* is not : It would be too long to enumerate the vain and false Conceptions of Men concerning this Immortal Liquor, and seeing these distinctions do better become that

Chapter, where the difference is shewn between the Liquor *Alkabeſt* and *Mercury* of *Philosophers*, I ſhall omit ſpeaking of it any farther in this, and come to ſhew the Subject of the *Difſolvent* in the next Chapter, and ſo Conclude this.

C H A P. II.

Of the true Subject Matter of this Difſolvent.

IN the former Chapter, I have laid down the Miſtakes concerning the Matter of this Immortal *Difſolvent*, which *Helmont* Deſcribes in the Word *Latex*, which properly Imports an hidden Source or Fountain, ſo hidden indeed, that he himſelf ſays, when this was found Religion ſtood amazed, and well may the Religious Man be ſo indeed, when their Deſcriptions are ſo Occult; for from the Word *Latex*, which in Vulgar Reception ſignifies Liquors, which may be properly conceived to be Aqueous and Spiritual, he preſently comes to tell you, that the Maſter-piece at which Art is Level'd, is to find out a Body; which may play with us in ſuch a Symphony or conſenting Harmony, by Reaſon of its exquiſit Purity, that no Corruptive Principle can find in it any Heterogenities by which to work in it a Diſſipation of Parts; here he immediately calls it a Body; hence we muſt for certain Conclude that this Source or Fountain, tho' liquid, does contain a Body in it, or elſe it would have been vain in him to have directed us to ſuch a Body for the Object, and that ſo Circumſpectly and diligently, as to find it by hard Labour and Induſtry, ſaying you muſt be careful, or ſedulouſly Induſtrious about finding out ſuch a Body, which by Examen and Proof is very difficult to be found, becauſe the Words import, that there is no ſuch Body in all Nature.

Beings, that does Answer what this great Philosopher describes of his, therefore we must Conclude, that these Words also import Art; for that Industry is also recommended, which is as much as if he had said you must seek for the hidden Source or Fountain of Nature, and Universal Spirit, which Art must form into a Body; but this Son of Wisdom doubtless was afraid to speak after this plain blunt manner, as a Tyro does, for fear of exposing the Secret too plain; but 'tis clear, that this was the meaning, because nothing is so hidden in Nature as the Source of this Universal Fountain, and nothing in Nature has Power to reduce Bodies by Symphony or consenting Harmony but what does arise here from; for in these latter Words he also describes the Nature and Quality of the Matter to have two Faces; for that without there had been a Composition, the word Harmony needed not to have been used; so that in these Words abundance of Matter is couched in little room, every word being a full Sentence; how lightly or slightly soever the Reader may pass them over: 'Tis true *Starkey* does very Learnedly strike the Mark in his Exposition upon them, yet his Comment is so wisely Regulated as to be kept as obscure, as the Text it self; by this means and method I find, that the *Basis* of this Liquor was by this Philosopher design'd to remain a Secret to the end of time: Therefore for the Benefit of the true desirers of Art, I shall deliver the Subject Matter of this Immortal Liquor with much clearness and Candidness, yet hope, that my Stile and Words will be such, as to cloath it by such a Medium, as that it may give Light to the chosen Sons of Wisdom, yet at the same time cast a Mist before the Eyes of the Unworthy: This Method being agreeable to divine Wisdom its self; for we find, that what was a Light to the Hosts to the Children of *Israel*, was a Cloud of Darkness of that of the *Egyptians*.

These Things being Stated, I shall now come to the Consideration and Illustration of that Subject

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Matter they Point forth, viz. the hidden Fountain must be of a double Nature, or what if I should say it must be a Body of Salt appearing under two Faces, which being united makes Symphony or Consenting Harmony; the Reason of which is shewn; for then it is a Liquor of that excellent Purity, as to admit of no division of Parts; therefore as I said before, there is much of the whole Business both of Art and Labour couched in *Helmont's* Words: The Business of Nature in affording such an universal Fountain to the Artift, that is the *Basis* of the said Immortal Liquor; and the Business of Art is to know how to make it Corporal, and when so Corporified to contain two Faces, which Faces *Philalethes* figures forth by Urine and Blood; the first Face is a Body, yet nevertheless may be distilled into a Spirit, nay so Homogeneous as not to leave one Grain of fixedness or Salt behind it, which he describes to Distil over in Veins like Spirit of Wine, and speaking very great of its Active Qualities in dissolving Bodies; the Query is put, whether it is not the *Alkabeft*, the Answer is in the Negative, saying, it could not Subsist without Blood, and then presently comes to the Affirmative concerning the Subject Matters of the *Alkabeft*, and says, it is Contained in Blood and Urine; these things may grabble and amuse the Thoughts of the Unwary concerning the Reallity and Possibility of these Assertions, yet nevertheless they are as clear and Perspicuous to the Eye of the Wise, as the Sun in his Lustre upon the *Meridian*; for the Universal Spirit being Concreted becomes a *Mist*, *Vapour* or *Chaos*, or rather an Uctionous and Viscous Water, which is the true Matter of all the Ancient *Philosophers*, concerning which *Chaos* I have written largely in *Mercury's Caduce*, and have there shewn, that in its Womb is contained the first Essence of all Forms, yet unspecificated, and so consequently it contains these two of Urine and Blood which indeed are the Urine and Blood of the great World, and not of Man; but more noble; which my Eyes have seen and my hands have handled made.

Corporal; therefore I would not have you spend your time in vain, gazing on Husks or the outside Shell of things but Press for the Kernel, or that excellent Sweetness which is placed in the Centre of Beings, which can't be extracted but by profound Meditation, and hard Labours, which must be thy Interpreters; for 'tis not requisite, that Matters should be discover'd more plainly, it is but just and fitting that God should be the sole Dispenser of it, till the fulness of time, when according to the Promise, hidden things shall be made manifest even such as have layn hidden from the Foundation of the World: Therefore, O Son of Art! thou must pray to God, but use the means, and put thy Hand to the Plow, not looking back; then these Instructions will be as Fundamental Rules to begin thy Labours by to obtain this Noble Secret, which is not so much a Product of Nature but of Art: For I have in these Sheets endeavoured to clear up the Matter, so as to qualify thee with *Theory*, thence to Judge of Sophistical Authors, and the better to enable thee to withdraw thy Mind from their Entanglement, that thou mightst build upon that sure Rock, which will remain in the Storm of Tryals; this I have done in Bowels of Love as well knowing the great Grief and Torture of Mind undergone in my unwearied Search after this Secret, even when the true Subject Matter was known; which said Matter is also the Matter of the Grand Secret of the Antients; but diversified into different Natures by the different Operations, and so far distinct the one from the other, that an Artist may be Master of the one, and not of the other, and therefore he that is a Compleat Master of both, is properly stiled *Adeptus Duplicatus*.

To the Truth of this my Affirmation, I have not only Experience, but also the Concurring Testimony of that renown'd Philosopher *Ludovicus de Comit.* who says that the Matter of the *Liquor Alkabeſt* and *Philosophers Mercury* do both proceed from the same

same *Chaos*, but by different Operations are brought to different Effects; therefore before thou proceed to the Preparation of this Liquor, thou must learn to understand this general Matter, *Mass* or rude *Chaos*, which is the Source or Fountain of so many Mysteries; for this Liquor does not only proceed from it, but also 'tis the Wellspring of the *Mineral Life*, and while this World hath a being, will be an Inexhaustible Fountain to all those Mysteries, so hiddenly deliver'd by the Ancients; for once again I say, that not only the Stone, the great *Elixer*, but also this hidden Fire does proceed therefrom: But here you must Understand the first *Chaos*, before the *Philosophical Mercury* is produced therefrom.

Therefore a Body and not Bodies must be sought for, which being found is the Centre of the Universal Influences Concentrated, and the Blood of the said Body to be one in Essence with the Body, tho' it appears to Sight in a twofold diversity, yet distinct in Quality or Complection, but agrees so Fundamentally, which being United by the Hand of an Artist will make the Symphony or Consenting Harmony before spoken of; for in this Case it may be said of it, as in another place is spoken of the *Mercury* of *Philosophers*, that which is above is as that which is beneath, and so *Vice Versa*; for that the Essence and Life of the Blood can't be obtain'd without the Fermentative Spirit of the Earth, or *Saturn's* Urine; neither can this Spirit of the Earth be Homogeneous and Immortal, without it extracts the Life of the Blood: *George Starkey* a Disciple of Nature does in his Treatise of the said *Liquor* in a Parabolical way deliver himself concerning these two Faces, thus, that most Acute, Subtil and Penetrating *Spirit* of Mans Urine by the help of another Medium, not of divers Ferment to its self, but Centrally one with it, must be United with an *Acid*, not *Corrosive*, *sed Naturæ suæ Gratissimum*; this *Acid* must be equally Volatile with the Salt of Urine before it can be Married or United

ted Intimately with it; then by often Circulations it attains that height of Purity to be Entitled *Ens Salium Summum Salium et Felicissimum*: Now that which is Centrally one with this Philosophical Urine is Blood; for the Blood is the Universal Form, as the Body is the Universal Matter, but these being United by Force is called a Violent way; for 'tis a different thing to sow Gold in his own Matrix of Universal Mercury, and so ferment it and bring it into Spirit; for then it becomes unfit for the work of Multiplication, the Seminal Virtue being then totally Destroyed and Annihilated, which is the very Matter and Case of the Difference of the *Mercury* of *Philosophers* and *Alkabeft*.

I have shewn you not only the Matter, but also the Manner and Apparition of the Matter in the Hand of the Artift; I shall now come to shew you the Nature and Internal Property of the same, when the Knowledge thereof is obtained: I say 'tis wholly of a Saline Nature, which is a middle property held up in the Arms of Nature, and is contradistinct to either *Acid* or *Alkaly*, so that neither of thole, as already shewn in the former, have any right to be the Matter or Foundation of this *Dissolvent*, but this Saline Quality is the Central one, so that consequently this pure Spirit hath some Garment or a Shell, by which it is Covered and in which it is hatched and brought to Maturation; and to speak plain, Candidly and Honestly 'tis a Combust Sulphur, so wholly Combust, that the Spirit being drawn from the Earth the *Fæces* will burn without the least Smoak, which shews that there is neither any Mercurial or Saline part remaining; this is a Reduction of the Pure from the Impure, or a Clean from an Unclean, by the Serpents devouring himself, and then renovating into that, over which Death has no Power: Observe, he first begins by biting his own Tail, and so by Degrees devours himself, and last of all his Head, which shews that the Earth or Tail is first to be Dissolved,

solved, which then Dissolves the Head or Blood ; and that these are the two Principles spoken of by *Philalethes* is very plain ; for in Pag. 25. of his *Secrets Revealed*, he calls it the first *Ens* of Salts, saying the true *Philosophers* rejected all Salts, one Salt only excepted, which is the first *Ens* of all Salts, which dissolves all Metals, and by the same Work Coagulates *Mercury* ; but this is not done but by a Violent way and therefore that kind of Agent is again separated both entirely in its weight and Vertue from the thing it is put to : And in his Exposition upon *Ripley's* Epistle, speaking of the Separation of the *Sulphur* from the *Mercury* of Bodies, he says, 'tis perform'd by the help of a Liquor drawn from the first *Ens* of Salts ; and *Helmont* and *Starkey* say as much calling it *Ens Salium*, *Summum Salium Felicissimum*, which is the very same, that I do here assert of it : What shall I say, must I in every word Transgress the Silence of *Pythagoras* ; No : Be thankful for this, for it had never come to thy Hand, had I not made a Solemn Resolution in the time of my hard Labours, Sweats and Agony of Body and Spirit, that if ever the Almighty Being should bless me with the Knowledge of this *Liquor*, I would then deliver it so Candid, as that my Writings should be a sure Landmark to the undaunted Coaster in his Intended Voyage to the Haven of Rest ; which promise I have here fully Accomplished in shewing the Universal Source or Fountain, from whence this *Liquor* and the great Elixer doe arise, is one, so that more needs not to be said as to this Point, therefore shall Conclude this Chapter.

C H A P. III.

*The true Way and Manner of preparing the
Liquor Alkahest.*

THe Mistakes and also the true Matter being shewn, I shall now come to shew the true manner of the Preparation of this great *Dissolvent*, which is very difficult ; for as *Philalethes* in his Exposition on *Ripley's Gates*, Pag. 279. says. the *Liquor Alkahest* is 100 times more difficult to Prepare than the great *Elixer* ; and that upon good Ground has this worthy Author thus delivered it ; for the *Elixir* is a work of Nature, and the Mercurial Power doth Purge off the Dregs Naturally, and it is called *Elixer*, so long as it is Water, for as Count *Trevisan* says, *Azoth* is drawn out of the *Elixer*, as Oyl out of Water ; therefore as the *Elixer* is Natural, the *Liquor Alkahest* is Artificial, and as *Ludovicus de Comit.* says, very difficult to be search'd into ; for it may be variously thought of, being Artificial ; for the Subject as it tends to Generation and Corruption in order to a more Excellent Birth, is then vile and mutable, *Proteus* like puts on all Shapes ; and what we search for must be pure and clear, and above all things Immutable ; so that here is Chymical Faith required to believe before-hand, and after sight will Astonish Reason to Contemplate it, crying out with an Holy Admiration, O Lord ! how wonderfull art thou in all thy Works.

Reader ! If you would Consider the work of Creation 'twas the very same ; for out of the rude *Mass* or *Chaos* was not only Produced the most despicable Object we behold, but also the most Glorious Creature that ever was Created, not only Paradise, but also the Transcendent Glorious Angels, so that from this the difficulties do arise, how to proceed by Art in separation of this *Chaos*, as also
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the due way and manner of Joyning due Agents and Patients by the separating of things adjoynd, for 'tis not sufficient to understand the *Aqua Vitæ* of the Wise, but you must also know, how to preserve it from its Compeer or Water; for being separated from the strict Tye it had in the Elements, it would rather pass over than come again to Coagulation: Again, 'tis easy to be destroyed, if you take it unripe, by the violent Fire of Separation:

These Difficulties did so Amuse and Puzzle me as to keep me back from the Possession of the said *Liquor* many Years, which Knowledge I then valued abundantly more than the Possession of great Treasures; but however blessed be God I have great Reason to say, that one Secret seldom discovers it self alone, for the Knowledge of one is a large step of Entrance into the other; for that in this Subject both of them lye, invisibly hidden, as it were, under the strong folds of a *Mineral Ens*, which the Industrious hand must labour to make Manifest; which being Effected, his time will be little enough, to Contemplate and Admire at the sight of the Operation its wonderful Effects.

Observe, in the Manifestation 'tis reduced to the smallest Atoms imaginable, through which it arises to the Eminent Dignity spoken of; for as *Helmont* and *Starkey* have it, *Ad minimos reductus Atomus in Natura possibiles, &c. dignius se Corpus non reperiens cui Nuberet*: This *Latex*, which is Vile and Contemptible, is advanced to the transcendent height of Purity and Perfection, which Words, says the Latter, are soon said, but not so soon understood, and hardest of all to be done; which is the Reason of the many difficulties mentioned in this Chapter, concerning its Preparation.

'Tis true, this Operation is in few Words taught by *Paracelsus*, where he says in his Treatise, *De viribus Membrorum Cap. de Hepate*, The Process of the *Alkabeft* is (*Ut a Coagulatione sua resolvatur, ac deinde Coaguletur in Formam transmutatam, sicut Processus*

Coagulandi et Resolvendi docet, &c.) Which short Process is the greatest Light that acute *Philosopher* gives concerning this Mystery; no marvel then if the Doctrine of its Preparation remains so obscure in the World; for *Starkey* allows, that *Helmont's* Doctrine is equally as obscure, as that of *Paracelsus*, and I say that *Starkey's* is as obscure as either of them, and indeed that of *Ludovicus de Comit.* not much clearer; for that of *Solution* and *Intervening Coagulation* is the greatest Light, that any of the *Philosophers* have given concerning the Preparation of this *Liquor*; for there is this Reason of such an Obscuration, the Process by them given is General, and common and alike to most or all Chymical Magisteries; but more especially to the two Grand Arcana's, viz. the *Liquor Alkabeſt* and the *Philosophers Elixer*.

But the manner of *Solution* and *Coagulation* is quite different, the one is Natural, as already said, the other Artificial, and therefore very difficult, because it is not easily searched out, and that it may be variously conceived of; but that which has been hitherto known and demonstrated by all true Artists is *Solution* and *Coagulation*; we shall a little consider the difference and manner of this *Solution* in both these Magisteries.

The Dissolution requisite in order to obtain the *Alkabeſt* is a dissolving of the Body into a Spirit that will never Coagulate into a Body again, but the Dissolution in order obtain the *Mercury of Philosophers* is a Dissolution, wherein the Essence of the Body is so Congealed, as to become a Ferment to the *Mercury*, to Congeal upon the Body again; for as the Worthy *Treviſan* says concerning the Preparation of the *Mercury of Philosophers*, the same Matter must abide that the same Form may follow, and that nothing is to be added to it, nor taken from it, but a Superfluous Flegm and red Earth; for when Bodies are to be Renovated it must be done by things in kind; therefore *Treviſan* makes it a great Error to alter *Mercury* from

from its Metallic Species; we may ground, that the Great Work is performed by a dissolution of the Body and Congelation of the Spirit, but the work of the Circulated Salt is a *Solution* into Secondary Principles, but not into Elements; for nothing of Profit can be expected from thence, yet this *Solution* ought not to be into every distinct Principle, but into one Saline *Liquor*, *Homogeneous* and *Immortal*. Here this Body of two Faces, or that of old *Saturn's* Urine and the Blood of the Great World are reduced to one, and that you may know it when so reduced, it is a Fire, yet in form of Water; 'tis an Air, yet Condensed; 'tis no Corrosive, yet the most sharp and perpetual Corrosive; 'tis not Medicinal yet the Crown of all true Medicine, being a Cleanser and Purifier in Nature, a Destroyer and Conqueror of Bodies; 'tis call'd the Fire of Hell, because the Spirit that comes from the Centre is United to the Blood without the Intermediation of the Heavenly Rays of *Mercury*, yet Acts with that Purity, as that it finds no Body more noble than its self to joyn withal, therefore is not Commiscible with any Ferment, and so not capable of Transmutation.

These Things being considered I shall now come to give you a short Scheme of what *Helmont* says concerning this *Liquor*, the first is what the Artist desires, and is Comprehended in these Words, Art is Solicitous in finding out a Body, which may play with us in such a Symphony or consenting Harmony by reason of its exquisit Purity, that no Corruptive Principle can find in it any Heterogenities, by which to work in it a Diffipation of Parts: This is the Sum of what the Artist would attain, and is the Chief of all which can be by Art sought for. The Second is, what Art by Industry doth find, Comprehended in these Words, Religion then stood amazed, the *Latex* being found, which being reduced to the smallest Attoms possible in Nature despises the Wedlock of every Ferment, in vain there-

fore is its Transmutation sought for, not finding a Body more worthy than its self whereunto it may be joyned. The Third discovers the Anomaly of this Production, in these Words; But the Art or Labour of Philosophy hath brought forth an Anomalous Product in Nature, which took its being without Mixture of any Ferment, divers or Heterogeneous to its self and the fourth contains a short Adumbration of the Process, the Serpent bit himself, revived from the Poyson into a pure Essence, over which Death hath no Power. All which to a Son of Wisdom I have with much Candidness already explained; but for the benefit of *Tyro's* I shall now come to give a farther Illustration by way of Mekanick Demonstration.

If Art will from the *Latex* obtain a Body, it must be begun with Coagulation, and with such Magnetical Earth, as Attracts the Cœlestial Raies and Universal Spirit, and Concentrates them in the Centre, for that in the Centre the pure Parts of the Starry Fire is digested, and in the Centre all the Influences meet, and from the Centre does the living Ferch proceed; for 'tis the Central *Archæus* that Sublimes the Mineral Vapour or those pure Spirits that are of a dissolving Nature; this is the Body which Art is Industrious about and desirous to know, even the Body of the Universal Salt and Sulphur of the great World; for in the Mekanick Demonstration from thence proceeds such a Spirit which in all Nature has not its Compeer; but before 'tis brought to that Harmony, as to admit of no Dissipation of parts, it must have time to mature, and to form to its self some pure Garments or a Compleat Coagulation, which is done by Successive Animations, so as to bring the Spirit of the Earth to permanency before it is taken out of its Nest, and that is done by successive Retrogradations, or repeated Coagulations to bring this Transverse Work of the Earth the nearer to its purity, for then only it is, that it admits no dissipation of Parts.

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The Body being found and thus purified, and its Spirit produced from the small Invisible Putrified Atoms of the same doth cause a Religious Astonishment; that from so dry a Body as the Earth should proceed the Central *Latex* or the most hidden Rivulet of the great Ocean its self, nothing in the World being so pure it despises to Contract Wedlock with every speciflicated Form whatsoever, and so its Transmutation is impossible, and indeed the oftner this Universal Spirit passes through the Entrails of the Elements, the greater is its Purity and the fitter for Action; for on the other hand Matter could not Subsist, but by the continual additional Rays of its Universality; therefore, Reader, Retain thy Amusement for a time, and thou shalt hear the Philosophical Trumpet calling thee to behold a wonderful rarity, even the *Indian Brachman's* Famous Water Works, Contradistinct to all others, as it is a well compacted Body of Fire burning in Water, and in full Lustre and not extinguished; for in the Decoction the Blood and Urine is Centrally one, but in the Coagulation they appear under two Faces; *Philalethes* says as much, speaking of the next Matter of the *Alkabeft*, says 'tis a Salt and the Fire surrounds the Salt, and the Water swallows up the Fire, and yet overcomes it not, and so is made the Philosophers Fire, of which they speak, the Vulgar burn with Fire, and we with Water: it being so transcendently pure then scorns to be joyned with any Compeer, so admits of no Wedlock.

Herein Consists the Excellency of this *Liquor* that Art and Labour conspire together to produce this *Ens* or being without any mixture of any ferment Diverse or Heterogeneous to its self; for indeed its Composition is wholly from Universal Principles, or Virgin Elements, and Invisible ones too, for the Earth and the Water of this Fountain is as Invisible to the Eye of the Vulgar as the Fire and Air, but being made Manifest to the Artist do Conspire together to bring forth one *Anomalous* Birth;

Birth ; therefore be assured, from these Words this Great *Philosopher* would point forth, that this *Liquor* is not Compounded of two things of different Natures, for then it would be Subject to Death, but of one thing alone even the most Universal Salt of Nature, which is divided into two, and returns to one again, so consequently is one in Nature and Essence.

But now the Adumbration of the Process doth also shew the Universality and Uncompoundedness of this *Ens*, it is represented by a Serpent biting himself and reviving from the Poyson into a pure Essence, over which Death has no Power; observe the Ancient *Egyptians* always by a Serpent understood this Universal Spirit ; because of the Subtilty of its Parts, and that Creature of all others is the most Subtil, and therefore well may it figure forth by the holding its Tail in its Mouth Natures Circulation from one Universal Element to another, till all the Elementary Qualities are unbanded, and the pure Essence of all extracted, which moves upon an Immortal Hinge and therefore will admit of no Diffipation of Parts or Evaporation of Moisture ; for as it is Homogene, 'tis of an equal Volatility, and being the Cœlestial Fire made Terrestial by its own Power can't be destroy'd by any specificated Body whatever, therefore well might *Helmont* say, as there is but one Fire in the World, so there is but one *Liquor*, none other partaking in Quality with it, as the *Adepti* do know and can testifie : Which *Liquor* is that which will, *Sampson* like, make sport for the Artist, and do more than ever the Lords of the *Philistines* could have expected from him, plucking down and destroying as he did not Houses, but the most Compact and Solid Bodies of Minerals, and like a Valiant Conqueror maintains his Ground against all opposing Enemies ; but few are the Kings, Lords or Nobles, that have been so happy to see the Battle fought by this *Anomalous* Combatant, not only for the Reasons afore
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render'd, but also for the tediousness of the Preparation, which we shall now come to speak of and so Conclude this Chapter.

As to the time of preparing this *Liquor* 'tis long and tedious, which *Helmont* also Complains of, but *Starkey* explains this to be more upon the Account of the Stink in the first Preparation, than of the tediousness or length of time; for he Limits it to a few certain Days, which I know is impossible to be Effected, unless he begins to Calculate from the time that the Body is ripe and fit to be broke by Violence, and to be distill'd over into a Spirit, then to Unite the Blood or other Face may be accomplish'd in his time: But for my part I do comprehend from *Helmont* what Experience shews, *viz.* that the time is long and tedious, and attended with many difficulties, which *Helmont* also knew, or else he would not a Complain'd so much for the loss of his Bottle; Crying out, O that I had removed my Receiver; from whence we may readily Conceive, that he suffered Loss: *Ludovicus de Comitibus* puts the Question beyond doubt concerning the tediousness of the time where speaks of the Reduction and Retrogradation saying, it can't be perform'd by common Labour; but requires both Art and Time, which, he says, is long and therefore whoever thinks to obtain it by Violence and in a short time shall find himself much deceived, for he can never bring it to any final Complement. and consequently will never be able to know what Vertue 'tis Impower'd withal, even that Fiery and Vital one; for that it is destroyed by force by his Compeer, which *Helmont* and *Starkey* do allow, but tell not what that Compeer is; but that excellent Son of Art *Ludovicus* aforesaid, says 'tis Water, therefore I'll attribute to him the Praise, his Writings giving me the first Light of discovery, what this Compeer was

O Reader, thou must of necessity allow that it is a time of Tediousness as well as difficulty to Concentrate the Benignant Spirit of the World, to
make

make such a strong Sulphureous and Saline *Liquor* of it, as will dissolve the hardest Metals, even those, that oppose Common Fire, are by this *Liquor* radically open'd, it being as we may call it, the very Essence of the Elements Heavenly and Earthly; and what *Typifies* the Fire of the last Judgment, which is permanent over the Elements in a Quintessential Nature, so that the Degrees of its purity are not to be wonder'd at; the Artist hath great Cause to Bless and Praise the Lord his God, who hath made him an Instrument to produce a clean thing out of an unclean, which that Good Man *Job* so much Question'd saying, who can bring a Clean thing out of an Unclean, surely none but God alone; so that we see the best of Men speak but according to that Knowledge, which the Almighty thinks fit to reveal unto them; for he disposes of Knowledge as of Rivers, communicating it for the use of all: Therefore *Paul's* Advice was Sound and Candid, *Judge not Ignorantly of things thou understandest not*: For indeed if we look upon the thing aright 'tis properly the Work of God; for as *Trevisan* says concerning the Exaltation of the Work in the great Elixir, 'tis done *Christi Gratia*, Importing that Man can't alter the ordain'd Course of Nature, but as an Instrument in the Hand of God stands still to see a mighty deliverance; but we are speaking of that where Art must lend her help, because Nature is alter'd from her usual Course, and a Clean thing is also requir'd; but this is a Talent not Committed to every one's Trust.

Now this clean thing can never be Produced but by a Radical Union of the foresaid Principles, not only by a bare Association or Apposition of Parts, so that the same may be said of this, as is of that Union of *Sulphur* and *Mercury* in the Great Work, *viz.* they can never more be separated, neither in Love nor Woe, this Radical Union is as Principally required in this *Liquor*, as it is in *Azoth*, which is a Volatile Tender Spirit for Whitening *Laton*: Now this being separated from

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many Heterogenities hath no Eminent smell, but is a Ponderous, subtil *Liquor*, which will not still over but in a considerable Degree of Heat in Sand, *viz.* the third Degree, and admits of its Flegm to be distill'd off first, as other Ponderous Spirits do: *Philalethes* speaking of the Substance and Preparation of this *Liquor* delivers himself thus; 'Tis a Noble Circulated Salt prepared with wonderful Art, till it answers the desires of an Ingenious Artist; yet 'tis not any Corporeal Salt made liquid by a bare Solution, but is a Saline Spirit, which Heat cannot Coagulate by evaporation of the Moisture, but is of a Spiritual Uniform Substance, Volatile; which in a gentle Heat will Distil over, leaving nothing behind; that is to be understood in a Requisite Heat of Sand; so is there an Exaltation made far above what Nature was ever able to perform.

Thus I have deliver'd the difficulties and also touched at the Fire and given you the right way of its Preparation from Point to Point, I have declared the Truth without Defect or Ambiguity of Words; and have as formerly mention'd, shewed you that no strange Ferments are used, the Principles being Centrally contain'd in the Original *Chaos*, which being separated and brought again to an Indissoluble Union, is, the Serpents devouring his own Tail and so renovating into that, upon which Death can have no Power: but this cannot be perform'd, but by the help of Fires of divers sorts, Convenient Vessels, fit Furnaces and Glasses, and a considerable time to boot, without all which it will be impossible for the Artist to obtain his desired end, being as I have deliver'd, much easier to know the Matter, than to find out the true manner of its Preparation, which is chiefly and principally to be sought for at the Hand of the Almighty; these are Secrets which belong to the Divine Treasury, and therefore the Aid or free leave of the Triune Power must be implored, to open the Door
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of Entrance, which may otherwise for ever remain shut to thee.

Yet I have not been wanting in these Sheets to Communicate my Experience, and Candidly to shew the Preparation of this Immortal *Liquor*, so far as was lawful for me without exposing it to the Hands of debauched Persons and Impostors, and he that can't gather it from what is here delivered will scarcely obtain it from the Voluminous Circumlocutions of other Writers ; who have so Intermixt the Preparation and intangled it with the *Philosophical Mercury*, that the Artift stands in need of *Ariadne's* Clew to lead him out of that Labyrinth ; in which Maze that the Ingenious may be no longer bewildred, I shall in the following Chapter distinctly and clearly discover the difference between the *Liquor Alkabeſt* and *Mercury* of the *Philosophers*.

CHAP.

C H A P. IV.

The Difference between this Liquor and the Mercury of the Philosophers.

THe Labour of the Candid and honest hearted is to untie those difficult Knots, which the envious have always been endeavouring to tye, and to bring the Industrious out of that Labyrinth, where they have been entangled and bewildred, so as to loose the Right Path, and for this end I am willing to lend my Hand to conduct the searcher through this Wood where many an honest hearted and laborious Man I am well satisfied have lost their Way, as not being able to distinguish the different Path of the *Liquor Alkabeft* and *Mercury of Philosophers*, designing this Chapter as a Plain and knowing Pilot in this Case.

I hope that nothing but Ignorance it self will question the Verity of what I have here deliver'd concerning the Foundation of the *Alkabeft* and *Mercury of Philosophers* to be one, seeing I have on my side not only Experience, but also the Testimony of worthy Sons of Art, that they do both proceed from the first *Chaos*, before Art hath undertaken to work upon it: But here the difference comes, one is prepared in a way agreeable to Nature, the other Artificial; and consequently really divested from the Generative Power, being drawn beyond the Predestination of its Natural Seed; the exact Example of which may be seen in a Grain of Wheat, when 'tis sown in its proper Matrix, in order to Multiplication by Generation; or when it is Artificially Prepared and Fermented, and so drawn into Spirit, in which Work the Seminal and Generative Virtue is wholly destroyed: For here there is made an Artificial Solution of the Seed not into Elements but Secondary Principles; and by this violent way

of Dissolution 'tis wholly divested of its Metallic Seed, and Consequently made unfit for the Act of Generation, as was shewed just now in the Example of the Grain of Wheat: So by consequence must bring a considerable difference at their Respective Ends.

