

Δ D 1328

*The Entrance opened into the hidden Palace
of y^e King*

SECRETS Reveal'd:
OR,
An OPEN ENTRANCE
TO THE
Shut-Palace

of the KING:
Containing,
The greatest TREASURE in
CHYMISTRY,
Never yet so plainly Discovered.

Composed
By a most famous ENGLISH-MAN,
Styling himself ANONYMUS,
or ETRÆNEUS PHILALETHA
COSMOPOLITA:
Who, by Inspiration and Reading,
attained to the PHILOSOPHERS STONE
at his Age of Twenty three Years,
Anno Domini, 1645.

Published for the Benefit of all *English-men,*
by W. C. Esq; a true Lover
of Art and Nature.

London, Printed by W. Godbid for William Cooper
in Little St. Bartholomews, near Little-Britain, 1669.

SECRET
OR
AN OPEN ENTRANCE
TO THE
Shut-Palace
of the King
THE GREAT TREASURY
CHYMISTRY
BY A MRS. MARY WATSON
OF THE TOWNE OF
WIMBORNE
IN THE COUNTY OF
DORSET
LONDON
Printed by
J. Sturges
at the Sign of the
Anchor
in the Strand
1685

931960

TO THE
RIGHT HONOURABLE
THE
Lord Lucas,
BARON of Sbenfield
in ESSEX.

My Honoured Lord,

Is not my Acquain-
tance with your
Lordships Person,
that makes me pre-
sume to invoke your Lordships
Patronage of this small, but
worthy Treatise of great Lear-
ning; for I never had the ho-
nour of ten words, with or
from your Lordship, though li-
ving

A 3

The Epistle Dedicatory.

ving formerly where your Lordship did frequent, and being a Neighbour in our Youthful Years; but your Lordships own Worth and Learning, Sobriety and Prudence, with other Accomplishments taken notice of in Publick in your tender Years, and some Eminent Discourses of deep Mysteries, your Lordship had with a most Learned Frenchman (my worthy Friend) at your return from Oxford, in the late Rebellious Times, related or intimated unto me to illustrate your Lordships Perfections (being about
the

The Epistle Dedicatory.

the same time this Author attained to the said Arts) makes me not doubt but by a sympathetick virtue, this English rare Phoenix of Learning in his Youth, will rather draw your Affections, than need any Intermediations for your Lordships Countenance; he being probably yet living, though perchance unknown to your Lordship to be the same, by reason of his absence and Travels, which he Writes of, and his desired obscurity. I confess my Lord, I was perswaded to Dedicate it to some worthy Person

The Epistle Dedicatory.

son of Honour; but having had sufficient experience of my few Friends in my long Troubles, I rather presumed herein upon the glory of your Honour and Virtues, than any of my own Acquaintance. Now, my Lord, I must crave your pardon that so obscure a person as my self, should offer so worthy a Present to your Honour, but therefore I have used the best lawful Policy, though a little unmannerly, to conceal my self, but only to remain,

My Lord,

Your Lordships most Devoted,
and Humble Servant,

W. C.

Sept. 25.
1668.

THE
PUBLISHERS EPISTLE
TO THE
ENGLISH READER.

^{Reader,}
HAving injoyed the benefit of this most excellent and rarely Learned Anonymon in an English Manuscript, many years before the Publication in Latin by the worthy and learned John Langius, probably written from the Authors Copy, or very little corrupted, wherein this Author was pleased to reveal himself to be born an Englishman, naming himself Eyrenens Philaetha Cosmopolita, and to have accomplished this miraculous Treasure at his Age of Twenty three Years, 1645. And considering also, with worthy Langius, the Authors good intention to promote the welfare of all men, I could not neglect my duty longer

The Publishers Epistle.

longer to make his own Country-
men happy thereby, many of
whose Capacities reach not unto
the *Latin* Tongue, whose necessi-
ties and good intentions neverthe-
less may be fitted to receive the
said good things, and the misery
of the Times requiring the same,
if it shall please God to give his
Blessing in this our *English* shell of
Learning: I must testifie with
Langius, that I have hardly ever
read any Author more full and
clear in all Operations of this Art:
And (which is more to be admir-
ed and honoured) in regard he
appears to be so candid and free
from Envy at those Years, being
(as I may say) but a Child, but
a true Child of Art as well as of
Nature; nay, I may be confident
a true Child of God, who also

you may see in the title after
the

The Publishers Epistle.

after Christs Example (our great
Master and Doctor) may be plac-
ed amongst the gravest Learned
Doctors: *Artesius* thought it a
great Argument of his extreme
old Age, after a thousand years to
become free from envy; but this
Author hath accomplished the
same, by Grace, in a few years;
which demonstrates him to have
his grey hairs in his wisdom. I
shall say little more of him, and
indeed little needs be said, but
what you may find in effect by
reading this Divine Author, or
is taken up and said already by
that worthy *Langius*, whose Lear-
ned Epistle and Dedication I have
Translated, and hereunto adjoyn-
ed, that this Work might be
the more complete, wherein thou
mayest, with more ease than *Jason*,
purchase

The Publishers Epistle.

purchase the *Golden Fleece*, and find An *Open Entrance* to the *Subterranean Palace* of the King, with an *Alchemistical Salt* or *Key*, useful in *Chymistry*: But let me advise thee of one thing; when thou comest to the possession of the same, that thou glut not thy self with the pleasures of this World, and forget God or thy Neighbour, lest with *Midas* thou turn thy covetous Eyes into longer or larger Ears, and so by enjoying, or rather misemploying, the present things, lose thy future happiness of and in the Kingdom of Heaven: Which advice as it is the very Command of God, so it comes from

Thy Well-wishing FRIEND,

Dated Aug. 9. 1669. and true Lover of Art and Nature,
and of the whole Creation of God,

W. C.

The Epistle Dedicatory of John Langius, Publisher of this Author in Latin.

To the most Prudent and most Excellent Man, the Lord GABRIEL VOGTIUS, Heir of *Elbersdorfe*, &c. Privy Counsellor of the most Serene and Powerful Elector of *Saxony*, and Warden of his Coin and Metallick Affairs; as also Secretary of his Exchequer:

John Langius wishes much Happiness.

My Lord and singular Patron,

FORASMUCH as your Honour hath been pleased to suffer the Candidates of Nature to have some place with

The Epistle Dedicatory

with you, and lately have embraced me (though unworthy) with singular humanity; I come to Offer this exact little Work of the true Art of Chymistry to your Honour: I confess truly it is another Mans, but give me leave herein to help my own weakness, being guilty to my self, that I could not be able to afford any worthy matter, from my own store, fit for your accomplish'd Mind; and they have need to borrow goods that are short at home; yet I hope you will not despise it, seeing that many have offered to the gods those things which are not their own, but are taken from the Sabean Harvest; especially whilst this Excellent Book seems to be brought forth out of the favourable Bosom of Nature, from a cleer and good intention; and therefore it could not be, nor indeed ought to be, but most

of JOHN LANGIUS.

most acceptable to you, whom Nature long since entitled amongst her intimate Friends. Your House hath hitherto been (like Parnassus and Helicon) open to all the Lovers and Friends of the Muses and of the Graces, and therefore let it be open to this of ours, which is not at all ragged, as if it crept out of the Trophonian Den to beg an Alms, but truly hath a decent Habit, an open and clear Face and transplendent Gown, coming towards you from the retiredst Closet of Chymistry to call upon your Honour, wherefore admit it benignly; for if you entertain it rightly, I doubt not but (like a grateful Guest) it will return you rare Gifts. I pray God you may live many many years to your own comfort and yours, Natures and our publick hopes.

Hamburg; December, 9. in the Year (according to the vulgar account) 1666.

THE
Preface of JOHN LANGIUS
TO THE
READER.

Benevolent Reader,

HAVING not long since obtained
this little Book, which I here
Publish, from a most excellent
knowing Man of these Matters,
it pleased me so much, that I pre-
sently consulted to impart it for
thy profit; and this drove me to
it, that this genuine Author seemed
almost to be the only Possessor and
Worker, in our Age, of the Phy-
sical Tincture, and to have Com-
posed his Work to that very end;
that he might be known to be an
Adeptist when it should come
forth, and that the Wanderers
in this Art might be reduced to
a
the

The Preface of John Langius.

the right path; and then without
the candour and perspicuity of
the Writing, as it were a continu-
ed Style of *Sendivogius*, whose
footsteps this Author doth every
where closely follow, yea some
times excel, but alwaies indeed
doth excellently explain without
making it his aim at all: Where-
fore I was confident that if
should divulge it, both the afore-
said worthy intention of the Au-
thor would be satisfied, and
clear light kindled in the dar-
knight of Errours to very many
who until this very day either
dolorous Labour, or presumptu-
ous Learning, or continual in-
cessant Sighs (although alas! now
do hunt after the great *Elixir* of
the Philosophers. For although
within

The Preface of John Langius.

within these few years some num-
bers have ambitiously endeavoured
to obtain the Title of True Phi-
losophy, and presumed under the
vizard of a false name to instruct,
or rather to distract and make
mad all the World with phanta-
stick Books; nay have drawn
some ignorant Men, and those not
obscure ones, upon the stage, not
without the laughter of the more
discreet and learned; yet never-
theless the sharper witted, and such
as have conversed (as the Proverb
goes) more familiarly with dead
Philosophers, presently found out
their hooks and baits; so that shortly
after those fruitful promisers,
who swel'd with such great words,
became forsaken of their Admi-
rers (like the Ass who was stript
of the Lions skin) and being
left

The Preface of John Langius.

left to themselves, have alwaies
born their shot amongst false Coi-
ners, and paid the utmost farthing.
But this Author, which we now
dedicate to the common good,
as he hath the style and thrid
of the ingenious Philosophers,
and observes it every where, yea
as he every way breaths the pri-
mordial and ancient *Chymistry*, and
showes himself abundantly by
his own signs; so I hope it will
come to pass, this Sun being risen,
that the false Stampers will at
length quite be dispelled and van-
nish like the fog and smoke.
Truly who, or what kind of Per-
son, was Author of this sweet
Must-like Work, I know no more
than he who is most ignorant;
nor (since he himself would con-
ceal his name) do I think fit to
enquire

The Preface of John Langius.

enquire so far to get his displea-
sure; nevertheless it is clear e-
nough he is beloved of God like
another *Daniel*, and is a Man of
most hearty true desires, if he still
be living; and one who at that
Age attained to the Medicinal,
Chymical and Physical *Arcana's*
of the Philosophers, in which ma-
ny others hardly attain the least
tittle, and that but very superfi-
cially: Certainly it will be a very
hard matter to find any one who
like to him hath gathered this
Art out of Books at so tender an
Age; *Thomas Norton* professeth
he had the knowledge of the
White Tincture at Twenty eight
years of Age; and *Helmontius* re-
lates how *Theophrastus Paracelsus*,
at the same Age received the
Gold-making Medicine; so *Dio-*
nifius,

The Preface of John Langius.

nyfius, *Zackarias*, and perchance some few other Young-men, are reported to have attained it: But these had it from other mens help and tutoring, which is not so much to be wondred at, when as therein their capable wit is only to be commended: But to pick out the Roses from the most thorny Bushes of Writings, and to make the true *Elixir* of Philosophers by his own Industry, without any Tutor, and at Twenty three years of Age; this perchance hath been granted to none, or (as is said) to most few hitherto. Who will gainsay but that in a perticular manner God hath poured down this occult Science into such a wit through the open windows of Heaven; when as I believe millions that have followed the