Yet nevertheless both these as they arise from one Universal Fountain there may be some likeness in them and for this Reason the Description does in some Sence resemble both the one and the other, that few have been able to distinguish the true difference, and the more by the shifting Speeches of Writers, who confound the one with the other, that so the Artist may be easily entangl'd, because they have not so much as differenced them in Name, Nature or Operation; for *Van Helmont* says, that the *Liquor Alkabeft* dissolves every Visible and Tangible Matter into the first *Ens*, preserving its Power, which Words preserving its Power is also attributed to the *Mercury of Philosophers*; other *Philosophers* say, 'tis a fiery Water, and Lightsom, and *Turba Philosoph.* and *Senior* say, our Water is a Fire, and stronger than any Fire for it reduces the Body of Gold into a meer Spirit, which the Common Fire could never be able to do; the like also says *Artemphius*; the very same thing is by others attributed to the *Alkabeft*: *Helmont* says that as there is but one Fire in the World, so there is but one *Liquor* in the World, no other partaking in Quality with it; and *Geber* says, the most high hath given us the Knowledge of this Water, which lights the Candle gives Light to Houses and yields abundance of Riches: It would be too tedious to enumerate the Parallels of this kind concerning the *Alkabeft* and *Mercury of Philosophers*; so that 'tis very difficult for the unskilful and unwary to distinguish their true difference, which is mostly to be Comprehended from those Words, where 'tis said, the one is a work of Nature, the other of Art; so are they different in appearance, for as a late Author says, that

that I may prevent a Common Error, viz. the confounding our Natural *Dissolvent* with our Circulated Salt or *Alkabeft*, some Ignorant Boasters who neither know the one, nor the other, having taught that they are both the same, I shall so far shew the Difference, that no *Tyro* but may effectually distinguish them in his Theory. Know therefore, and Note well this short distinction, there is no Affinity between them either in Matter or Operation: They differ in Matter, as much as one Species doth from another, the one being *Metalline*, the other *Saline*: They differ in their Operations, as much as Love and Wrath; the one in Love Preserving, the other in Wrath Destroying, Life and Motion.

This Author by his good leave speaks right in the Operation, but strains the String too far concerning the Matter, as too many Reformers do, and so cause Errors on the other Hand, equal to those they would Reform, thereby making many to grope for the Door of Entrance, or middle way, which leads directly to the Path of Truth: For be sure as they proceed from one Matter, both Universal, there is something of Assimilation in them; for as much as they are both performed by way of Solution and Coagulation, both tedious and difficult in searching out; and the Subject Matter so far exalted from its former State, as that it becomes a Work of Wonder; and for certain they must have something of likeness, or else those Artists were very Ignorant, who gave them one Denomination, calling them by the like Name, as Fiery Water and Watry Fire, Immortal and Homogeneous Essences, *Alkabeft*, which is all Ghost or Spirit, the first *Ens* of Salts, and have attributed Supernatural Vertue to both; and from these and such like Universal Terms and Names, 'tis very easy for the Searcher to be deceived.

Wherefore I shall now come to give you a clear and general Account, wherein they agree, and wherein they disagree, and then shew you the Reason,

son, why they are thus described, then give you the true and proper signification of the word *Alkabeft*, and why *Helmont* gave the *Liquor* this Name; for I have taken some pains after the Inquiry thereof, so that I am able to render a Satisfactory Reason :

First of all I shall Instance in some particulars, wherein they agree : First, the *Mercury* of the *Philosophers* and this Circulated Salt agrees, in that they are both Universal, one for the Graduation and Exaltation of Metals, the other for Dissolving all Bodies : Secondly, They agree in this, that as one preserves the Seed in order to Multiplication by Generation, so the other preserves the *Crafts* and *Medicinal* Vertue of Species in order to healing ; for in the Dissolution it admits of Nothing to fly away in Fume : Thirdly, They agree in this, the one is the Emblem of Man's Regeneration and eternal Salvation, the other of Man's Dissolution and Destruction ; for in the Preparation they are both to be seen : Fourthly, They both agree in the Penetration of Bodies ; the one enters to the very Central Life of them in order to the Multiplication, the other pierces to their very Centre in order to their Separation and Division ; for it separates between their Central Mercury and Sulphur : Fifthly, They agree in the Matter and Manner of Preparation, as to the Matter they both Proceed from the first *Ens* of Salts, and as to the manner, 'tis by Solution and Intervening Coagulation, till brought to an exalted Perfection : Sixthly and Lastly, They agree in that they are both made from the Universal *Chaos*, as also in the manner of their Composition ; for the *Mercury* of the *Philosophers* is Compounded of Sulphur and Mercury ; but the *Liquor Alkabeft* of Salt and Fire and Blood ; and both brought to such an Indissoluble Bond of Love and Unity, as never to be separated either in Love or Wo ; both Homogeneous and Immortal, and both Universal Dissolvents : Having shewn wherein they agree, I shall now come to speak of that wherein they disagree. First,

First, They differ in this, whereas the Work of the Philosophers *Mercury* is purely Natural, so the Process of the *Immortal Dissolvent* is meerly Artificial: For as in this Work the Sulphur or Gold is exalted to the highest Pitch and Degree of Perfection so in the preparation of the great *Hilech* of *Paracelsus*, it is reduced from a Natural to a Contranatural State. Secondly, They disagree in this, where the *Mercury* of the *Philosophers* is an Homogeneous Metallic *Ens* Co.essential in all its parts, true *Mercury*, of a middle Substance clear like pure Silver, being bright Cœlestial and Shining, and not so Essential to any thing as Gold, it being its Universal Mother does radically congeal upon it; therefore as *Treviſan* says, no Menstruum is profitable in the Philosophic Work, but that which dissolves the Body in a Generative way, and then recongels upon the Body dissolved, so the Philosophers Solution of the Body is a Congelation of the Spirit; and upon this Account they have rejected all those Solutions, as Sophistical, where the *Dissolvent* and Dissolved remain not Permanent together: Whereas the *Alkabeſt* or *Sal Circulatum* is a Saline *Liquor*, and therefore by *Paracelsus* sometimes called the *Liquor* of Salts and doth Dissolve Bodies, but remains not with them, being as easy separable from them, as the Spirit of *Sulphur* is from Oyl. Thirdly, There is a Disagreement between the *Mercury* of the *Philosophers* and *Liquor Alkabeſt* in the manner of their Operation and Action on Bodies, for the *Mercury* dissolves Gold and all Precious Stones and Pearls by way of Generation, and Exaltation, for the Life and Vertue is Multiplied, and they may be reduced to their first Form in greater Vertue and Beauty, and of more Value to the Metallurgist and Jeweller, but the *Liquor Alkabeſt* dissolves not only Gold, but also all the other Metals, by way of Destruction, so that the Generative Virtue is defaced and wholly obliterated, and in this Reduction into their first Matter it gives a certain Testimony of their

their Diversity, as Metals into *Sulphur* and *Mercury*, Stones into a Saline *Liquor*, and Pearles into a Milky Juice. Fourthly, They disagree in this, the *Mercury* of *Philosophers* at the end of its Preparation will become fixt and Permanent abiding all the fiery Tryals, in form of a Calx, yet as fusible as Wax Penetrating *Mercury*, and other Volatile Bodies before their Flight and fixes them; whereas the *Liquor Alkabeft* at its respective end of Preparation is a Ponderous Saline *Liquor* in form of Water, which will moysten the Hand and every thing else, and as it is wholly Saline and Volatile 'twill not endure the Fire, but will remain in its form Distilling over in a Saline *Liquor*, being altogether Incapable of Coagulation, and by that means dissolves all fixt Bodies whatsoever, not into Elements but into more simple Parts. Fifthly, Their Difference consists in this, whereas the *Mercury* of *Philosophers* is made by a remiss Fire of Generation, even the Aereal Life and Lunar Fire being the Medium in perfecting it by gentle Decoction from Point to Point, which Regimen of the Fire has been carefully hid by all Artists, in that 'tis called the Vessel of Nature, or Mercurial Vessel, *Pondus Naturæ*; Whereas the *Liquor Alkabeft* is made by the most violent Fire of separation, for the Spirit is by Violence not only Distill'd from the Earth in Fiery form; but that is United to the Blood, which produces that Hellish Fire that brings all Imperfect Metals to a greater Imperfectness, though notwithstanding it makes them the more Powerful and Efficacious for the expelling and rooting out of Diseases and Infirmities; for being brought to their first *Ens* they dissolve and circulate with our Juices, as being then thin and Spirituous, and so perform that in the curing Diseases, which in their hard and gross Natures could never be expected from them. Sixthly and Lastly, The *Philosophers Mercury* and *Liquor Alkabeft* differ in this, the one may be brought to an Universal Medicine, the other has
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no Medicinal Vertues in't: For as *Philalethes* says, this *Mercury* thus renovate or new born, may by the *Philosopher* be diversly handled; for he may take it from the Fire, and Circulate and Cohobate this *Mercury* by a Peculiar Operation, which is partly Mechanical, till he have a most admirable, pure, subtil Spirit, in which he may dissolve Pearls and all Gems, and Multiply them or his Red Stone, before it be united with a Metal in Projection, for the making of *Aurum Potabile*: And in this *Mercury*, thus Circulated, is doubtless the Mystery of the never fading Light, which I have actually seen, but yet not Practically made. In a word, every one who hath this exuberate *Mercury*, hath indeed at Command the subject of Wonders, which he may imploy himself in many ways, both admirably and pleasantly. And certainly, he that hath this, needs no Information from another; himself now standing in the Center, he may easily view the Circumference; and then Operation will be, next the Spirit of God the best Guide: So that the *Mercury* of *Philosophers*, being brought to fixity, may be made an Universal Medicine, for the Curing all Diseases, and Renovating and Restoring to Youthful strength and Vigour; whereas the *Liquor Alkabeft*, be it never so highly multiplied or Exalted, cannot properly be said to be a Medicine, but a Menstruum, which is a Proper help or Medium to prepare Medicines by, and in it self still remains unchangeable, being as *Starkey* says, endued with these Qualities; *vizt.* 'Tis a Ponderous *Liquor*, being indeed all Salt, without any Watry Flegm; it is all Volatile being wholly a Spirit, without any Corporeity left in it, of no eminent Odour, for all things which send out an odour considerable, are for the most part of a very Volatile Nature, or consist of many Heterogenities. It is not therefore Volatile after the manner of Spirit of Wine, Urine, or the like, which fly with the smallest degree of heat, but (like unto

a ponderous Spirit, which yeilds its Flegm in the first place) this when it hath dissolved any Vegetable Concrete, and made it Volatile, will suffer the same by a gentle heat of *Balneum Mariæ*, to be all separated from its self, &c.

From what has been here said, concerning the Agreement and Disagreement of these two, I hope, the diligent Inquirer after Art will receive good satisfaction, and for the future be freed from those doubts and Errors, which might before occasion much Trouble and Perplexity of mind : This was the end I proposed to my self, throughout the whole of my discourse ; this therefore may suffice as to this Point ; I shall now proceed to speak of the Proper Names of this Dissolvent.

But by the way (Reader) observe, that the Invention of this *Liquor*, in these Parts of the World is owing to *Paracelsus* ; thus *Philalethes*, and also adds, that among the *Moors* and *Arabians*, it hath been, and is at this day, commonly known to the Acuter sort of Chymists, then consequently we must depend, that *Paracelsus* did give the most significant and Proper Names to it, and 'tis plain from *Helmont's* own Writings, that he diligently Studied and Traced his Works, and at length through Labour came to understand them, and amongst other things, obtained the Knowledge of such a dissolving Menstruum, as *Paracelsus* often writes of ; and seeing this *Liquor* to contain an homogeneous Nature, spiritually acting, and after almost innumerable Actions still remaining the same, (Spirits being immortal) and this *Liquor* proving so, he therefore not improperly called it *Alkabeft* ; altho', as I shall shew by and by, this Name doth more properly belong to the *Mercury* of *Philosophers*, and that, this was the design of *Paracelsus* in it ; however by the way, I shall examine the derivation or Root, of this Word, which is from

from the *Belgic* or rather *High Dutch* Language ; in *Holland* or *Flanders*, where *Van Helmont* lived, [*Geest*] is as much as to say in *English* [*Spirit*] and in the *German* Tongue, 'tis much higher and Guttural, being express'd [*Alchabest*,] which signifies [*All Spirits* or *all Spiritual*;] which Word [*Alchabest*] *Paracelsus* makes mention of in the Tenth Book of his *Archidoxes*. Chap. 6th. where treating of the Virtue of the Members, says that the Liquor *Alchabest*, has a great power of Conserving and Comforting the Liver, and consequently of Preserving it from the *Dropsie*, and all such as arise from the defect of the Liver, and if the Liver is dissolved or broken, it stands in the Place of a new Liver : The Process thereof is this, it must be resolved from its Coagulated state, and Coagulated again into a Transmuted Form, as the Process, of Coagulation and Dissolution Teaches. This Passage is the only Place, wherein *Paracelsus* has made use of this Name, it being not to be found elsewhere in all his Writings, so that 'tis plain to us, that *Helmont* has borrowed this Name from him, therefore we must according to Reason and Experience consider, whether *Paracelsus* meant this *Liquor* or not ; because the Process set down, vizt. Solution and Coagulation is alike and Common, (as hath been already touched at,) not only to the Preparation of both these *Arcanums* but likewise to most Chymical Magisteries.

Now the Liver is the Fountain of the Blood, and is the seat of Life next the heart, the Blood being there Prepared for a further Elaboration and Purification, in order to give the Body, its Nourishment for the Production of Seed, and Consequently for the maintaining of Life, &c. And 'tis plain by experience; that this *Liquor* will by greater length of time, dissolve all mixt Beings by its Active, Thin, Spirituous Penetrative, Dissolving and Homogeneous Nature, in a Natu-

ral degree of Heat equal to that of the Liver, and separate them into their distinct Substances, suffering not any thing to fly away in Air or Fume; so that to me here arises the difficulty too think, how this should work that different Effect, of healing and restoring the Liver, and not rather dissolve it, as it does other mixt beings: The doubt is beyond my reason at present to give an Answer to, and I suppose will so remain for ever, for I do not so much as once intend to an Experiment, to try its Virtues in this Case; having, besides what is already offered, two Substantial Reasons against it; the First is, that this *Liquor* being difficult to be prepared, would be too costly to be administered by way of Medicine; for a Reasonable Practise would soon diminish a considerable Quantity, so that this great Treasure would in little time, be exhausted and come to nothing, if given by way of Medicine, whereas 'tis perpetually by way of Menstruum: The Second is, that the *Philosophers* give no directions for the Exhibition of the White Stone inwardly, but in *Epilepsies* and *Palsies*, and other Diseases of the Brain, which is under the dominion of the Moon, much less its White Oyl but for External, as *Leprosies*, *Scabs*, *Virulent Ulcers*, *Fistula's*, *Cancers*, *Noli me tangere*, and the like; how they should then dare to exhibit a Spirit so Active and Fiery, yet much more Crude than these, I know not; neither indeed can I be made to believe, that ever *Helmont* or any other of the *Adepts*, did ever once so much as make use of it by way of Medicine, and Consequently could not be this *Liquor*, which *Paracelsus* meant, where he speaks of the Cure of the Liver, but rather of the Grand *Elixer*.

But 'tis abundantly more probable, that they served themselves therewith in the Preparations, of Drugs and all kind of species, in order to bring them to Magisteries, Arcana's, Essences, and Quintessences.

tessences, which have a superlative Vertue, especially from the Metalline and Mineral Kingdom; because what is resolved by it retains their healing Faculty; so from these Considerations I can't Conceive that *Paracelsus*, where he speaks of the Restoring of the Liver, that he meant the *Circulatum minus* or this *Liquor*, so that 'tis altogether undemonstrable, that this single Dissolving Menstruum should be a safe and good Medicine, and Consequently should Cure the *Dropsie* as is easy to be gathered from the foregoing Words of *Paracelsus*, that his *Alkabeft* really was Medicinal; for he expressly says, if the Liver were broken or destroyed, it would be in place of a new Liver; now from the foregoing Considerations, this *Liquor* can't be said to be a safe and good Medicine, 'tis therefore abundantly more probable that *Paracelsus* by the Word *Alkabeft* meant the great *Elixer*, that being all Spirits, a Quintessence, divested of all the Elements, and consequently of all Earthly and Corporal Qualities; for if the Grand *Elixer* were not Spiritual 'twould never Transmute; for by this Spiritual Act, it works three Effects, first Penetration and Dilatation; secondly by Fermentation and Contraction; thirdly by the Acts of the two former, the combustible *Sulphurs* are separated, the pure ones manifested with additional Tincture and Permanency so *Helmont* finding his dissolving Menstruum Spiritual might easily mistake the Words of *Paracelsus*, and call it *Alkabeft*, and indeed the Name is no ways Improper, altho' not used for this *Liquor* by *Paracelsus*, unless *Paracelsus* was guilty of speaking one thing and meaning another, as *Helmont* himself sometimes is; as I can prove from these following Words. The *Liquor Alkabeft* (says he) Reduces all sensible and Tangible Bodies into their first matter, Preserving the Power of their Seed; which as you have all along heard it doth not, but their Medicinal Vertue; the Property of Preserving the seed belongs to
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to *Azoth* or *Philosophical Mercury*; So that if he were not guilty here, he was for certain beside the matter; but I am apt to believe he was, seeing he has not in all his Writings given account of the Medicinal Vertue of his *Alchabest*, as *Paracelsus* does of his.

From hence it may be clearly Conceived, what I have inserted in my former Doctrine, that the *Philosophers* were many of them guilty of interweaving these secrets together, and calling them, by one Name, for 'tis clear, that *Helmont* called this dissolving Menstruum the Liquor *Alchabest*, yet says it preserves the seminal Vertue, when as *Paracelsus* by this Passage meant the Grand *Elixer*; and the more evident in this, in that he has given other Names to this dissolving Menstruum, and those mostly used by him are the great *Hilech* and *Sal Circulatum*; for these are generally to be traced through his Writings, and 'tis easy to be discern'd, that he puts a great distinction between this dissolving Liquor and the Mercury of *Philosophers*; for the Liquor, he calls *Circulatum Minus*, and Mercury of *Philosophers* *Circulatum Majus* as is plainly to be Proved from the Process given, where he saith, thou must extract the first *Ens* of Mercury by Spirit of Wine, and it will come over in a Liquid substance which (says he) is called by the *Philosophers* a most sharp Metalline *Acetum*, and by us in our *Archidoxes Circulatum Majus*. *Archidox Lib. 10. Chap. the 4th.*

This Distinction and Process cannot be rightly understood by any, but an *Adeptus Duplicatus* for to the obtaining of this Spirit of Wine the Work is one, and is Performed by the concurring help of an Assistant; otherwise 'twill be impossible to be obtained but being gotten, the difference Consists in the forcible way of dissolving the Body and the Natural by the Spirit of Wine, to extract the first
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Ens of Mercury, in which the Blood is united and Cleanfed, and fo brought to the gentle or Benignant Fire of Nature, which is one with Central *ſalt Nitre* and alſo the Magical *Sol*; for it unites to the Center with a wonderful Fermentative Power: Now this Spirit of *Mercury* or *Mercurial* Fire and Oyl, is by *Artephius* not improperly called the *Vinegar of Mountains*, and by *Paracelfus* the moſt ſharp Metalline *Acetum*; for it performs that which common Fire could never do, *vizt.* diſſolves the Body in Prefervation of the Form, and brings it to a Spirit, to be exalted aloft in the Air, where Cœleſtial Purity, and the ſtrengthening Multiplicative Vertue is; that Spirit, will again return to and unite with the Body, which Circulation is continued till the Universal *Mercury*, has extracted the univerſal Sulphur, and then is it truly and properly called the *Circulatum Majus*, or *Alchabeſt*, as thou pleaſeſt, the Name being proper to the *Elixer* it ſelf, as may be plainly diſcerned from the foregoing Paſſage of the ſaid Author, where he tells you, that when it has overcome its Like, it becomes a Medicine for the Liver, excelling all other Medicines; and towards the end Adds, Verily ſhould the Liver it ſelf be broken or diſſolved yet this ſtands in the place of the whole Liver, no otherwiſe than if it had never been broken or diſſolved as aforehinted: So that the Medicine (from the Authors own Words,) by which the Liver is Cured is no other than *Mercury* Prepared, Sublimed, Vivified into a new Life; and having paſſed the gates of Death comes to be united into a twofold Life, Terreſtrial and Cœleſtial, and ſo becomes that Medicinal Tincture, which is a true Emblem of Man's Spiritual Reſtoration, and is in a far higher degree of Perfection than this Circulated Salt can be conceived to be; ſeeing it may be ſo highly exalted, as to be brought to an *Elixer* of Spirits, which in a Minute

nute penetrates the Center of Bodies, being a Perfect Concatination of an Incombustible fire and light, which will admit of an endless Multiplication, being each time advanced in Vertue, Power and Spirituality; so that it becomes a Medicine not only for Man, but also for Metals, making them both Perfect and Permanent, the which this wrathful *Liquor* cannot perform.

For this great Magistery hath in it the Exalted Vertue and Universality of Light, a Quintessence or Medicine of the highest Purity in the three Kingdoms of Nature, Animal, Vegetable or Mineral; therefore may be properly said to be a Medicine for the Liver, this being a Member or Part, which so much Concerns the Life of man: Now this will manifest it self here a Medicine above all Medicines in order to restore firm Sanity: And that it may be yet more plainly conceived, that *Paracelsus* spoke concerning the *Philosophers Tincture*, I will quote the Words of the famous *Arabian Prince Geber* in his 4th Book *Chap. 11*. There is a Medicine (says he) of a twofold Nature of the third order, yet but one in Essence and manner of working (afterwards cunningly adding) there is notwithstanding an Addition of a Citrine Colour'd Sulphur, which is perfected by a most clean substance of fixed Sulphur: Behold how its like is overcome after the first Preparation This plainly shews that the like, which is to be overcome, is the very same, that *Paracelsus* spoke of, as I have experimental Reason to believe: This from the Testimony of *Dorneus* and *Ludovicus de Comit.* is also confirmed to be that of the great *Elixer*.

Concerning its Spirituality, I shall add a Passage or two more for the greater Confirmation of of what is here said: *Basil Valentine*, (in his last Will and Testament and Allegorical Expressions
(Pag.

(Pag. 347.) between the Holy Trinity and the *Philosophers Stone*,) Compares his *Mercury* to God the Father, as being a Spiritual Body ; and the *Philosophers Sulphur* or Gold to God the Son, who is God and Man, which *Sulphur* must dye and rise again for its Brothers and Sisters sake, being then a glorious Body, redeeming and Tinging them to Eternal Life : and when these two come together saith he, they are called *Mercury Duplicate* ; from whence proceeds our third Substance, which is our Glorified and fixed *Sol*, the *Philosophers stone*, or Spiritual Essence of the *Philosophers*, called the Triune Stone, proceeding from Two, Water and Spirit, Animal and Vegetable in the *Mercury* and the Mineral living *Sulphur* of *Sol*, which are Three, Two, and yet but One. Now observe, this Authors *Mercury Duplicate* is the same [Like,] with that of Geber and Paracelsus, which the *Mercury* will overcome, and then it becomes the Medicine or *Alchabest* spoken of.

Thus having given you some Account and Reason, of the Names imposed by Authors on this *Liquor*, I shall now come to give you some Reason for our Additional Name, viz. *Trifertes Sagan*, which is as Proper a Name, for this *Liquor*, as any given by the *Adepts*, it being Spirits born in and Predominant over the fire, nay it inhabits the fire, even that fire that hath Power to dissolve the four Elements and Reduce them to its own Nature of Universality. Now this *Liquor* being thus Prepared is a Compleat Key to the Medicinal Art, and doth open the Treasury of Medicines in the three Kingdoms of Nature, in a way succedeanous to nothing but the great *Elixer*.

But seeing the use of this *Liquor* is manifold and various and will require a whole Chapter, I shall omit speaking of it here and refer you to the next ; where its vertues are fully shewn ; and come a little to

consider the Exercise of a laborious Searcher, which he meets withal in his search: The first Exercise is to come to the knowledge of a true Subject Matter which is very difficult: for the *Philosophers* Words concerning it are so obscure and hidden, and the Matter Involved in such *Tropes* and *Metaphors*, that it requires a more than ordinary help to come to a right understanding to distinguish rightly and truly and genuinely what the Matter is, which beyond all Controle is candidly done in these Sheets.

The second Difficulty that the Labourer meets withal, is to distinguish between true Books and those which are false and Sophistically Written, which indeed is a Labyrinth, equally as difficult as the former concerning the Matter; For a false Author is like a wrong Guide upon a Journey, for if in the beginning of the same, He goes but a few steps in a wrong Path, and then follows the same, may in the Conclusion be led clear contrary to his designed end; and indeed it is of greater Consequence in search, because there is few or none to be met with in all our Course, that can direct to the right way: Now there is in Scripture a Curse pronounced on all those, who put the Blind out of his way, which Curse will take hold on all those Sophistical Writers, in that there is no Blindness greater than the Spiritual Blindness, whether in things Natural or Divine, and therefore 'tis a very great difficulty to distinguish them asunder, which being done the false are to be shun'd as much as the Devil himself, who is the Author of all Imposture.

A Third Difficulty is after you distinguish Authors, to come to some knowledge and Understanding of the true, concerning the Scope and Intention of their Writing, both as to Theory and Practice; which indeed is a Difficulty surmounting the former, former for these Reasons:
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The first is their Circumlocutions and large Descriptions of things when as indeed it may be comprehended in little Compass; the second is their Multiplicity of Repetitions of one and the same thing, only with some variation of Words, only to amuse the Reader: The third is by such voluminous Writings they have the more room and Liberty to Confound their Operations, speaking of one thing where they ought to speak of another; by which Preposterous manner of Writing the Searcher can't fail of being bewildred; this is not a Fault about the Operations only, but also about the time of the Operation, which causes Abundance of difficult Thoughts in the Operator, and makes him many times think those things concerning Time, which are neither Probable in Nature, nor possible for Art to perform: For what is to be gathered from the most concurring Writings of them all is, that the Matter can't pass the first Dissolution in less than five Month and the riper and higher Matters are carried, the sooner and shorter will an Operation be, for In Conclusion it may be brought to the Work of a Months, then of a Week, and lastly of a day, which Operations being misplaced cause this Error; for there is great difference between that Operation, where there is ripe ferment and that where there is not; for 'tis very difficult to bring bread to rise without Yeast.

Now the last and most Principal difficulty of all is, the want of Subsistence or Money of your own to carry on your search and Labours; for tho' you have never so much Knowledge and have overcome all the other difficulties, yet without money to build Furnaces, buy Glasses and Convenient vessels, and Coals, you can't go forward with your Operations; I make no doubt but this was the state of the *Cleine Boer*, and of that Worthy and famous Count Bernard Earl of *Trevisan*, to detain him three years from the Possession of the Magistracy after

he had the true Knowledge of it, and 't hath been the Case of many a Worthy Artift, I am fure it hath been very often mine, which is the moft difficult and deplorable Case of all, having a large Family and their fubfifting while you are in fearch, for it requires the whole man, and fo takes him from all other bufinefs, and if he makes a Friend, he is obtain'd with the greateft of all difficulties; for you muft firft difcover your Subject; fecondly your Operations; Thirdly the Time, as to the two former, let him be never fo ignorant, he muft be the Judge, and if he does not like it, you then loofe both your Friend and your Art to boot; and indeed 'tis very difficult when a man goes about fuch a thing to know who is Qualified for it, or what ufe he will make of it when obtained: And as to the time, he is very nice in it, if he do except of your Propofals, and to have an Operation performed to every *Punctilio*; and if it is not you muft expect Reprimands, and fometimes the lofs of your Friend who, lying as it were, on a Bed of eafe, little knows the hardship, Fatigues, Labors, Loffes and Difappointment, which the Artift fuftaines and is fubject to; neither indeed dares he to open the fame for fear left they fhould become his Enemies; thefe things being rightly Consider'd may be reafon fufficient to deterr many a Worthy Labourer from his Search, to the great lofs and Detriment of Art. That none of thefe, or fuch like difficulties may be thy Portion, O Reader! is the defire of him, who fhall Conclude this Chapter with his Well-wifhes to every Sincere Searcher after Art.

C H A P. V.

The Use of the Liquor Alkahest, Circulatum Minus or great Hilech of Helmont and Paracelsus.

IN this Chapter, I shall come to shew you the Use of the *Circulatum minus, Liquor Alchabest, or Sal Circulatum* of *Helmont* and *Paracelsus* in dissolving Universally all sublunary Concretes into their first Matter, none excepted, for nothing opposes it, but its Compeer or Water, and the Central heart, of *Mercury*; the one destroys, it, and the other remains untouch'd by its Activity; for all other Beings are so Essentially dissolved, as that they may be brought over the Helm, in their true Essences; nay by Cohobation they may be reduced to an Elementary Water; therefore for the good and Benefit of Mankind, I could be heartily glad that the excellency and Utility of this Menstruum, were better known, since *Helmont, Paracelsus* and *Starkey*, put such Noble Encomiums on it: for as the first of these says, In Nature there is but one Fire, which is our consuming *Vulcan*, none other partaking in Virtue and Quality with it, all the true *Adepti* have an undeniable Proof of, which indeed is far more powerful than any Common Fire, for what will remain there, as unconquerable, is by this *Liquor* destroyed and Altered radically and fundamentally; the Mechanical Practice with it is thus.

Let this *Liquor* or Fire be distilled from any Metal soft and Imperfect, and it doth at first or second time leave them in a fusible Substance like Wax, of which

which the Sulphur or Tincture is dissolvable in the best Spirit of Wine, and from the residue (being kept three days in a vaporating heat) Mercury quick and running may be separated, the same may be done in harder Metals, yea, in Perfect Metals, in a longer time, by oftner reiterated Cohobations.

But this Fire being once distilled from Mercury Vulgar, it leaves it Coagulated and Fixed, so that it will endure the Test of *Saturn*: It's left spongi-ous like to a Pumice-stone but heavy like *Turbith Minerale*, brittle and therefore without difficulty Pulverisable, which then Cohobated with Water, distilled from Whites of Eggs it causes that distilled Water to stink, but becomes of the Colour of the best Coral, whence its denominated *Arcanum Coralinum*.

This Fire if it be distilled from any Gem or Stone subtilly Pulverised, it turns into a meer Salt of equal Weight to the Gem or Stone; Pearls it resolves into a Milk, which is their first *Ens*; so also Crabs Eyes (as they are Vulgarly called, being otherwise no Eyes; but Stones found in the head of the Crab,) and all Vegetable Stones, as Peach-stones, Date-stones, or the like.

In a Word, this Fire or *Liquor* resolves all Vegetables, Animals and Minerals, into their first *Ens*, and in such Concretes as Contain in them Heterogenities, it doth discover and sever (that it makes separable) the same.

But observe, this dissolution is not perform'd like that, which is made with the Mercury of Philosophers for that dissolves Bodies by way of Generation, but this by way of Destruction, in that it separates between the Central Mercury, and Sulphur of Bodies, and altho' they are very prevalent as to Medicines

cines, yet are they totally bereaved and divested from any generative Power ; so that 'twill be in vain for any to expect, Generation therefrom, seeing the *Liquor* it self is prepared by the way of Wrath ; and so it dissolves Bodies ; therefore called *Ignis Gehennæ*, the Fire of Hell ; but the Medicines prepared by it surpassing others, I shall give you some Particular Examples of it, first of such, as are of an Inferior Rank, as to Preparation, and then of those more difficult and Noble.

Now for small Experiments and for the more ready use of the *Alchabest*, 'tis good to provide your self of Convenient Vessels, as small as Egg-glasses, thick and strong, with short Necks, wide mouths, and Ground stoppers exactly fitted ; also small Retorts with Ground stoppers, which may serve both for digestion and Distillation ; but for great Experiments and larger quantities I advise you to use my hard Metal Jugs made sizable with very long Necks, well tryed which is by putting them into a Pail or Tub of Water within two Inches up to the mouth then blow your Breath, if there be any Air hole, the Water will Bubble, then not fit for use : These serve for Digestion, Dissolution, and also Distillation, because you may work them either standing upright, or lying down, as your occasion shall require ; being thus provided with Vessels you may begin your Solutions first on Vegetables ; Which it does Resolve into their first liquid Matter, distinguishing in them all the Heterogenities by several Colours, and distinct places, one above another ; in which Resolution there always seats it self in a Distinct place a small Liquor, Eminently distinguishable from the rest in Colour, in which the Crasis of the whole Hearb, Tree or Seed, doth reside : in which Retrogradation of the Concrete, by this way of Dissolution, there is no less of Virtue, but an Exalting of the same by many degrees only whatever virulency is in the Crude Concrete,
by

by this Operation is wholly extinct, with a Preservation notwithstanding of all the specifick Vertue, appertaining to the Concrete in its simplicity.

And furthermore 'tis to be observed, you may dissolve all Herbs into their Principles, liquid without Sediment, of which part will be unctious and fat, especially in Trees, Gums, Seeds and many Roots; and part Aqueous in which the *Volatiles* Salt of the Concrete will appear to the tast, the Liquor with its own Oyl you may Circulate into an Essential Salt, which is indeed the first *Ens* of the Concrete; but if you would have things done in a lesser time, make your Dissolutions in a stronger heat, and distill over your *Liquor* with the dissolved Body in a due fire, so will the Oyliness be wholly turned into a Saline Spirit, which in a distillation by Bath will come over in various Colours the Crasis separating it self from the Flegme (both by Colour, Tast and Smell, as also by its Time of Coming over the Helm distinguishable) and your *Liquor* left behind at bottom, as much in quantity, and as Effectual in virtue, as before; as for example, This Work does happily succeed with Bawm, or any other vegetable which is better dry than Green) which being only Macerated some hours in a gentle warmth, you will see it so dissolved in such a wonderful manner, that you cannot sufficiently admire the Effect; the *Alkabeft* being separated from it (or brought over according to the former direction) out of Bawm you have a Noble Cordial for the heart: and thus out of Helebores you may obtain a Noble specifick against the Gout, *Hypocondriack Melancholy*, *Calemiures* and *Deliria's* in Fevers: out of *Colocynthida* an excellent *Febrifuge*; and out of *Cædar* an *Ens* for long life: For which take the Wood *Cædar* ℥iiij of the Dissolvent an equal Proportion and digest twenty four Hours, and it will be wholly dissolved

ved in the Conservation of even the very same odour, the *Liquor* being separated, it will freely dissolve in Spirit of Wine, or if you first dissolve them in Spirit of Wine, the *Liquor* will dissolve with it; digest and draw off the Spirit of Wine, and then you may distil off the *Alkabeft* with the Essence of the Concrete, and separate them, as you have been directed: Observe the Dissolution of this for long Life, must be in a gentle heat like that of the Sun in the Spring and after that digested in a like heat till the Oyl and Water be united into an Essential Salt: I should advise all Vegetables to be prepared in the like Nature, if you desire, to have their Eminent Vertue, without losing those peculiar Excellencies, which depend on the *Vita ultima* of the Concrete, otherwise a speedier Preparation makes the Medicine no less Effectual for Curing Diseases, tho' less powerful as to long Life: out of Myrrh, Aloes and Safron, an Excellent Antihectical Medicine, as also against *Lypothymy's*, *Deliquia's*, *Convulsions* and *Palsies*. Thus much for Vegetables, I shall now give you a short Survey of Stones, Pearl and Coral, and lastly of Minerals: Tho' I must confess by the way, that if your *Liquor* does radically dissolve a charcoal, it is as certain a sign, that it is true, as if it did dissolve Gold it self; for according to *Helmont*, the Work succeeds well upon Charcoal; but 'tis admirable to see how the Operations will be changed and varied according to the Degree of Fire, and diuturnity of digestion.

Take of the Stone *Ludus*, in Subtil Powder, and of the Dissolvent *ana*, Q. V, digest twenty four hours then distil, and 'twill be converted wholly into a Salt, which being Calcined will in a cold Moist Air easily run *p. deliq*: which will certainly Cure the Stone with all its Attendants.

Take of Pearl, what quantity you please ; and of the *Liquor*, equal Proportion, which being therein Immersed, 'twill dissolve into a Mucilage (a gentle Maceration of some hours preceding) Resolvable in Spirits of Wine. The same may be done on Crabs Eyes, but sooner : 'Tis an excellent Medicine, for comforting the heart, giving strength to the very Marrow and Bones : Coral so dissolved is a Medicine that restores sense to those bereaved of it, Comforts the Brain, Memory and Heart, expelling sadness and Melancholly, and making a chearful and healthy Constitution.

Observe with this *Liquor* you must use no acid Spirit, or Salt, or Corrosive of what sort soever. For wherever such things are used, as Mediums : whether for *Mercury*, or any other, they must be well washed off and made sweet before the *Alkahest* is put on ; therefore in Sulphur fine Flowers are the best : Of these take what quantity you please, of *Liquor* Equal Proportion Digest for the space of two days, and afterwards Cohobate twice or thrice, they will come over the Helm in form of a very Red Oyl, seperable from the *Liquor* by a separating Glass : Excellent in the *Consumption*, *Coughs*, and the like ; tis not only a Preservative of Man's body but also of Beer Wines and other Liquors.

If you Abstract this *Liquor* from the Calx of Lead, twenty four hours digestion being premised ; you will have the Lead so Reserated unlocked or opened, as that in Spirit of Wine, 'twill easily let go its Sanguineous and sweet Tincture : which is the Magistery of Lead, and an Excellent Medicine for all burnings and Inflammations what soever.

Take:

Take of the Flowers of Antimony, sublimed with *Sal Armoniack* and dulcified, or of the *Alcohol* of Antimony, which is better, one Ounce of the *Liquor Alkabeft* three Ounces, put them into a Retort, and digest six hours, at furthest then still off the Dissolvent, and you will have a true Medicine, which Infallibly Cures the *Dropsy*.

Take of Precipitate very well edulcorated, made after what manner you please, one Ounce, of the Dissolvent two Ounces, and having been digested 24 hours Distil, and you'll have a fix'd Precipitate, working by stool, sweat and Urine, a certain Remedy for the *Leprosy*, *scurvy*, *Kings-Evil*, *Gout* and *Pox*.

Take of the Calx of Gold one Ounce, of the Liquor two Ounces; digest in a Viol with a long Neck (or one of the Egg-glasses, before described which is better) for three days, or until it will give forth no more Tincture; then pour off all that is dissolved into a Retort, and with a gentle Fire draw off the *Liquor*, and you'll find the Gold dissolved in the Bottom of the Retort, which you may either dissolve in Spirit of Wine, or let run in the Air *p. deliq*; and you have a true *Aurum Potabile*: The same Process is to be observed in Silver,

Another; Take Gold Calcined into fine Atoms, or Laminated into thin Leaves, one Ounce, of the *Liquor Alkabeft* three Ounces put them into a Retort with a ground stopper, and let them remain in the heat of a gentle Bath a few daies, or until the Gold be dissolved without Sediment, the *Liquor* then being distilled from it, leaves it in the form of a Salt fusible which Cohobated often with the *Liquor*, is made Volatile, and comes over in two Liquors, White and Red; the Red is the *Hemarine Tincture*, and the White may be

reduced into a White Mercurial Body, after the dissolving *Liquor* is separated from the same: Thus Gold the King of Metals, of Nature most fixed in Corrosives, Test and Cuppel enduring all kind of Martyrdomes without the least diminution, even the most exquisite Tryal of *Vulcan*, is by this *Liquor* or Fire, wholly mastered and Conquered so as to be brought into its Mineral *Ens*, which is the highest Preparation of Gold, that can be made by means of this *Liquor*, being its Fifth Essence, and is of Power to cure the most deplorable Diseases, to which the Nature of Man is subject; but the Magistery of Gold, which is the first Preparation of it, by means of this *Liquor*, is a most eminent Medicine against all Malignant Feavers, the Pestilence, Palsies, the Plague &c. In the like manner you Prepare the Fifth Essence of Silver; but this following Medicine, is equal if not superior to either.

The Sweet Oyl of Venus Take of the best *Danzick* or *Roman Vitriol*, and Calcine it till it be thoroughly wasted in the Fire what will wast; then dulcifie the *Colcothar* with distilled Rain Water, and dry it very well, to the *Vitriol* thus prepared, add of the Fire or *Liquor*, equal Parts for it will be dissolved easily and Friendly, distill off your *Liquor*, and pour it back again; and thus Cohobate it at the least 12 or 15 times, so will all the Body of the *Colcothar* be brought over the Helm, in form of a Green Liquor; digest this same in the gentle heat of a Bath, for about a Month and then distil it in a slow Fire, so will the whole Metalline substance of the *Venus*, come over, leaving the Liquor below in the Retort, in its intire Pondus and Virtue: To this Liquor or Spirit put an equal quantity of *sal Armoniack*, dissolved in as much Water as will dissolve it, so shall you separate the Green Liquor from a White Sediment, which White Sediment, will give a
White

White Metal, as fixed as Silver and will abide the Test of *Saturn*; but yet formally distinct from Silver which thou (if a Philosopher) shalt easily perceive however as good to a Metalurgist as the best Silver; the green Liquor dry up in a Viol Glass, by evaporating all the Moisture, for its the Sulphur of *Venus*, mixed with the *sal Armoniack*, by which (Note that) it is fixed so that it will abide all Fire, this Sulphur extract with the most pure Spirit of Wine, which will dissolve it, leaving the *sal Armoniack*; distil away then from it (thus dissolved) your Spirit of Wine, and you have left a very fragrant green Oyl of *Venus*, which is its Sulphur Essensified, by these Operations, as sweet to tast as the best Honey, than which Nature hath not a more Sovereign Remedy for most (not to say all) Diseases: this is the true Nephenthe of *Philosopher*, causing certain Rest, and asswaging all Paines, but ever after sleep leaving the Party either visibly amended (in more violent and diuturnal diseases) or quite well in the less rigid Maladies: Thus also from *Lapis Hematidis* and *spelter* may be had Noble Medicaments, also from the Sulphur of Antimony, and more especially from Common *Mercury*; for if you Cohobate the Liquor so long till its body is brought over and proceed in all things as in the Sulphur of *Venus*, you have a Medicine that will effect whatever can be desired by either Patient or Doctor.

Thus having given you a short Landskip (as it were) of this Liquor, I shall here pass it by at present, and Conclude.

F I N I S.

A

Philosophical Epistle,

Discovering the Unrevealed Mystery
of the three F I R E S of the
S O P H I.

THOU indefatigable Desirer of the Mysteries of Nature, couched in Silence by the Ancients, in Commiseration to thee I have here drawn up some *Ideas*, which in practice will remain as a Touch-stone to all the true Desirers of *Alchymy*.

And therefore aiming chiefly at thy Good and Benefit, I shall not use any flattering Elocutions to perswade thee into a good Opinion concerning what is here Written, it being not the custom of Philosophers to use them in a Science so sublime; as well knowing that I have Candidly written the very Truth, by which I have beneficially, and I hope satisfactorily informed such as are worthy searchers after this Mystical Science, the very Mother of all others.

And as this is designed as an Epitome of true Practice, I shall without any Circumlocutions or Allegorical Speeches, demonstrate the Truth in a Modest, Cabalistical Stile; hoping thereby to vail

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it from the unworthy, yet at the same time to give free Entrance to the Adopted Sons of *Hermes*, and 'tis requisite that it should be so deliver'd, it being the foundation of that Cabalistical Wisdom, which contains the Secrets of Nature, and the most principal Part of that so highly esteemed off by the *Jews*, *Chaldeans*, *Persians* and *Ancient Greeks*, and many other Christian *Cabalists* of other Nations; for as I said even now, it is the Mother of all Natural Art and Science, to which *Paracelsus*, *Sandivogius*, *Philalethes*, and many others expressly agree.

We shall make first a *Theoretical*, and then a *Practical* Investigation concerning the beginning off this Cabalistical Wisdom. First, *Theoretically* it is affirmed, That this secret Science was by Divine Inspiration deliver'd to the Ancient *Jews*, and more particularly to *Moses* with the Law, as well the Natural as the Divine, as some of the *Hebrew Rabbies* do assert in General: But others off them were of the Opinion, that it was four times reveal'd from God to Mankind; some saying, that *Adam* had a perfect knowledge of it in *Paradise*; others, that it was reveal'd to him by way off Requital, after he was put out of *Paradise*, and that at a time, when Melancholily contemplating the loss of that great Injoyment; also to *Moses* in the Bush, to *Solomon* in a Dream, and to *Esdra*s by the Angel.

From hence the Jewish *Cabala* had its Original, and was by them highly esteemed in succeeding Ages one after another; but upon this I must make one Remark, which is, That to me 'tis plain to conceive, that the Art was as often lost, or else what need was there of renewed Discoveries, and there is a very good Reason for it; for the *Practical* and *Natural* part of this Wisdom was in those Ages, as they affirm, never written in Books, but

but was delivered by way of Tradition from one Generation to another, and that only among such, as they thought worthy.

Now one principal Obstruction of the successful Exaltation of this Art, was the several Captivities which the Jews suffer'd; but *Esdra*s, that great Restorer and last establisher of this Art, being highly illuminated, having a knowledge of what was past, and a fore-knowledge of what was to come, *viz.* That *Israel* should suffer more Captivities and Banishment; fearing God, and obeying the Angel, wrote two hundred and four Books, amongst which were seventy two of this Art, to preserve it from the frailty of Human Memory; for according to *Domin. de Nuysment Tract. de vero Sal. Phil.* He Congregated all the Elders, in Number seventy, where it was decreed, and that by God's immediate Appointment and Command, that the Books of Divine Mysteries were to be made Publick, to be read of all, but those of this Art were to be deliver'd only to the Wise of the People; therein being contained the vein of Understanding, the Fountain of Natural Wisdom, and the Flood of Knowledge.

Picus Mirandulanus, who was esteemed the Phoenix of his time for Learning and Knowledge, says, That these are the seventy Cabalistical Books wherein *Esdra*s said plainly the fountain of all Understanding and Knowledge was contained; that is, the inestimable Theology concerning the Supreme Deity, the fountain of Wisdom, and the intire Metaphysicks of Intelligences, the stream of Knowledge, that is, the firmest Natural Philosophy: And these were had in such veneration among the Jews, that none under forty years of Age might touch them; and further (which is to be admired) in these Cabalistical Doctrines were contained some heads of Christianity.

It is the Opinion of Wise-men, that these Books remained till the Temple was burnt by the Roman Army; whether so or not is not my matter in hand, but only to point forth the Original, and also in process of time the decay and vanishing of this Art from the generality of Mankind, so that many of our learned Christians in this day are far short of the Wisdom of the Jews, one esteeming it as a fabulous Story and idle Fiction, as I shall plainly shew in my *Analysis Chymica Theologia Poetica*, the other with the highest veneration imaginable.

From hence many Learned Men were of Opinion, That the Art spread it self from the Jews to the other *Eastern-Countries*; but for some essential Reasons, to this I can't wholly assent: For *Hermes*, who was a Master of this Science, and King of *Egypt* when 'twas the Garden of God, who lived, according to the best Account we can gather from Ancient Cronologers, before *Moses's* time, and consequently before the Jews were a Nation; he being the first that taught Literature to Mankind, and having Penn'd many Books treating of the said Science, 'tis very probable that it might derive from him.

But *Paracelsus* and others derive it from *Adam*, and the Fathers of the first World, who, as they say, fore-seeing the Deluge, erected two Tables of Stone, in which was contained the foundation of this Wisdom, one of which was found after the Flood in *Armenia* on Mount *Ararat*; hence concluding that the *Eastern Countries* from these obtained their Knowledge, affirming that the *Chaldeans* (of which Country was *Abraham* the Father of the Jews) and also the *Persians* were great Admirers and diligent Searchers after the said Art; but where matters seem dubious, I shall not give my Reasons to anothers Opinion, well knowing,
accord-

according to Scripture Testimony, that God created all Nations of one blood to dwell upon the Earth, and hath by his Fatherly Care and Divine Providence distributed Knowledge, as Rivers of Water for the service of the whole Creation; so as the fore-cited Author *Domin. de Nuyment* says, *The fountain of this Mystery lies open to all, and that all who have sought so as to obtain, have been Masters of it, without respect to Name or Nation*: For 'tis very plain from the Books extant, that many large strewings are to be gather'd from the sage and Wise-men of all Countries and Nations whatever; therefore I shall think it a Task too difficult for me to define, who were the first Possessors, so shall pass it by, and come by way of Remark and Observation concerning the high Estimation, which the Ancient Possessors had of it, *viz.* That it was a Jewel of too great Value to be worn in the breast of those of a mean Education, and only fit to be understood by their Kings, Priests and great Ones. But Blessed and Eternally praised be the Great Everlasting God, who is no respecter of Persons, but all that truly fear him of what Nation or Blood soever, are esteemed by him; and as our Blessed Lord saith, (as in the Spiritual, so in the Temporal) *to the hungry Babes doth he reveal his secrets.*

Thus much may suffice as to general hints of the Arts Original, I not regarding who were the first Possessors of it, so that 'tis but now to be Possess'd; and therefore shall pass on to delineate some practical Truths, in a way agreeable to those living *Ideas* of Truth, which this Art carries along with it: For I have great reason to believe by a Practical Knowledge of a Mineral Chaos or certain Matter, which in its self is Universal and Copious enough for the Art to have its Original and Foundation from, that the Art is true and easy to be obtained by a Natural

Process, and to me 'tis very plain, that this is that one true Matter, which all the Ancient Philosophers, none excepted, have as with one mouth born Testimony to; who are so conjunct, that they differ not in the least point in the Matter, or *Modus Operandi* thereon, even through *Series* of Ages, yet different both in Tongue and Nation, which to me is one plain proof of its verity, and so consequently high Ignorance to question its possibility. But seeing 'tis not my Task to use many Arguments, in this short Epistle, to convince the Gain-sayer or Unbeliever, my design being to lend an hand to the diligent, and indefatigable searcher after natural Verities only, and to let them know, that the knowledge of this subject Matter is of such Importance, that 'tis the very foundation on which *Hermes's* Mystical Temple is built; so is the regular Proceeding thereon the main Hinge on which the Door of Entrance moves; it is by the knowledge of these two first steps we come to the Fountain's-head, and discern those Rivulets, that run through the most dark Caverns of Natures hidden Mysteries, and by degrees stream forth into those clear and Christaline Waters, that open unto us the nature of all created Beings.

Ah! then what great Pitty is it, that so useful and profitable a Science should be so slighted, condemned and neglected (by reason of the difficulty of its search) and that even by men, that are qualified with outward Aquirements; seeing that by it is to be discerned, as *Sandivogius* saith, *the growth and virtue of Created Beings*.

The many Clashings that often happen about these Heads, I am very apt to think, proceed meerly from the Non-knowledge of this Fountain; for many are apt to form their own *Ideas* of things, so that Phanasy is become the Foundation of too
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much Theory extant; but I would have no Theory farther esteem'd, than as it is practically Demonstrable, that so the Water might be drawn from the Fountain's-Head, and not from the By-Rivers of Tradition, which never was, never will be confirmed by Experience.

There are too many, who in the subject Matter of this Art, esteem of their own Notions and Conceptions, as *Naaman* did of *Abana* and *Pharpar*, the Rivers of *Damascus*, saying, Are they not better than the Waters of *Israel*? when the Prophet *Elisha* bid him, go down seven times into the River of *Jordan* to wash and be cleansed of his Leprosy; this seemed too low, too mean for him; for 'tis said, he was wroth and went away, and said, *I thought the Prophet would surely come out to me, and stand, and call on the Name of the Lord his God, and strike his hand over the place, and cure the Leper*; not considering that great Miracle of its being performed by Simple Water, nor knowing the Type of the Water of *Jordan*, which signifies the River of Judgment, thro' which true cleansing comes, it being a Type of a more excellent fullness. But however, he was prevailed upon by his Servant, who said unto him, *My Father, if the Prophet had bid thee do some greater thing, wouldest thou not have done it; how much more then, when he saith to thee, wash and be clean*: Now *Naaman* being prevailed upon accordingly did it, and was cleansed.

So is our Subject too mean and contemptible to the high Notions of the Process-mongers; for I know by Experience, that should I reveal it, as I have done to some, they would neither believe nor regard it.

This I Instance to shew what a great esteem many have of their own Conceptions, as also that the same Spirit of Ambition remains this day, especially in those, whose Head is fill'd with the

Ideas of things, although they may prove meer dotage in Practice, as *Naaman's* would: Nay, what if I should say, that there are too too many, that are Elevated to a far greater degree off Self-conceitedness, than he was, and so are not to be prevailed upon by men of an inferiour Rank; neither durst we use that familiar Language to them, as his Servant did to him, although advised to their own Interest. Verily this seems to me a principal Reason, why the Leprosy of Error in this Art remains so visible at this day.

And although (as before instanced) we have a cloud of witnesses on Record, concerning the verity of this Art, and Nature's *Catholick Fountain* and *Spermy-Water*, that generates all things in the Fire, Air, Water and Earth, and principally by the activity of the two active Elements, visible to the eyes of all Men; yet to speak of the Art of Transmutation is a very ridiculous thing, and the very name of *Alchymy* counted a *Chimæra*, and the Students thereof (if they hit not the Nail on the Head the first or second blow) are drawn forth with a black Coal of Infamy: such little consider with what difficulty and hardship many of the Ancients possessed it before us, and through a great field of Errors obtained the Truth. Nay, they say that all erred in the beginning, and so leave it as a Caution, that the true Labourer should not be disheartned, though he do Err, &c. for *errando discimus*, by erring we learn.

But hoping that these lines may fall into the hands of some, who may not only have a sence of what I here Write, but also a fellow-feeling of my painfull and indefatigable Labours, as knowing that the Art is not obtained at once, but by steps; and therefore will with me pittie the Ignorance of the rash and hasty Process-monger, and also smile at such before mentioned, who
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dam up to themselves this Fountain, which is so open, so free, so general that most Men have it, and know it, even that subject Matter, from whence the Wise-men obtained their Knowledge: And although 'tis thus open and free, yet I am very apt to think, that it will remain as a Fountain sealed, while the man of sin thus remains, and the work of Regeneration and Restoration is so little known. But passing by this and much more of the like nature that might be said, I shall come more immediately to the matter in hand, which is to shew that this Subject contains all the Elements, and all the principles in a single and compound manner; for as it hath its *Eastern Magnet*, or *Chalybs* found in the belly of *Aries*, which is a true Sulphureous Fire, coagulating ☿ and ripening the Compound; so hath it its *Western ☿* found in the belly of *Libra*, where the scale of justice is, for it casteth off all Corruptions; here must thy Tent be pitched and settled too, if ever thou intend to see the Flux and Reflux of this Fountain or Sea, and I doubt not, but I shall sufficiently discover in these Writings, and shew the Sons of Wisdom, that I am not wholly ignorant of the Mysteries of the Ancient Philosophers, though as yet but a *Tyro*, being not in full Possession, and 'tis usual for such to speak more plain in any Science than a crafty Master; therefore mayest thou perhaps find, that in these sheets, which thou may'st not be able to gather from all the voluminous writings of the Ancients Extant, designing it as a Journal of my Philosophical Theory and Practice.

Having already plainly pointed forth the Matter, I shall now come to lay down some Rules by which the Nature and Qualities of it may be the better discerned; in order thereunto, the first thing that I shall offer is as follows, stating it as an infallible *Maxim* in Philosophy. *That if ever*
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the Artist expects to obtain an Universal Medicine; it must be in, by and from such a subject, as hath not only all the particular forms of Mineral Salts and Sulphurs, as may by the hand of an Artist easily be demonstrated; but also the Metallick ones too, together with the general form of Light, Heat, Motion and Astral virtue, from whence the perfect Metals receive their Beauty and Durability, even from an oily and lightsome vapor of Salt, Sulphur and Mercury, by which the particular body of Salt and Sulphur is Animated, Enliven'd, Purified and Exalted, and also truly Open'd, so as to cast out all its corrupted Defilements, and to be brought to a nature wholly Universal, by the Magnetick virtue of our Western Mercury.

This is the true beginning and foundation of our Art; for 'tis impossible for any thing to give that, which it self hath not, and therefore cannot be attributed to any particular Species whatsoever, but to the great Fountain of Nature, even that Catholick Salt, Sulphur and Mercury, whence all things derive, in secondary Causes, their life and multiplicative virtue.

And to describe it more plainly, it is living Fumes, both Male and Female; the Male is a dry and sulphureous Earth, naturally and artificially prepar'd both simple and compound; the Female is a moist and living Vapour, a spermatick and feedy water, and the whole a mystical Emblem of the ancient Vapour, Myst, Hyle or Chaos, whence the World by the stupendous Art of the great Artificer, even the Almighty God, was first formed; for in its Womb is contained the first Essence of all natural Forms, yet unspecificated: This was from the foundation of the World, and will be to the end thereof, the true and right beginning of this Mystical Science.

Now

Now the first necessary Apparitions that are constituted and do appear from the first *Chaos* in separation are the Elements, *viz.* A superior Spermy-water, and an inferior Saline one, which is Air and Water; Earths, Red and White, and a fixed Vitriolick Salt, and sharp Vinegar; these contain Earth and Fire. Now the Inferior Waters being putrified and separated from a Coagulating, Arsenical, Poisonous Salt, and united with its natural Spouse the Salt of the Earth, then by Distillation and Sublimation purified from a poisonous Fume and Corrosive fixed Salt, which constitutes a second Apparition in order to a Formation of the body natural, which is an Union of the three Earths with the Spermy-water, and then adding the first Menstruum or Fire, *viz.* the Vineger and Mercury sublimate, produce, by means of our Fire, by Digestion, out of the United Waters, the first body of Earth and Fire, in whose Womb is contained the first receptacle of Tincture. For mark it well, our Fire is Sulphureous, yet a living and volatile Earth, purified from all watry aquacity and earthy *Fæces*, and by sublimation brought to that estate that answers the Artist's end, even to heat and warm the cold and feminine Matrix of Mercury, making it naturally to throw off its Defilements. This is a dry *Water* and yet a *Fire*, and *Luke-warm Ashes*, a *Green Lyon*, a *House and Habitation of Tincture*, the *Governor of our Bath*; that *White*, that *Lunar Earth*, which to this day from the foundation of the World hath remained undiscovered; this is that fat and dry water which was prepared by *Medæa*, by whose advice *Jason* charm'd the Dragons of the *Hesperian Gardens*: And as it is the Governor of the Bath, and the Conqueror of the Dragons, so by it alone the oyl of the Lamp is govern'd Clibanically, and without this heat the Artist must fight a long time; the reason is shewn by *Sandivogius*, who says, *That Nature makes*
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the Metals of Mercury alone by long decoction, but Art adds a ripe Sulphur, which makes a great Abbreviation of the Work. For although 'tis a body, yet 'tis volatile in the nature of a Spirit, so that it the more readily unites with *Mercuries* nimble motion; this is a volatile *Sulphur* out of a volatile *Mercury*, which carries on the work to its first Predestination, in order to Perfection. The practice of it is, to unite the dry and moist, viz. the Sulphurous and Mercurial, and that in a Complicate, yet simple Compound Nature, sc. in a double dry and double moist Nature; the first dryth is in the Earth Natural, the second in the Earth and Fire Artificial; the first Moisture in the united Inferior Waters, the second in the Air. Now the most dry and the most moist are Male and Female, which are acted by an Active Spirit, which is in them all, but is only manifest by the Union and Rotation of Elements, by casting of a *Mineral Sulphur* into a *Vegetable Mercury*, by which they compleatly and perfectly purge each other; so that the whole work is but a rarifying of Water into Air, and condensing Air into Earth, and to make Spirits bodies, and bodies Spirits again, which is effected by uniting the Centre to the Circumference, and by boiling Fire in Water; for he that knows not how to weigh the Fire, that is to say, to know its true *Pondus* in the Composition of Bodies, as also to measure the Wind, or rather know that Power that holds the Wind or Air in its fist, shall never know the right beginning and practice in our Philosophy, which in plain Terms is in the Balance of *Libra*; for as the right scale holds the weight of Fire, so doth the left the weight of Air, grasping and separating the pure Air from the crude, which crude Air must never go into the Work; for nature throws that off, as a voluntary vomit, being the most wild and uncondensable fume in the whole World. That adust *Sulphur* contained in the combustible

distillable Oyl, which was you to distil or sublime, and separate a *Fæces* like Lamb-black from it, yet it avails not as to our work, for nature alone must perform it, for the separation of the pure from the impure is not by hands, but to be done by the stone of Fire; thus I have shewn in the first Work what must be separated and what must remain, which brings me to the second *Menstruum* or *Elixir*.

The principal way to attain to this is by the knowledge of the *Green Lyon*, which is that unclean *Menstruum*, in the true preparation of which the whole Art consists; for in his Bowels alone is that fire, which is the key of the whole Mystery, and according to *Pontanus*, 'tis equal, 'tis mineral, 'tis continual, and evaporates not unless too much stirred up; now this too much stirring of him up is a violent breaking of the Vessel, House or Habitation, but if thou shalt be so rash, he may by the force of his stink at once knock thee down; for *Flamel* says, *The force of his stink is able to kill every thing living*; but adds, *that the Philosopher smells not this stink, except he breaks his Vessel*, which breaking of the Vessel is the same with *Pontanus's* too much stirring up of the Fire, by which it evaporates and flies away; for as the body contains the receptacle of the *Golden Tincture*, so doth this that of the *Lunar* one; and although both the *Mercury* and the *Gold* grow up together, and the body is calcined and made black and unctuous, yet these two have no fundamental Union in all the time of the flight of the Eagles, which are seven or nine, for all this while the *Green-Lyon* is predominant, and all this while the chiefest colour that doth predominate, is blackness; for in this colour only is contained the *King's Royal Diadem*, and the *Magicians, Sol, Lune* and *Mercury*. For you must know that *Laton* must be whiten'd before it is taken out of its Womb,

Womb, for when ripe 'twill give thee not only a *Lunar*, but also a *Solar Oyl*.