The Preface of John Langius.

the same study, and run that stage to their old Age, have sweat at the same for fifty, sixty years, more or less, with all the toiling labours could be thought upon. Therefore let us the more respect this highly enlightened Author, in regard that he being (as 'twere) so largely overwhelmed by Almighty God with such great and unusual Blessings, hath not done like the *Citbarist Aspendius*, who used to sing and play privately to himself; But what he had learned without envy, he would as benignly communicate without envy. How envy hath prevailed with many others in their setting forth these secret *Arcana's*, and how therewith they have hedged their Writings (as with a Partition-Wall) round about, needs not here to be remembered,

a 4 bred,

The Preface of John Langius.

bred, every Chymical Searcher can testify the same. The Offspring of former Philosophers held it rather to be for their commendation thus to delude their Posterity, and they triumphed under envy with Chymical Juglings, just as we read in the *Eusebean Greek Writings of Scaliger*, That *Democrates Abderites* had obscurely written of Gold, Silver, Stones and Porphyre; the like did also *Mary an Habrean* wise woman; who were taught by *Ostanes* how they should cover the Art with many witty Riddles, but withal not to write without envy. But our Author, being taught in a better School, hath sequestered the Chymical Art from all vulgar errors; and the Sophisms being thrown out, and the curious
dreams

The Preface of John Langius.

dreams of the Conceited hissed away, hath so candidly, clearly and perspicuously described his own Matters, that you shall not find so many things more clearly set forth by any one, as *Alethea* (or the truth herself) will justify: Yea, if those things which *Mary Rant* (an *English* woman) by inward Revelation promised concerning the making of Gold (that it would become vulgar or common in the year 1661.) come to pass within an hundred years after, then I doubt not at all but it hath taken some beginning from this. He chuseth to follow *Sendivogius* his footsteps, yet both with a better order and far more exact distinctions; be it so though, that he taught more obscurely concerning the true subject of Philosophers

The Preface of John Langius.

phers than *Sendivogius* (I say more obscure to the sight of young Beginners, who may perchance draw it more easily from *Sendivogius*, yet nevertheless he that searches more curiously and without pre-conception of his opinion, shall assuredly find a greater light from him than from *Sendivogius*; but in the rest *Sendivogius* dares not place himself before him, nor any other, either of the old or of the following Ages: Oh! how far are the Rivers *Merrba* and *Siloam* from one another? How much disparity is between these and other Writings, which hitherto endeavoured to hinder the blindfolded World from her precipice and ruine? Yet I would it had pleased this most worth Author, to have committed to the publique Press

his

The Preface of John Langius.

his noble and polisht writings himself (for I hear he hath also written a Dialogue concerning the watry Fire, or Liquor *Alkabeft*) then I could not doubt but we should have all more correct and perfect. Now, although I have been most diligent and careful, yet (as it often falls out in such matters or cases) because I was to use a Manuscript, not so very exact, I dare not affirm that all things strictly agree with the words of the Author; for oftentimes, where the sense was manifestly difficult, it was made plain by the alteration or change of a small letter; nevertheless we have been studiously wary, that wheresoever any firm sense might be gathered, there we would not rashly alter it. We hartily wish, and humbly pray
(if

The Preface of John Langius.

(if the Divine Author be yet living) That either he himself would commit his Writings corrected and prepared according to his mind to be printed: Or if he design to make use of our service That he will please to convey to our hands the true Manuscript (after any manner he think fit) and we shall esteem, or repute it for a great Honour to have our things well corrected for our love to the Publick Good, having no other aim at all.

Kind Reader, do thou interpret all this to the best construction, considering that if these (like some Patrimonial Treasures, had travailed longer under the communication of private Copies, perhaps in a little time either many more Faults and Enormities (by blanks, or blind Letters, or wearing) had slipt in, or else the true sense it self had by little and little been utterly

The Preface of John Langius.

utterly spoyled; which to how many Treatises of singular Note it hath hapned unto, is not needful here to enlarge. I will say no more, for I do not here attempt to write a Commentary: These things I have touched for my own sake only, least either the Author himself might suspect I would also undertake the same against his Book, which of old, *the true Sun* (so called) presumed against *Sendivogius*: or else any others perchance might censure me (as the whole World is now full of Busie-bodies.) However it be, in this I would do a kindness to the *Lovers of Chymistry*, and satisfie the desires of many. If I shall see this hath been acceptable, perhaps more may follow: But if otherwise (yet I avoid to preface) God bless the Benevolent Reader, and farewell.

Hamburgh, December 9.

in the year 1660.

The

A Anonymous Philalabes, a Philosopher having attained
to secrets medicial Physical & Chymical in y^e year of
the redemptive 1645 being y^e 23rd year of my Age, to y^e w^{ch}
of mankind
I may discharge the debt of our to y^e sons of art &
may reach forth my hand to such who are entangled in errors labyrinth; I
therefore I thought to write this treatise. That to such
who are adepts
it may appear
y^t of an their
Fear & Brothers
of y^e such who
are misled by
the trifling whil-
ings of Sophisters
may see as sun
brace his light
by w^{ch} they
may be enabled
to return.
Moreover for
plenty forsee
+ many will
receive light
from this my
labours, because
the time

The Authors Preface.

Being an Adept Anonymon, and
Lower of Learning, and a Philo-
sopher, I decreed to write this little
Treatise of Medicinal, Chymical and
Physical Arcana's, in the year of the
Redemption of the World, 1645. being
in the three and twentieth year of my
Age, that I might pay my duty to
the Sons of Art, and might lend my
hand to bring them out of the Laby-
rinth of Errours, wherein they are
intangled, and that it might appear
to the Adeptists that I am a brother
and equal to them; and that those se-
duced by the deceits of Sophisters,
might safely return, see and embrace
the true Light; I do also further
presage, That not a few will be en-
lightened by these my Labours; they
are no Fables but real Experiments,
which

x because y^e time
of the
coming of Christ
the Christ is
nigher w^{ch}
at the doors.

The Authors Preface.

which I have seen, made, and do
know, which an Adeptist will easily
gather by these Lines. Where-^{therefore is as}
fore as I write these things for the ^{much}
good of my neighbour, let it be e-
nough, that I profess there is none
that ever writ in this Art so clearly;
and that many a time in writing I
laid aside my pen, because I was ra-
ther willing to have concealed the
Truth under the Mask of Envy,
but God compelled me to write, whom
I could not resist, who alone knows the
heart, to whom only be Glory for ever.
Hence I undoubtedly gather, many
will become Blessed in this last Age
of the World with this Arcanum,
by reason I have written faithfully;
nor have I willingly left any thing
doubtful for a young Beginner, which
is not perfectly satisfied. Also I
know many who, with me, do enjoy
this

The Authors Preface.

this Arcanum, and am perswaded
there are many more whose new fa-
miliarity shortly (as I may say)
shall be daily acquainted with. Let
the holy Will of God do what it pleas-
eth; I confess my self unworthy by
whom such things should be effected
yet in these matters I adore the holy
Will of God, to whom all created
things are bound to be subjected; for
which cause only he did create them,
and being created, preserves them.

READER,

The true Manuscript Copy, which *John L.*
gins in his Preface doth so much thirst after,
is here Published for thy benefit; in which thou
wilt find considerable enlargements and explanati-
ons, wherein the *Latin* Translation is deficient,
as witnesseth *Chap. 15. &c.*

SECRETS

(1)



SECRETS Reveald:
OR,
AN OPEN ENTRANCE
TO THE
SHUTT PALACE
of the KING:

CHAP. I.

Of the necessity of the *Sophick* for
the Work of the Elixir.



Whoever desires to enjoy
the secret *Golden-Fleece*,
let him know, That our
Gold-making POWDER
(which we call our *Stone*)
is only Gold digested unto the highest de-
B. gree

gree of purity and subtile fixity, whereunto it may be brought, by Nature and a discreet Artift; which Gold thus effensificated, is called *Our Gold* (and no more vulgar) and is the period of the perfection of Nature and Art. / I could cite all the Philosophers that write of this Thing, but I need no witnesses; because my self being an *Adeptist*, do write more clearly than any heretofore. Let any one believe me that will, and disprove it that can, carry ^{over} ~~he~~ that will; this is the reward ^{he} shall certainly receive, to be in high Ignorance. I confess the subtile Wits do fancy many whimsies, but he that is diligent shall find the truth in the simple way of Nature. Let Gold therefore be the One True sole Principle of Gold-making; but our Gold is twofold which we require to our work, *viz.* Mature and Fix, the yellow Latten, whose Heart or Centre is a pure Fire, and therefore it defends the body in the Fire, in which it receives depuration; but nothing of it gives way to its tyranny, ^{or} suffers by it. This doth in our Work supply the place of the Male, therefore it is joynted to our white and more crude Gold as *Feminine Sperme*; into which it sends

does not a
which is its
tyranny
performs y^e
offer
or white Gold
which is of seed
is more crude
Sperme & feminine nature.
send forth its seed

forth its ^{seed} *Sperme*, and at length both do couple with an ^{inseparable} *inseparable band*; so it becomes our *Hermaphrodite*, being mighty in both Sexes. *Therefore *Corporal Gold* is dead before it be conjoined with his *Bride*, with whom the *coagulating ♀*, which in \odot is outwards, is turned inwards; so the altitude is hid, and the profundity is manifested; so the *Fix* is, ⁱⁿ *time*, made volatile, that it may afterwards possess (by way of *Inheritance*) a most noble State, in which it may obtain an ^{excellent} *powerful fixity*. It is evident therefore that the whole Secret consists in Φ , of which, a *Philosopher* saith, *There is in Φ whatever the Wiseman seeks*; concerning which *Geber* saith, *Praised be the Most High, who hath created our Φ and hath given it a nature ^{far above} *overcoming all things*. For verily if that were not, the *Alchymists* might boast as they will, but their Work of *Alchymy* would be vain. 'Tis likewise evident it is not the vulgar ^{spoken of here} Φ but the *Sophick*; because every vulgar Φ is a *Male* that is *corporeal*, *specificate* and *dead*: but ours is *spiritual*, *feminine*, *living* and *vivifying*. Attend therefore to those things that I shall speak of Φ , for as the *Philosopher**

x *Corporall* \odot
then will conclude to be vulgar & dead
x by his y^e coagulating ♀
with in \odot is externally apparent by coagulation, is inverted or hidden by solution
x shown out
x the first by this means becomes volatile for a while
x after its volatility it may inherit a nobler state than it had before
x main
x far above all other natures
x & spoken of by him but by

x salt would short.

of Sun is regenerated & formed

set on work

x then x sublim it others by it will be at length they quicken it: x but yet in

x yet it is but one thing converts

x well yet are all of one essence, for there is requisite to the making of our water, first of fire, secondly of liquor or juice of Vegetable Saturnia & thirdly of Vinculum of ♀.

4 sopher saith, Our ♀ is the Salt of the Wise men, without which, whosoever operates, is like an Archer that shoots with out a Bow-string, and yet it is no where to be found upon the Earth; but our ♀ is formed by us, not by creating, but by extracting him out of those things in which he is; Nature co-operating in a wonderful manner, by a witty Art.

CHAP. 2.

Of the Principles composing the ♀ Symbolical.