The Philosophers say, the whole work is but to extract the Water from the Earth, and to return it to the Earth again; but in these words there is something very Mysteriously to be understood. For if the Water or Spirit, that is putrified in the Earth be not cooled by casting it into the Water and Air, by which 'tis cleansed, 'tis incapacitated to return to the Body; for as the sublimation Artificial carries off an Hydropical Water and filthy Earth, so doth this natural purifie the matrix of Mercurial Water in which 'tis sown, making it likewise to cast forth a filthy Earth and Hydropical Water also. This is *Artephius's* body that coagulates the Water into driness, as *Runnet* doth *Cheese* out of the body in the Water; the body being purged by Vinegar and Salt, and our fiery *Dragon* by the juice of the vegetable *Saturnia*, they may again be united by the *Medium* of our dry Water or Philosophical Fire, *Flamel's* first Agent or Peacemaker: *Basil's* *Sal Armoniack*, which in page 155 of his *Elucidation*, he so much magnifies, bidding thee not to despair of obtaining, and telling thee that it comes out of the Mine of old *Saturn*.

Hence thou maist easily discern that there must be *Mediums* between the hot and the cold, the dry and the moist, and is also the union between the volatile and the fixed; for the body being formed in the Water by a body Spiritual, and a Spirit Corporal, or out of a vitriolick Water and a Sulphureous Fume, they mix *per Minima* in the Sulphureous Earths: But if they are not performed gradually, the body will lose its Magnetic Vertue, and so will never be able to return to a Spirit again; for if the body is not endued with a powerful attractive Virtue, it can never be Animated, and if the Cælestial Spirit be not pure,

pure, the body will not retain it to profit, for they are nourishment one to the other; the body fixing the Spirit, and the Spirit exalting the body with Celestial Virtue, nay, that Celestial airy life by which it was (although after a more simple manner) first formed, so that here thou maist observe, That that body is most healthy and durable, which is nourished and enliven'd by the more simple food, so called, as proceeding from the first *Ens* of its own Being, so is that Spirit that remains in its own habitation until ripe; for it is that only, which gives strength to our Philosophical Babe, so as to bring it to an Hero-like state of force and strength sufficient to dissolve the body: For the White and Female Dove will first ascend, and that will go down and fetch up the Male, for 'tis by Regeneration and new Additions of Water, Spirit and Fire, that our third and Permanent *Menstruum* is brought forth, which is a white and incombustible Oyl, taken when ripe as a Kernel out of the Shell.

Here thou maist conceive (I mean as to the outward) that mysterious Doctrine of Regeneration; for the first Body after it is brought forth, it must be brought down to Death, by the Water and Spirit of the *Prima Materia*, and then it is raised a more glorious one; for doubtless since the fall, the whole Creation groans under the bondage of Corruption, as saith the Scripture: For duality being enter'd, it brings with it its impurities, and therefore may be aptly said, there is a Body, that is from the Earth, Earthly; so there is a Spirit, that is more Celestial and Pure. For it takes off the Adamical Corruptions, I mean, the effects of the curse for Man's Transgression, therefore must the Body, like *Naaman* the *Assyrian* be cleansed of its Leprosy, by going seven times down into the Cabalistical River of *Jordan*; for according to *Artephius*, the hard and dry bodies
must

must be put into the Water once for all, that is too say, there must be no fresh matter, yet there must be fresh Water and Spirit, yea and Sulphureous fire too; for he also adds, *That in their Vinegar of Mountains, there is one of Antimony, another off Mercury sublimed, which adds to the body both Weight Colour and Tincture*, for 'tis the Spiritual Seed off this first Male, that causes a Fermentative virtue in the Water, therefore if it transmutes so much crude, what will it do when ripe.

For this Operation in the *Elixir* is a reiterated dissolving of the body into Water, and hath a volatile and fixed part, which *Flamel* compares to two Dragons, one with and the other without Wings: The fixed Dragon is *Sulphur*, and the volatile Dragon is *Argent vive*, bore up in the Wind, one half draws downward and exalts *Sulphur*, the other half upward and exalts *Mercury*; now by this circular Motion an incombustible and permanent *Sulphur* is exalted. Hence 'tis clear to conceive why the Vessel must not be open'd till ripe, nor the Fire go out; by the Vessel you may understand that of Earth, and by the Fire the Spirit, which also hath its Nest, to wit, the Blood: For in this Nest are seven or nine Eggs, which Nest if broken, you never will hatch the Chickens; for this Mercurial Water hath Power, not only to carry the Corruption from the circumference, but also when truly exalted to separate the same from the centre.

'Tis indeed no wonder that this Celestial Spirit or Spiritual Mercurial Vapour should so cleanse those places through which it passes, as to translate from a Natural to a Supernatural State; seeing 'tis the Celestial Spirit, that gives lustre and durability to all things.

There.

Therefore (as *Sandivogius* saith) the greater quantity of Vapour passes through the Mineral Earth, the more is it cleansed and fitted for perfect Generation, which plainly points forth not only the successive sublimation into Spirit, but also a condensation of the said Spirit on the Body again: For as the Gold is dead, the Mercury is alive, and by this Animation the body is made living and exalted, as I may properly say by opening and shutting of the Chaos, &c. by means of our living Sulphur Mercury is Coagulated, and Laton or the body of Gold exalted.

This Lunar Sulphur doth exalt not only the Mercury Simplex, but also *Duplicatus*; for 'tis the chaste Diana, born upon the Island *Delos*, which will be Midwife to her Mother *Latona* to bring forth *Apollo*; for 'tis his own Arrows by which the Water of the Deluge is in part dried up, and the Serpent *Python* killed; 'tis indeed the Philosophers fire equal to the Sun, that putrifies the Compound and disposes *Sol*. Now by *Sol* you must understand the fixed Body, which as yet hath no union with the Spirit, and therefore will part with its fiery Dragon, as Water will separate from Land, the virtue of which Sulphur the Spiritual Mercury will attract and make it Quintessential, and prepare the Soul for the Redemption of its Body, which is performed by the twofold *Zaybeth*, sc. the *Spiritus Mundi* and Lunar Sulphur, which is volatile, and spends its strength in Conjunction with the Sun, and therefore must she every Month have her Light renewed; and here the Philosophers are easy to be understood, when they say, their Water is more of kin to the Sun than to the Moon, because, it stands in so near Affinity to the Body, and would, if the blood were separated, become one with an inseparable Unity; by this you may know according to *Artephius*, that the Operation is truly Philosophical; for although the body is calcined and made
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black and unctuous, yet must it retain its magnetic Virtue; for whoever shall be so vain, as too think to perfect the great *Elixir*, and sees not his Earth endued with this Property, is certainly in an Erroneous way, and must begin again: For as the blood hath affinity to the Mercurial Water; so hath that Water to the Body; for according too *Basilus*, the fixed blood of the *Red Lyon* hath its Original and Consanguinity from the unfixed blood of the *Green Lyon*, therefore are they near of kin, and will unite by bare digestion, by the addition of our *Sulphureous Fire, Vinegar or Saline vitriolick Water and Mercury sublimata*. For thus the Sun and Moon must be in Conjunction to absolve perfect Generation, which is done by successive Animations, Cohobations and Rotations; for this Reason the body is often liquified in the Water, for the Tincture comes not out all at once, but by degrees, and still ripens farther and farther; for though the two first *Menstruums* do exalt and generate the body, and in good part purify it, yett have they not power to make a radical Dissolution, as doth our third perfect and permanent *Menstruum*, which is a Mercurial Oyl, which dissolves *Sol*, as Ice in warm Water; for it is the mother of *Sol*, from whence *Sol* was Generated, and therefore it dissolves it in the preservation of Form, and generative Virtue, which no other thing in the world will do.

Now I shall no longer deter thee from the knowledge of this third *Menstruum* or Fire, mark well what I say: It is drawn out of the second, as Spirit from Blood, or according to *Trevisan* as Oyl out of Water, which is *Azoth* out of the *Elixir*; and according to *Artephius*, 'tis their Mercury drawn from the *Vitriolick Caverns and Red Servant*. The Philosophers Water of May-dew, their invisible and Divine Water, which is not seen till the Artist please, which must not be till it become a perfect

fect fruit, call'd *Virgins Milk*, without which there is no profitable secret, either in *Alchymy* or *Transmutation*.

In vain therefore do the many pretenders in *Alchymy* boast of their dissolving Waters or *Menstruums*, as they call them, for they have little proficiency in this Science, till Gold and Silver is made irreducible, and so its Light and Tincture multiplied, so as to communicate it to others, which can never be effected, but by the true knowledge of this Fountain, from whence Light, Life and Tincture proceed, as being that only Catholick, and Universal Spirit, that forms bodies, and supplies them with the aforesaid properties when formed; and that thou maist the better know it, I tell thee, it hath not only this property in the Mineral Kingdom, but in the Vegetable and Animal also, which are not the properties of *vulgar Mercury*, whatever Sophisters think in their sophisticating Processes and silly Amalgamations, but the *General Mercury*, that nourishes all things: For although every *Classis*, and every particular body hath its own seed, by which its like is produced, yet the All-wise Creator hath ordained, that they all should be nourished by one Spirit.

'Tis upon this very Account, *viz.* its Universality, that (I make no doubt) it is said, *Adam* brought it out of *Paradise*; for if in the Generation of Man the vital power hereof should not act its Office, the Seed could never be brought to its Perfection; and as in Generation, so doth it likewise lend its aid for continual Nourishment and Preservation. For as *Sandivogius* says, *No mortal can live without it*; this is that which gives greenness to Lawrel, a new life, I mean, the Multiplicative one to every *Species*, Permanency to Gold, and by its Starry-fire a lustre to pretious Stones, and when Concentrated, Exalted and Prepared, Malleability to Glass; concerning which you have a notable account of a famous

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Artist,

Artist, who, in the Reign of *Tiberius Caesar*, causelessly lost his favour, or rather for the doing of that, which by others was counted impossible, *viz.* the restoring a Porticu at *Rome*, for the which nevertheless he was banished the City, &c. This Artist imploring his Pardon, presented *Tiberius* with a Glasse, which, whilst he craved his Pardon, the said *Tiberius* threw against the ground, and being bruised and crush'd together, but not broken, the Artist by an Hammer brought it to its former shape; whereupon *Caesar* asked him, Whether any besides himself understood this Secret? He replied, No. Where upon he commanded his Head to be struck off, saying, That if the Art of Malleable Glasse should be practised, it would make Gold and Silver but cheap and inconsiderable things, *vid. Wan's History of Man.*

This Spirit or rather the Soul and fiery virtue of this universal Matter stands in Harmony with the great World, and consequently is the foundation of that, which is called, *the Sophi's perpetual Motion*; and the Permanent *Sulphur* of this will give a Transcendant lustre to Copper, and make it, as in Scripture is mentioned, as pure as Gold. There is a fiery Power in it, that will fix common *Mercury*, and a Golden and fiery *Sulphur*, which the Philosophers say, is the Water of the colour of Fire, mentioned in the *Maccabees*, which was hid in a Pitt, and being taken out burned on the Altar, and the same with that given by the Angel for *Esdra*s to drink.

From hence I am well satisfied, all the natural Magick, so highly esteemed by the Jewish *Cabala*, and Christian *Sophi*, had its rise and foundation, and I will distinguish it thus: The Divine Part, which was for expounding the Law, received by the hand of *Moses*, as also the Prophets, did flow from the unspeakable fountain of God's inexhaustible fullness by the Revelation of the Divine Spirit; and the natural doth flow from Natures Catholick Spirit, which
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being rightly understood, expounds all the Myſteries, couched in Tropes, Metaphors, and dark Ænigmatical Speeches, contained in the Philoſophers Writings; ſo that it may eaſily be conceived, why this Art remains at this day ſo hidden, and by ſo few obtained: For Man's natural Wit, Learning, Arts and Parts, are all too ſhort; it muſt come by hard Labour, guided by an Illuminated underſtanding, for which reaſon ſome have ſaid *Dii ſua Bona vendunt Laboribus*.

For this Reaſon, Reader, hath this Universal Spirit been ſo highly eſteemed in all Ages, tho' in its firſt Formation 'tis ſo Spiritual, that it is almoſt inviſible and untangible, yet it muſt be nourished in the arms of its Nurſe, till brought of ſuch ſtrength, as not only to cure ſick and imperfect Metals, but alſo to reſtore Man's body to perfect Sanity, and is a ſure help to the needy, while in the vale of Miſery. But more of this in *Mercurius Caduce Rod*.

Therefore (O Reader) ſlight not the Antiquity of this Myſtery, nor this Epistle; for what I have here written is a Doctrine, as ancient as Philoſophy it ſelf: For they all affirm with one Mouth the Office of the Universal Spirit in making the grand Medicine, and that by a gradual progreſſive Motion, altho' in this Work 'tis Retrogradation, or a reiterated Reincrudation of the body, and a Congelation of the Spirit; in which Act the earthly *Fæces*, and watry Aquacity is caſt off, and ſo of a cold and moyſt nature is made hot and warm, even the permanent fire of bodies, from whence proceeds the Chryſtalline lake of the wiſe Men, and all theſe both Active and Paſſive ariſe from one matter; for the matter is one thing, containing an Emblem of all things, mean and contemptible to outward appearance, eſpecially to thoſe who know not its inward virtues. And the Ancients did not Err, when they ſaid 'tis found in a Dunghil, and that 'twas caſt away as a thing of little value.

value, and therefore did they write of the smallness of its cost.

But now the case is alter'd, experience makes men wiser; for in some parts of the World the general crude matter is become a Manufactory, although the true and simple matter is obtained with difficulty. This I shall pass by, and come to Explain what may be understood by the vessel in which this great Medicine is prepared; for to bring it to its perfection, there must be adapt and proper Instruments, &c.

'Tis true, I am not unsensible, that there is a vulgar notion of those, who take the Philosophers words according to the literal sence, That 'tis a thing of small charge, and may from the beginning to the end be wrought in one Vessel; but this is a mysterious Knot, and one of the greatest Riddles, that is contained in their Writings, as hath been confirmed to me by woeful Experience; and therefore am bold to affirm, that 'tis so difficult to be understood, if taken in the vulgar Sense, as if it should be a vessel of Earth or Glass, they shall never see the perfection of the Magistery.

But in Commiseration to the true Desirers of natural verity, I have already sufficiently shewn to a Son of Wisdom, what is to be understood by the Vessel and Fire; I shall yet further add, that by the Vessel is understood the Philosophers Earth, which must be calcined, that its Golden Seed may be extracted, which being perform'd you have a ripe Seed, which will soon reward the Artist. Now this Seed can't be extracted but by an Homogeneous *Mensurum*, to wit, our third fire, which fire likewise must not go out of its vessel of blood, until it have strength to withstand the Fire and the Water, tho' it may far sooner be taken out of its Vessel than the body, yet it must not be open'd in less than three Eagles, according to *Philaletes*, or five Months time,
Flamel's

Flamel's time of blackness; for if you do, experience shews that you destroy the life and can do no more with that *Chaos*; for by putrification only is Generation and Separation of Impurities, and that you may not be ignorant where they are separated, I have shew'd that all must be weighed in the Mercurial Balance of *Libra*; for there is the Sword and Scale of Justice, and its due weight here is of the greatest Consequence in the whole Work; for as *Mercury* hath its helm of *Sulphur* to Steer and Govern the Work, so hath *Sulphur* its Receiver; so that I may boldly assert in the most strictest sense of Philosophy, we have two Vessels, without the exact knowledge of which, the Magistery will never be effected; nay, *Sandivogius* saith, *That Nature hath but one, but for brevities sake we use two*, which *Philalethes* in his Comment on him, calls the one the Star of *Mars* and *Venus*, and the other *Mercury* of the Philosophers: Nay, I may add a third, viz. our fiery Furnace or Magnet found in the belly of *Aries*, which by its *Lunar* nature is the cause of the Calcination of the body, and consequently of the flowing of Radical Moisture; but I fear I have already transgressed the silence of *Pythagoras*, and so have incurr'd upon me the Curses of the Philosophers, for so plainly opening the door of *Hermes's* mystical Temple, &c.

But as I use not other Mens words, nor run in the stream of vulgar Errors in protesting what is utterly false, so neither shall I write or deliver any thing, that is disagreeing to the Law of verity in the natural and artificial Process, so as to expose known and willful untruths to the World. But for the undeceiving of the true Desirer, in Bowels of true Compassion, I do further boldly assert in the face of all Mankind, that as to Chymical Vessels of Glass or Earth it requires many, much cost and considerable pains, whatever ignorance may conceive to the contrary: For the Crude matter yields but small quantity of pure Seed, so that considerable quantities are

required for Distillation, and consequently convenient Vessels; others for Calcination and Sublimation; others for evaporating the vitriolick Salts; others for making the Vinegar and Mercury sublimate; others for preparing of our Sulphureous Fire, the Luke-warm Ashes, and Fiery Furnace, which is the beginning of *Pontanus's* fire, and manifests that Celestial Spirit, which *Pontanus* saith is taken elsewhere than from the matter, and as I have said is the Governor of our Bath; for by it the Oyl of the Lamp is govern'd Geometrically, for the vegetable *Saturnia* doth embrace the pure part of the *Saturnia Minerale*, and so throws off those black *Fæces*, that hinder the otherwise resplendent Whiteness, and so consequently by means of this *Sulphur* our *Mercury* is Hermaphroditical. But as my design is chiefly to touch at the three Fires, I shall now speak a few words concerning that fire, which must not go out, viz. the Philosophical Spirit or Fire, contained in the blood, which must remain there till well digested and ripe; for after the first Distillation there will separate a blood-red Oyl which is a noble Medicine, so that when they speak of the fire that must not go out, they mean not the Culinary one, for that necessarily after every Operation must go out; but the internal one, even that sharp Spirit or Fire, which causes putrification in the whole Compound.

Thus having shewn them the Vessels and Fires, tho' I have thwarted the Opinion of those, who assert, that one Vessel is sufficient, being well satisfied that such understand not the Philosophers Writings, but according to the sound of words; for which reason their Operations ever have and always shall remain Erroneous, &c.

I shall now come to unfold another Mystery concerning the Seal of *Hermes*, which some think to be only the exact closing and sealing of a Glass by a Charcoal or Lamp-fire; when as the Philosophers Hermetical

metical Seal is, the sealing of the form in the belly of the Matter, or the mother in the belly of the Infant; which Infant (as *Artephius* hath it) is but lately brought forth. For as to the nipping and sealing of a glass to me is of little Consequence, for great part of the Operations is wrought in open Vessels, that so the External or Mineral fume may the better pass off, especially in the work of Nature; although in the work of Art, we do exactly close our Vessels, but not in such manner as is understood by Sophisters. But as to this point I have also said enough, and more than ever was said before, and therefore shall pass it by, seeing, the Sons of Wisdom will understand it Essentially and Practically in that I do not write for Information of Sophisters, such I mean, as by their metallick Mixtures destroy Nature; but cannot exalt her, whether they work in Crude *Mercury*, amalgam'd with the stellified *Regulus* of *Antimony*, and again reviv'd: Or with vulgar *Sol* and *Luna*, or any of their corrosive Dissolutions, which makes no radical Solution. As also their process of Vitriol, Dew, Snow, Rain-water, Human breath, &c. which I know (by woful experience) to be the work of Sophistry, and all vain and fruitless, as not knowing our *Gold* nor its birth, much less our *Mercury*, by which it is exalted. For as the *Gold* is noble, so doth the mother (or *Mercury*) far more excel in Nobility, Excellency and Universality. But this I shall pass by, and shew thee that *Salt* prepares *Sulphur*, and *Salt* and *Sulphur* prepares *Mercury*, and *Mercury* dissolves *Sol*. But seeing this Art is clothed with many Difficulties, I shall now come to touch in general concerning them.

As to the Difficulties, they are so many, that it would require to fill a Volumn to describe them all. *First*, as to the knowledge of the true matter, which is the very foundation of a true beginning. *Secondly*, the true manner of operating in that matter; for many have known the matter, yet never been

been able to effect the Magistery. Others that have been more constant minded, have waded through a flood of Difficulties, as instance, *John Pontanus*, who erred 200 times, before he could obtain the true matter, and the right operation thereon, although he knew the matter in general. As also *Flamel* labour'd 21 years in his Broileries, and three years (or thereabouts) before he knew the first Agent; likewise the Author of the *Kleine Bawer*, to wit, *Johannes alias Cartilaceus*; who says, he waded through many Difficulties, and with great hardship obtained it, as his Labours extant plentifully witness. Likewise that famous Count *Bernhard Treves*, who is said to have been debarred three years after the knowledge of Requisites. Many more might be reckon'd, but I shall pass them by, seeing their Books extant do plentifully witness the same; and let the vain pretenders and foppish conceited ones know, that the Magistery is not so easily perfected, as they imagin, nor for so small a charge; for if you must by experience come through this difficult and darksome Wood (to wit, by Trials, all which require convenient Furnaces, Glasses, Coals and hard Labour for many years together) it must for certain exhaust considerable sums of Money, as doubtless the Ancients did before us in their many Trials, whatever they are pleas'd to write concerning the smallness of the charge. I shall instance my own experience now in these 16 years, since I have known something of this matter, during which time I have exhausted many hundreds of pounds, more than I shall name; the work being very difficult to be searched out, in that it contains many parts, various *Mens-truums* and Fires, which if a Man should know one or two, and not the whole, he is still to seek, to perfect the design in the end. For he must not be imperfect in one Operation, that is required in the Magistery, if ever it is perfected. And in this case it requires the whole Man, and where a Family is to be maintain'd, how soon is a considerable sum of Money

Money exhausted? It is well said of the Author of *Sanguis Naturæ*, where he speaks concerning Philosophasters, "Who perswade themselves, that the Tincture may be made with a very little pains in one Vessel, one Furnace, with one external Fire; and so deceive with themselves many others. But let these high nos'd Scoffers know, that the Philosophers Stone is a thing of higher Moment than they imagine; for it is a difficult thing, and of deep search to be understood, and of great labour to be accomplished, which they with me would acknowledge, if they apprehended the Operations of Nature. But to what purpose are many words, &c.

The Crude preparation of the matter, and the matter it self is by the Philosophers couch'd in silence; yet the former is pointed forth under a Herculean Labour, which to perfect (they say) life it self must not be spared. And also that 'tis in vain for *Jason* to go to *Colchos*, without *Alcides*, and that by the help of *Medea*: Now *Jason* is the Operator, *Hercules*, the strength and power of an active Agent; *Colchos*, the Earth of the Philosophers, which is to be redeem'd. *Medea* is deep Meditation, Investigation, or in plain words, sound Theory agreeable to practice, all which to understand is no small piece of Art.

And therefore I shall thus candidly communicate my painful Experience to thee, who desirest to be a Son of Wisom; nay, to such also which think, the Magistery is so easily prepared, to see whether he will find it so, and the more especially, since I have communicated that openly and freely, which hath remained secret from the foundation of the World; as having in plain and linear words described the whole Process, without any falsity or intermixtures, having adventur'd to do that, which none of the Philosophers ever did dare to do for fear of the curses,
or

or otherwise in Envy, as well knowing the great and eternal Being doth by his divine hand of Providence preserve this secret for such only, as he hath ordain'd there unto; and such only are led by the divine Arm unto the Altar of *Hermes's* Temple. So that the most plainest Writings, and amplest Truths will seem to such as are not chosen for it, the most difficult and abstruse or myfterious; as I am well satisfied from the Conversation I have had with Men of several Degrees in my Pilgrimage in this World, where Discourses have arisen concerning this Art.

As I hinted before, that I discovered that which never was discovered, which *Artephius* says, is not lawful for any one to Name, much less to Write; which *Sandivogius* doth hint at, where he says, "He hath written all things plain; excepting the shewing the way of Extracting the *Sal Armoniac* (or Mercury of the Philosophers) out of their Sea-water, and the use of it, which he directs to God or a Master, this being the very *Dalila* of the Art. But I have shewn the Vessel of Air, how the Mercurial Spirit is fortified and prepared to join with the body; I have also shewed the *Medium* between the Body and the Soul, to wit, the *Lunar* Fire, and that it is a Body Spiritual: For that the *Mercury* must be acuated with a *Sulphur* of his own kind, that Spirit being the Fire that brings on the work to its first Predestination, it being the Universal and Cœlestial Spirit, which one Author calls a Spoon, where he says, The Male and the Female must be united (he says) they must have but one Spoon to eat together; so that the Male and Female may the better agree. But *Flamel* calls it a *Peace-Maker*, or *Apollo*, the yellow Sun, that is to say, by our Fire equal to that of the Sun: And the Author of *Sal*, *Lumen* and *Spiritus Mundi* also sheweth, That this Spirit is the cause of Perfection, as being the Active Glue of both Natures, to wit, Body and

and Soul ; and that Metals are perfected by a threefold Mercury, or sum Total : The reason he shews, " be-
 " cause Nature produces not it self, but in every
 " Operation there must be some Agent, and some
 " matter subjacent to the Action. And withal he
 points forth, that that Agent was *Pontanus* his Fire,
 which all Philosophers have concealed, and kept un-
 der Lock and Key, as the sole-steern of their Acti-
 on, without which nothing can be perfected.

Thus having shewn the extracting of *Sal Armo-
 niack*, I shall now come to speak of its use, which
 is not only for exalting the body, but also to dis-
 solve the same, and that by the way of Generation.
 'Tis true, there is a twofold Dissolution, Violent
 and Natural, which *Sandivogius* intimates ; and like-
 wise doth *Basilius Valentinus*, where he saith, There
 is a short way to bring it into its *Prima Materia*,
 which is done thus : Take the known Mineral Spirit,
 in which our Mercury, Sulphur and Salt is shut up, con-
 taining that Philosophical Mystical Gold, and pour it upon
 white calcined Tartar, as thou mayst read p. 168. of
 his *Elucidation* of the 12 Keys, therefore shall omit
 it. Only for the Information, that Tartar there
 mention'd is not common Tartar made from the Lees
 of Wine ; but a fixed and genuine Tartar made from
 our Saturnal Matter, which is properly the Tartar of
Vitriol. And *Paracelsus* intimates this forcible dis-
 solution also, where he bids you dissolve the body
 by *Vitriol*, Nitre and *Sal Armoniac* ; which process I
 have in measure follow'd, and have seen a white in-
 combustible Oil : But being forcible, it carries not
 that Excellency with it, as the natural Dissolution
 doth. For, as *Philaethes* saith, That where the Me-
 tals are reduced by the help of Salts, is not an uni-
 versal Dissolution ; therefore *Basil* saith, That if Cor-
 rosives are us'd in the beginning, they must be again
 wash'd off, for sharp things hurt ; and indeed they de-
 stroy the fixedness of the body, although by a skil-
 ful hand of the Artist they may exalt the Perma-
 nency

nency of the Spirit. But it is a hazardous way, and is called the breaking of the Egg, and hath an adherence to the preparation of the *Alkabeſt*; therefore (as *Philalethes* ſays) *it is an hundred times more difficult than the Elixir*, being done by force and violent Fires, it is in danger of being loſt. *Ludovicus de Comitibus* intimates the ſame, where he ſheweth the difference between the preparation of the *Liquor Alkabeſt*, and *Mercury* of the *Philophers*, ſhewing, that the one is made by a fermentation of the body, and bringing it into a Spirit, by which its ſeminal virtue is deſtroyed; the other natural diſſolution is, the ſowing of Gold into its own Matrix: Well might *Philalethes* ſay, that the Body or Sulphur is detrimented by the uſe of Salts; but I deſigning (as ſoon as convenient) to write a particular Treatiſe of the *Liquor Alkabeſt*, ſhall omit any further Diſcourſe of it, and come to ſpeak of the natural Diſſolution, which is done through a ſlow Calcination of the Body; therefore ſhall divide the whole into theſe 3 Heads, or a threefold Rotation.

Now this work is perform'd by a threefold Rotation or turning the Wheel; the firſt is the Preparation of the *Mercury*, which hath ſeven Animations or Cohobations of the ſpiritual *Zaybeth* on the body, which bedeweth it with Life and Cœleſtial Virtue, as alſo with Purity, and virtue through a Radical Calcination, by which not only the body is exalted, but alſo the Spirit and Soul. For indeed, the whole work is but a Cohobation of an active principle upon a mere paſſive one, until the paſſive is brought to an Activity: Theſe are the *Eagles* the *Sophi* write of, which muſt be ſeven or nine to devour the *Lion*.

For *Laton* or the Salt of Metals being form'd and calcin'd, muſt be diſſolv'd and whiten'd by *Azoth*; which *Laton* is found in the bottom, and *Azoth* in the upper part: Therefore (as *Sandivogius* ſaith)
You muſt find out ſuch a moiſture, that diſſolves Gold as
Natural,

Natural, as Ice in Warm-water, and (he intimates) that it is agreeable with the body, saying, *It is that, out of which Gold it self is generated.* Thou being come thus far, the Herculean labour is perform'd.

Therefore I shall assert as a fundamental Aphorism, *That whosoever shall not find this Mercurial Fire, when prepared in quantity, of force sufficient to perfect the whole work with as little Labour, and as little Charge, is to seek, and must begin again.* For the great Charge is in the Artificial Work; the Natural is but small Charge, the Agent being sufficient to bring about its Perfection, and this will be a good distinction to understand the Philosopher's Books. The Artificial is to prepare our Fires and *Menstruums*, and the Natural is, to know the use of our third, perfect and permanent *Menstruum* in dissolving the body.

The body being dissolved, and the Corporeal *Feces* totally separated, and two Oils, a Snow-white, and a Blood-red one, being distilled, begins our second Rotation, which is by extracting a fixed Salt out of the *Cap. Mort.* which must be imbibed with the aforesaid white Oil, for the white *Elixir*; therefore for a concluding Aphorism I further affirm, " That if this permanent Body or Salt doth not attract the Soul, as the Load-stone doth Iron, and unite with it, thou art yet to seek in the Philosopher's Principles, and must begin again, in that thou shalt never see the perfection of the White-stone.

Now here begins the third Rotation, which is; before the White is cold, thou must divide it into two parts, the one part is for the White, and the other to carry on to the Red, which is, by imbibing of it with the Virgins *Milk of the Sun* (which is Yellow and Golden) to perfect the third Motion, which is a Red fusible *Elixir*, flowing like Wax, &c.

Thus

Thus Reader, I have Theorically, yet candidly given thee, what was never written before, and that in true Bowels of Compassion, being in the middle of my Age, free from Envy, I hope as fully free, as *Artephius* was in his wonderful Old-age, that I can sincerely say, I should be well pleased, if all the worthy and honest hearted did injoy this Mystery; and should be heartily glad to see an end to the Cut-throat Avarice; that so the poor may be relieved in such a way, that God through all and above all may be glorified, &c. according to the saying of a Wise-man, *Ut veritas exaltetur, & Deus Glorificetur.*

Thus in Cordial Love I subscribe my self a true Friend to all that desire to exalt natural Truth, but more especially to those, that above all desire the wellfare of *Zion*.

Cloidophorus Mystagogus:

A General Epistle to the Reader, more
especially to those who are the true
Inquirers after Hermetick Philoso-
phy.

THIS Caducean Rod of Mercury
(Reader) is a subject of so great use-
fulness to this Generation of Searchers after
that infallible Truth of Natures Mysteries
Operations, that it needs no Apology, or any
of those Flattering Titles, wherewith worth-
less Books are usher'd into the World; my
Language being indeed obvious to all those
Capacities, which God hath qualified in the
simplicity of Nature to understand the same;
So Truth's Language may seem contemptible
to many of those worldly Wiselings, who swell
and are puffed up, ready to burst with the empty
Notions of their vain Philosophy, regarding
not any thing, but what is hammer'd upon their
own Anvil, in the false flourishes of Athenian
Oracles, which we willfully omit, for to speak
hyperbolically is no part of my Design: Because
true learning in the Spagyrick Art consists not
in that, but in the Demonstrative Knowledge
of that matter, which all the Ancient Philo-
sophers

To the Reader.

scophers have born Testimony to, with one unanimous voice, from the true speaking Hermon even to this present Age.

Therefore (O Reader) what I shall entertain thee with in this ensuing Discourse will be a product from the knowledge of that universal subject matter from whence alone Mercury hath its Birth, Life, &c. and his Office of Ascending and Descending is known: If this Philosophical work is an Abstract of the Creation, an Epitome of all Forms, and Nature's general Looking-glass, wherein more Mysteries are contained, than mean Capacities are able to describe: But to add some sparks to the Light or Knowledge, I shall ground my discourse from the Secondary Chaos, analogizing with the first, according to the custom of Philosophers.

In the Beginning when the Darksome Abyss imprison'd the yet undistinguished Waters the divine all-working Spirit Moved and Brooded on the face of them, and from the invulnerable Gulph brought forth this glorious Fabric. The first thing that appeared after this Incubation was Light, the immediate Product of the Spirit of Light and word Fiat. Now the Light, being the principal Instrument of the Creating Spirit, out of hand manifested boundless Activity, in separating the several Natures, that lay hid in the Chaos, which was the dividing of the Waters from the Waters.

To the Reader.

But the divine Artificer stop'd not here, but clears the surface of the Earth of Waters, and by his word of Power swaths their restless Waves in Bands, that they might no more deluge the Earth, and so made way for the vegetative Power, which he had implanted in her, to display it self in a most lovely and ravishing variety.

He imbellish'd also the Azure Roof of this spacious Theatre of his Glory with numberless nextinguishable Lights; a little beneath which he ranged those seven Lamps, which continually influence and beam down upon the Earth the Blessing of Heaven, as being supplied from the over-flowing Fountain of his Inexhaustible Fullness; amongst which the Sun and Moon are call'd the two great Lights, by way of Eminency, as being not only the distinguishers of Times and Seasons, but also the great Dispensers of the divine Bounty and Justice here below.

When God had thus created the World, and all the Host and Furniture thereof, he imparted to them all the Blessing of Encrease, commanding them to multiply in their kind, by means of a Seed, to that end inclosed in them.

And at the close of all he made Man, the Abstract and Abridgment of all his Works of Wonder, upon whom he stamp'd the glorious Image or Character of his own Essentiality, to the end he might be every way worthy, fit and capacitated to rule over and dispose of the out-

To the Reader.

ward Creation. Now one main Lineament of this beautiful Image being that *Wisdom*, where with he was indowed, and whereby he was enabled to pierce through the external shell of things, to the internal working Spirit, it was to be his continual imployment to search into the abstruse Essence of things, and by a skillful application and joyning of Symbolizing Natures, to effect all, that might conduce to delight or necessity, and so become an Opener and Manifester of the Wonders of God in Nature.

'Tis true, the Image of God in Man consisteth in Knowledge, Righteousness and Holiness, and a firm Knowledge of that Truth, which was defaced (yea in a measure lost) by the Fall, but restored again to all Believers by and through Jesus Christ, the Archetypal Image and Son of God, in and according to whom the lesser as well as the greater World was framed, who to this day by his Spirit doth not fail faithfully to shew the way, in which this *Wisdom*, the best and choicest of all Treasures, and most desirable, may be obtained, by exciting strong and earnest impulsations of life in the heart of the Elect after this Jewel of Price, putting them upon seeking, asking, knocking incessantly, until they find, receive, and (upon their perseverance to the end) it be open'd unto them. For great is the Magical attractive Power of Desire, but certainly nothing can be compared to the force of those longings, which the Divine Spirit blows up in us, as being influential

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fluenc'd by Omnipotence it self, to which nothing is impossible.

This is that which the *Wise Men* of old took for their way, to obtain the knowledge of the secrets of Nature : *Solomon* the wisest of men asked *Wisdom* of God, and obtained it to that degree, as 'tis declared none ever before him did, or ever after him shall arise like unto him.

Job, that great Searcher into natural Secrets (as appears by several Passages of his Book) after he had discoursed of the Mysteries of God in Nature, and particularly of those in the mineral Kingdom, and inquiring after that *Wisdom*, which is the sole Revealer of them, gives us this short, but pithy information to obtain the same from the mouth of God himself, in these words ; The fear of the Lord is *Wisdom*, and to depart from evil is *Understanding*.

This is the way I have endeavoured to follow, in order to obtain this *Wisdom* and true knowledge of Nature, who being God's-handmaid, will not conceal her self from those, who are ordained of God to behold her Beauty unveiled, if they seek by the means ordained, viz. an illuminated understanding and diligent indefatigable Labours, &c.

And for my part, I have great reason to magnify that holy Arm, that hath in some measure conducted me to the Mount *Helicon* of Art, and brought me to see at a distance,

To the Reader.

the reward of Art; therefore hope my Soul will never forget to bless and praise that holy Name, who hath taken compassion upon me, the smallest and lowest of all his Creatures, as I in humility have sought unto him, for I have found my hungry Soul to be filled with Divine and natural Wisdom; even those good things of his Kingdom, of which the Rich, Proud, Full and Haughty know not; and we have sufficient Testimony on Divine and natural Records, that this God, the Father of all our Mercies, hath had a special regard to a Remnant in all Ages, giving them a Prospect, and also a Taste of that blessed Portion of Joseph, being a true Compendium of the choicest Vertues of Heaven, of the dew and of the deep, that lieth beneath; of the choicest Emanations of the Sun, and the choicest Products of the Moon; of the top of the Mountains of the East, and of the choicest fruit of the Avel Hills, and of the choicest part of the Earth, and the fullness thereof.

O Lord God! Stream out, if it stands good with thy Divine Majesty, these thy Blessings upon the head of all those, who seek thy Name, in the painful Work of Watchfulness, Holy Silence, and Regeneration; and for the sake of Truth and Wisdom are free to be separated from the Pleasures of this wicked World and their Brethren; desiring nothing more than that they may be worthy of a true Resignation to thy Disposal, to follow thee and the
Lamb

To the Reader.

Lamb in all the Tribulations we are to pass through in our Pilgrimage to thy immortal City.

Therefore, if it be thy good Pleasure, O Lord God, make us instruments in thy hand, to reveal thy Wonders, and to shew the true Mysteries of Nature to such as are worthy; and raise up yet more powerful ones, commissioned and gifted from above to declare against the Man of Sin, and to be exemplary in this holy way of Righteousness; to the end, that the Tabernacle of David, which is fall'n may be raised again; and the New Jerusalem come down from Heaven, like a Bride adorned for her Husband, and that thy Temple may be built in greater Glory than ever, by those living Stones; O Almighty God! that thou hast thereunto ordained to the Glory and Eternal Hallelujahs of thy Pure, Holy, Immortal Name, Amen.

*Reader, I must draw to a Conclusion of this Preface; only let me caution thee, for fear lest I should be misunderstood, in speaking or writing too Reverently of the Mysteries of Nature, which are but Types of the glorious Antetype and Fullness, that I put as much distinction between them, as School-learning can make between God and his created Works: But as Nature is God's Handmaid, and Centers in his Divine Will, she ought gravely and solidly to be treated of; so I shall no longer detain thee
from*

To the Reader.

*from the Porch, call'd Beautiful, nor from
Hermes's Mystical Temple, where Wisdom's
Oracles are; therefore shall conclude, subscri-
bing my self a Friend in all Christian Love,
to the Travellers in the ways of Truth, whe-
ther Divine or Natural.*

Cleidophorus Mystagogus.

Mercury's

Mercury's Caducean Rod:

O R,

The great and wonderful Office of the Universal Mercury, or God's Vicegerent Displayed, &c.

CHAP. I.

Containing a Theophysical Investigation of the Philosophical Chaos, from whence Mercury hath its Birth,

I Am bound to confess, and that in much sincerity, that *Sandivogius* and *Philalethes* are Authors of so great Worth and Learning, that I cannot pretend to come up with them in the least degree, either in my Stile or Matter treated of; only as they themselves confess and experience shews, that many practical Truths are by them couched in Silence, whether it might be in Divine Reverence for fear lest the Art should be too much exposed, 'tis not my matter in hand to determine, but the matter of Fact is Essentially true; for *Sandivogius* himself owns, that he had not leave to
write

write concerning the way of extracting the *Sal Armoniack* or *Mercury* of *Philosophers* out of their *Seawater* and its use, but directs you either to God, or a Master for the obtaining of it: And *Philaletbes* saith, that they confound one Operation with another, even the Natural with the Artificial, to keep the simple in ignorance concerning their true *Vinegar* or *Crude White Sulphur*, which being unknown, all their Labour is lost: *Artephius* also confesses the same thing, where he saith, *He hath shewed you all things plainly, excepting one thing, which is not lawful for him to speak of, much less to write*: And *Dominus de Nuysment*, where he speaks of the *Philosophers Fire*, he saith, *That all Philosophers have concealed it, and kept it under Lock and Key, as the sole Stearn of all their Actions*: But what need I to enlarge, seeing the lip of Truth saith, *That out of the Mouth of two Witnesses every thing shall be confirmed*; these Authors being Masters of undeniable Credit, therefore none need to doubt their Affirmation.

And farther, if any will make a nice Scrutiny into this matter, they shall find that the subject matter is not so much as once named by any of them; which is the very hinge or foundation by which the door of entrance moves; for which reason, as a late Author saith, *We ought to implore a Blessing from Almighty God, to open our Understandings, and unlock unto us the Recesses of this darksome Abyss, where all the treasures of Health and Riches are locked up*: For he accuses all the Masters of Alchymy at once of Envy, who have ever written of this Celebrated Stone, saying, *they have declared the matter and subject (which is the chief of this Art) so obscurely, that Apollo himself would be tired in unridling the Ænigma's they have ex-cogitated concerning it*; and this doubtful Declaration of the matter, is the reason why many, who seek this Science without the Light of Nature, are precipitated into very great Errors, because they know not the true subject of this Art, but busie themselves about other things altogether unfit for the work.

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These are Motives sufficient, not only for this Writing, but also to excuse all Objections, which may be offer'd against it, seeing I design (God-willing) measurably to supply these Defects, by letting the Artist know, that our subject matter is no specified determined thing, but an Universal Subject, even a *Chaos*, which I have shewn in my *General Epistle* is begotten by the Union of Elements, and is an Emblem of the first *Chaos*, whence the World was Created; and therefore that thrice worthy and learned *Willis*, in his search of *Causes*, hath Allegorically yet Cabalistically treated of this *Chaos*; the like hath the Author of *Enchyridion Physicæ Restitutæ*, and many others too tedious to recite.

Now seeing *Mercury* hath its Birth and Manifestation from this *Chaos*, I think it convenient to give some short Descriptions of its Qualities and Properties, that so the Artist may the better know it.

First, 'Tis an Emblem of the Ancient *Chaos*, and consequently Universal, as is plainly manifest by that lightsome Spirit, incubating on the face of the Waters, to animate Beings with Heat, Life and Motion.

Secondly, There are two Waters, Superior and Inferior, with their Divisor.

Thirdly, In the Bowels of its Earth is Contained the Form of all Mineral Salts and Sulphurs (as I have plainly shewed in my *General Epistle*) as may be plainly manifested by the hand of an Artist, yet none of these specified.

Fourthly, The matter is fluid and open, and in its self neither perfect nor imperfect, therefore in a way to Perfection.

Fifthly, 'Tis neither Animal, Vegetable nor Mineral, yet of a Mineral Birth, wherein the Salt and Light of the most perfect Metals are plenteously found.

Sixthly, And principally, there is none of its Elements permanent in the Fire, but its Earth.

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Seventhly and lastly, 'Tis a matter as Ancient as the World it self; therefore as Hermes saith, 'tis that one thing, whence all things proceed, containing both the Cælestial and Terrestrial Vertues; therefore Operation on it shews what the World was, what it is, and what it shall be.

From this one *Chaos* proceeds all that is necessary to this Philosophical Work, without addition of ought, but what is of its self, only by a diminution of what is superfluous, and that by a Natural Process; for as *Sandivogius* saith, *The Ancients regarded nothing but Nature and her Possibilities*, for that Nature originally was created pure and good; and although she travels under the burthen of the Curse for Man's Transgression, yet the same Primitive Spirit remains in her, and will if rightly disposed, labour with all her might to attain a more perfect end; therefore the Artift above all things ought to be simple hearted, and not in the least to regard, the subtil and new invented Operations in Chymistry, but that alone which Nature is able to effect; for God having created her, and placed his Divine Spirit in her, she is as *Sandivogius* saith, *That alone, by which God works all things*: Therefore if rightly disposed, she brings forth no Abortives. What she is, and how she Operates in the four Elements, and in what Vessels, is learnedly and candidly shewn by *Sandivogius* in the latter part of his first Treatise; but having promised to shew *Mercury's Birth*, I shall now come to perform that Task, for that the four Elements co-operate together to produce a Sperm and Seed, by first producing the three Principles, and of them two Natures, Male and Female; the Male is the Earth or Sperm, or Sulphur, by which Nature works all her intentions, not compulsively, but voluntarily; for the central Sun receiving the Spiritualities of the Elements, does like a true Servant mix the astral Virtues, and send them forth to the Circumference, where the
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Female Sperm is, which being acuated, animated and strengthened, and by a fermentative Union the impurities cast off, *Mercury* is born with his *Caducean Rod*; and seeing he hath his Birth from Celestial and Terrestrial Virtues, his Office is to ascend to the superior Orbs, to fetch Celestial Virtues, and again return to the centre of the Earth, to communicate the same to his defiled Brethren; by which act of Ascension and Descention he doth not only nourish himself, but also *Sol* and the other Planets; for as *Philalethes* saies in *Fons Chymicæ Philosophiæ*, And it's our Sea, our hidden Fountain, out of which our Gold naturally is created, when yet it prefers it self to Gold, and conquers it, and in the hour of its Nativity Gold is joyned with it, and washed in it, and both encrease together into a strong Hero, which neither *Cæsar* nor the Pope can buy with Money, therefore with all thy strength get this Water: For this is that *Mercury* out of which the body of Metals is procreated, and as *Sandivogius* saith, even the *Mercury* of *Philosophers*; therefore they are not to be regarded who say, that vulgar *Mercury* or any of the imperfect Metals are the Foundation of our Stone, these being all specified by Nature, and brought to a Metallick Hardness; whereas ours is open and fluid, yet this *Mercury*, altho' thus Universal, and the very matter from whence all the Ancient *Philosophers*, none excepted, obtained the Secret. must be mortified and die, and by due *Mediums* be brought to Renovation and a more immortal State; for by this way only is he Capacitated to redeem his defiled Brethren, and to exalt the imperfect Bodies to the highest degree of Perfection; but this will be more largely treated of in the following Chapters, as occasion will necessarily require; therefore hating fruitless Repetitions, my aim being only to supply what many of the *Philosophers* have (I presume) willfully omitted, I shall write that in these sheets, which, I dare be bold to assert, was never written by any of the *Philosophers*; and I have deliver'd that in this Chapter concerning
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the true *Chaos* or Matter of the Cælestial Stone, that hath hitherto remained as a secret to the generality of Mankind, even from the foundation of the World: So that none for the future need to scruple or doubt, what the right beginning of our Work is, nor of obtaining it, if they will take the wholesome advice of *Bacon*, which I shall repeat, and so conclude this Chapter; Which is to congeal the thing that Nature begun her first Operations about, by a proportional Mixture and Union of pure living Mercury, with the like quantity of Sulphur in one Mass. Whereupon saith Dominus de Nuysment, *Oboly words*, wherein this good Anglian or rather Angel clearly depinged that one and true matter, whereof the Philosophers have written Volumes under divers Figures and Ænigmatical Fables; not because they would maliciously hide it, but keep the Privilege of this knowledge for learned and Pious Men, who by continual study and laborious experience find and adorn it.

CHAP.

C H A P. II.

In which is shewn some practical Conclusions concerning the Separation of the Chaos.

IN the former Chapter I have shewn you what the *Chaos* is, and how it came to be Corrupted by the fall of Man, the Earth being cursed for his sake ; not only the Earth, but as the Apostle *Paul* saith, *the whole Creation groans under the Burthen of Corruption*, for this reason the Artift must be assistant to Nature, that she may be able to cast them off, if ever he intends to arrive at the Haven of rest ; I shall therefore in this Chapter come to shew some *Spagyrick* Separations, that so the Artift may better understand his *Alchymy*, which in the *Arabian* tongue signifies Fire ; and the Author of *Enchyridion Physicæ Restitutæ* speaking of the Birth of this Universal Seed, says, 'Tis born from the Loines of Jupiter by the help of the Divine Light, by the Midwifery of Vulcan : So are our Elements and Principles born from this *Chaos* by Separation by Fire, for except Separation goes before Generation, there can be no perfect Birth brought forth ; for the first Separation is of distinct Elements, the second of Principles, and the third of the two Natures Male and Female ; in the Elements are many immerg'd Corruptions, which must be separated for the producing of the Principles, in which are great varieties of Salts and Sulphurs, which are not in the least adherent to our Work, which *Philaletes* candidly hints at, where he saith, *amongst all the great variety of Salts and Sulphurs, there are but two for our Work*, which two must be rightly known and adapted, if ever you hope to see *Diana* unveiled ; also he cautions you to beware of Corrosives, which are repugnant principles contained in the same *Chaos*, and are some of

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those vile Garments which glorious Nature casts off, when she shews her self in her Amours to her Lovers, and that you may not be ignorant of what these Separations be, I will give you a short Catalogue of them.

The first is common Mercury and Sulphur; the second is Urine; the third is Sal Armoniack volatile and fixed; the fourth is Nitre and Vitriol; the fifth is a Corrosive and destructive Vinegar; the sixth is an Homogeneous Vinegar and Mercury sublimate; the seventh is a Spirit of Wine; an eighth is a Sulphureous Laton; the ninth Blood; and the Tenth an Hermaphroditical Mercury; the eleventh an Universal Spirit, by which the whole Chaoss is acuated with life; the twelfth a Golden Sulphur, from whence Tincture and Permanency proceed; and the thirteenth a sweet Central and Permanent Salt, which is the ground-work and foundation of the whole.

I could enlarge to a greater Variety, but shall omit them, seeing every Artift, in the separation of the Chaos, will be able to demonstrate the same; although 'tis true the Ancients have not so distinctly named them, nor it may be so well consider'd it; whether they have or not, I dare not judge, seeing it is couched in silence, and they have said, 'tis a Symbole of every thing, and therefore have call'd it by all names, but its proper name is *Universal Mercury*; for it contains in its Womb the first Seed of all the seven Metals, as well the imperfect as the more perfect; and therefore I regard not the opinion of even many of the Philosophers themselves, who write about the number of Elements, whether it be Ternary or Quarternary, seeing I am satisfied there are four Qualities, hot, cold, dry and moist, and that in a two-fold Composition: For the first heat is of the *Red Sulphur*, to which may be added the *White Sulphur* and the Homogeneous *Vitriolic Salt*. The first Moisture is in the Inferior Waters, which must be married to its natural Spouse the Earth, by which it shall be enriched with fruitfulness; the second in the superior Mercurial Air, for after you have sublimed the Mercurial Earth from its *Faces*,
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and have formed the Body, and separated his Blood, you must know that the *Sulphur* is cloathed with combustibilities, and the *Mercury* with a Flegmatick Nature; therefore must you cast into her Womb the Seed of that Universal *Sulphur* or Fire, which is the parent of all Form in Generation, by which her volatility and Inconstancy will in great measure be taken off; but how this is to be performed will be the task of another Chapter, so we shall pass it by here, and come to speak a little concerning the two Corporal Elements of Earth and Water; for when we speak of the Earth, we mean not its gross and corporal part, but the Central Salt it contains: For as the Philosophers say, *in the Centre of the Earth is a Virgin Earth, which is true Element and Nature's Work*: And as to the Water 'tis filled with the dreadful effects of the Curle, even a Dismal Poisonous Coagulating, Arsenical Salt, which hinders Vegetation, and therefore must be separated, for the Earth delights only in the pure; this Mystery is candidly hinted by *Sandivogius*, for he saies, *the Water is never to be had pure, Art purifies that by a two-fold heat, and then conjoyns it*, nay yet after this Union, although by a true *Medium* of *Sulphur*, it contains abundance of superfluous and corporeal Corruptions, which are Enemies to Generation, and therefore must be separated in preparing the Vinegar, or Crude white Sulphur; for (as *Basil Valentine*, speaking of the great Office and Effect of the Earth, saith) *the Earth doth it not of it self, but the living Spirit it contains*. The true knowledge of this Mystery brings you to a right foundation in Art, and opens many others; for herein Nature only begins her Art of Formation and Vivification, without which there can be no Multiplication nor Perfection.

And that thou maist not be ignorant of the true and adequate knowledge of this Separation, I tell thee, that what Art doth not perform, Nature will, being rightly disposed, and that by a living active Innate, Quintessential Spirit, that forms the very

Elements and preserves them, taking upon it self the shape of Elements, yet it self is no Element, but a living Soul, lying hid in them, and when by Art extracted out, it turns to one again: Now if this living Fire is absent, the Elements would be dead, but seeing every active cause must have some passive one, we cannot in the first part of our Work separate the one from the other; for according to *Hermes, the Earth is its Nurse*. Concerning this Universal and living Fire, much might be written, but seeing its office is so general, that the Philosophers say, the Heavens and all things are filled with it, nay whatever is lucid and glittering, as the Sun, Moon and Stars, doth secretly derive its Originall from it, and are to this day supplied by it, as you may read at large in *Sanguis Naturæ*, where he also describes the living Central Fire, call'd the Central Sun and Corporal Water, or Fire of Bodies; too know this (saith he) is the most secret Mystry in all our Philosophy: This fixed fire, as it hath its original from the living Fire, so it hath a great Sympathy with it, for it wants it as an Aliment, which it continually attracts out of the Water and Air, and converts it to its own Substance; and in this, as in a Centre, all the virtue lies concentrated, which being scatter'd flies into the Circumference, as may be observed in Man, in whom this fire fixed in the Centre of the heart, hath its seat, as the yolke in the Egg: But its Operation is invisible and very secret, and yet very powerful, which also few know; for it operates by its heat in all things, which lie in the Earth, and excites the Flux and Reflux of the Sea, as the Pulse in Man is excited by the fire which lies hid in the Center of his heart. Hence also all the Watry and Airy Vapors by the help of this Fire are Elevated from the Earth and Sea into the Air, which compose the Clouds, and by Rarefaction of the Wind (being impregnated by the vital Spirit) fall down again to the Earth in form of Water.

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Thus Art may prepare and exalt the Rivulets, but 'tis Nature alone which must exalt this Catholick Fountain of *Mercury*.

Now what Concerns the Purification of the Elements, I have said enough; yea more than enough by shewing what is Homogeneous, and what is Heterogeneous, what must be separated, and what must remain: *Reader*, thou maist sincerely thank me for what I have done, seeing I never received the like from any Person or Author extant, therefore let this suffice.

C H A P. III.

Containing some Theophysical Investigations concerning the Formation of the first Philosophical Body.

L Et me direct thee a little (Reader) by a Digression from the Matter, to shew thee the reasons of my Writing so plain; for in my search I faithfully promised, that if ever it should please God to illuminate me in some measure to understand what the Ancients have so Mysteriously Written, I would for my own satisfaction, as well as the benefit of others, draw it up in a more intelligible Method. Now considering the substance of this Promise, I could have no Peace in my Mind, until I had stretch'd forth my hand in this Treatise, to the desirous of Art, shewing them what is most needful for them to search after; and these Labours do also not a little conduce to the ease and satisfaction of my mind, seeing my Operations have brought me into much Infirmary and Craziness of Body, and life is uncertain at the best; so that I hope my poor Children may receive Benefit from them, as a Legacy by way of Requitall for what I have exhausted of theirs; and likewise in general for the Benefit of all those whom God may hereafter ordain to be Possessors hereof, my Pen hath deliver'd the truth, with as much Candidness, as 'twas lawful for me with a clear Conscience to do; and one thing I may boast of, which is that I have shewn the particular and lineal Operations as they proceed, which was never done before.

For my part I have not chose the common envious and ambiguous way of Writing, I speak it not
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out of any difesteem to the Ancients, whose writings I esteem with the highest veneration imaginable, next to Holy Writ; but out of an Exercise, Sympathy and Fellow-feeling with the painful and laborious, for I have often said in my self, that I should never be able to subsist in these Indefatigable Labours, and to pass through so darksome a Wood; and indeed do admire, when I look back, how I have been upheld, but I wholly attribute it to that Divine Arm, who hath hitherto sustained me in a Sea of Difficulties. And it hath been one of my greatest griefs, that for many years I have had a perfect knowledge of the Matter in General, yet have been to seek in joyning Symbolizing Natures together, and all this through the obscurity of the Philosopher's words, and their confounding their Operations together; but what shall I say, I must conclude with *Solomon*, there is an appointed Season for all things under the Sun; for I now plainly discern, that this great Mystery here spoken of, may measurably be gather'd out of Books, when we come practically and feelingly to understand them.

For which reason I cannot choose but Love and Admire the Philosophers. Admire them, when I consider with what admirable Cunning and Artifice they have wrapt up this secret from the Unworthy; Love them, when I see how plainly they have delineated the same to the Masters of Art, who alone can receive the true and advantageous benefit of their Writings; and upon this consideration, I do not now admire, why there are so many Books of this subject in the World, for should this method be taken, there would be as much need of Writing to the end of Time, as if never any thing had been Written before, I mean for the Edification of a Tyro; therefore have they well said, Labour, Pray and Read, for one Book opens another, and true Adeptists confess, that thus they have learn'd distinct Operations from divers Authors. Read *Philalthes* and *Philadelphia* on this point.

Therefore I may compare these renowned Men to skillful Masters in Science, who can with great cunning, defend themselves from each others strokes, yet at the same time let each other understand their great Skill and Ability in Weapons, so that one indifferently vers'd in the Art, dare not attack them; even so have the Philosophers done by their various Expressions and cunning Artifice, having written so as to be plainly understood by each other, yet at the same time veil'd it from the vulgar Pretenders.

But to return to the matter in hand, all the wise Men began their foundation from the Roots or Ground-work, *viz.* from a Body; but seeing this Body is the Philosopher's Earth, it cannot be accounted a light and frivolous thing to understand it, for 'tis not a simple Earth, but an Earth that hath the first Unity of the four Elements in it; and by a dissolution of the first Corporal Earth, and a Coagulation through the purified Salts and Sulphurs of Nature; for here (according to *Artephius*) *the Artist must put the hard and dry Bodies into the Water once for all*, and then this Earth being from thence form'd, is the House and Habitation of the Philosopher's Sperm; for the Sperm is one thing the Seed another, the Earth is the Receptacle of the Sperm, the water of Seed: *Flammel* above all others, in his *Hieroglyphics*, hath given not only its Composition, but also the degrees of Heat requisit for its Production, *Pag.* 58. and 64. shewing it to be a Natural Work.

Therefore I shall not speak here of extraordinary Generation, called in the Schools *Equivocal*, which is a Birth produced only by Putrification, without an Original Specifying Seed, but of that properly call'd *Univocal*; for by the Seed of Metals, Metals only are Generated, or else that Art, concerning which so many famous Philosophers have written, would be impossible: But to Assert this, is not only contradictory to Truth it self, but also a giving the direct lye to their voluminous Works, seeing on
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the one hand the Art hath not only its verity and possibility in Nature, but also on the other to be obtained by diligent search and labour; and *Sandivogius* hath already taken off all objections concerning the Production of this Mineral Sperm, where he saith, *the four Elements beget it, through the will and pleasure of God, and imagination of Nature*; therefore I would have none to put a false Construction upon these Writings, imagining, that I have a secret Reserve concerning vulgar Metals, for I deny them all, even Lead, Tin, Iron, Copper, common Mercury, Antimony, Marcasites, Nitre, Salt, Vitriol, Oyls of Vegetables, Animals, or any other thing, that hath received Determination in Nature, even Snow, Dew and Rain-water, most of which I have tryed to my own loss and damage, and not finding the Signs, was forced to begin again; Gold and Silver only excepted, which serve us for Fermentation in order to Projection.

What would you have clearer delivered to you than the Truth without any Equivocation, or Mental Reservation; concerning which verity I have a cloud of Witnesses on my side, even the conjunct Testimony of all the true Philosophers. Therefore away with all your false Notions in Philosophy, as also with all false Books (from whence many such Notions do arise) written by some upstart Smoak-Sellers, false Pretenders, unexperienced in Natures Mysterious ways; away also with all false Commentors on the Philosophers Writings, especially such who make it their livelihood to rob the dead, and destroy the living; not valuing for self-ambition sake how much money is exhausted, and Families ruin'd, by following such their frothy Notions: These are indeed so far from unfolding or conceiving the Mysterious ways of Nature, that they write things repugnant to her very Laws. These instead of adorning, destroy that living Image, so truly delineated by the Ancient Philosophers, and dishonour their Writings, causing them to be
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ill-spoken of many times, especially by such whose losses have made them perverse. O vain Wretches, may not I properly apply to you the words of *Savdivogius*, where Nature speaks to the Alchymist in his Treatise of Mercury, *for your falseness you deserve the Halter*, equally as well as those who rob on the High-way, for of the two, you are the greatest Thieves; for I count it no less than Sacrilege, to rob the dead of those Honours due to them, and without Repentance expect an equal reward.

I must confess, that when I have read some of those Commentors Works, I could not choose but blush for shame, to see such confused Processes, as if they would by their Heterogeneous Mixtures create a Seed, contrary to the express Law of God and Nature, and the Genuine sence of true Philosophers, which is but to Maturate and Ripen that which God hath already in Nature created, which I count little less than willful blindness or perverse ignorance, which deserves to be stigmatized rather than pittied.

For in this Work, from one Fountain proceed three distinct parts, not only the Body mention'd, but also Soul and Spirit, which is the threefold Mercury, and *Summ Total*, which by degrees is harden'd into a Metallick form, and afterwards by long Decoction into pure Metals; but seeing that each of these parts require a distinct Chapter, I shall now proceed to speak concerning the Philosophical Blood, which is a *Medium* of life between Body and Spirit; for these are the three Springs, that testify to the Artist the truth of his Proceeding, for what is call'd Body, Soul and Spirit is also called Water, Blood and Spirit; for all agree that the Body is formed out of the Water, by a Body Spiritual and a Spirit Corporal, mixing *per Minima* in a Sulphureous Earth, as the Artist will learn by the practice of this Chapter, therefore shall conclude it.

C H A P.

C H A P. IV.

A Theophysical Investigation concerning the Blood or Mineral Spirit, which is in the Philosophical Principles of Sol, Lune and Mercury.