THE Intention of some Operators in this Art, is this, They purge & diversify; for by the adjoyning of Salts they sublime it, some do vivify it from various Faces, others only per se, and so by these repeated Operations they think to make the ♀ of the Philosophers. x They erre because they do not operate in Nature, for she amends things only in their own nature. Let them therefore know that our Water is compounded of many things, but yet they are but one thing, made of divers created substances of one

essence, that is to say, There is requisite in our Water; first of all Fire; secondly, the Liquor of the Vegetable Saturnia; thirdly, the bond of ♀. The Fire is of a Mineral Sulphur, and yet is not properly Mineral nor Metalline, but a middle betwixt a Mineral and a Metal, and neither of them partaking of both, a Chaos or Spirit; because our Fiery Dragon (who overcomes all things) is notwithstanding penetrated by the odour of the Vegetable Saturnia; whose blood concretes or grows together with the juyce of Saturnia, into one wonderful body; yet it is not a body, because it is all Volatile; nor a Spirit; because in the Fire it resembles a Molten Metal. It is therefore in very deed a Chaos, which is related to all Metals as a Mother; for out of it I know how to extract all things, even ☉ and ☽ without the transmuting Elixir: the which thing whosoever doth also see, may be able to testify it. This Chaos is called, our Arsenick, our Air, our ☽, our Magnet, our Chalybs or Steel; but yet in divers respects, because our Matter undergoes various states before that the Kingly Diadem be brought or cast forth out of the Menstruum of our

concreted liquid

x is a mineral

x nor yet x middle substance.

x a matter yet probably of both.

x for it is a fiery Dragon it overcomes all things yet is penetrated

x of vegetable Saturnia whose blood with the juyce of the Saturnia grows up into one

x for in the fire it will melt like a metall.

x them all, yet cannot x as with our ♀.

x the royal Diadem be made to appear out of the menstruum of whom.

x Learn y
who are the
x against such
Cadmus pined
this serpent.
x with an y
Cady
x by their
gentle stroke
a mulcado, na
Lastly learn

hymenobus

to will they
attributed not
small virtues

Therefore learn to know, who
the Companions of Cadmus are, and
what that Serpent is which devoured them,
what the hollow Oak is which Cadmus
fastened the Serpent through and through
unto; Learn what Diana's Doves are,
which do vanquish the Lion by affwaging
him; I say the Green Lion which is in ve-
ry deed the Babylonian Dragon, killing all
things with his Poyson; Then at length
learn to know the Caducean Rod of Mer-
cury, with which he worketh Wonders,
and what the Nymphs are; which he in-
fects by Incantation, if thou desirest to
enjoy thy wish.

CHAP. 3.
Of the Chalybs of the Sophists.

The Wise Magi have delivered many
things of their Chalybs to Posterity,
nor is it a slight thing they have attribut-
ed thereto; and therefore the contenti-
on amongst vulgar Alchymists is great, as
touching what is to be understood by the
name of Chalybs. Several men have given
several interpretations of this thing. The

Author

Author of the New Light hath writ there-
of candidly, but obscurely. For my part,
that I may not (out of envy) conceal any
thing from the Inquirers of this Art, I
will sincerely describe it. Our Chalybs is
the true Key of our Work, without
which the Fire of the Lamp could not
be, by any Art, kindled; it is the Minera
of Gold, a Spirit, very pure beyond o-
thers; it is an infernal Fire, secret in its
kind, most highly volatile; the Miracle
of the World, & Systeme of the superior
virtues in the inferior; and therefore
the Omnipotent hath marked it with that
notable Sign, whose Nativity is declared
in the Bible. The Wisemen saw it in the
East and were amazed, presently knew
that a most Serene King was born into the
World. Thou when thou beholdest his
Star, follow him even to his Cradle, there
shalt thou see a fair Infant by removing
the defilements, honour the Kingly Child,
open the Treasury, offer the gift of Gold,
so at length (after death) he will give
thee his Flesh and Blood, the highest Me-
dicine in the three Monarchies of the
Earth.

B 4
CHAP. 4
appears, open the Treasury, & offer a gift
a Rubeo regno illum notabilem
cujus activitas per omnem in Hierosolyma
in Phosphorum annuncietur.

x before all other
spirit vagari
fully pure
x it is a infernal
nath secret
of its kind
volatile
x a system of
y superior
inferior things
a notable
sign whose
nativity is
foretold by
the rising of
Lucifer in
the horizon
of the three
spheres, the
wise magi
in the east
saw this
x stout
x follow it
x to the
x separable
the field
from it
x know it
Kingly babe
with child of

CHAP. 4.
Of the Magnet of the Sophists.

* turn it self
to shala
* both attract
their shali
* as for Rave
* so likewise
of magnet of
this secret
of magnet
shall an hidden
center
* in of minshu
um of sphaer
call Luna
* Orgecall
* exactly many
degrees
* the line for
in with
* west of the lord
the that say
* in his great
* sea, with driving
at either sides
of the direct
his course
* will easily
make to
* in sel
* in sphaera luna, qui novit calium
* in sphaera. Centrum hoc se convertit appetitu orgeticu
* polam in quo est virtus chalybis est in gradus
* smallata. In polo est cor qui verus est ignis
* in quo regnat et domini sui. Navigans per mare
* magnam et ad utramque portugal, indiam, cursum dirigat

Even as Steel is drawn to the Load Stone, and the Magnet doth of its own accord convert it self to the Chalybs, even so the Magnet of the Sophist draweth their Chalybs; therefore I have taught that the Chalybs is the Minera of Gold. In like manner our Magnet is the true Minera of our Chalybs. Furthermore, I declare that our Magnet hath an occult Centre abounding with Salt, which Salt is the Menstruum in the Sphere of the Moon, which knows how to calcine Sol; This Centre doth convert it self to the Pole with an Appetite, in which the virtue of the Chalybs is exalted into Degrees. In the Pole is the Heart of ☿, which is a true Fire in which is the rest and quiet of his Lord, sailing through this great Sea, that it may arrive to both the Indies, and direct its course by the aspect of the North-Sar, which our Magnet will cause to appear to thee. The Wiseman will rejoyce, but the Fool will disesteem these

things.

things, nor will he learn Wisdom, even though he behold the Central Pole turned outwards, marked with the notable Sign of the Omnipotent. They are so stiff-necked that though they see even Signs and Miracles, yet will they not lay aside their Sophistications, nor enter into the right Path.

CHAP. 5.
The Chaos of the Sophi.

Let the Son of the Philosophers hearken to the Sophi unanimously concluding, that this Work is to be likened to the Creation of the Universe. Therefore, In the Beginning God Created the Heaven and the Earth, and the Earth was void and empty, and Darknes were upon the face of the Deep; and the Spirit of the Lord was carried upon the face of the Waters, and God said, Let there be Light, and there was Light. These words are sufficient for a Son of Art, for the Heaven ought to be conjoynd with the Earth upon the bed of Friendship and Love: so shall he honourably Reign all his

* in our way
to his united
* his as born
of unity
* so shall thou
reign in lower
all thy life.

x hidden in
his bowels
x vegetabls
x with all
communicat

winerly
discovers
whole truth
x resembles a
x its coagulation

x enlightening
the earth
to its very
superficies
its beams.

x Is there
any wise man
so prudent who
by this may gather
x who is before
all in power

whom it be-
cometh to dy
to be exalted

Secrets Revealed.

TO his Life. The Earth is an heavy body, the Matrix of Minerals, because it keeps them secretly in it self, although it brings to light Trees and Animals. It is the Heaven wherein the great Lights together with the Stars are rowled about, and it sendeth down its virtues through the Air, unto inferior things; but in the Beginning all being confounded together, made a Chaos. Behold, I have ^{holy} opened to them the truth; for our Chaos is as 'twere a Mineral Earth in respect of its own coagulation; and yet notwithstanding it is indeed volatile Air, whithin which the Heaven of the Philosophers is, in its Centre; which Centre is truly Astral, shining upon the Earth with its Beams, even to the very superficies. ^{Artist} And what great one is this that is so wise, as to gather from these things, that a new King is born more powerful than all the rest, a Redeemer of his Brethren from original Defilements, for 'twas expedient that he died to be exalted aloft, that he might give his Flesh and Blood for the Life of the World. Good God! How wonderful are these thy Works? 'Tis thy doing and it seems miraculous in our eyes. Father I thank thee, ^{thou}

Secrets Revealed.

thou hast hidden these things from the Wise, and revealed them to Babes.

CHAP. 6.

The Air of the Sophists.

^{Air in Scripture is called the compass or firmament.} The wide Circuit or Firmament, called, in the Holy Writ, Air, is likewise called our Chaos, and yet not without a great Secret; because as the Firmamental Air, is the separator of the Waters, even so is our Air. Our Work is therefore verily a System of the greater World; because as the Waters under the Firmament are to be seen and do appear to us, who live upon the Earth, but the superior Waters do flie our sight, because they are so far distant from us: even so is it in our Microcosm, the Waters are the Minerals, without the Centre these appear; but those that are inclosed within, do shun our sight, and yet really and truly are. These are those Waters, that the Author of the New Light speaks of, viz. Which are, and do not appear, untill the Artist pleaseth. Therefore even as the Air distinguisheth between the Waters, so doth our Air prohibit

x The air in
the scriptures
is called the
firmament
x This air is
called our
chaos

x Thus our
microcosm
being with
extra-cosmic
call, is that
apparent
firmament
as an
with in body
cannot be
yet appear
without

x they, of
but do not

x As then the
Air
separates
between

x I will therefore till you see what shall vapors combustible
 x which perline capably to
 lines is that whose tyranny
 x flies from y^e fire in forme
 x knowest shall
 x shall all y^e iniquity shall be cast forth
 x waher by
 x to their own virgin Diana
 x y^e youth can not express

hibit all manner of ingress of the extracentral waters unto the waters that are in the Centre; for should they but enter in and be mixed, then would they presently close together with an indissoluble union; therefore that the external vapours and burning doth stiffly adhere to our Chaos whose tyranny it being not able to resist, the pure flies away from the Fire in the form of a dry powder. If thou knowest how to water this dry earth with a water of its own kind, thou wilt loosen the pores of the earth, and this outward Thief with the workers of Malice will be cast out of doors, and the water will be purged (by the addition of true Sulphur) from Leprous Defilements and from superfluous Hydropical Moisture, and thou shalt have in thy power the Fountain of Count Trevisan, whose waters are properly dedicated to Diana the Virgin. This Thief is evil, armed with arsenical Malignitie, whom the winged Youngster doth abhor and flies from; and although the central water be his Bride, yet the Youngster dares not utter his most ardent Love towards her

because of the snares of the Thief, whose tricks are almost unavoidable. In this, let Diana be propitious unto thee, who knows how to tame the wild Beasts, whose two Doves shall temperate the malignity of the Air with their feathers, then the Youth enters easily in, through the pores, presently shaking the waters above, and stirs up a red and rubish Cloud; do thou bring in the water over him even to the brightness of the Moon, and so the darkness which was upon the face of the Abyss, will be dissolved by the Spirit which moves it self in the waters: thus by the Command of God Light shall appear, separate the Light from the Darkness the seventh time, and then this sophick Creating of thy y^e shall be complete, and the seventh day shall be to thee a Sabbath of Rest; from which time, even to a Years Revolution, must you expect the Generation of the Son of the supernatural Sun; who will come into the World at the end of the Ages, that he may free his Brethren from all Defilements, & there shall God command light & it shall appear till y^e revolution of the year. x Super-natural spring of the Sun. x about y^e end of the world shall come upon the earth.

x wild
 x Pray that Diana may
 her slave y^e
 friends who know
 how to tame
 with Beasts
 x who
 focus
 that wings
 in the
 of the
 veins will
 their plants
 temperate
 malignity
 Air y^e youth
 will find easy
 entrance
 at the open
 pores, when
 straightway
 shall y^e Thief
 shall be raised
 a dark cloud
 Thou shalt then
 pour down
 upon it
 so long until
 y^e moon
 appear
 bright
 x Super-natural
 end of the

CHAP. 7.