THIS Blood is of so great consequence to be understood, and its Preparation, that without a perfect knowledge thereof, there can be no Progress made in the Philosophical Work; and as in Formation of the Body the *Acetum* is the first *Menstruum*, so here *Elixir* is the second, and *Azoth* is the third and perfect one, which are the three Fires, by which the work is carried on to its predestinated end, and are called the keys of the secret Science, two of which, saith *Ripley*, are superficial, and the third is Essential to Sun and Moon; now *Philaethes* says, that the superficial are the Water and the Blood; for that the passive Principles of the Philosophical Mercury, by this active Essence, which is a fire and *Sol volatile*, are digested and ripen'd into *Lune* and *Sol*, at the Philosophers pleasure.

Therefore Experience shews that *Philaethes* hath testified the Truth, where he saith, There are in our Mercury three Mercurial Substances, which may well be call'd Menstrues, the one the more gross part (which tho' it be a Water, yet it being the most palpable part, and visible, may be termed the Body of the Water) the last is a Fiery form, which is the Blood of *Cadmus*; this is a real invisible form, which is essentially and formally *Sol volatile*: The second is the mean Soul, which Philosophers without Equivocation call *Saturn's Child*; the middle substance of these three is made into one wonderful Mercury, which hath not its like in the world.

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And in another place he saith, That their dissolving Water flows from three Springs, one is a common Well at which all draw, and of which water many use; this Well hath in it a Saturnine Drossiness, which makes the Waters unuseful; these frigid superfluities are purged by two other Springs, through which the water of this Well is artificially caused to run. These Springs make but one Well, whose Waters appear dry, the humidity being sealed; the Well it self is surrounded with an Arsenical Wall, the slimy bottom abounds with the first Ens of Mineral Salt and Sulphur [which is the Body and Blood] which Acuate the Water of the first Well, whose primary quality is coldness; being thus Acuated, it becomes so powerful a Menstruum, and so pleasant to the Metals, that for its peculiar virtue it is chosen for to be the Bath of the Sun and Moon.

Of these three Springs the Blood must now be considered, for that is the Middle Nature between the Body and the Spirit; for according to Scripture, the Blood is the Life, that is to say, the life is in it, as in its proper vehicle, and there 'tis nourished and maintained: Now the Philosophers have distinguished two Bloods, sc. the fixed Blood of the Red Lyon, and the unfixed Blood of the Green Lyon, which they often joyn; for as Basil Valentine saith, they have their Original from one Consanguinity, amongst all these three Springs, there is nothing unclean, but that they call the Green Lyon, or the Instrument that naturally inclines the Body to putrify, and (as Philalethes says) is the very Grave of it; it is call'd by some Philosophers *Aqua Fætida*, and by some *Mortis Immundities*, which uncleanness is impossible to be separated by Fire, by the hand of any Artist whatever; but Nature must here contribute her aid, by its being removed from its Matrix of Earth, and sown in its Matrix of Air, by which Action and Reaction they purify each other, so produce a Budd, Blossom and Flower, different from either Root; therefore he afterwards adds, that it is not in its own Nature unclean, but made pure, as the Art of the Artist

Artist can make it: He also shews, how it is thus purified, viz. by the help of Nature, art joyning Consanguinity with Consanguinity; the knowlege of this is the hidden Key of the whole Art, for saith *Philaletes*, *Learn to know this Green Lyon, and its Preparation, which is all in all in the Art; it is the only Knot, untie it, and you are as good as a Master; for whatever then remains is but to know the outward Regimen of Fire, for to help on Nature's Internal Work; therefore I desire my Reader, very cautiously to observe this Point, not only in the right Formation of the Body, and to beware of all Corrosives, but also in the right Separation of the Blood, and to beware of all violence; for we see the Husbandman sows his Grain or Seed, but 'tis the Sprout only that produces the Herb, which at first is scarce discernable, and therefore if taken out from its Grain or Root, 'twill die in a moment; for which reason the aforesaid Author saith, The whole is sown, yet the Fermentative Spirit is scarce a third part of the whole, the rest is of no value, and that the dregs of the Body come off with the dregs of the prepared Mercury, and that the Spiritual part or virtue of the Body doth purge and purify the Matrix of the Water in which 'tis sown, in a Generative way between Male and Female of the same kind, betwixt which there is a fermentative virtue; which will effect that which no other thing in the World is able to do; by it Water becomes Plants, Minerals and Animals, nor is the work ever out of kind. *Artephius* intimates the very same Operation, where he saies, The Body Coagulates the Water into dryness out of the Body, all one as Runnet doth Cheese; therefore do they say, the Earth is the Receptacle of Sperm, the water of Seed; seek the knowledge of this only, and rejoyce in it, as in a deservedly invaluable Treasure, for 'tis the way, which Nature hath and doth tread in all Ages of the World, although it may seem Riddles and perfect contradictions to some, how the Seed can be said to be sown in the Earth, Water and Air; but thy experience only must reconcile*

concile this difficulty, for that I will not, nor dare not speak plainer. I shall only add, that life, as 'tis an invifible thing, contained in the Blood, as in its Veffel, is as in Infants, very tender and weak, and eafy to be extinguifhed; but if carefully nourifhed, it fucceffively grows ftronger and ftronger, from Babes to young Men, and from thence to ftrong and perfect years, therefore in the Philofophick work 'tis a fucceffive Animation by Eagles, which the *Sophi* have affigned from three to ten; three is the leaft you may dare to open your Veffel at, for it muft firft be able to withftand the Fire and Water, therefore *Philalethes* faith, the Veffel muft not be open'd, nor the Fire go out from the 10th. of *October* to the 10th. of *March*; but I fay 'tis far better if it remains till the 10th. of *July*. What is to be underftood by breaking the Veffel, or letting the fire go out, I have plainly fhewn in my *General Epiftle*, therefore need not to recite it here; this Operation is that which *Efpagenus* intimates, where he faies, *That the winged Virgin, excellently well washed, and impregnated with the Spiritual Seed of the firft Male, whose cheeks are stained with the Colour of a Pomgrate, must be joyned to the fecond Male, by whose Corporal Seed she is made fully to be conceive*; this fame truth is alfo hinted *Flammel* in his *Summary*, *Mercury must be taken out of his Nest, and transplanted nearer the Sun, where he will grow more in one day, than in a thousand elfewhere*; the praftice is plainly intimated by *Artephius*, thus: *Our Mercury is drawn from its vitriolick Caverns, and a little farther tells you, 'tis drawn from a red Servant*. But this being the Work of the fucceeding Chapters, I fhall omit it here and fupply what is defective for the compleing this Chapter, which is to let the Reader know, that 'tis not the outward Veffel, or outward Fire, that *Philalethes* means, which I will plainly fhew, by confronting againft him an Author, as Learned as himfelf, viz. that famous *Willis* in his

Search

Search of Causes, page 73. where he speaks of the Mineral Matrix, and the *Modus* of ripening the Seed. He says we find, that though some part of the Matter exhale, and fly through the openness of the Matrice, yet that which remaineth may be brought afterwards to his full Specificall Perfection, if the Matrice be closed again; and this is a good and observable ground to investigate the true Seed of all Metals, the manner of Ripening them, their Generation, Regeneration and Exuberation; also to confirm the Doctrine of Homogeneity of that which is most perfect in the Metalline Predicament; also of the Symbolizing of the Corporal Metalline Elements before spoken of; being understood this is a Key opening the Door of many Mystical Vestries in Herme's Temple. And so we see, that it is impossible for any thing to attain Natural Perfection more than it hath, without Natural Motion, such as Nature useth in Generation and Augmentation; therefore in all times, and in all matters, the cautions here delivered must be carefully observed, that the Seed may be brought to such motion, and be enabled to receive the Benefit of such Natural Exaltation.

Now this Motion and Exaltation is not to be effected, without you understand the Office of Nature in all the Seasons of the Year, from the *West* to the *North*, and thence to the *East*, and lastly up to the *South*; or from the Autumn to the Winter, and thence to the Spring, and lastly to the Summer. For in Autumn the Seed is sown in the Earth, in the Winter it doth digest and putrify, and in the Spring it buds forth Stalks, Herbs and Flowers, and in the Summer 'tis ripe and gathered; therefore let the Circulation be gentle, not only in the Formation of the Body, but also in the Union of the two Dragons, Male and Female; the Male is Sulphur, or the fixed Dragon, the vessel of Earth and Receptacle of Sperm;

Sperm; the Female is Argent vive born up in the Wind, the vessel of Air animated with the first Male Sulphur, and therefore the Receptacle of Seed. There must be time and place therefore given, both for the Formation and Diffolution of this Body; for as it Congeals drop by drop, so doth it dissolve drop by drop again; in which Action and Work of the *Elixir*, there will appear blackness conjoyned with Moisture, unctuous and fusible in melting, and more than Water, for in this *Elixir* the *Latonal* Body of Earth is hidden, which will again Congeal it self, and at last Calcine it self into Dust; thus in the two-fold vessel doth this wheel about from Earth to Heaven, from Heaven to Earth again, by which is manifestly seen *Mercury's* Growth and Office of his *Caducean Rod*, but this being more clear in practice, I shall proceed to that in the following Chapter.

C H A P.

C H A P. V.

Containing some Practical Rules to be observed in the Body's Formation and Exaltation.

HAVING in the former Chapters delivered many hitherto undiscover'd Myſteries, for the benefit of the ſincere Inquirer, even ſuch things as have been hid in this Art from the Foundation of the World, and ſpoken that which many of the Philoſophers have not dared to do to their own Children for fear of being expoſed, I ſhall come with the ſame Candidneſs as to Practice; therefore ſhall ſtate this for an infallible Aphoriſm, ſc. *That every thing generated or begotten, is generated or born of its own ſpeciſick Seed, and in its proper Matrix.*

The Matrix may in one ſenſe be ſaid to be Corporal, as being the Element of Earth; but the Seed in the firſt intention of Nature, wholly Spiritual, being a Subtil, Unctuous, Spermatick vapour, which never can be multiplied without Attraction of a proper Nutriment, which is a living Body, endued with Prolifick and Multiplicative Power, agreeable to the intention of the Seed; for in ſuch Homogeneous Principles the Body is not only ſoftned and ſtrengthened, ſo as to be the true Womb and Matrix, for the bringing forth the moſt perfect Minerals; but alſo the Spirit is ſo exalted, as to be able to propagate and multiply in its own kind. The difference between the Body and Seed *Sandivogius* hath in his twelve Treatiſes learnedly deſcribed, therefore needleſs here to repeat it.

Again, the Seed muſt both by Nature and Art be placed in its proper Matrix; for by this alone,
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the Seed is nourished through Death and Regeneration to a form more Noble, according to that undoubted Truth and Doctrine of our Blessed Saviour, concerning a grain of Wheat, *Joh. 12. 24. Verily, verily, I say unto you, except a Grain of Wheat fall in the ground and die, it abides alone; but if it die, it brings forth much fruit.* So that from hence we may easily gather, that nothing can be Animated and born again, unless it first suffer Mortification, Putrifaction and Corruption, by which dissolution and a more secret and noble change is brought about; for the Central Virtue is thereby extracted and set at Liberty, and is capacitated to become either Spirit or Body, as the Artist pleases. Now neither the Matrix nor Seed can be exalted, without it be strengthened and assisted by a Salt of its own Nature, dissolved in a convenient Liquor, that is, its own pure vitriolick Salt united with the inferior Waters and Lunar Sulphur, and then by Art sublimed and purified; for this is the Watry *Leffas*, which unites with the Watry *Seminal*, whence Vegetation and Germination come, for it readily unites with and strengthens the Seed, by the assistance of a gentle Bath, Penetrating, Analizing and Rarifying the substance thereof, that so the included Spirit may, out of its subject Matter, form a convenient Habitation and Body for it self and also the Blood; for *Basil Valentine*, that learned Philosopher, plainly shews you, *That the fixed Blood of the Red Lyon bath its Original from the unfixed Blood of the Green Lyon, therefore they are near of Kin.*

Hence by the way, it may be observed, that there is no visible or permanent Body before 'tis form'd by Art and Nature; and without this Body and true Soyl, the seed can never perform its Office in Natural Propagation and Seminal Multiplication. Here *Basil* is to be understood, where he says, *That Metals and Minerals must be dissolved and reduced again to their first matter by Minerals*; this must not be out of kind, for if so, you may expect a Monster: For the

the subtil Seed will not mix with any thing out of its own Latitude, that is to be understood, with profit to the Artift; for as *Basil* saith in his eighth Key, speaking of Putrifaction, *No Metalline Seed can Operate or Augment it self, unless this Metalline Seed by it self only, without any strange addition or mixture, be brought to Putrifaction*, that is only by the Salt and Sulphur in kind; for Salt prepares the Sulphur, and Salt and Sulphur qualifies Mercury, and form the Body, and bring it also to Vegetation, so that this Saline Liquor or *Medium* is that, by which the Salt doth by its dissolving and searching Nature enter into, and open the most intricate and inmost Recesses of the Seed, and that only as the Humour or Liquor is by a due degree of Heat rarified and provoked thereunto; then also is the Salt in it attenuated and rendered fit to pass into, and open the most compacted Body of the Seed, there stirring up and inciting to vegetation a Spirit of Salt, which is the like and same with it self, which before lay hid and unactive.

A Spirit that is at liberty will easily and quickly free another Spirit of the same Nature, that is bound up and restrained; this is done first by reason of that Activity and Permeability, which the free Spirit is endued with; secondly, by reason of the Harmony, likeness and love betwixt them; this Correlation is the cause that the exterior free Spirit makes way into and joyns with that Spirit of Salt included in the Seed, and so doth with more ease work upon and excite it; for (as the Proverb hath it) like will easily go to like, and their Unity is most intimate. Now every Spirit, when loose and floating in liquid Bodies or Liquors, is at liberty in this State, and by the Mediation of heat doth (like a Load-stone) attract the Spirit, that is under restraint, opening and dissolving the Body, which holds it in; and the restrained Spirit it self (like a sensible Prisoner) labours for liberty, conspiring and striving to be in action and full Communion

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with the other ; the free Spirit by this sudden and subtil Accession, still exciting and strengthening him, by this means so provokes him to Action, as fire doth enkindle fire ; therefore the body holding, it must necessarily suffer a change and Labefaction, and so come to be putrified by its own included Spirit, whose Operation before was obstructed and kept under, for the included Spirit having acquired liberty, and a Power to be in action from the other, strives to get out and enlarge it self, and to that end breaks and destroys its first Body, and produceth another new one. So the Spirit of the Salt of the Earth, when it is dissolved in the immixt Humor of that Element (for every Salt melts and is dissolved in its proper Liquor) is then at Liberty ; for every Salt when once dissolved in its own Liquor becomess active ; hence it is that a Corn of Wheat in whose Body, as if under lock and key, the Spirit of the vegetable Salt is bound up and fetter'd, as soon as it is cast into the Ground, is by the free Spirit of the Salt of the Earth penetrated and opened, that the Salt which lies dissolved or loose in that Liquor or immixt Humour, may excite the vegetable Spirit in the Corn of Wheat to Action and Vegetation, which Spirit being thus set at Liberty, doth presently by the Putrifaction of the Grain of Corn, produce in the Wheat's proper Matrix the substance of the Root (which is a new Body) by whose Mediation and Defecation the Earth must afterwards (the Spirit attracting it) communicate Nutriment to the Blade and rest of this vegetable, as it grows up and encreaseth.

Now you must observe, That this Salt which conduceth to the solution and opening of the Body, is sometimes weak, sometimes strong ; if it be weak, you must strengthen it with a Salt, that is of the same Nature and Property with the Seed, and the liquor which hath the weak Salt in it, must be impregnated with it, that the Solution may be more effectual and more convenient for Nature in her Operation.

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Let us therefore consider the Generation of Wheat there is in Rain-water a volatile Salt, by which Solution is made in the Earth, but when that Salt by reason of the Earth's over-dryness, is not sufficient to cause a perfection and fruitful Solution of the Seed-corn, then doth the Husband-man strengthen and manure his Ground with Muck and Dung, in which there is a Salt of the same Nature with the Seed; for Muck is made of Straw, and Straw grows out of the Seed, so that when the Rain descends and mixes it self with the Compost or Mold, there proceeds from the Muck and Ground a nitrous Sulphureous Salt, which the immixt Humour of the Earth imbibes or takes in, and being strengthen'd by it, opens the most compacted and firmest Seed, whence comes a fruitful and joyful Harvest. Therefore thou that desirest to be a Disciple of Nature, and see the secrets thereof, open thy Eyes at what *Cleidophorus* delivers.

Now seeing that the seminal vertue lurks in the most intimate recesses of the Seed, and consists in a most subtil proportion of the Sulphureous Salt, it is most clear, that it cannot be exalted and multiplied, but in an Humour that is most eminently subtil and pure; but because the Seed sown doth not at the first, or presently, take in that subtil Humour out of those places, which supplys it with nutriment: Therefore Nature doth before all things take care, first to provide and form theie Vessels, in which that Humour taken afterwards out of the Elements is digested and rarified, and most accurately purged, that out of the whole Body, when formed and perfected, she may contribute her utmost for producing that pure seminal Essence, which is the Conservation and Multiplication of that *Species*, which yields it or brings it forth; for which very reason provident Nature doth, by the intervening of Putrifaction out of the Seed of the Herb, form first the Root (which we must also do, which Root being formed, you will understand what *Laton* is) and

afterwards she doth shoot forth the blade, dividing it in the growth into several Sections or Joynts, that the Humour taken out of Soyl, in which the Seed is sown, may at first in the Root, and afterwards in the Body of the Herb, when grown up and flourish-ed, be the more and more digested, like as the Blood in Man's Body by the Pulse and Action of Circulation; for that Nature drives the seminal vertue thro' all the vessels and joints from the very Root, to the uppermost top Branches, wherein a Matrix is formed on purpose for the Reception of this seminal Matter and most perfect Seed, fit for the Generation of the same *Species*; the like doth the Artift.

Observe, when the Seed is thus formed it doth come to maturity by assistance of the Sun's heat, being ripe is gathered; but it happens often, and this you are concerned to know, that though Nature forms always these Vessels and *Vehicula* of the seminal Progression, yet those Bodies, which are thus furnished, do not always yield Seed: And this comes to pass, because in those Bodies, the Pores, through which the Spermatick vertue should be promoted and driven into the Superficies and upper part, are (before the Seed is stirred or can be produced) stopt up by external Cold, or else by the predominant vertue of the innate fixed Salts; nay sometimes by volatile coagulating ones, which so bind up and obstruct the Seeds motion, that it either cannot come to any effectual Maturity and Perfection, or else is wholly suppressed or shut up: For example, the Orange and Limon Trees do manifestly grow in this Climate, but the Region is too cold, and that in a double sense to yield their Fruit, as they do in *Italy*, where the Sun by its warmth excites, and where the Soyl also is more naturally warm and agreeable to bring them to their Perfection; the like may be understood in the Metallick Kingdom, for altho' here is the Seed of Metals in abundance, as Lead, Tin, Iron, &c. yet the Climate is not hot enough to bring it to Perfection or
Emission

Emission of Seed; this you may conceive by Gold and Silver when its comes to our hands, for it can make no Emission of the included Seed, because their Pores are by the vigor and excellency of the Innate fixed Salts and Sulphur so bound and shut up, that they are wholly restrained from effusion of Seed; for the seminal virtue in them is not at liberty to act and come forth.

For which reason the Philosophers, who knew this, were willing to assist Nature, and did with most happy success reduce Gold and the other Metals into their first Matter, as hath been plainly shewn before, that by this course they might open the Pores, which by the super-eminent vigour and strength of the innate fixed Salt, were shut and lock'd up, and so bring the Metal to that pass and condition, in which they might with a marvelous encrease to their great benefit, yield Seed and Propagate, as our Philosophick Gold, Silver and Mercury doth, which will afterwards exalt the vulgar *Sol* and *Lune* to that state, as to excel their own Virtues a thousand degrees; and this no other way than the Orange Trees are in many parts cherished by an Artificial and external heat, which makes them not only put forth, but also bring their Fruit to maturity. The like do we in our work, he that hath an understanding Heart, let him conceive what *Cleidophorus* saith for his information.

The Humour or Liquor which serves for Putrifaction must be proportionable to that body, which is to be putrified, both for Quantity and Receptivity; the Humour is then proportionated for quantity, when so much of the Humour is taken in by the Body, as is sufficient for its Subtilization; it is proportioned for its Receptivity or manner of Reception, when the Humour is not suddenly and at once, but gently and by degrees, or by little and little taken in, and drunk up by the body and seed; for a sudden Imbibition of the Humour cannot so conveniently vivify the Seed, but causeth by its sudden and

unequal Penetration, that some part of the Body or Seed is insufficiently open'd or dissolved ; hence it happens that Darnel doth sometimes come up instead of Corn, therefore the Philosophers advise the Sons of this Science to irrigate or moisten our Earth by long delay, and frequent wearisome Attraction.

The heat which promotes this Putrification, must be so mild and temperate, that the Liquor in which the resolved Salt lieth, may remain still in and about the matter, and not be laved or evaporated from it, and that for these two principal reasons : First, because the Body putrified must receive life in this Liquor ; Secondly, because such a gentle heat dissolves the Salt in the Liquor without violence, and disperseth it into the matter after a natural manner, that the Body may more commodiously putrify ; but if the Liquor were agitated by an excessive burning heat, the matter in it would be destroyed or spoiled, so that it could never be animated, nor receive such a Putrification, as is convenient for it ; so that in this case, there would be no true Birth produced. Listen if you intend to obtain the true Medicine.

The Body putrifying must not be removed out of that Matrix, in which the Putrification was begun, until that which is intended be fully perfected ; therefore do the Philosophers say, one Vessel, one Matter, and one successive disposition to the White and to the Red ; (but here is something in this very Mysterious) but candid *Sandivogius* alloweth two, which point we shall clear up hereafter.

But the Reasons why the first Vessel is not to be broke are these : If you sow a grain of Corn in the Earth, you must let it remain until the Harvest comes, and the more pure the Matrix is, the thing generated is by so much the more perfect and sound, because a pure Matrix yields pure Fruit, which is durable, but an impure Matrix, Impure, Imperfect and Frail, whence comes shortness of Life. Therefore you must assist Nature, by purifying the two inferior Elements of Earth and Water, which being

ing purified, will prepare the Sulphureous Earth to admit of some fiery vertue from the Central Sperm into the Water, by which the Seed will be purified by the natural Union; if thou proceed thus, then art thou in a good way to obtain thy desired perfection, for all impurities of the Matrix are to be removed, first by Art, and then by Nature; for she observes the Separation of Impurities, sc. the subtil from the gross, but for the removing of any weakness Nature requires help, which must be done by a judicious and Discerning Disciple, for these impurities being once excluded, Generation proceeds more freely; for Earthly incumbrances are to be removed by Manual Operation, as Evulsion or Ejection, the Spiritual by Nature: We have a demonstration of this in the Art of Tillage, or Husbandry, where the infirm Salt of the Earth is by the Sulphurous, Fat Salt of the dung assisted and strengthened; but the Stones and Thistles, which separate from the Matrix and hinder its Fertility by their weighty incumbrance, are by hand-work cast out, and the Field dressed, that it may become fruitful; for which end all Weeds are also pluck'd up. The same method must the Disciple of Nature observe in preparing the secret Magistery, for his Earth or Field is first made open and fit by Calcination, and then enriched with his Mercurial Power, and fortified with a Salt and Sulphur in kind, which again prepares the Seed to be cast into its own Matrix, by which 'tis vivified and multiplied in order to bring forth more noble Fruit; for that Matrix is only convenient, which is adapted to Generation, and permits an easy entrance to the Seed, that is to say, to receive it with ease, that it is not hindred by its hardness to the entrance of the Seed; for if the Matrix is grown callous or hard or impenetrable, the Seed never freely enters, therefore 'tis our Art to keep it open and render it porous, and that by frequent Agitations, that it may be fitted for the Conception of the Seed. For as in the forecited Husband-man, he

he Plows, Mattocks, Harrows, to bring his Earth unto a softness, that so it may easily take in his Seed, and bring it to perfection ; these things thou must observe, if thou desirest to come to the Secret, praying to God for a right use, and wait with patience, as the Husbandman doth, and then without doubt God will favour thy righteous attempts, and give that into thy Possession, which will satisfy all the longings of thy Heart.

But out of that Body which is either corrupted or destroyed by strange or extraneous Natures, or whose Spermatick Vessels are by some violence maimed or cut off, no Seed can be had ; for it will be very vain, and an unprofitable attempt for any to hope for Issue, or an healthful Seed by a Man, whose Body and radical Balsom is depraved or dried up by excess of Aromatick Wines, or hot Waters, or by some contagious incurable Disease. Eunuchs, because their Genitals are cut off, can't propagate their own *Species* ; therefore I say, it is a fruitless Search, to look for that in a dry Tree and lopp'd off Branches, which never can be found, but in that green and living power of *Mercury's* Triune Office. Farthermore, the Body which is preserv'd or sustained by one simple kind of Nutriment, is far more perfect and durable, yielding more sound and prolifick Seed, than that which is nourished with different kinds of Nutriment, as to what concerns our Work ; for you have often heard, the nearer any thing is to Unity, so much the more durable it is ; for in Unity there is no division or discord, which is the cause of Corruption, and where no Corruption is, there is a permanent Integrity and Conservation thereof ; that which is nearest to Unity must needs keep better, and endure longer than that which is remote from it ; because there is in one, less discord, and more in the other ; so there can be nothing, that can give this durability to the Seed, so as to yield perfect and permanent Fruit, but this Universal Spirit, the first Actor in all Generation, which comes from Unity,
passing

passing thro' the Elements into Discord, thro' Discord returns to Unity again, which that you may the better Understand, we shall particularly handle *Mercury's Triune Office*, as we shall proceed in the following Treatise.

Observe, That under this Head of Agriculture the whole work, with all its particular Modes for Nourishment and Exaltation may be delivered; for as I have shewn in my *Historia Nova de Thesuro Britannia*, this is a most excellent way of writing, the work being for the greatest part purely Natural, doth Symbolize and Agree with what she yearly performs in the great World. God's works being uniform, therefore I shall give you a short review; for as the Husbandman doth burn up Brambles, Thornes and Briers, nay in some parts of *England* they dig up the pit of the Earth, and burn it to manure the other part, for Salts are by experience found to be of a wonderful attractive Nature, and powerful in fortifying Seed; and as Stones are taken out, the Clod's broken and often harrowed to make it fine; so doth Art in our Work, make our Earth as fine, even as flower; and as Nature fortifies the Earth by the Universal Spirit in the Rains, Dews and Airy Life, so in Art by the unctuous Vapour of *Mercury*; and as in Nature the Husbandman manures his Ground with Muck and Straw, which is of the same Nature with the Seed, so doth Art by the *Salt* and *Sulphur* of the Earth and inferiour Waters, which is one in kind; and as the Seed when ripe is gather'd in the Ear, growing at the very summities of the Stalk, the like in Art; for *Mercury* being ripe is taken from her superior Habitation.

C H A P. VI.

A Theophysical Investigation concerning the Elixir, that being the House and Habitation of Mercury, &c.

THe *Elixir* is our second *Menstruum* or Fire, as *Acetum* is the first, and therefore doth it constitute a second part in the Work; 'tis two things of one Nature, for the Seed is dissolved by *Sperm* alone; in this dissolution it appears in the form of a ponderous Mineral Water, a *Chaos*, and therefore do the Philosophers say *Elixir* is Water, and for this reason the *Elixir* doth reign all the time of the reiterated Dissolutions; that is, from the Conjunction of the two *Sperms* to the perfect Calcination of the body, the whole time of the flight of the Eagles, and here *Mercury* hath its Habitation and dwelling place, he being born out of the *Chaos*, when the waters were separated from the waters, and is by Nature distill'd into the Centre of the Earth; for as *Sandivogius* says, *The four Elements in the first Operation of Nature do, by the help of the Archeus of Nature, distil into the Centre of the Earth a ponderous or heavy Vapour of Water, which is the Seed of Metals, and is call'd Mercury, by reason of its Fluxibility, and its Conjunction with every thing, not for its Essence; and for its internal Heat 'tis likened to Sulphur, and after Congelation becomes the Radical Moisture. And although the body of Metals be procreated of Mercury, (which is to be understood of the Mercury of Philosophers) yet they are not to be hearkened to, that think the vulgar Mercury is the Seed of Metals, and so take the Body instead of the Seed. Now though he be distill'd into the Centre of the Earth, yet doth he ascend again*

gain to Heaven upon the Wings of the Spirit, and so partakes of both Natures, and shews his Triune Office, which his Hieroglyphick doth point forth, for his Body is Hermaphroditical, but his *Caducean Rod* is Male and Female; For by the Female he ascends to the Courts of Heaven, and by the Male he descends to the Centre of the Earth, and by this same Power, he draws Souls out of Hell, makes all eyes yield to sleep, as Virgil writes of him. By Hell is meant, out of the Philosopher's Centre, and by Heaven their Superior Waters; as he is God's Vice-Gerent and Nature's eldest Son, he acts most powerful in the Mineral Kingdom: For instance, *Helmont* tells you, that the Earth is only a Matrix for Generation, and that 'tis not in the least transmuted, but remains the same in *Pondus*, as he gives you an Example in a Tree, which encreased from a very small one to a great one, endeavouring to prove that by Water only vegetables receive their growth and encrease; 'tis true this Doctrine in the common Production of things carrieth with it some smiles of Truth, but in this Mineral Work the matter is clear otherwise, for the Earth doth here not only encrease in weight, but also in vertue; for as *Sandivogius* saith in his Treatise of the three Principles of all things, where he shews the action of Body, Soul and Spirit, that the Spirit augments the quantity of the Body, but the Fire augments the vertue thereof, but because there is more of the Spirit in weight than is of the Fire, the Spirit is raised, and oppresseth the Fire, and draws it to it self; and so every one of them encreaseth in vertue, and the Earth which is the middle betwixt them, encreaseth in weight, nay also in vertue; for from a simple Earth 'tis brought to a noble and fusible Salt, which by *Artephius* is call'd *Sal Albroe*, the best and noblest of all Salts; for the Seminal Leffas of the Earth unites with the Seminal Vitality of the Water, from whence comes the Vegetation, Multiplication and Exaltation; for in the Universal Spirit is the Multiplicative Power of all things, as hath been often hinted and candidly

candidly deliver'd, and that Metals are generated out of a Body Spiritual and Spirit Corporal; from these two kinds of Salts all things in the *Macro* and *Microcosm* are generated, as the *Mauritanian Philosopher* truly says, and my Opinion is, that it is an excellent and elaborated piece, if you will but take the word Man for *Microcosm*, which indeed is the foundation of our Seed; whether the fault lies in the Translator, or a willful veil of the Author, I shall here omit.

These two Salts are plainly intimated by *Sandivogius*, where he says, *you must mix the two Waters together*, that is to say, the *Cœlestial* and *Terrestrial*; for altho' the Golden Seed is in the Earth, the Lunar is in the Air, and she is the radical Moisture of Metals; therefore Philosophers say, that Minerals have their Roots in the Air, and their Heads and Tops in the Earth: But seeing these truths are Mysterious and Profound, and far above common reach, many will not be convinced without signs and wonders; and no wonder, seeing they demanded this of Christ, the Author and Foundation of our Salvation; but he answered them, none should be given but that of *Jonas*, who was three days and three nights in the Whale's Belly, so should the Son of Man be three nights and three days in the heart of the Earth, before his Glorious Resurrection. So with divine submission to that holy Restorer, I will answer, in the restoration of Nature, this is as significant a sign as any; and they that will not believe this, shall have no other given them in this Book. For as thy *Mercury* floweth from the Ocean of Nature's Catholick Spirit, it must contain an universal and unspecifick Nature, and such degrees of purity, as to be able to descend into the Centre of the Earth, and there to kill and putrify the first spermy Matter (and Thee also to all vain notions in Philosophy) and after death ascend again on the Water (and make thee alive in the deep sense of Nature's Mysterious Operations) and finally into the

the Air, getting a more Immortal and Cælestial Body; which right proceedings will not only confirm thee, that thou art upon a right foundation, but also will open the pleasant fountains of Nature, and shew her Mysterious Operations, and interpret those irrevocable Laws, which are written on fine leaves of Silver, in Capital Letters of Gold, the Preface to them is, That she alone, in secondary Causes, is the only, true, Universal Fountain and Ocean, whence all the true natural Wisdom is obtained; and he that doth not believe these signs, let him suffer deservedly for his unbelief, for that he hath in his Mouth still the taste of the first fruits of Disobedience and Unbelief, that ancient monstrous sin, a lust to the Carnalities of Elementary Corruptions, esteeming the vain glosses of notional Philosophy, beyond the substantial Glory of the true Light, and beauty of Nature, in her universal outgoings and action of Vivification; and that they do not consider her as they ought to do, nor Mercury the universal, most universal of all Nature's Children; for he ties and unites the Raies of the Sun and Moon together, and brings the Queen those Garments which *Philaletes* speaks of in his *Chymical Fountain*, which are so charming and beautiful, that no man can believe it without a sight thereof.

Let it suffice, that this Book is written from an *Hypothesis*, as ancient as the World it self, in that I refer you to those Golden Leaves, contained in this universal Book of Nature, and learn from thence her Spiritual Operations and to understand the Wisdom, that reveals the Mysteries of this universal Office of Mercury; for as I have often thought and sometimes said, by the knowledge of the two Fountains, all things requisite for Man's Happiness in this World, and that which is to come, may be understood; for from the natural, the things of Nature, and from the divine, the divine Mysteries are conceived, for that it is of an informing and teaching

ing vertue, reminding us of our Duties, and by the Grace and Favour given, doth allure man to a living Faith, to walk agreeable to the Power of Religion, contain'd both in the Law and Gospel; and all Professions and Forms whatsoever are to me, as an empty Shell without a Kernel, that deny the dictatess of this Divine Spirit; for 'tis that by which true Wisdom only is obtained, even that Wisdom that is to be esteemed before Riches, and Understanding before abundance of hidden Treasure.

But it very often proves to those that do seek it a right, as it did to *Solomon*, viz. to bring with it Riches, Honour and length of Days; for this end I have I so often directed you to the Fountain it self, where you may come to understand *Mercury's Triune Office*, that so you may come to see that Type, implanted by God in Nature, even a true Emblem of the *Heavenly Jerusalem*; and therefore do I again and again Invite all such, as desire to be Possessors of this great Mystery, to prepare themselves against the day of *Mercury*, God's Vice-gerent's appearance, who hath in one hand his Snaky Rod, and in the other a Triune Key, which unlocks the Mysteries of *Acetum*, *Elixir* and *Azoth*; nay, all other necessary ones, in the mixture of our Seed: As also, why the Seed is cast into such a dismal, darksome Cavern, or Magical Cell, even to hide it from all such that are not thereunto ordained. So above all things 'tis highly necessary to learn *Mercury's Office* in particular, and Nature's in general; and also to know her first mixture in the Bowels of the Elements, as in the womb of their great Parent, how the Sperm and Seed is there formed, endued with Life, and so awaken'd, as to be brought out of Power into Real Act; this hath allways been the advice of the Brothers of the *R. C.* and then there would be more Philosophers and fewer Broilers.

Now as in this work of the *Elixir*, the principles are confus'd, a *Chaos*; for the Central Waters have not a radical Union with the Cælestial, for there is a
Crude:

Crude Air or Firmament that divides them, so that thou must first learn to take off *Mercury's* hat, if thou intends to exalt him from a natural to a Millenary Perfection, able to redeem the imperfect planetary forms, that come by *Mercury's* depression or unprofitable shadows, wherewith his pure Spirit is covered over.

The practice of this is candidly shewn by *Philalethes*, where he saies, *Our Art is to compound two Principles, (one in which the Salt, and another in which the Sulphur of Nature doth abound) which are not yet perfect, nor yet totally imperfect, and (by Consequence) may therefore (by our Art) be changed or exalted, which that (which is totally perfect) cannot be; and then by common Mercury to extract not the Pondus, but the Celestial Vertue out of the compound, which vertue (being Fermental) begets in the common Mercury an Off-spring more noble than it self, which is our true Hermaphrodite, which will congeal it self and dissolve the Bodies. And experience shews, that in this work of the Elixir it doth divide it self into two principal parts, viz. Laton and Azoth; Laton in the bottom, and Azoth in the top, and Laton is by Azoth whitened, therefore I think it necessary to treat of these in a Chapter apart, so shall here conclude this.*

C H A P. VII.

A Theophysical Investigation concerning the Nature and Production of Laton.

L *Aton* is produced out of the *Elixir*, as a Body out of Water, as being that wherein the corporal Impurity is yet contained ; *Laton*, say the Philosophers is Gold, that is, the Philosophical Gold, which must be redeem'd by *Azoth* : For the Seed of Gold doth lie in Gold, although in a close compaction under the strong metallick Folds, which the Hermaphroditical Mercury, mention'd in the last Chapter, hath power only to open.

The Poets have also given a very clear distinction concerning the nature and production of *Laton* ; the Fable of her Birth I shall omit, having done that in my *Analysis Chymica Theolog. Poetic.* and only shew, that she is said to be an Island floating in the Sea, and hid under Water, and afterward became fixt and immovable ; her name imports her Nature, being call'd *Latona* from *Lateo* to hide, that is, she is hidden in the *Elixir*, and by the separation by fire becomes manifest. She is said to be deliver'd of two Twins, sc. *Diana* and *Apollo* ; first of *Diana*, who was as a Midwife to her to bring forth *Apollo*, all which shadow forth profound Truths, and shews that in her Bowels is contained the Solar or Golden Seed ; and therefore if ever you expect to see *Apollo* in his Golden Robes besprinkled, it must be by the dissolution of this Earth, for 'tis that, which is fabled out by *Juno*, the Twin Sister and Wife of *Jupiter*, whom Poets feign he let down in showers of Gold with a treble Thunderbolt at her feet, therefore the whole business is, that *Laton* be so perfectly calcined, as that it may admit of this Golden Tincture ;
for

for as this Gold is noble, so is its Mother far more noble, for *Sol* of all the natural Forms, hath nothing comparable to it for Lustre and Beauty, yet the Mother of *Sol*, or *Mercury* of the Philosophers, that being supernatural, is far more beautiful; for there is no compare, the nature of this Mercurial, Sulphureous Light being such, as to dart into the Ocean of Nature's Universal one; O the secrets of this Science, that demonstrates the Triune Office of Mercury, and shews his nobleness and unparallel'd vertues, which Centre in a paradifical Purity: For *Mercury* may be said *Janus* like, to have a double face, by one he looks towards Elementary Corruptions and Generations within the verge of Elements, he being the life and Death of every thing natural; by the other he looks Eternity-ward, for the fire or breath of his mouth represents the fire of the general Conflagration, when the very Elements shall melt for fervent heat, and a new Heaven and new Earth Philosophical shall be created.

The central heart of *Mercury* is also endued with a double Essence, one Immutable, the other Multiplicative, all by the vertue of Light; the motion of which is the highest fire in the World, and will suffer by the re-action of no contrary thing; for this *Laton* or Gold, redeemed by this Mercurial fire is melted opened and calcined, and in such a way as the common fire can never perform, and therefore receives a more high and noble purification, and in some sence demonstrates immortality, nay common Gold it self shews much of the verity of this thing, and that 'tis endued with equal dominion of pure Elements, not so much in quantity as in quality; therefore is it a perfect Birth of Nature by a united Specification, wherefore it bears all the fiery *Examens*, but alas in its highest perfection 'tis but a signature of the Sun, and differs as much from the fullness, as a shadow doth from the substance.

Now the fullness of its vertue remains in that general *Minera*, where *Mercury* is resident in his Triune Office, from whence not only *Sol* and *Luna* are formed; but also the most noble and chaste virgin *Diana* is beautified with the circles of Light, all which spring from the *Elixir*, as will be hereafter shewn. For the incorruptible Elements get dominion over the corruptible, whence is produced a most perfect Birth, (and next to the Soul of Man) which being artificially exalted to a Light, you may thereby discern many Mysterious Seals, which the Eternal God stamped in the Light, as before hinted, in the first signature of things; for by the way, I would have you to observe, that the universal signet contains all the vertues of the inferior ones, as they spring and arise from the primitive root of universality, and have pass'd *Salmaci's Fountain*, having there effeminated themselves in the first radical Moisture, and being thus exalted to its beautiful form, it is a *Genus* rather than a *Species*, and as before hinted, the most universal that hath been or ever shall be in the action of vivification.

For such like reasons as these it was, that those inquisitive after Nature and her Secrets, became so profoundly Wise, even by their inspection into this *Ens*, and were enabled to describe the Nature of Individual *Species* from the original Head-spring, without the help of Books; for saith *Sandivogius*, *He that is in the Centre is able to write many Books*, because things are plain and feasible to be understood, for there the Revolutions, Durations and Mutations of all the Spheres is plainly to be seen, and what will be their eternal change from Elementary Corruption. So that when thou comes to see Nature unveiled, and the body of *Laton* radically dissolved, thou wilt find nothing more clear and candid than what I have here written, for I have shewn the union of the Earth and Water, and of its making one Globe, and how the Earth is in the Water, and the fire in the Air, which is the life and activity of

of the whole; for *Laton* must be regenerated by *Azoth*, if ever you desire to see him in his beautiful Garments, and that the Reader may better understand what this *Mercury* that so often dies and regenerates himself is, I will give some short hints of his Office in the Work.

He is that first active Power that excites the Sperm to Motion, and information of the Body and Exaltation; he is the sole drudge, for he plows the Earth, and beats the Water with his Breast, and strikes the azure Skies with his Rod; he is here a Body, and there a Spirit, and in his Triune Power becomes victorious over all the Elements, and that in a triumphant manner, communicating of his living vertues to the more imperfect and decaying *Species*, and giving the Homogeneous more living and durable Qualities. This the Divine *Hermes*, who is called the Father of the Philosophers knew right well, for in his *Smaragdine Table* he saith, *That the Father of it is the Sun, and the Moon the Mother, and the Wind or Air carries it in its Belly;* to the Truth of which all true Philosophers have, as with one mouth, born a faithful Testimony, figuring out the same as with the most artificial Pencil, which I from my experience have methodically collected and digested; therefore I suppose, thou mayest never expect to have this Art more plainly open'd, than what I have done in this Book, until the fullness of time come, that the secrets of all these Mysteries shall be made manifest, therefore if thou dost not understand me, never expect to obtain it from Authors, seeing that in many of their Writings are contained such Mysterious Knots, that a *Tyro* can never untie without he comes to that still Silence which *Hermes* speaks of, which opens the intellectual Springs, and if thou art thereunto ordained, will shew thee the budding of *Mercury's Caduce*, as it were in thy hand, like that of *Aaron's*: For I'll assure thee, that in these Natural Mysteries, Matters unpremeditated flow to me for thy Benefit,

in this Writing; yet I am forced to cloath it in that decency which becomes a Philosopher, lest I should transgress that Divine Precept, where it is commanded, *Thou shalt not give the Childrens bread to Dogs*, as well knowing, that 'tis the gift of God, as also that 'tis his free gift, and therefore he will be the sole Dispenser of it according to his Almighty Pleasure until the fullness of time.

This Body of *Laton* being known and prepared, must be redeem'd from all earthly Corruption; for as there is a Restoration for Man by the Virtue and Efficacy of the well beloved Son of God according to those Conditions and Divine Precepts laid down in Scripture; so there is the like promise for Nature in general, that we equally look for a new Heaven and a new Earth, and a Spiritual *Jerusalem*, which shall be adorned with all the Glories of God; for all visibles we now see must pass away, and then will be seen what now is invisible, which hath been hid from the generality of Mankind, ever since the foundation of the World, which is the converting of a Quadrant into a Circle; and enjoyment of the Fifth Monarchy of Nature, which is possessed by the way of Love, it being a Trinity in Unity, and Unity in Trinity: For the true knowledge of *Mercury's Triune Power* will shew man the true Emblem of the Garden of *Eden*, the Paradise of God, about which there is to this day such a clashing among the seeming Learned, where it should be, whether upon the visible Earth or not; which that it is, some have granted for certain, but withal allow it to be an Embarrassment to find being by Divine Authority guarded by the Cherub. But at the best, these are but Carnal Reasonings, for they will not conceive this flaming Sword to be Death, and the separation of the Elementary Corruptions; a Type of which is plainly seen in Nature, which they know nothing of, and therefore do imagine the Glories of God not to be

as they are, without they were comprehensive and visible to them.

And therefore I will define *Paradise*, to be a pure Cælestial Vertue, implanted by God in Nature, and hath its Residence in the Centre of this Universal Sperm, and remains there as the Conservator of Life and durability ; to this great Truth do all the true Chymical Philosophers, as with one voice consent : So with divine submission to that Eternal Being, which created Man, and placed him in the Garden of *Eden* or *Paradise*, a place of pleasure and delight, I'll define the Cælestial *Paradise* to be in the Centre of the Cælestial Orbs, and stands in Harmony with the Sun, making but one Sphere with it ; and this my Opinion is grounded from the words of the Apostle *Paul*, where he speaks of his Divine Trance, saying, *I knew a Man in Christ above 14 years ago (whether in the Body, I cannot tell, or whether out of the Body, I cannot tell, God knoweth) such an one caught up to the third Heavens ;* and in the two following verses repeating the same words, he adds, *that he was taken up into Paradise, and heard unspeakable words, not lawful for Man to utter ;* so that consequently the third Heavens is *Paradise*, and contains such Mysteries, as man in the fall'n state shall never fully comprehend, untill he return by the work of Regeneration. But while man is an Alien to this Spiritual Country, he is link'd and chain'd fast to the forbidden Fruit, that Tree of knowledge of Good and Evil, which feeds the sensual and earthly Nature ; so that he neither can nor must eat of the Tree of Life, until he return to that one living Faith and know the Rock of it, even Christ, who in all ages is the stay and foundation of his Church. Here Miracles are not ceased, for the Spiritual Eye is open'd to see from whence they are fall'n, in order that they may return again, by passing through the Flaming Sword of the Cherub, and knowing the Water of Regeneration, which gives admittance to the Tree of

Life, which stands in the midst of the Paradise of God, whole leaves are for the healing of the Nations freely, without money or price.

I have a Magazine of such like Secrets as these to write, and more especially concerning the Seeds of Elements, and that pure Type which is to be raised out of these Corporal Elements by the grand Tyrant of the Earth, as well as the Fire of Conflagration; for as there is a particular, so is there a general purification, by Water and Spirit, and then by Fire. But what shall I say, should I even spend and be spent to invite, I am satisfied 'twould not avail while the Man of Sin thus remains; for Wisdom hath been tender'd to all, and the Porch of her Temple stands allways open by Night and by day, and her Ministers inviting thee to enter; O Man! who ever thou art, for her Call is to all the Inhabitants of the Earth; but *Solomon* testifies that altho' she thus speaks, yet few are they that regard her Call; and altho' I say by her, as 'twas said by the Spouse in the Canticles, altho' she is black, yet is she comely; and King *Solomon* compares her to all the Glories that this World affords, the better to make her received, yet was she despised; the more's the pity, and remains the same to this day.

Now seeing this Art carries so many Mysteries with it, we ought therefore in all humility to labour to prepare our selves, so as to know the hour when the Lord's Call shall be, and with the five wise Virgins to have Oyl in our Lamps, that when the Bridegroom Calls we may be admitted.

It is good at all times to be zealously affected, according to the measure of knowledge received, and then it is upon a good ground to be hoped, tho' we may not be so rightly inform'd, as we should, that it will be accepted: This was the case of *Saul*, who for his Zeal was converted to *Paul*, tho' at the same time he had the Writ of Persecution about him, yet he was made an Apostle of Jesus Christ; for that God, who knows the hearts of all, told him, he had made him

him a chosen Vessel, and could in that very minute have shewed him all that was necessary for his Conversion, if it had stood good with his Divine Pleasure; but he was order'd or sent to Means, sc. to go into the City to *Annanias*, and there to be told what he should do. From hence I have learn'd thus much, that 'tis very profitable for information, to follow the ordained Means, which is diligent Study and continual Labours, for I am very apt to think that the Almighty hath given opportunity to many, but they have willfully neglected it.

And as no mortal Man knows the Council and Decrees of the Almighty, so none dare open the Flood-gates of these Mysteries more fully, than he finds himself Commissioned, and hath peace in his Conscience for so doing; but I have a secret faith, that the day is even at the door, that shall reveal and bring to light hidden things, even those of the greatest concern for Man's temporal and eternal Wellfare. But, designing, if God permit, to write more fully of these Mysteries, I shall omit them here, or any further discourse of *Laton*, and so conclude.

C H A P. VIII.

A Theophsical Investigation concerning the Rise and Production of Azoth.

Azoth hath its Rise and Birth from the *Elixir*, as well as *Laton*; for, as I said before, as the one inhabits the lower part, so doth the other the upper: This truth is confirmed by Count *Trevisan*, who saith, That *Azoth* is drawn out of the *Elixir* as *Oyl* out of *Water*, and is hot and moist; and *Philalethes* in his *Exposition* on *Kipley* likewise thus: The *Elixir* is divided into a more subtil part which is called *Azoth*, and the grosser part is called *Laton*, which is by *Azoth* washed and whitened. In *Rebis* the Matters are confused, in *Elixir* they are divided, and in *Azoth* they are conjoyned with an inseparable Union.

This is that *Menstruum* they so much do magnify, saying, That *Azoth* or Fire is sufficient for thee, in the middle or end, tho' not at the beginning; and *Basil Valentine* in his *Manuals*, pag. 487. shews a reason for it, saying, That this Spirit renews both Men and Beasts, like the Eagle, consumeth whatsoever is bad, and produceth a great age to long Life; this Spirit of Mercury is the chief Key of all my other Keys, of which I have written in the beginning thereof, will I call come ye blessed of the Lord, be you annointed with Oyl, and refreshed with Water, Embalm your Bodies, that they may not Putrify, get a bad sent and stink; for the Heavenly Water is the Beginning, and the Oyl a Medium, which doth not burn, because 'tis made out of a Spiritual Sulphur, and the Balsom of Salt is Corporeal, which is united with the Water by means of the Oyl. And again pag. 281. First know that no common Argent vive is fit for our use, but our Argent is made of the

the best Metals by the Spagyrick Art, pure subtil, clear, splendent as a Fountain, transparent as Chrystal, without any Impurity; of this make a Water, or incombustible Oyl, for Mercury was at the first water as all Philosophers agree to this my saying and Doctrine.

The manner of its Preparation is candidly deliver'd by *Flammel*, who above all others hath untied the knot, and deservedly carries away the Garland; for he saith, when you come to *Laton*, the Matter must be divided into two parts, the one to wash and cleanse, the other to be cleansed and nourished; for *Laton* must enter the Nymphs Bath, to be cleansed of his Leprosy, and that Infant when born, must be indued by the living God with a vegetative Soul; yet however these words are Mysterious enough, till practice demonstrates them: This truth he himself agrees to, saying, 'tis a secret, most admirably secret, which for want of understanding, hath made fools of all those who have sought without finding it; and hath made every Man wise, that beholds it with the eye of his Body or of his Spirit.

For in the knowledge of *Azoth* the whole Secret consists, and as 'tis customary in the Books of Philosophers, to make Repetitions, I here again tell thee, that our three Keys are *Acetum*, *Elixir* and *Azoth*; and *Azoth* is, as it were, the fruit of the other two. Now *Acetum* is the sour juice of Minerals, simple and compound; simple in respect to its Essence, and compound in respect to the saline and sulphureous Earth it contains; this goes before in preparing the *Elixir*, and out of the *Elixir* comes *Azoth*, so called for its purity and incorruptibility; and because this is the most secret and mysterious to be understood, I shall be the more large in my Descriptions; for this Fire is a simple compound, simple in respect to its Heavenly and Spiritual Essence; compound in respect to the manner of its mixture and operation through the Elements, so as to inform Matter with Light, then have you active and passive, superior and inferior, the true Hermaphroditical

ditical *Mercury*, to which all the Philosophers have born this Testimony, *There is in Mercury whatever the wise Men seek*: This is the true *Avis Hermetis* and *Magical Aniaday* or everlasting Spring, that flows to the Paradisical world of the *Sophi*, where *Mercury* is rightly understood in his Triune Office, and to have an Animal, Vegetable and Mineral Life, and yet of kin to the most perfect Mettals, for 'tis by this alone the body is redeemed; and to be short, this is that floating Soul, which hovers up on top of the Mountains, and primitively did build her Nest, as *Basil Valentine* says, in the coldness of the Snow, where her Chickens die for cold by the coldness of the Snow, but the Eggs being laid, and incubated by the old fiery *Dragon*, or first *Male Sulphur*, the cold Matrice of *Mercury* is animated with Heat and Life, and Spiritual Seed, which prepares it as a sweating Bath for the King. Here you see there appears somewhat of diversity between *Laton* and *Azoth*, the one being hot and dry, the other cold and moist; the one Male, the other Female; the one the Body, the other the Soul: So that by consequence a *Medium* must be found out, partaking of both Natures, by which they are reconciled.

This *Medium* between the hot and the cold is Moisture, and that between Body and Soul is Spirit, the quintessence of which is that pure vital Fire, that contains all the Elements, yet it self is no Element: For as it hath descended into the Centre of the Earth, and partaken of Purgation, so hath it again ascended into the Air, and holds the Wind in its Fift, in all to bring about its Immortality. And in this production it changes it self into various forms; one while 'tis Female, another while Male, and between both these States, Hermaphroditical; nay it types forth many Divine and Supernatural Mysteries, and as the Author of the *Cline Bawer* saies, that great Office of Christ's Reconciling God with Man, which perhaps hereafter I may more largely touch at, but at present shall only say thus much concerning

cerning it, and that without blushing, That 'twas by the knowledge of this *Medium*, they knew there should be a more Heavenly one, which should descend and be born of a Virgin, suffer Death and Martyrdom, and open the Gates of Hell and Death, and then again ascend into the Bosom of his Father, and sit at his right hand, advocate on Man's behalf, and so have prophesied of his Nativity, some hundred of years before it was. Read *Hermes*, the *Cline Bower*, and *Sal Lumen*, and *Spiritus Mundi*, especially Chapter 2. for thy further satisfaction; that being accurately handled there, I will now come to speak of its Magnetick Power and Attractive Office.

This Spirit is the first plain and manifest Effects of *Mercury's Triune Power*, being the chief of our Sophical Fires; for first, it Magnetically attracts all the vertue out of the Earth, and now out of the Sea, and then out of the Air, but first forms his Nest there; from which Nest you must take our whitening Water, yea even the *Female Dove* with all her Eggs, which are seven or nine; but be sure you separate her from her Nest, without destroying her Young, for if you do, all your Labour will be in vain, for the Chicken is nourished in its blood, &c.

This active *Medium*, in its very first Composition, is *Pontanus's Fire*, and by those Rotations may be understood, why 'tis said, 'tis taken elsewhere than from the Matter, and that it separates nothing from the Matter, but turns the whole into Purity; but notwithstanding his pretended candidness and pitty to the Searchers, thou canst not understand him without a grain of Salt; for here is much of subtilty and mystery lock'd up in these words, for in every operation there are many superfluities separated; nay even when *Azoth* is formed, and comes to act upon *Laton*, it cannot, as *Artephius* plainly tells thee, dissolve the whole, but what is Homogeneous, throwing off the *Fæces*, as Nature doth Corruption out of the stomach by a voluntary Vomit. And there-

therefore you must not understand him, as if there should be an union of any other Matter; for this would contradict the unanimous Authority of Philosophers, who say in one thing alone is truth, and in plurality vanity. So that it must be conceived only in respect to place and diversity of Natures, ripeness and unripeness, purity and Cælestial vertue, and impurity and Corporal Corruption; what shall I say, I heartily wish, that this my candidness may not deserve the same Judgments to come upon me, as upon those that discover the secrets of the *Elysian Fields*; but, O Reader! 'tis for thy benefit, and therefore let thy Prayers be for my Preservation as for thy own, and let us not provoke the just God by a sinful abuse of his secrets.

This indeed hath been the only *Gordian* knot, which hath puzzled me, in my hard and painful Labours for many years, and will for ever puzzle all the fond Doters on *Alchymy* in their various and Heterogeneous Mixtures, and for ever shall puzzle all such, as are not ordained to this Wisdom, notwithstanding our plain Description of the Matter, and *Modus* thereon; and although I am not in full possession of this great Medicine, yet can behold as in a Glass, the various Operations, and measurably describe the Glory thereof, being well satisfied that the knowledge thereof is to be obtained by all that will be industrious, and if they can but once come to understand and know the dimensions of our Seed in the *Chaos*, and how to separate the same, and to form the *Female Mercury*, for thou must remember, that the Woman was taken as a Rib from the Man; so must our Female be taken from the body, and being united in the moist Nature, the Female Seed is produced, without addition of any thing in the World; but only as to distinction of Nature, place and manner of preparation, for thou must by the way observe, that crude *Mercury* and crude *Sulphur* must from the very beginning be separated, one by Art, the other by Nature; the one carrying an horrible

rible coagulating Salt with it, the other a wild Sulphur or Fume, that burns the flowers of the Seed, so that I advise all to beware of crude Air; for when the Seed is stirred up by the external Heat, 'twill cause horrible Fumes in thy Glass, and so break it: I have observed, that where these wrathful principles remain, if they break not the Vessel, they will blast the Seed, as they too often do in the great World; for were it not for the benign Spirit of Nature, that labours with all its might to rarify and disperse them, they would destroy Man and Beast, therefore may I properly call them the principles of Wrath, which I shall pass by and come to those of Love, which are *Laton* and *Azoth*; for *Laton* is the body of the World, and *Azoth* the Soul or Mind, and the Soul must be reap'd above the Body in the Mind, as a Cælestial Seed, superior to Root or Stalk; these things being observed in practice, the Artist may be satisfied, that he builds upon the foundation Rock of Truth, for that in the great World the Office of the superior and active Elements is to animate inferior Beings with Light, Heat, Life and living motion, so as to cause vegetation through the great Ocean of Nature.

For 'tis plainly shewn to us by the irrevocable Law of Creation, that every Seed was first Spiritual, and had its original stamp, form and texture in the Light by the Divine Finger of God, in respect to every individual *Species*, which causeth them to this day only to produce their like, as experience daily confirms. This is one of the greatest Mysteries in Philosophy to be rightly understood, nay it launches into many Divine Mysteries, for here is to be seen the Efficacy of the impression given by the divine former (as before hinted) as well to Cælestial as Terrestrial Beings, therefore we cannot, nor indeed ought to speak or write of it, but with astonishing Humiliation and Holy Praises to that one Triune God, who created this Nature, as a Transcript or Copy of the Original.

But

But seeing that from the very first formation of the Body, this Work of Purification is carried on, I shall quote some Authorites from the Philosophers; to shew how it is effected, beginning first with *Sandivogius*, who tells you, That *Sulphur* is detained in Prison, and *Salt* is the Key to the infernal Prison, where *Sulphur* lies bound; so as *Philadelphia* saies, *Salt* prepares *Sulphur*, *Salt* and *Sulphur* prepare *Mercury*, and *Mercury* must weigh them in the just Balance of *Libra*. You may remember that *Libra* is an airy sign, yet is it pictured with a Sword of Justice in one hand, and the scales of true Weights in the other.

The Philosophers having mention'd the Office of this Saturnal Salt in opening the door of the Prison, where *Sulphur* lies bound: Come let us now see by what action it is perform'd, which I tell you will be no other than that of Animating and Cherishing the Seed, until the pure Sprouts, Buds and Flowers come forth, and after that the weighty Grain; for do not the Philosophers unanimously tell you, that Heaven and Earth must be united in the bed of Friendship, so that they may honourably reign all their lives; and wherefore else should *Sandivogius* say, That the Earth is like a Spong, was it not that it should drink in the Spermy Aquacity of *Mercury*, and further, The Earth is the Receptacle of all, that is, for their purpose, because the Mercurial Spirit is counted for Earth till exalted; for as *Philaethes* saies, In the first days of the Stone, there appears four Elements, of which three are in the Mercury sublimed, and one in Sol, which is counted all for Earth, till it be dissolved, and then it ferments the Mercury, and makes the three Qualities of it, which it hath drawn from three substances to unite into one Mercury. *Sandivogius* doth also allow a twofold Mercury, where he saies, The first Matter of Metals is twofold; the first a Humidity mixt with hot Air in form of a fat Water, adhering to things pure or defiled, and is govern'd by Mercury in the Philosopher's Sea, by the influence of the

the Sun, Moon and Stars ; the second the dry heat of the Earth, called Sulphur or Earth of Sulphur, which is the prime matter, life and virtue of the Salt and Fire of Nature and of Metals ; the place, centre and point is not the whole but the 8200th. part of the Seed, and an unresolvable spark of its own dissolvable body, from whence ariseth a flame and prolix Power, as Philalethes hath it,

Thus we see that one Author unriddles another ; nay, they do even by their various expressions often unriddle themselves ; and as to the point in hand *Artephius* doth wonderfully explain it, where he speaks of the virtue of the Mineral Spirit, saying, *The Spirit is the Mineral Vertue of the two Bodies*, and then he adds, *and of the Water, which carries the Soul or white Tincture upon the Bodies and out of the Bodies, as the Tincture of Dyers is carried by water on the Cloath.*

But for the Practice I must seek yet another interpreter, and here I will bring in the *Cline Bawer*, for indeed if I understand him, he hath supplied with his candidness, as to the practical part, what others seem to be silent in, where he says, *The Male Mercury and Female, or the Spiritual Blood of the Red Lyon must be united with the unfixed Blood of the Green Lyon, and both must stand together in a Cellar for a time without Fire, and then will be seen with Admiration, what the first Matter of Metals is, viz. Gur, or rather an oily unctuous Seed to be spread like Butter ; and if I remember him aright, he also gives you the Pondus, which is four of the Male to nine of the Female.*

Basil Valentine also hints at this Operation where he saith, *The most precious Water, wherewith the Bridegroom's Babel must be made, must be wisely and with great care prepared of two Fencers, understand of two contrary Natures, viz. hot and dry, cold and moist, that one may drive out the other, and animate it so as to produce a wonderful Medium.*

Sandivogius intimates as much, when he says, *You must separate the Spirit from the Water, and let it return*

to the Earth, and putrify like a Grain of Wheat; the Fæces being cast away, you must bring it from the deep again into Water, which will generate a Branch of an unlike shape to either Parent; and altho', as before hinted, he doth seem to speak of the unlawfulness of shewing the way of extracting the *Sal Armoniack* or Mercury of the Philosophers out of their Sea-water; yet hath he here candidly given some general hints of it, therefore well may his Writings be esteemed a Rose, pluck'd out from among the Thorns.