Of the first Operation of the Preparation of the Sophick Mercury, by the Flying Eagles.

In Philal on Ripl. Epit. p. 20, 26, 33. In on Ripl. Epit. p. 58, 336, 339. 258, 266.

BROTHER, You are to know, that ^{an} ~~our~~ ^{preparation} ~~the~~ ^{of the} ~~Eagles~~ ^{of the} ~~Philosophers~~, is conceived and judged ^{to} ~~be~~ the first degree of perfection; ~~to~~ ^{know} ~~it~~, there is required a quick ingenuity. For do not believe that this Science comes to any of us by chance or a casual imagination, as the common ignorant people do stupidly believe; but we have sweated much and a long time, we have passed many nights without sleep, we have undergone much labour and sweat, that we might obtain the truth; and therefore O studious Beginner! Know of certainty, without labour and sweat thou wilt accomplish nothing (*viz.*) in the first Work, although in the second, Nature alone performs the Work without any imposition of hands, only using a moderate external Fire. Understand therefore (Brother) the sayings of the *Sophi*, when they write, That their *Eagles* are to be brought

to devour the *Lion*; ~~the~~ which *Eagles*, how much the springer the number is, so much the greater wrestling and ~~show~~ victory, but the work is most excellently perfected in the seventh or ninth number. The φ *Sophical*, ~~namely~~, is the Bird of *Hermes*, which is sometimes called a *Goose*, sometimes a *Pheasant*; one while this thing, another while that; but wherever the *Magi* speak of their *Eagles*, they speak in the plural number, and they assign their number from three to ten: yet they are not to be understood ~~this~~ as if they would have so many weights or parts of the water to one of the earth, but you must interpret their sayings to be meant of the intrinsic weight, that is to say, you must take the water so oftentimes acuated or sharpened, as they number *Eagles*; which acuation is made by sublimation, ~~and~~ therefore Every sublimation ^{of the} φ of *Philosophers* let be one *Eagle*, and the seventh will so exalt the φ , that it will become a most convenient Bath for thy King. Therefore ^{now} that thou mayest have this knot well unfolded, attend diligently. Let there be taken of our Fiery *Dragon*, which hides the *Magical Chalybi*, in his

OWN

x by the help
 of fiery Vulcan
 own belly, four parts, of our Magnet nine
 parts; mix them together with a torrid
 Vulcan or great Fire, in the form of a Mi-
 neral water, upon which there will swim
 a scum, which is to be cast away, remove
 the shell and take the kernel; purge it
 the third time with Fire and Salt, which
 will easily be done if ^{you cause Saturn to} Saturn shall have
 behold himself in the Looking-glass of
 Mars, Thence is made the Chameleon or
 our Chaos, in which all Arcana's lies hid
 virtually, but not actually. This is the
 Hermaphroditical Infant, which even from
 his very first Infancy hath been infected
 by the biting of the Corasene Mad Dog,
 whereby he is befotted and distracted
 = a perpetual Hydrophoby or fear of the wa-
 ter; yea, though the water be nearer him
 than any natural thing, yet he abhors it
 and flies it. O Fates! But yet there are
 in the Wood of Diana two Doves which
 can allwage his frantick Madnes; if ap-
 plied by the Art of the Nymph; if they
 least he should again relapse into a Hydro-
 phoby, drown him in the waters, and let
 him perish therein; which waters the
 blackish Mad Dog being impatient of
 will ascend ^{salmon} (intoxicated) to almost the
 top of the waters. With showers
 of blows put him to flight & separate him, so shall
 Darkness disappear & the Moon shall appear glorious
 in the full. Give wings & it shall fly as an Eagle
 having the Dead Doves of Diana behind them, with

superficies of the waters, then do thou
 banish him with a shower and stripes, and
 drive him far away, so the darkness will
 disappear. The Moon shining in her Full,
 supply the Feathers, and the Eagle will fly
 away, and leave the dead Doves of Diana;
 which except they shall be dead at the
 first receiving, they cannot be profitable.
 Repeat this seven times, then, at length,
 hast thou obtained Rest; unless that thou
 must make a bare Decoction, which is a
 most pleasing Rest: A Boys Play, and a
 Womans Work.

CHAP. 8.

Of the labour and tediousness of the
 first Preparation.

Some ignorant Chymists do Dream,
 That the whole Work from the begin-
 ning to the end, is a meer Recreation, full
 of pleasantness; but the Labour they set
 aside, without the bounds of this Art.
 But let them safely enjoy their own Opi-
 nion, in a Work which they have imagi-
 ned to be so easie; certainly they will
 reap but an empty Harvest, from their
 idle

when they are
 taken ought
 to be dead
 like they are
 not
 2^a Tim in
 Hydrophobia
 redivivum sal
 alar, aquis
 submersas et
 ponal aque,
 sic hinc hinc
 Dispar hinc
 b Terebinthina
 sale, arid
 medico aceti.
 John Sauter p.
 25.

idle Operations. For we know, that next the Divine Benediction, and a good Root or Foundation to work on, Labour, Industry and Diligence obtains the chief place; nor verily is it a Labour so easie that it may be called a Play or Refreshment of the Mind, that will give us the thing we so earnestly desire: but rather as *Hermes* saith, *Neither the Life nor Labour is to be spared*; else that which the Wiseman fortold in his Parables, will not be verified; *viz.* That the desire of the slothful will destroy him. Nor is it any wonder that so many men, dealing with *Alchymy*, are reduced to poverty; for they shew Labour, and spare Cost: But we, who have known these things, and wrought them, have certainly found, that no Labour is more tedious than our first Preparation. Therefore *Morienus* doth seriously exhort the King concerning this thing, saying, "Most of the Wisemen complained of the tediousness of this Work; Nor would I that you should understand these things figuratively, for as much as I do not now consider of the things as they appear in the beginning of the supernatural Work: but as we

"at first find them, to render the matter fit for Work, as saith the Poet,
This is the Labour, and this is the Work;
and again,

*One Labour concerns the Golden Fleece, &c.
Another is the great burden to be sustained about the rude weight or matter, &c.*

Therefore this noble Author of the *Hermetick Secrets*, names this first Labour *Herculean*. First, there are in our Principles or first beginning, heterogeneous Superfluities, which can never be reduced unto purity (for our Work) and therefore it is expedient to purge them out throughly, which will be impossible to be done without the Theory of our secrets, in which we teach the true manner with which the Kingly Diadem is to be separated, or thrust out of the Menstruum of the Harlot. —

Which manner being known, there is yet required the greater Labour; yea so great, that, as saith the Philosopher, many have left the Art lame as it were, because of the terrible Evils or Labour: yet I deny not but a Woman may undergo the Labour of the Art; yet so, as that she proposes not Playes amongst her Labours.

But

x from y^e beginning to the end: yet

His labor hoc opus est

For

x by which we are taught a medium whereby we extract a Royall Dia from out of the Menstruum of a Harlot
x a grate labour, yea so great, y^e many in my knowledg have left y^e work imperfect &

But the Mercury once prepared, then is the rest obtained, which is far more desirable than any Labour, as saith the Philosopher.

CHAP. 9.

Recit on Ripl 4 p 239
Of the Vertue of our Mercury upon all the Metals.

a serpent w^{ch} by the virtue of his ♀ y^e shall be coagulated
x know then
x know from three eagles to ten
Our Mercury is that Serpent which devoured the Companions of Cadmus; nor is it a wonder, because it had first devoured Cadmus himself, who was stronger than all the rest: yet at length Cadmus shall pierce this Serpent through, after he hath coagulated him with the vertue of his own Sulphur. Therefore know, that this our ♀ doth bear rule over all Metalline Bodies, and dissolves them into their nearest matter Mercurial, by separating their Sulphurs; and know, that the Mercury of one, two, or three Eagles, commandeth ♀, ♀, and ♀; and it rules over the ☽ from three Eagles to seven, then it rules over the ☉ even to ten Eagles. Furthermore I make known unto you, that our Mercury is nearer to the

first Ens of Metals than any other Mercury. Therefore it radically enters the Metalline Bodies, and manifesteth their hidden profundities.

CHAP. 10.

Of the Sulphur which is in the Sophysical Mercury.

This above all things is a wonder, that in our Mercury, there is not only an actual, but also an active ♀, and yet notwithstanding it retaineth all the proportions and the form of Mercury; therefore 'tis necessary, that a form be introduced therein, by our preparation, which form, is a Metalline Sulphur: which sulphur is Fire that putrifies the ^{parts that it composes} Compositum, or disposed. This sulphureous Fire, is the spiritual Seed which our Virgin (but yet nevertheless she remains undefiled, & hath contracted, because an incorrupted Virginity can admit a spiritual Love, according to the Author of the Hermetick Secrets, and according to Experience it self. By reason of this sulphur it is an Hermaphrodite, because the same ♀ doth

C 3

x of necessity then it follows y^e it hath received a new forme by a preparation well forms is from metalline ♀, well ♀ is y^e fire y^e both thereby y^e ☉ when it is compounded with it
x (with any wrong to her virginity)
x to a Experience
x for y^e same ♀ at the same time hat included in it self both an
active as passive principle distinguishable by our the same degree of fire

x all that
 duly impregnated
 to y^e Engrain
 cy of the
 compound, &
 in y^e same
 Degree of heat
 coagulate it
 self, & in
 its coagulation
 gives both \odot
 & \ominus according
 to y^e work
 mans pleasure
 x may seeme
 that y^e homo-
 geneal, pure
 cream having
 conceived an
 internal \oplus
 by of art, will
 like a subtil
 earth swimmingly
 x tis therefore
 manifest — or
 evident Tomithley
 in Clavus etymologia
 x By all well
 it appears y^e
 this spirittual
 metallick \oplus
 is indeed \odot
 volatile

apparently include at the same
 by the same degree of Digestion, as well
 an active as passive Principle; for if it be
 joyned with \odot , it softens, melts, and dis-
 solves him by a ^{convenient} temperate heat, suitable
 to the necessity of the Composition, and
 doth (by the same fire) coagulate him-
 self, and gives in his coagulation \ominus , ac-
 cording to the pleasure of the Operator.
 Hapily this will seem incredible unto thee,
 but tis true (viz.) That \oplus being homo-
 geneal, pure and clean, being by our Ar-
 tifice impregnated, doth (by the appli-
 cation of a convenient heat only) coagu-
 late himself (after the manner) of Cream
 of Milk, there being (as it were), a sub-
 tile earth swimming upon the waters; but
 being joyned with \odot , it is not only not
 coagulated, but the compound shall dai-
 rily be seen to be softer and softer, even
 till the Bodies being almost dissolved, the
 Spirits shall begin to be coagulated in a
 most black colour, and a most stinking or-
 dour. x Tis therefore manifest, That this
 spiritual Metalline Sulphur, is the first that
 turns the wheel, and rolls the Axis into a
 compass or circuit. This \oplus is in truth a vo-
 latile \odot , not as yet sufficiently digested,
 but

but pure enough; therefore \oplus passeth
 into \odot by a bare digestion: but if it be
 joyned to \odot already perfect, it is not
 then coagulated, but \oplus dissolves the cor-
 poral Gold, and remains with it (being
 dissolved) under one form, although be-
 fore the perfect union, death must necessa-
 rily precede, that so they may be united
 after their death, not simply in a perfect
 unity, but in a Millenary more than per-
 fect perfection.

x not in a
 simple perfect
 unity virtue
 but in a mill-
 enary (1000 fold)
 more y^e perfect
 perfection.