Another anonymous Author says, *The Soul hovers in the Air and waits to redeem the Body, and to unite with it, so as to bring it to Immortality, alluding to the Soul of Man*: But methinks I hear my Reader to inquire, what this Hovering is, to whom I will answer, it may be well understood by that, which is divinely deliver'd by Moses in *Genesis*, where he saies, *The Spirit of God moved on the face of the Waters*, commanding light to come forth, and like a swift winged Herald, proclaims its Embassy, separating the distinct Natures, which lay unfruitfully hidden in the Pavilions of Confusion, which was the separating off the Waters from the Waters. So the like in the Philosophers *Chaos*; for as I have already said, the Spirit proceeds from Unity, and passing through the discord of Elements comes to Unity again, which is *Azoth*, our whitening Water, and is made Permanent only by the aforesaid Medium, which is the white Wife, Pontanus's fire, Artephius's middle substance, clear like pure Silver, which ought to receive the Tincture of the Sun and Moon, his sharp Vinegar, in which there is one of Antimony, another of Mercury sublimed, 'tis a Coagulated Mercury, but not fixt, a Spiritual Body, fluxible in nature of a Body, yet volatile in nature of a Spirit; it is the Tyer of the Sun and Moon together.

For Laton being formed, it must be whiten'd by *Azoth*, for the Body doth not Tine, except it be Tined, because of its thick and corporal Nature; therefore Philosophers say, *That Gold Colours not un-*

til its hidden Spirit be drawn from it, which Sandivogius intimates in these words: There is given to us one Metal, which hath power to consume the rest, which he calls Magnet and Chalybs; but the radical Moisture of Sol and Lune withstands it, and is better'd by it; and in another place he cautions you, to meddle with nothing else but their Salt, which is Mercury, and their Gold and Silver cover'd over with the Sphere of Saturn. And Artephius speaking of this Mercurial Fire, says, 'Tis the hidden secret of the wise Alchymist, the Philosopher's Spirit or Fire, separated from the Water and Blood; for 'tis that Mercury already mentioned, which is drawn from its red servant and vitriolick Caverns, wherewith 'tis adorned; it is the dissolving Water, the Menstruum in the Sphere of the Moon, that knows how to calcine Sol, about which Volumns might be written; for the Mercury is not congealed through a watry cold, but through a fiery warmth, from whence afterwards comes the glassy Sea of the Wise men, and the first Candles of Medea's lighting, by the light whereof you may understand the Mysteries of Nature, and see how Mars and Venus have cast their Golden Star into the Sea of Delos, from whence the Mercury is so strengthen'd, as that it will be able to devour the Companions of Cadmus; so that you may discern by this, how the lowest is brought highest, to be strengthen'd by the airy life of Bodies, and then the highest will exalt the lowest; for this Water is of such Transcendent Brightness, as that 'twill blanch Venus into Lune, and all brought about by the twisting and twining of Mercury's Caduce.

Basil Valentine describes it thus: 'Tis a volatile Fire in form of a Mineral Water, which congeals his volatile Mother, and dissolves his fixed Father, until they become one in Mercury's Triune Kingdom; for Mercury is help'd by Nature and Art in a way far beyond her common Process, and so comes readily to mollify the Body, and prepare it for fusion and liquifaction; nay 'tis the fountain and Balneum Mariæ, the

Fire against Nature, because it makes of Gold a meer Spirit, and dissolves it as naturally as Ice in Warm-water; for that Gold had its Original from it, and rejoyceth in it, as its like: Nay 'tis the only agent in the World for our Art, for it reduceth the body, and causeth it to putrify in the preservation of form, for Gold and Silver only are amended in this Water, for Nature rejoyceth in Nature, and sooner adheres to it than to a contrary: 'Tis our moist Fire, our hidden invifible Fire, and the most sharp Vinegar, of which an ancient Philosopher says, *I besought the Lord, and he shewed me a certain clear Water, which I knew to be the pure Vinegar, altering, piercing and digesting the body.* But withal you must know by the way, that 'tis of an oyle Nature, and therefore hath power to exalt Tincture.

Thus having now run through the Natures of our *Menstruums* some and all, in which may be seen the Nativity, Life, Death, Renovation and Exaltation of *Mercury* to an immutable state, and that in a two-fold Nature; therefore what appertains to his Offices, in compleating the grand Medicine, I shall here omit, which if I see convenient may hereafter pass the Press; this being all that was promised in the Title page of this Book, so that I shall draw towards a Conclusion, but before I wholly finish, I shall, rather than offend the Process-mongers, give one short Process containing the whole Work.

The first Work is to unite the four Elements by the Water, taken out of the beams of the Sun and Moon, and then to separate the Arsenical Sulphur and Earthy Faeces, that the Metalline Sulphur may appear; with this and the common Moisture of Metals, you come to the Philosopher's Water or Sophical Fountain, wherein is contained the Fire of the three first Principles, which make afterwards the Magician's Sol, Lune and Mercury, that is, Salt, Sulphur and Mercury, which being once prepared, we come to the Sophical Work, and wheel of the Sophi. The first to begin with Amalgamation, which is Calcination; for the true Philosophers Calcination is Putrifaction.

tion, and the encrease of Radical Moisture, call'd by the Sophi the first work; but indeed 'tis the second, because they have hid the Preparation and gross Conjunction, and the next beginning the Principles are seal'd up in a Glass, and as it softens is call'd Dissolution; for the hard is made soft, and the ripe is made Crude and Raw, and becomes an undigested Chaos, no Form, and an Amalgama, no Stone, but a gummy substance. The Separation of the Elements sets forward, and the virgin Principles, even the Magicians, Sol, Lune and Mercury aforementioned, the thin being separated from the thick, there proceeds conjunction, or the union and conjoyning of all the dissevered Qualities; here one colour follows another, for as in the first Conjunction it is made from an Earthly to a Watery, so to an airy Nature: So in this second Conjunction, 'tis converted from an Airy to a Watry, and from a Watry to an Earthly Nature; but now 'tis endued with such vertues, as that by another rotation, it will be made into a fire-abiding Tincture, which, according as 'tis exalted and fermented, 'twill transmute the imperfect Metals into Sol or Lune, &c.

C H A P. IX.

Containing a Theophisical investigation concerning the Probability of what the Philosophers have asserted concerning the Art's Excellency.

Reader, This Chapter is written by way of Answer to any dubious Query, that may arise in thy mind concerning the possibility of this Art, and of the Mysteries it points forth; but many of the Ancients have already learnedly and excellently perform'd this Task, having proved, that in the Preparation of this Medicine, all the Types of the Antetype are beheld; instance *Basil Valentine*, where he compares the Triune Office of *Mercury* to type forth the Mysteries of the Holy Trinity, as in pag. 347. 348. And again to all the Mysteries of the Prophetical and Evangelical Dispensations, as thou mayest read at large in pag. 121. 122, 123, &c. And again, the *Water-stone of the Wise Men* runsthrough all these Mysteries in Scripture Phrases, the like do many Philosophers; but this way of proceeding, viz. to Allegorize the Holy Scriptures is not so pleasant to me, as to cull out some backing Testimonies from its Authority, seeing many things in Scripture seem to me very pat to the matter in hand; although I must confess, that *Moses* gives a very large Map of the work of Creation, yet there is no particular mention made of Minerals, but the two first Chapters of *Genesis* are so material as to this Point, that it seems very plain to me, that *Moses* did from a practical knowledge of the Mineral Seed deliver that in those Chapters,

Chapters, which many of the Philosophers have not done in all their voluminous Writings extant; and that I may induce my Reader to a greater satisfaction in this Point, I cannot suppose they were omitted for any other reason, but that general one aforementioned, for that they are afterwards named for the riches of some of those Countries, divided by the Rivers, flowing out of *Eden*; the name of the first is *Pison*, that is it which compasses the whole Land of *Havilah*, where there is Gold; and the Gold of that Land is Good, there is Bdelium and the Onyx Stone. And the name of the second River is *Gihon*, and the third River is *Hiddekel*, and the fourth River is *Euphrates*; from which *Eastern Waters* all Artists consent, that Minerals had their Original. And what reason can any mortal Man give to the contrary, that Minerals have no Seed multiplicable, seeing they yearly grow and yield encrease, as well as Vegetables or Animals; *Sandivogius* having in his sixth Treatise decided this Point, I shall omit enlarging on it, and say with the *Psalmist*, *Let the bright Beauty of the Lord our God be upon us, and guide thou the work of our hands upon us, and the work of our hands guide thou it*, *Psalm*. 90. and 19. *For who hath despised the day of little things? For they shall rejoyce, and shall see the stone of Tinn in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run too and fro through the whole Earth*, *Zech.* 4. 10. For 'tis said by *Sirach* also, *Chap.* 24. *vers.* 22. *There are hidden greater things than these, seeing we have seen but few of his Works; and according to the Proverbs of the Wise men, In all thy ways acknowledge him, and he shall direct thy Paths; again, He that abides in the fear of the Lord, and cleaves to his word, and waits upon his duty, neither Blacks nor Whites shall move him, he shall easily make Gold out of Copper and Tinn, and shall by God's help do many more things, if Jehovah favour him, he may then make Gold of Clay or Dirt.* And fur-

ther, *The refined Copper spoken of by Esdras, as pure as Gold; the Maccabean Fire, which burn'd on the Altar, and the Water of the colour of Fire, given by the Angel for Esdras to drink; but these being already cited in my general Epistle, I omit speaking farther of them in this Book, considering I labour not for my self, but for all them that seek Learning, Eccl. 33. v. 17. I shall shew the Reader, that the Seed of Metals being not particularly described, and so darkly deliver'd hath been the cause in all Ages of so much sweat and Labour, wherein Man eats his Natural Bread; this hath been a Fate which the most Learned of Men have in all Ages been subject to.*

'Tis somewhere said, *Out of much Earth is turned a little Gold: But if we can find out the material Element, it will be no hard matter to know the next seedy Matter or Substance; All things that are of the Earth shall turn to Earth again, and they that are of the Waters shall turn into the Sea, Eccl. 40. 11. In Job 'tis briefly touched, yet more plainly than elsewhere, in one continued Place; The dead things are formed under the Waters, or near unto them. Job. 26. 5. This sheweth truly the material Elements of the purest Minerals; and again, The Silver hath its vein, and the Gold its place where they take it. Iron is taken out of the Dust, and Brass is molten out of the Stone; God puts an end to darkness, and he tryeth the Perfection of all things, he sets a bound to Darkness and of the shadow of Death; the Floud breaketh out against the Inhabitants, and the Waters forgotten of the Foot, being higher than Man, are gone away; the Stones thereof are a place of Sapphires, and the Dust of it is Gold: There is a Path, which no Fowl hath known, neither hath the Kite's eye seen; the Lyon's Whelps have not walked in it, neither the Lyons passed thereby; he putteth his hands upon the Rocks, and his eye seeth every precious thing; he bindeth the Floods, that they do not overflow,*

flow, and the things that are hid, he bringeth to Light; but where is Wisdom found, and where is Understanding, &c. Not prophaning the Divine Application and sense of this place, Consider, as a Chymical Natural Philosopher, in these verses, what is meant by dead things, Waters, Vein, Place, Darknes, shadow of Death, Floud, Inhabitant, Bread, Fire Turned-up, Dust, unknown Path, Kytes-eye, Lyon's-whelp, Lyons, Rocks, Mountains; and then you may boast that you know the beginning, spermatical substance and true Generation of Metals.

I would have every industrious Artift well to consider the 4th. Chapter of *Zephani*. especially that of the two Golden Pipes emptying the Golden Oyl; I could indeed cite other Scriptures pertinent to the Matter, but these being sufficient to any Man that hath the eye of his Understanding open'd, not only to shew him, that Metals were originally Created, but also the way of their Generation and Production; brevity being design'd, I shall omit farther Quotations from Scriptures, and conclude this Paragraph with this firm Belief, That that Scripture will be fullfilled, where 'tis said, Hidden things shall be made manifest, even such things as have been hid from the Foundation of the World; and I understand, that this alludes to that time, that the man of sin shall in great measure be finished, and the Church come out of the wilderness in the White Garments of Purity and Righteousness.

Hence I can believe no other, but that the Gold-making Art, so call'd, will become common to the men of the new World, when Wisdom shall be esteemed for Wisdom's sake; therefore, O thou Desirer of Art, for thy encouragement, I advise thee with Patience to wade through some Errors at the beginning of thy Labours with content, as all true Philosophers have done; and indeed it
can-

cannot be otherwise expected untill the fullness of time shall come, that the Golden Calf shall be ground to Powder, and Money shall be esteemed like Dross, and the prop of Antichrist dash'd in pieces. O that we might be all prepared for that long expected, yet now approaching universal day of Redemption; that our eyes may see the new *Jerusalem*, that is cloathed in White, come down from Heaven, which shall abound with Gold in the streets, and the Gates made with the richest Stones, and that we may pass through that Holy River of Regeneration unto the Tree of Life, whose fruit is for the healing of the Nations, given without Money and without price. O that we could see the Adeptists return from all the Corners of the Earth, and the righteous Inhabitants thereof without fears or Snares of their Lives. O that this great glorious Monarchy of the *North* was established, that all who thirst might come freely to it; that the Swords might be turned into Plowshares, and their Spears into Pruning Hooks, and that the name of the Lord, which is as a strong Tower, may be our defence, which are the Walls and Bulwarks of Righteousness. O that we could but once have our Assurance, that *Elias* the Fore-runner of these mighty things was come, as I hope he is, and that he had beat his Alarum and sounded the Trumpet for the Preparation of the Kingly way of the Lord. I would to God, that we might daily prepare our selves, so as to receive this great Heavenly Bridegroom with a bowed down Spirit and a sanctified Heart, that so we may not be found like the five foolish Virgins without Oyl in our Lamps, and so lose the Admittance into his holy Presence. O that all the truly ingenious may obtain their desire, by beginning in that Wisdom, which shall never fade, and that the earnest Desirers of Science might know the true interpretation of all, that hath been Mystically delivered by
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the Philosophers from the Creation to this very day; that we may be a People of one Language, and one Heart, as they will be in the day of the Gospel-Trumpet's Sound, when they shall come to eat of the Bread, and drink of the Water of Life freely, without Money or without price; where the Myſteries of Nature will be unvailed, even thoſe hid from the Foundation of the World, and things paſſing unto their general Reſtoration, where they ſhall reſt in their Eternal *Quies*; a Type of which every true Philoſopher beholds, and how the Elements are unbanded, Principles produced, Bodies Calcined and Purified, in order to produce thoſe rich and living Metals, even that Gold, which St. *John* in the *Revelations* ſays, *The ſtreets of the new Jeruſalem* ſhall be layed with, all which is brought about by the knowledge of *Mercury* and his Regenerating Nature; for 'tis he that muſt deliver into your hand that Triune-Key, that unlocks all the Myſteries of Nature, yea and her Book of Records too, wherein her magnificent Acts are ſeen, and the Myſteries ſhe contains unlock'd and open'd, and will be to be viewed by all, to whom the Promiſes belong, even thoſe who are come through the many Tribulations, and have a Triumphant Song of Joy in their Mouths, even the Song of *Moses* and of the *Lamb*; that is, the Song of Judgment and of Mercy, which the *Sionites* Sing upon the holy *Mount Sion* to that great glorious Being and fullneſs of all Beings, and to the Lamb that ſits on the Throne for ever and ever, *Amen*.

But ſeeing it is not our lott to fall in this Glorious day, although we ſee the Day-ſtar of it, and thereby are ſenſibly awakened, ſo as to awaken others, that they may give diligent heed to Wiſdom's Voice, and ſo come to underſtand, what hath been left on Record by the Ancient Pilgrims, concerning Divine and Natural Myſteries, which
that

that they may is the sincere desire of him, who is a Brother and Fellow-traveller, &c.

I shall now only add the Testimonies of some worthy Authors concerning this *Arcanum*, and so conclude: The first is that of *Paracelsus* in the *Signature of Natural things*, fol. 358. 'This is a true sign of the Tincture of the Philosophers, that by its Transmuting force all imperfect Metals are changed, viz. the White into Silver, and the Red into the best Gold, if but the smallest part of it be cast into a Crucible upon melted Metals, &c. Item, for the invincible *Astrum* of Metals conquers all things, and changeth them into a Nature like unto it self, &c. and this Gold and Silver is nobler and better, than that brought out of the metalick Mines, and out of it may be prepared better medicinal *Arcana's*. Item, therefore every Alchymist, that hath the *Astrum* of the Sun, can transmute all Red Metals into Gold, &c. Item, Our Tincture of Gold hath Astral Stars within it; it is a most fixt substance and immutable in the Multiplication; it is a Powder having the reddest Colour, almost like Safron, yet the whole Corporal substance is liquid like Rosin, transparent like Chrystal, frangible like Glass; it is of a Ruby Colour, and of the greatest weight, &c. Read more of this in *Paracelsus's Heaven of Philosophers*. Item, *Paracelsus*, in his seventh Book of Transmutation of Natural things, saith, 'The Transmutation of Metals is a great Natural Mystery, not against Nature's Course, nor against God's Order, as many falsely judge; for the imperfect Metals are not Transmuted into Gold, nor into Silver, without the Philosopher's Stone. Item, *Paracelsus* in his Manual of the Medicinal Stone of the Philosophers, saith, 'Our Stone is an Heavenly Medicine, and more than perfect, because it cleanseth all filth from Metals.

Secondly,

Secondly, *Henry Khunrade*, in his Amphitheater of the Eternal Wisdom, ' I have travelled much
' and visited those, esteemed to know somewhat by
' Experience, and not in vain, &c. amongst whom
' I take God to Witness, I got of one the universal
' *Green Lyon*, and the blood of the Lyon, which is
' Gold, not vulgar, but of the Philosophers; I
' have seen it, touch'd it, tasted it and smelt it:
' O how wonderful is God in his Works; I say they
' gave me the prepared Medicine, which I most
' fruitfully used towards the poorest of my Neigh-
' bours in desperate Cases; and they did sincerely
' reveal to me the true manner of preparing their
' Medicine, &c. *Item*, This is the wonderful Method,
' which God only hath given me immediately and
' mediately, yet subordinate through Fire, Art and
' Masters help, as well Living as Silent, Corporal
' and Spiritual, Watching and Sleeping. *Item*, Fol.
' 202. I write not Fables. With thy own hands shalt
' thou handle, and with thy eyes see the *Azoth*, &c.
' the universal *Mercury* of the Philosophers, which
' alone with its Internal and External Fire is suffici-
' ent for thee to get our Stone; nevertheless with a
' Sympathetick Harmony, being Magick Physically
' united with the Olympick Fire by an inevitable
' necessity, &c. *Item*, Thou shalt see the Stone of
' Philosophers (our King) go forth of the Bed-
' chamber of his Glassy-Sepulchre in his glorified
' Body, like a Lord of Lords, from his Throne, into
' this Theatre of the World, that is to say, Rege-
' nerated and more than perfect, a shining Carbuncle,
' a most temperate splendour, whose most subtil and
' depurated parts are inseparable, united into one
' with a Concordial Mixture, exceeding equal, Trans-
' parent as Chrystal, compact and most ponderous,
' easily fusible in fire like Rosin or Wax, before the
' flight of Quicksilver, yet flowing without smoak,
' entering into solid Bodies, and penetrating them,
' as

' as Oyl doth Paper, dissolvable in every Liquor
 ' and commiffible with it, fryable like Glass, in a
 ' Powder like Saffron, but in the whole Mass shin-
 ' ing red like a Ruby (which Redness is a sign of a
 ' perfect Fixation, and fixed Perfection,) permanent-
 ' ly colouring or Tinging, fixt in all Temptations
 ' or Tryals; yea in the Examination of the burning
 ' Sulphur it self, and the devouring Waters, and in
 ' the most vehement Persecution of the Fire always
 ' Incombustible and Permanent, as a Salamander.
 ' *Item*, The Philosopher's Stone, being fermented in
 ' its parts in the great World, transforms it self in-
 ' to whatsoever is profitable to Man by the Fire;
 ' hence a Son of Art may perceive, why the Philo-
 ' sopher's have given their *Azoth* the name of *Mer-*
 ' *cury*, which adheres to bodies, &c. And further in
 ' the same place, ' It is fermented with Metals, viz.
 ' the stone being in its highest whiteness is fermen-
 ' ted with pure Silver to the White; but the San-
 ' guine Stone, with pure Gold to the Red, and this is
 ' the work of three days, &c.

Thirdly, *Helmont*, in the Book of Eternal Life,
 fol. 590. ' I have often seen the Stone, and handled
 ' it, and have projected the fourth part of one grain,
 ' wrapt in Paper, upon eight ounces of Quicksilver,
 ' boyling in a Crucible; and the Quicksilver with a
 ' small noise presently stood still from its Flux, and
 ' was congealed yellow like Wax; and after a Flux
 ' by blast, we found eight Ounces, wanting eleven
 ' Grains, of the purest Gold: Therefore one Grain
 ' of this Powder would transmute Nineteen Thou-
 ' sand, One Hundred and Eighty Six parts of Quick-
 ' silver into the best Gold. So that this Powder is
 ' found to be of similar parts with Terrestrials, and
 ' doth Transmute infinite plenty of impure Metals
 ' into the best Gold, uniting with it, and so defends
 ' it from Rust, Cancer, Rottensness and Death, and
 ' makes it in a manner immortal against all Tortures
 ' of

' of Fire and Art, and transforms it into a Virgin
 ' purity of Gold, requiring only a fervent heat.
 ' *Item*, in his *Tree of Life*, fol. 630. I am constrain-
 ' ed to believe, there is a Gold and Silver-making
 ' Stone or Powder, for that I have divers times
 ' made projection with one Grain thereof upon some
 ' thousand Grains of boyling Quicksilver to a tick-
 ' ling admiration of a great multitude. And far-
 ' ther, as is rehearsed in the first Chapter, ' He who
 ' gave me this Powder had so much at least as would
 ' transmute Two Hundred Thousand Pounds worth
 ' of Gold. *Item*, He gave me about half a Grain,
 ' and thence were transmuted nine Ounces and three
 ' quarters of Quicksilver into pure Gold; and he
 ' who gave it me was but of one Evenings acquaint-
 ' tance.

Fourthly, *Flammel*, saith, ' That the first time he
 ' made Projection, 'twas on *Mercury*, whereof he
 ' turned half a pound, or thereabouts into pure Sil-
 ' ver, better than that of the Mine. Afterward he
 ' made Projection of the Red-stone upon the like
 ' quantity of *Mercury*, which he transmuted truly in-
 ' to almost as much pure Gold, more soft and more
 ' plyable.

Fifthly, *Raymond Lully*, confined in the *Tower* of
London by King *Edward III.* was manifestly known
 to have this *Elixir*, and with the same he redeemed
 himself by paying a considerable quantity of Gold,
 which Gold was after Coined with this Inscription,
Jesus autem Transivit medium illorum, which is thus in
 English, *But Jesus passing through the midst of them,*
went his way; by which *Motto* the *Lullian Gold* may
 be known.

Sixthly, *Ripley* in the Preface of his twelve Gates,
 told King *Edward* in so many words, *That at Lou-*
vane he had made the white Stone.

Seventhly,

Seventhly, That of Dr. *Dee* to Queen *Elizabeth*, who caused that an Iron Pan might be cut out from the Hoop, very observable, the which he Transmuted into Gold, exactly fitting it as before.

Eightly, Those so many demonstrations in *Germany*, besides those Golden Ducats which were Coined by the command of the Emperor, ♀ ♂, on them, to signify that the Gold was made by Art.

Ninthly, The Testimony of *Oswald Crollius* in his Preface to *Bassiliæ Chymi*, concerning *Michael Sandivogius*, that noble Polander, which he calls *Hellyoantharus Borealis*, the Northern Beetle, 'In whose hands he saw, with great Admiration and Amazement, the wonderful Virtues and Operation of the Philosopher's Tincture, commonly call'd the Philosopher's Stone.

Tenthly, That of Dr. *Helvetius*, 'Who received a small Grain of Powder of *Elias* the Artift at the Hague in *Holland*, which Transmuted six drams of Lead into pure Gold, bearing all the Essays at *Delph*, [which my eyes have seen, and my own hands have handled.]

Eleventhly, The Testimony of *Philalethes*, who says, 'That one Man, that is an Adeptist, might Transmute into perfect Gold and Silver all the imperfect Metals, that are in the whole World. Secondly, he may by this Art make precious Stones and Gems, such as cannot be parallel'd in Nature for goodness and greatness; and lastly, 'tis an universal Medicine for prolonging Life and curing all Diseases.

Twelfthly,

Twelfthly, A *French* Doctor who is Physician to the People of the *French-Church*, formerly living between *Bishop-gate* and *Leaden-hall-street*, his Name I know not, is positively satisfied from actual Demonstration, who saw Copper Farthings converted into pure Gold. *Item*, The thrice worthy *R. B. Esq*; who actually saw Transmutation, and wore a Ring of the same Gold; which was a promoting cause to the Parliament, for taking off the Act against the Melioration of Metals, which was originally made upon the occasion of too too many being satisfied from that Demonstration of *Raymund Lully*, before mention'd, that the Art of Transmutation was real, but upon practical search being found difficult to be obtained, the Estates of the Heirs and Heiresses wasting so fast, as I have been inform'd by an excellent Politician, it was thought highly expedient to make a severe Act against it; both which Acts to me is a convincing Argument of our wise Senators satisfaction of this Arts possibility, as any other whatsoever, without we should suppose that the Wisdom of the Nation would make Acts for or against the Wind, which I have not the least thought of, much less reason to judge them guilty of such Absurdity.

But what need I spend my time, to sum up Testimonies concerning its possibilities, seeing I have my self good reason to believe the same, having seen some Seals of the Philosopher's Writings, and hope that many more, will be equally satisfied, that so the Philosophers may be more revered than hitherto they have been.

The Copy of an Oath, found amongst the Papers of a Known Adept, after his Death, which is Administred upon the Adopting off a Brother into the Cabalistical Society.

FOrasmuch as the great God of Heaven and Earth, from whom we all proceed, in whom we Live, and to whom we must Return at our appointed time, hath adopted and chosen out from among Mankind a certain number of Christians, for that eminent Work of Creating perfect things from imperfection, unto whom it is made manifest by the Spirit of Creation the Universal first or fifth Creating Quintessence, by which it is by many held to this day, the World was reduced from its rude and undigested Chaos, to a Beautiful and pregnant Matrix, fit for the receiving of Seminal Vertue, for producing all Circular Appearances, as daily doth appear by our most glorious Production or Manufacture; and for as much as it has been from all times thought fit to keep secret and undivulged, from the common knowledge of Mankind, the easie and facil way of our great Work,

Work, both for the Glory of God and common Good and Conveniency of Government; and for as much as there are no Obligations found like those which are freely enter'd into by a true sence of his great necessity, therefore I, R. S. do freely, for the reasons before mention'd, promise and swear by the great Jehovah, and by all things visible and invisible, and by the fifth produced Essence to me known, as I have evidently made appear to thee and the rest of my Brethren, I will not Reveal, Acknowledge or declare till Death me thereunto cause or move; or any way direct, or indirect, absolutely informing any person to the attaining of this Secret and Divine Knowledge, unless I, the said R. S. do evidently know, that the said person hath found out things supernatural, which is daily experienced; wonderful and manifest effects me thereunto moving, or that the said party be so qualified by Nature, that three or four of the said Brethren of the Society finding him fit for the said Work, and give me their consent and permission, so as to do it. I also do promise that if God should, out of special Mercy, reveal to me greater knowledge of the supernatural and hidden Mysteries than to some common Adepts, not to discover thereof to them by way of Discourse, without I am directed by my Brethren so to do, or that I am assured he doth enjoy the same ever glorious Mercy and bright knowledge.

I also promise by virtue of the foresaid Oath, not to have to do with Kings or great Men, and never to commune with any out of a covetous mind or design, but remain satisfied with that knowledge God hath shewed out of his wonderful Providence to me; likewise I promise to make it my endeavour to find out one to enjoy this knowledge after my decease, unto whom I will, while I live, impart what I safely may, and at my death reveal the whole secret; also I promise in the presence of God, that I will never joyn with any upon a covetous pretence of advancing the Secret, unless it be with an Adeptist, known and approved of by my other Brethren; neither deliver any true knowledge of our true Universal Magnet and Chalybs, and principally the Mercury and Gold, whether it be in an Enigma or otherwise, as is designed or best thought fit for the preservation of this Science; and if it should so happen that I should be Racked and Tortured to discover the same, and there is no hopes of avoiding the danger, by giving or delivering some other compound way, which hath been beforehand consulted of, and agreed upon, by the Brethren; and if that will not do, then I promise to swallow my common Pill without which I promise never to be, but constantly to have it about me, in the form of Beads, or what shape shall be thought most fit, to which promise and Covenant I bind
my

my Body and Soul and my Life, in the Testimony of which I have set my Hand with my own Blood, and my Seal with the true Universal Mixture, desiring all to hold that Man excused, which observing my willful failing in any thing above mentioned, privately cuts me off from amongst Men; and I desire of God, and of all my Brethren to forgive him, and to esteem him with the highest Veneration imaginable, knowing that his Zeal for the Glory of the Lord of Hosts hath been thereunto moved. Thus calling God, Heaven, Earth and all that is therein to bear Testimony of this my free and voluntary Condescension. Amen, Amen, Amen, and praise be to thee, O God, Holy, Holy, Holy, for ever, Amen, Amen, Amen.

The Author's Comment on this Oath.

O Eternally happy is that Man whom the Spirit of God hath season'd by his Grace, and qualified so, as that every word he speaks may be as irrevocable as the Laws of the *Medes* and *Persians*, and then certainly the Name of the Holy God of Hosts would not be call'd to Witness, but Men would keep their word without Oaths; as for my part I should not accept of taking this Oath for any advantage whatsoever. For I have always endeavour'd by Prayers and hard Labours to obtain this Art, being the ordained Means I shall advise all to prosecute this way, and so conclude this Treatise. *Farewel.*

F I N I S.

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THE Author designs (by Divine Permission) to make ready for the Press those two following Treatises, viz. *Analysis Chymica Theologiae Poetica*: Or, An Explanation of the Poetical Theology from Philosophical and Chymical Experience; wherein is plainly shewed, that the Historical Mysteries and Mystical Histories of the Ancient Greek and Latin Poets, is but an Ænigmatical Description of the Golden Apples, contained in the Gardens of the Hesperides; to wit, the Elixir of the wise, or the Silver and Gold-making Medicine; whatever Comments other Mythologists have in their Eclipsed Understanding and veiled Reasons put upon them.

The other, *Historia Nova de Thesauro Britannia*: Or, an Historical Account of the Philosopher's *Colchos*, *Delos* and *Lemnos*; being a Practical Discourse of the undiscover'd Treasures of the Hesperiden Gardens, contained in the Britannic Dominions; set forth by way of Dialogue between the Author and Hermit Experience, which is a full Discovery of the Matter and Preparation of the Universal Medicine of the Ancients. Written for the Benefit and Information of the diligent Inquirers after the Mystical Truths contained in *Hermes's* secret Temple.

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