CHAP. II.

Of the Invention of the perfect Magistery.

THE Wise Men heretofore (as many of
 them as obtained this Art without the
 help of Books) were led to the attain-
 ment thereof on this wise, (by the permis-
 sion of God). For I cannot perswade my
 self it came to any of them by immedi-
 ate Revelation, unless Solomon had it so;
 which I am rather willing to leave to
 the Judge, than determine thereof. And
 yet though he should have had it, what
 hindreth but he might have got it by
 search,

It wch way so
granted him
of his choice
to enjoy peace
length of days
or riches. He
ye who inquire
into ye nature
of Plants &c
wch is it well
in the world
any of the
kind of nature
of minerals
above ye knowledge

x Mastery

search, ^{since} whereas he requested only wisdom, which God did bestow upon him in such manner that he therewith possess'd ^{all} both Wealth and Peace? ^{And} therefore he ^{scrip}ript, as it were, and searcht out the nature of the Plants and Herbs, from the Cedar of Lebanon even to the Hyssop on the Wall: And what man that is well in his wits, will deny but that he likewise knew the nature of the Minerals, the knowledge of which being altogether as pleasant & profitable? But to the purpose, We say that it may very likely be believed, That the first Adeptist that injoyed this [']Magistry (amongst whom was *Hermes*) who had no plenty of Books in those days, & did not at first seek after a more than perfect perfection; but only a simple exaltation of the imperfect Metals to a regal condition: and when they perceived that all Metallick Bodies, were of a *Mercurial* Original, and that ϕ was both as to its weight and homogeneity most like unto Gold, which is the perfectest of Metals, they therefore endeavoured to digest it to the maturity of Gold, but they could not effect it by any fire. Therefore they considered with themselves, that there was

requilite

requilite, besides the external heat, an internal one, ^{fire by being about} if they will accomplish their intentions. This heat therefore they sought after in most things. First of all, they distilled out of the lesser Minerals most exceeding hot waters, and with them they corroded the ϕ ; but they could not by any Art accomplish it this way, so as ^{to} cause the ϕ to change or alter his intrinsic proportions: ^{for} because all the corrosive waters were only external Agents, after the manner of fire, though somewhat different, ^{But} these *Menstruums* (as they call'd them) did not abide with the dissolved body, Being by that same reason confirmed, they rejected all Salts, one Salt only excepted which is the first *Ess* of Salts, the which dissolves all Metals, and by the same work coagulates ϕ : but this is not done but by a violent way, and therefore that kind of Agent is again separated entire, both in weight and vertue, from the things it is put to. Wherefore the Wisemen did at length know and consider that in ϕ the watery crudities, and the earthy faces, did hinder it from being digested; which being fixed in the roots thereof, cannot be

rooted

x to bring about
their intention
x first they did
filled waters
consequently cor
rosive out of
minerals

x in metall
qual by, to
wit because
all corrosive
waters are
but extrinall
agents as well
as fire, altho
in some things
their operation
differ, yet the
Menstruums (as they
call'd y^e would
not abide with
y^e dissolved
body. Being
confirmed
This reason is
y^e same
By rejectin
x any matter
y^e with y^e same
operation it
coagulated
if it be put
into it, but
this only by
a violent way
therefor such
an agent cannot
be rooted in
the things

weight & vertue is afterwards separated from the things dissolved. Therefore the wise Mage knowt
x its digestion, will bring radically in first cannot be
throughly severed without y^e invasion of the whole
compound.

also of ϕ
 * since it shall
 * of ϕ
 * not only
 purgation
 but also nor
 rification of
 regeneration
 * an inward
 agent
 * other extra
 all things
 were will
 disposed
 * was easily
 mind, so if
 it is by this
 means ϕ is
 of motion of
 life.
 * since if
 it is now in ϕ
 become passive
 it ought to
 have been
 active, so if
 there want
 another life
 of the same
 nature it may
 be introduced
 upon this
 life in ϕ into
 question whether
 it ought to
 be passive. that life then it is brought in
 both stir up ϕ life of ϕ latent in ϕ

rooted out, but by turning the whole compound in and out. * They knew, ^{also} say, that ϕ if it could but put off these things, ~~it~~ would presently become Fixed for it hath in it self a fermental Sulphur, of which, even the smallest grain would be sufficient to coagulate the whole Mercurial Body, if only the Faces and Crudities could be removed. This thing therefore they attempted to bring to pass by various purging it, but in vain; forasmuch as the foresaid Work requires both mortification and regeneration, for which there is need of an Agent. Then at length they knew that ϕ was destined (in the bowels of the earth) to have been a Metal, to which intent it retained a daily motion, as long as the fitness of the place, and other externalities ^{things external} well disposed, ~~it~~ remain; but these being by accident corrupted, this immature Child or Offspring died of its own accord: so that it is beheld as a certain thing deprived of motion and life. But now, an immediate regress from privation to habit or form is impossible, ^{for} that is to say, there is a passive ϕ in ϕ which ought to be active; so that it is needful to introduce into it another

ther life of the same nature in the introducing of which it stirs up the hidden life of ϕ . So life receives life. Then at length it is fundamentally transformed or changed, and the defilements are voluntarily cast away from the Centre; as we have abundantly enough written in the preceding Chapters. This Life is in the Metallick sulphur alone, which the Wisemen sought for in ϕ , and in such like substances, but in vain. Then they took the offspring of Saturn in hand, and they found he was the Stylian or ^{royal} eye of Gold; and whereas ^{that} therefore ^{it} hath the power of separating the Faces from ripe Gold, they ~~there~~ became confident (by an argument drawn from the ^{lower} to the less) that it would do so in ϕ ; but they proved that this also had its own defilements, and they remembered the old Proverb, Be thou clean that desirest to cleanse another; Therefore they endeavouring to purge it, found it altogether impossible, because it had no Metalline Sulphur in it, though it abounded with the most purged Salt of Nature. * When therefore They observed, a little Sulphur in ϕ , and that only passive, they found

* radically
 * are cast
 away from
 * only in the
 metallick
 * and by
 my all proved
 seem to be
 the exarious
 of Gold
 * that if
 had the power
 of separating
 * they were
 confident
 would do so
 in ϕ , argue
 affirmative
 form of gold
 greater to
 least
 by expressing
 they found
 if given this
 had its own
 fullness
 * pure salt
 * They found
 then but a
 little ϕ in

only passive ϕ in ϕ did of Saturne they found
 not ϕ actually but only potentially or virtually
 Therefore in this subject of pure parts have entered
 friendship will combust chemical ϕ , without will it

x quick 9. Thy 30

also considered their unripe \odot , and their living \ominus , they
 also considered that being that, out of
 which the true first *Ens* of Gold was (and
 being as yet volatil) what should it be but
 the ground wherein \odot being sown, would
 be encreased in his virtue; therefore they
 put \odot in the same, and (to their admirati-
 on) the ~~fire~~ became therein volatile, the
 hard soft, the coagulated dissolved, Na-
 ture her self being amazed thereat.
 Therefore they Married these two toge-
 ther, and shut them in a glass, and placed
 them at the fire, and governed the Work
 a long time as Nature required; so the
~~volatile~~ became dead, and the dead li-
 ving, the body putrified, and rose a glo-
 rious Spirit: and the soul is at last resol-
 ved into a Quintessence, the highest
 Medicine for Animals, Metals, and Vege-
 tals.

is the highest medicine for Anim. Veg. & Min.

x of on a
 sabbath (with
 was very mar-
 vulous) the first
 in it became
 volatile
 x to y^e very
 astonishment
 of Nature.
 x see y^e dead
 was quickend
 y^e living body
 putrified
 the spirit rose
 again glorious
 at length y^e
 soule was re-
 solvd into a
 Quintessence

CHAP. 12.

Of the manner of making the perfect
Magistry in general.

VE ought to give immortal
thanks to God, because he
hath

hath shewed these Secrets of Nature to
 us, which he hath hidden from the eyes
 of most men. Those things therefore
 which are freely given to us by that
 great Giver, we will lay open freely and
 faithfully to other studious men. Know
 therefore, That the greatest secret of our
 Operation, is no other thing than a coho-
 bation of the Natures of one thing above
 the other, until the most digested virtue
 be extracted out of the digested (body)
 by the Crude one. But there is hereto
 requisite, first, an exact preparation and
 fitness of the things that enter into the
 Work; secondly, a good disposing of ex-
 ternal things; thirdly, things being thus
 prepared, there is required a good Regi-
 men; fourthly, a fore-knowledge of the
 appearances in the Work is required, that
 your procedure therein be not blindfold;
 fifthly, Patience, that the Work be not
 hastened, or head-longly governed. Of
 all which we will speak in order, as much
 as one Brother to another.

x see
 x of Nature
 one upon another
 filling
 x providing
 preparing
 filling
 as candidly as

CHAP. 13.

CHAP. 13.

Of the Use of a ripe ♀, in the
Work of the Elixir.

* of ♀, & con-
cerning this ♀
we have disco-
ver'd many se-
crets such as
have been formerly
but little known
in the world
* But I have
not done it
* age of y^e world
is no longer
* for we
maintain its
own honour
* ones at least

WE have spoken of the necessi-
ty of the ♀, and have delivered
many secrets of it, which (before me)
were barren enough to the World; be-
cause almost all Chymical Books do a-
bound either with obscure *Ænigmas*, or
sophistical Operations, or with a heap of
rough and uncouth words. I have not
done so, resigning my will in this thing to
the Divine Pleasure, who (in this last
period of the World) seems to me to
be about the opening of these Treasures:
Therefore I do not ^{more} fear that the Art
will be disesteemed, far be it from me,
this cannot be; for true Wisdom will de-
fend it self in external Honour. I could
wish, That Gold and Silver would at last
be of as mean in esteem as Dirt, which
hath been hitherto the great Idol adored
by the whole World; then we who know
these things should not need so studiously
to hide our selves: For we judge our
selves

selves to have received (as it were) the
Curse it self of *Cain*, for which we weep
and sigh, that is to say, We are driven, as
it were, from the face of the Lord, and from
the pleasant Society which we heretofore
had with our Friends, without fear. But
now we are tossed up and down, and as
it were beset with Furies; nor can we
suppose our selves safe, in any one place
long. We oftentimes take up Complaints
and the Lamentations of *Cain* unto the
Lord, *Behold whosoever shall find me, shall
kill me.* We Travel through many Nati-
ons, just like Vagabonds, and dare not
take upon us the Care of a Family, nei-
ther do we possess any certain Habitati-
on. And although we possess all things,
yet can we use but a few. What there-
fore are we happy in, excepting specula-
tion only, wherein we meet with great sa-
tisfaction of the Mind? Many do believe
(that are strangers to the Art) that if
they should enjoy it, they would do such
and such things; so also even we did for-
merly believe, but being grown more
warry, by the hazard we have run, we
have chosen a more secret Method. For
whosoever hath once escaped the emi-
nent

x of Invented

nent perils of his Life, he will (believe me) become more wise for the time to come. Tis a Proverb, *Bachelors Wives and Maids Children are well clothed & nourished.* I have found the World placed in a most wicked posture, so that there is scarce a Man found, whatsoever Face he bears of Honesty, and howsoever he seems to heed publick things, That doth not propound unto himself, some private, base, and unworthy end. Nor is any mortal Man able to effect any thing alone, no not in the works of Mercy, except he would run the hazard of his Head; which my self have of late experienced, in some strange or forreign places, where I have administred the Medicine to some ready to dye, distressed and afflicted with the miseries of the Body: and they having recovered miraculously, there hath presently been a rumour spread of the *Elixir of the Wise-men*, insomuch that once I have been forced to flie by night, with exceeding great troubles, having changed my garments, shaved my head, put on other hair, and altered my name; else I had fallen into the hands of wicked Men, that lay

lay in wait for me (meerly for suspition only accompanied with the most greedy thirst after Gold.) I could reckon up many such like things, which will seem ridiculous to some; for they'll say, Did I but know these and these things, I would do otherwise than so: But yet let them know, that it is a tedious thing for ingenious Men to have converse with blockish Men. And as for those that are ingenious, they are subtile, crafty, quick-sighted; and some of them have as many eyes as *Argus*; some are curious, some are *Machiavilians*, that search into the life, manners, and actions of Men, most thoroughly; from whom to hide our self is very difficult, especially if there is any familiar knowledge (or converse.) If any one doth think thus of himself, viz. That he would do so and so (were he a Possessor of the *Stone*) I would willingly say unto him thus (viz.) Thou art perchance a familiar acquaintance of an *Adeptist*, he would presently consider with himself; and say, *This is impossible* for I may have seen him, or have conversed with him, but I should once see it, and by my familiar converse with him, it could not be but that I should smell it out. Thou that imaginest

D 2

x if may have
seen him once
or twice but
should if he
but familiarly
will be if I
not but if I
smell it out

gineft these things of thy self, Thinkest thou that others do not abound with as much quick-sightedness as thy self, who would be able to discern thee? For 'tis expedient to have converse with some, else thou shalt seem to be another quick *Diogenes*. But if thou associate thy self with the Vulgar, this is unworthy; but if thou shalt contract familiarity with Wisemen, it behoves thee to be most highly wary, lest some of them discern thee, with the same facility as thou believest thy self capable of finding out, as 'twere, another *Adeptist** (thou being ignorant of the known Secret) If only thou wert able to have a familiar consortship with him, thou wilt not so readily discern That an opinion, being but a conceited one, is without great inconvenience, even a slight conjecture shall be sufficient to procure a lying in wait for thee; for the Iniquity of Men is so great, that we have often known some Men to have been strangled with a Halter, yet notwithstanding were strangers to the Art. 'Twas sufficient that some desperate Men had heard a report of such an Art, the knowledge of which such once bore the

adepht, who might be acquainted with the art through their own ignorance of the secret. More over it is not easy to discern when one hath conceived a suspicion of the hill then feelst it to thy more then ordinary sorrow. yea a slight conjecture may cause a lying in wait to be made.

* strangled, yet

name to have. It would be too tedious to reckon up all things, which we our selves have made tryal of, we have seen and heard concerning this thing. Moreover as concerning this present Age of the World, rather more than in any former one; Who is it that pretends not to *Alchymy*? Infomuch, that thou shalt hardly dare to stir thy foot, except thou desirest to be betrayed. If thou dost but do any thing secretly, this wariness of thine, will stir in some a zeal of thoroughly searching thee out, even to the bottom. They'l tattle of counterfeiting Money, and what not? But then if thou art a little open, and some unwonted things done by thee, whether in Medicine or *Alchymy*, If thou shouldst have a great weight of Gold or Silver, and wouldst sell it, any one would admire readily, from whence so great a quantity of the finest Gold and purest Silver should be brought; whereas such Gold is scarcely brought from any place, save only *Guiny* or *Barbary*, and that in the fashion of most small sand: but now thine being more noble than that, and in a massie form, will not want a most notable rumour. For Buyers are

not so stupid, although they should (like Children) play with thee, and say, *Our eyes are shut, come we will not see;* but if thou dost come, they will even see, even but out of one corner of thy eye, so much as is sufficient to bring upon thee the greatest Misery. For Silver is by our Art produced so fine, that no such is brought from any place, That which is brought out of *Spain* is the best, it doth somewhat excel in goodness even *Englisb sterling*, and that in form of plain Money, which is transported by Theft, the Lawes of the Nations prohibiting it. If therefore thou shalt sell a quantity of pure Silver, thou hast even already betrayed thy self: But if thou adulteratest it (being not a Goldsmith) thou runnest the hazard of thy Head, according to the Lawes of *England, Holland,* and almost of all Nations, by which 'tis provided, That every Deterioration or allaying of Gold and Silver (though according to the Goldsmiths Balance) yet if it be not done by a professed and licenced *Metallourgist*, it will be accounted a Capital Crime. We have known the time that when we would have sold so much pure Silver, as was
of

of six hundred Pound value (in a forreign Country) being cloathed like Merchants (for we durst not adulterate it, because almost all Countries hath its standing Balance of the goodness of Silver and Gold, which the Goldsmiths do easily know in the Mass; that should we pretend it was brought from hence or thence, they would presently distinguish by their *Probe or Tryal*, and apprehend the seller) they presently said unto us that brought it, *This Silver is made by Art.* We demanded the reason of their saying so, They replied only thus, *The Silver that comes out of England, Spain, &c. we are not now to learn how to know it, but this is not any of these kinds:* which when we heard, we privily withdrew, and left both the Silver and the price of it, never more demandable. Moreover if thou shouldst fain a great quantity of Gold brought from elsewhere, but especially of Silver, this thing cannot be so private, but a rumour will be spread thereof, the Ship-Master will say, *Such a quantity of Silver was never brought by me, nor can it come into the Ship, and every body be thereof ignorant;* and when others shall
hear

hear thereof, that were wont to buy it, they'l laugh and say, *What? Is it a likely thing, that this Man can get such a Mass of Gold and Silver, and put it into his Ship, there being such strickt Lawes that forbid it, and so strickt a charge to prevent it?*

Thus presently it will be blazed abroad, not in one Region only, but in the bordering Countries. We being taught by these dangers, have determined to lye hid, and will communicate the Art to thee who dreamest of such things, that so we may see what publick good thou wilt enterprise, when thou shalt have obtained it.

✓ We therefore say, as heretofore I taught that φ was necessary in the Work, and have delivered such things concerning

φ , which no former Age ever delivered; *you I believe that Sulphur is required on y^e other hand, with out wch, φ will be ~~open~~ ^{on the other hand} ~~open~~ ^{which will be desired,} without which φ will never receive a profitable congelation^x for the supernatural Work. ^{This} Sulphur doth ζ in ^{our} this Work*

supply the place of the Male, and who-soever undertakes the Transmutation-Art without it, all his attempts will be in vain; for all the Wisemen affirm, That there can be no Tincture made without

its

its Latten^{or AS}, which Latten is Gold, without any double speaking. Hence the noble Sendinogius faith, *The Fool* (believe me) will not find our Stone, no not in Gold; but the Wiseman will find it in the Dung, *That is to say, In Gold* (which is the σ of the *Sopbi*) the tincture of Goldness lies hid. This though it be a most digested body, yet is it incrudated and made raw, in one only thing, *viz.* Our Mercury, and receiveth from φ the multiplication of its own Seed, not so much in weight as in vertue. And although very many of the *Sopbists* do seem sophiltically to deny this thing, yet verily so it is as I have said, that is to say, They tell us that common Gold is dead, but that theirs is alive; so in like manner a grain of Wheat is dead, that is, the germinating activity therein lies suppress, and would eternally remain so, should it be kept in a dry ambient Air: but let it be but cast into earth, and it presently receives a fermental life, it swells up, is mollified and buddeth. Even so is the case with our Gold, it is dead, that is, its vivifying vertue is sealed under a bodily shell, as 'tis with the Grain, although different-

x The Fool will not believe of a Stone is in Gold but wise men will find it in a Dung
viz. that
is in Gold
(i.e. σ of φ)
Philosophers)
x Gold making

corporeal Gold

x and germinable
So it is with
Gold, wch is
corporeal &
in all things
to appraiser
like Gold
vulgar, the
Dead, but in
its quickening
vertue is great

x So this radiance
to cover all it
you will publish
it not only in
one but in many
nations.

x So now I tell
you φ is
required on y^e
other hand, with
out wch, φ will be

x in the
This φ in σ
work performs
the office of a
male

x without their
Fos, wch is
is their Gold.
we have y^e

x so is ^{of} God
 It is in all ele-
 ments as in cor-
 ruptible as com-
 mon sol, durable
 of self or of
 more nature to
 all perpetuity;
 yet in a water
 is reducible,
 as there is being
 and indeed of God.
 x well in the
 Ganner was only
 called corn or
 grain being as
 for food or
 other uses as for
 seed. Soe of
 O if it were
 made up into a
 cup or ring or
 money would not
 differ from common
 gold when in
 touch or ham
 moving, yet if
 cast into a wa-
 ter it then shows
 its difference
 from gold vulgar,
 as in the use
 Philosophicall.
 In this former
 use of it
 found living,
 which is only
 use which of
 is common Gold
 Though in all
 outward apperances they agree, yet it is in polubly the
 living will power in few days may be brought into act
 as there of Gold is not more any ways God but y^e ^{is} ^{the}
 of the Philosophers Sopsi. x well difference appears
 only in the composition will of ^{the} well vessel of one
 like ice in warme water but not the other, for one

ferently, according to the great difference betwixt a Vegetable Grain and Metallick Gold. But even as a Grain remains perpetually unchanged in a dry Air, is destroyed in the fire, and vivified in the water only, even so Gold, that is uncorruptible in every Element, durable even through every Age, is reducible in our water only, and is then living and ours. Even as Wheat sown in the ground doth change its name, and is called the Husbandman's Seed-corn, either for Bread or other uses, as well as for Seed: even so it is with Gold, as long as it is in the form of a Ring, a Vessel or Mony, 'tis the vulgar Gold, but as concerning its being cast into our water, 'tis Philosophical; In the former respect it is called Dead, because it would remain unchanged even to the Worlds end; in the latter respect it is said to be living, because it is so potentially; which power is capable of being brought into Act in a few daies, but then Gold will be no longer Gold, but the Chaos of the sopsi; therefore well may Philosophers say, That their philosophical Gold differeth from the vulgar Gold, which difference consisteth in

is not only of kin to it but of one essence with it, but not the other, for it is an infant of course out of it, they are marvell thin if it see easily under into her womb
 Secrets Revealed.

the Composition. For even as that Man is said to be dead, which hath already received the sentence of Death; so is Gold said to be alive when it is mixed in such a Composition, and put upon such a fire in which it will necessarily receive a generative life, in a short time: yea, 'twill demonstrate the actions of a life beginning, and that within a few daies. Therefore the same Sopsi that say their Gold is living, do bid thee (the Searcher of Art) to revive the dead, the which if thou knowest to do, and to prepare the Agent, and rightly to mix the Gold, it will soon become living; in which vivification thy living Menstruum will dye. Therefore the Magi command thee to revive the dead, and to kill the living; They do (at the first entrance) call their water living, and say that the death of one principle, with the death of another, hath one and the same period. Thence 'tis evident, That their Gold is to be taken dead and their water living; and by compounding these together, the seed-Gold, will (by a short decoction) vivify or quicken, and the live & will be killed, that is, the spirit will be coagulated with

line not simply
 God but more
 noble than O
 or any other thing
 in the world. So
 then as a man
 is said to be dead
 x with its own
 flesh & blood in
 composition,
 x a few daies
 x must dye.
 x yet in the be-
 ginning they call
 their water living,
 but at in
 thinking that
 their body is al-
 ready dead, &
 therefore they
 do that the dead
 x the life of
 the other hath
 x is at first dead
 x living, but
 these being com-
 pound together
 in a short
 decoction of
 dead Gold is
 quickened as if
 living of itself
 the y^e of spirit

is congealed of the body dissolved, & both in parts in the form of a Limus together while y^e compound are digested into Chomss. This then is y^e naturallity of y^e Maistry; the mystery, well we see much strive to hide in

...pan of
... is truly
... not analogi
...ally so called,
... can not

x falsly φ is a
pure Gold wh^{ch} we
exalt & purify to
the height of its
purity, & then
repose it on its
magma it will
its own life, &
shut it in a glass
& simply boyle
it continually
till it
x of φ Gold is
not at liberty
& amitts itself
with φ life of
its own φ will
dissolved it

x will thin re=
cains Degree of
virtue proportio
nally to the diff-
rence wh^{ch} is betw^{en} the four Elements.

Secrets Revealed.

the dissolved bodie, and both of them
putrifie together, in the form of dirt or
mud, until all the members of the Com-
position are rent or dispersed into *Atoms*;
Here therefore is the naturality of our
Magistry. The Mistry which we so much
hide, is to prepare the φ , truly so called,
the which cannot be found upon the earth
ready prepared to our hands; and that for
singular reasons known to the *Adeptists*.
In the φ we neatly *amalgamate* pure Gold,
purged to the highest degree of purity,
and filed or beaten, and being shut in the
glass we daily boyle it; the Gold is dissol-
ved by the vertue of our Water, and
returneth to its nearest matter, in which
the included life of the Gold becomes
free, and takes the life of the dissol-
ving φ , which (in respect of the Gold)
is the same as good earth in respect of the
Grain of Wheat. In this φ therefore,
the Gold being dissolved, doth putrifie,
and must be necessarily so by the neces-
sity of Nature; therefore after the pu-
trification of death, there riseth the new
Body, of the same Essence with the former
Body, and of a more noble substance,
which takes on it the degrees of
quality,

Secrets Revealed.

quality, proportionable to the difference
between the four qualities of the Ele-
ments. This is the reason of our Work,
this is our whole Philosophy. x We have
said therefore, That there is nothing in
our Work secret but φ only, the *Magi-
stry* of which, is rightly to prepare it,
and extract the hidden \odot it contains, and
to Marry $\ddot{\text{t}}$ in a just proportion with
Gold, and to govern $\ddot{\text{t}}$ with the fire,
as the φ requireth, because Gold doth
not of it self fear the fire; and as far
forth as 'tis united with the φ , so far doth
it render it able to abide the fire. There-
fore this is the Labour and Work, to ac-
commodate the regiment of the heat, to
the capacity of φ his abiding it; but he
that hath not rightly prepared his φ , and
should joyn Gold therewith, his Gold
is yet the Gold of the Vulgar, because
tis joyned with such a foolish Agent, in
which it remaineth as much unchanged,
as if it had been kept in the Chest: nor
will it lay off its own bodily nature by
any Regiment of the Fire whatsoever,
where an Agent is not alive within. Our
 φ is then a living and quickning soul, and
therefore our Gold is Spermatical; as
Wheat

x we say thin
that there is

x the mashing
whereof is to ppan

x after to unite
them together at
a firme marriage

Vx.
Vy.

Therefore the
matter being one
prepared this is
all the labour
it will secret to
accommodate

x He thin who
prepared not his
mercury right
& the Gold of it,
wt gold so ever
let work on it
is vulgar, for
the agent is
wh^{ch} it is joyned
is but a weak
agent in work
it remaineth
as much
x and the gold
in it is sperma

Wheat sown is Seed-corn, when as the same Wheat would (in the Barn) remain Bread-corn only, and dead; and though it were buried in a pot under the earth (as the *West-Indians* are wont to hide their Fruit or Corn in pits in the earth fenced against the access of water) yet unless it be met withal by the moist vapour of the earth, 'tis dead, and abides without fruit, and is plainly remote from Vegetation. I know there are many who will carp at this Doctrine, and say, That he affirms ^{it} Gold of the Vulgar; and running ^{is} the material Subject of the Stone; But we know the contrary. Go to therefore ye Philosophers, examine your Purfes, although you know such things, have ye the Stone? Verily, as for my self, I do not possess it by theft, but by the gift of my God, I have it, I have made it, and daily have it in my power, have often form'd it with my own hands, and I write the things I know: But I write not to you. Therefore deal with your Rain-waters, *May-waters*, your Salts, rattle of your *Sperme*, that it is more potent than the Devil himself, slander and revile me. *Believe ye that this your evil speaking

x it must w^{ill}
y moist vapour

x that gold

x who know this
so well,

Do you think
that you can
grieve me w^{ill}
your will speeches

speaking will ^{trouble} sadden me? I say that Gold only and ^{are} our Materials, and I know what I write, and the searcher of all hearts knoweth that I write the truth; nor is there any cause to accuse me of envy, because I write with an unterrified Quill, in an unheard-of style, to the honour of God, to the profitable use of my Neighbours, and contempt of the World and its Riches; because *Helias* the Artist is already born, and now glorious things are declared of the City of God. I dare affirm that I do possess more Riches than ^{the} whole known World is worth; but cannot make use thereof, because of snares of Knaves. I disdain, I loath, and deservedly detest this Idolizing of Gold and Silver, by the price whereof the pomp and vanities of the World are celebrated. Ah filthy Evil! Ah vain Nothingness! Believe ye that I conceal these things out of envy? No verily, for I protest to thee I grieve from the very bottom of my Soul, that we are driven as it were like Vagabonds from the Face of the Lord throughout the earth. But what need many words, That thing that we have seen, taught and wrought, which we

x Gold is of
y an only
fine materials

x would quibbles
y whole known
n words

we have, which we possess and know, these do we declare, being moved with meer compassion toward the studious, and with Indignation of Gold and Silver, and of pretious Stones; not as they are Creatures of God, far be it from us for in that respect we honour them, and think them worthy esteem: But the people of *Israel* adores them as well as the World; therefore let it be ground to powder, like the Brazen Serpent. I do hope and expect, that within a few years, Money will be like dross; and that prop of the *Antichristian Beast* will be dashed in pieces. The People are mad, the Nations rave, an unprofitable Wight is set in the place of God. These things will accompany our so long expected and suddenly approaching Redemption, when the *New-Jerusalem* shall abound with Gold in the streets; and the Gate thereof shall be made of entire Stones, and most pretious ones; and the Tree of Life, in the midst of *Paradise*, shall give Leaves for the healing of the Nations; I know, I know these my Writings will be to most Men like the purest Gold, and Gold and Silver will (through these my Writings)

x at y about of

x call will become in her hands

x shall these Antichristians accompany of so long expected redemption with hope will shortly appear under y

writings) become as vile as dirt. Believe me ye Youngmen, believe me ye Fathers, because the time is at the dore; I do not write these things out of a vain Conception, but I see them in the Spirit, when we *Adeptists* shall return from the four Corners of the Earth, nor shall we fear any Snares that are laid against our Lives, but we shall give thanks unto the Lord our God. My heart murmureth things unheard-of; my Spirit beats in my breast for the good of all *Israel*. These things I send before into the world, like a Preacher, that I may not be buried unprofitably in the World: Let my Book therefore be the fore-runner of *Elias*, which may prepare the Kingly way of the Lord. I would to God that every ingenious Man, in the whole earth, understood this Science; then no body would esteem hereof (Gold, Silver, and Gems being so exceedent abundant) but so far forth only as it contained knowledge: Then at length Vertue, naked as it is, would be had in great honour, merely for its own amiable nature. I know many that possess the true knowledge thereof, all of whom have vowed a most secret silence; but as for my self I am of

E another

x Believe on all men the time is not long yet eyes may see it for it is at y very soon

another judgement, because of the hope I have in my God; therefore I wrote this Book, which none of my *Adept Brethren* (with whom I daily converse) knew of. For God gave rest unto my soul by a most firm faith; and I do undoubtedly believe, that I shall (by this way) serve the Lord my Creditor, and the World my Neighbour, and chiefly *Israel*, by this using I say of my Talent. And I know that none can improve his Talent to so great Usury, for I foresee that (happily) some hundreds will be illuminated by these my Writings; therefore I consulted not with flesh and blood, I sought not after the consent of my Brethren in writing hereof. God grant that it be to the glory of his Name, that I may attain the end I expect; Then as many *Adeptists* that knew me, will rejoyce that I have published these things.

CHAP. 14

CHAP. 14.

Of the requisite Circumstances in general, belonging to this Work.

WE have sequestred the Chymical Art from all the vulgar errors, and of the vanquished *Sophisms*, and the curious Dreams of the *Imaginativists*; and have taught, That the Art is to be made of \odot and \ominus . We have shewed that \odot is Gold (without all uncertainty and doubtfulness) not Metaphorically, but in a true Philosophical sense to be understood; also our \ominus we have declared to be true *Argent Vive* or Quick-silver, without any ambiguity of acceptation; The latter we have told you must be made by Art, and be a key to the former. We have added such clear and apparent reasons, that except you be blind at the Sun, you cannot but perceive. We have protested, and do again profess, That we do not declare these things from the faith we give to the Writings of other Men; the things we faithfully declare, are what we have both seen and known.

E 2

We

of the foundation of \odot Art & Cuning of the key of the former. X, but we have seen & know it we most faithfully declare.

x & have cast down Sophisms with all their curious phantasies, last call Dreams & have taught out of \odot & \ominus is out of will of mastery is to be made. \odot Sol we have shown to be true Gold not metaphorically but in a true sense. X The first we have showed you to be of work of nature perfected, soe if it may with out scruple be melted & rided into a mass or sold for pure Sol; the latter we have professed to be of Master price

We have made, and do possess the Stone, the great Elixir; nor verily will we envy thee the knowledge thereof, but we wish that thou mayest learn them from these Writings. We have likewise declared, That the Preparation of the true Philosophical ϕ is difficult, the main knot lying in finding *Diana's Doves*, which are folded in the everlasting Arms of ϕ , which no Eyes but a true Philosopher ever saw. This one skill performs the Mastery of *Theory*, enobles a Philosopher, and unfolds to the knower of it, all our Secrets. This is the *Gourdi* Knot, which will be a knot for ever, to a Tyro in this Art, except the Finger of God direct, [yea so difficult, that there needs the peculiar grace of God, if any one would attain the exact knowledge thereof.] For my part, I have delivered such things concerning the making thereof, as none before me ever did; more I cannot do, unless I should give the (very) Receipt, which I have already done, only I have not ^{yet} ~~more~~ things called by their proper names. It now remains that we describe the use and practice, by which thou mayest easily discern the good-

x the Knot
x a Gourdi
Knot

x not called
things by their
own names.

goodness or defect of thy ϕ ; that being known, thou mayest alter and mend it as thou wilt. Having therefore, animated ^{the} ϕ and Gold, there remains an accidental Purgation as well of the ϕ as the Gold, ^{the first is to be made of lastly governed} ~~secondly Dispensation or Marriage, thirdly~~ ^{the second is to be made of lastly governed} ~~Reflexion or Governance.~~ ^{the third is to be made of lastly governed}

x Having this
animal ϕ of
God

x then they are
to be married
x lastly to be
governed by
degrees of fire
untill the perfect
complement.

CHAP. 15.

Of the accidental Purgation of Gold and Mercury.

Perfect Gold is found in the bowels of the earth, whereupon 'tis sometimes found in little pieces, or in sands; if thou canst have this sincere, it is pure enough, but if not, then purge it with Antimony, or by the *Cineritium*, or Royal Cement, or by boiling with *Aqua fortis*, the Gold being first granulated. Our Gold is made by Nature perfect to our hands, which I have found and used, but hardly the Hundred thousandth Artist knows it, except he hath exquisite skill in the the Mineral Kingdom; but besides this it is in a substance obvious to all Men, but then it is mixt with many superfluities; we do therefore make it pass

x Gold is found
perfect in the
bowels of the
earth either in
pieces or (with a
purity of all) in
small sands, but
other ϕ may be
brought to y^e
same purity
either by purging
it with st^r.

x granulated
so Simuludium
is it with ϕ of
Gold.

through many Tryals and Mixtures till all the feculency be removed, and the pure remain, which is then not without all Heterogenitie; yet we melt it not, for so the tender soul is lost, and becomes as dead as Gold vulgar, but wash it in the water, in which all but our matter is consumed, then is our body like a Crow's bill; ~~afterward melt it with a fire of firing, and file it, then 'tis Prepared~~. But ☿ needs an internal and an essential Purgation, ^{which is an} addition of a true ☿, orderly and by degrees, according to the number of the *Eagles*, then is it radically purged. This ☿ is no other than our Gold, which if you know to separate without violence, and then to exalt each a part, and after to reconsume them, thou shalt betwixt them have a conception, which will give thee an Infant more noble than any sublunary thing whatsoever. This Work *Diana* knows to perform, if she be first infolded in the inviolable arms of *Venus*. Pray the high God to reveal this Mystery to thee, which my former Chapters have disclosed to a word; and where that Secret is couched, there is not a word or stop superfluous or defective.

x is made by an addition of a true ☿ gradually according to y's number of Eagles

x embraces of

fectious. But farther, It also requires an accidental Purgation or Mundification to wash off the external defilements that are cast out of the Centre; but This is not so absolutely necessary, but yet this Labour hastens the Work, and therefore is convenient. Take therefore thy ☿, which thou hast prepared by a convenient number of *Eagles*, and sublime it thrice from common Salt and the scoria of *Mars*, grinding them together with Vinegar and a little *Sal Armoniac* until the ☿ disappear; then dry it and distill it by a glass-Retort, by a fire gradually encreased, even until the whole ☿ ascend. Repeat this three times (or oftner) afterwards boyl the ☿ in the Spirit of Vinegar an hour long, in a *Cucurbit*, or a glass with a broad bottom and a narrow neck, sometimes strongly shaking it; then decant or pour off the Vinegar, and wash off the sowerishness with Fountain-water, poured on again and again; then dry up the ☿, and thou wilt wonder at its brightness. Thou mayest wash it with Urine, or Vinegar and Salt, and so spare the sublimation, but then distill it at least four times without addition, after thou hast

x away the fire with through the operation of a true ☿ are cast from the center out unto the superficies

2. John Sauter p. 25.

x after you have made an end of your Eagles

E 4

Distilling it in a clean Retort every time, then boyl it in distilled vinegar $\frac{1}{2}$ day, shaking it now & then gently, & pouring of the black spirit & pouring on fresh till it be blacked no more, then wash it with

hot water &
it is perfect
for y^e work.
This maye
be the spirit

56

Secrets Revealed.

perfected all the *Eagles*, or washings, washing the *Chalybeate* or Steel. Retort every time with ashes and water; then boyl it in distilled Vinegar for half a day, stirring it strongly sometimes, and pour off the blackish Vinegar, and pour on new; then wash it with warm water (Thou mayest free the Spirit of the Vinegar from blackness, by redistilling it, and 'twill be as vertuous as before.) All this is for the removing the external uncleanness, which doth not adhere to the Centre, and yet 'tis little more obstinate in the *superficies* than you are aware of; which you shall thus perceive: Take this ♀ prepared with his *Eagles*, viz. seven or nine, and *amalgamate* it with most purified Gold, let the *Amalgama* be made in a most clear paper, and thou shalt see that the *Amalgama* will defile the paper with a dusky blackness, but yet this *Faces* or defilement thou mayest prevent by the foresaid distillation, boyling and agitation, or stirring it; which Preparation doth very much promote or hasten the Work.

x seven nine
or ten

CHAP.

Secrets Revealed.

57

CHAP. 16.

Of the Amalgamation of the ♀ and Gold, and of the due weight of both.

THESE being rightly prepared, Take of purged and laminated Gold, or Gold subtilly filed, one part, of ♀ two parts, put it in an heated Marble Mortar; that is to say, heated with boyling water (out of which being taken it dries presently, and holds the heat a long time) grind it with an Ivory Pestle, or Glass, Stone or Iron (but this last is not so good) or Box; but the Stone or Glass pestle is best. (I am wont to use a white Coralline pestle). Grind it I say strongly, until it be made impalpable; grind it with as much diligence as Painters are wont to grind their Colours, then see the consistence or temperature of it; if it be plyable like butter, then it is not too hot nor yet cold; but yet so that the *Amalgama* being declined (or bowed of one side) doth not permit the ♀ to run, like an hydropical inter-

x Take of ♀
Gold one pt
& of Mercury
2 pts

Stone
& Iron

x or with a
wooden one

x thin observe

intercutal water; the consistence thereof is good, but if not, add as much of the water as is sufficient to make it of this consistency. This is the Rule for Mixture, that it be most readily plyable and most soft; and yet can be made up like round pellots, like as Butter may (which though it yields to the easiest touch of the finger, yet may be made up into balls by a Washing-woman.) Observe the alledged Example, as being the most exact Example; because, as Butter, though it be turned of one side, yet it doth not pour out, or let go any thing from it self that is more liquid than the whole Mass is. In like manner is our mixture, because of the intrinsical nature of γ & δ . Will this sign be given either in a double or in a treble proportion of the δ to the Body, or also in the threefold of the Body to the fourfold of the Spirit, or in a double to treble: and according to the nature of the δ , or difference, the Amalgama will be softer or harder; yet be alwaies mindful that it come together in pellots, and those pellots too being laid by, do so concreate or hold together, that the δ doth not appear more lively in the then being layd aside & not moved may see harden that γ & δ may not appear quicker in the bottom then at the top.

x So sign of mixture, according to quality of the mercury thou shalt have this sign either in a double

x to the difference of the δ in goodness of Amalgama will be harder or softer; yet ever remember if it be plyable into little pellots, & yet when being layd aside & not moved may see harden that γ & δ may not appear quicker in the bottom then at the top.

bottom than in the top. For Note that if it be permitted to rest quiet, the Amalgama hardens of its own accord. The consistency thereof, is to be judged in the agitation or stirring it; and if then it be plyable like Butter, and suffereth it self to be made up into balls, and these pellots being put in clean paper are of an equal liquidity, the proportion is good. This being done, Take the Spirit of Vinegar and dissolve in it a third part of its own weight of Sal Armoniac, and put thereon \odot and φ , formerly amalgamated; put it in a glass with a long neck, and let it boyl for a quarter of an hour, with a strong Ebullition; then take the mixture out of the glass, separate the liquor, heat the Mortar, and grind it strongly as above, and very diligently; then wash off all the blackness with warm water, put it in again in the former liquor, and boyl it again in the same glass; then again grind it strongly, and wash it. Repeat this Labour until thou canst not get off any more colour of blackness from the Amalgama, by any Labour; then the Amalgama will be white, like the purest Silver, and most polite, garnish'd with a

x lye in the cold without being stirred, it will grow very hard, & temper than is to be judged as it is under the pebble, & if then it be x paper without moving will grow hard uniformly soe of the bottom be not more liquid then top, the proportion is good x therein \odot & φ form x in it as before & diligently x get any colour from the Amalgama x bright x the most pure of our nish'd silver

WON-

wonderful brightness. Observe even yet the temperature of it, and beware it be exquisitely right, according to the Rules above-given; if it be not, make it so, and proceed as above. This is a tedious Labour, yet shalt thou see (by the signs appearing in the Work) thy Labour recompensed; then boyl it in a pure water, pouring it off and repeating it, until all the saltness and *Acrimony* be vanished; then pour out the water and dry the *Almagma*, which will soon be done: But that thou mayest be more secure (because ^{the glass} too much water will destroy the Work, and break the vessel how big soever it be) stir it or work it upon a clean paper, with the top of a knife, from place to place, untill it be dryed exceeding well, then proceed as I shall teach thee.

x admirable
signes

x because the
least water
will destroy
the work with
its vapor & break
the vessel
though never
so strong
x point of a

CHAP.

CHAP. 17.

Of the Preparation, Form, Matter,
and Closing the Vessel.

THou shalt have an oval or round glass, so big as to hold at the most (in its sphere or belly) an Ounce of distilled water, and not less than this if possibly thou canst, but get it as near the measure as possibly thou canst; let the glass have a neck of the height of one palm, or hand-breadth, or span; let it be clear and thick, the thicker the better, so it be clear and clean, to discover the actions which are within it; let it not at all be thicker in one place than in another: The proportion of matter to this glass, let it be half an Ounce of Gold, with an Ounce of φ , which is two to one, and if thou add three to one of the φ , yet the whole Compound will be less than ^{just} two Ounces, and this proportion is exquisite: Moreover, unless the glass be strong it will not hold in the fire; the winds which are in the vessel in the forming of our *Embryo*, which will easily break

or 10 inches

break a slight vessel. Let the glass be sealed at the top, with so great caution, that there be not the least hole or chink, else the work would be destroyed. So you see that our Work as to our Principles, is costlier than the price of three *Florens*, yea in the making of the water, the price of what enters into a pound will hardly exceed a brace of Crowns. There wants I confess some Instruments, but they are not deer; and if you had my distilling Instrument, you may easily excuse the use of brittle glasses: yet there are some Doctors who dream, That the price of one *Imperial* or *Crown* will suffice for the whole Work, to whom I have a ready answer to return, that is, That I by that perceive, that they speak without any *Basis* of Experiment. For there are in the Work other things that are pretious and require charge. But they will urge out of the Philosophers, That all which may be bought for a great price, will be found a false Principle in our Work. To whom I may answer, And what is our Work? Namely, to make the *Stone*. That indeed is our finall work, but our main Master-piece is, To find a
moisture

moisture or humidity, in which the \odot will melt, as Ice in warm water. This is our Work to find, for this many seek, even to weariness; to attain this φ of \odot , others for the φ of the D : but all in vain. For in this our Work, whatsoever is sold deer will prove deceitful. Verily I say, That of the material Principle of our Water, as much may be bought for the price of one *Floren*, as will prepare or vivifie two whole pounds of ~~our~~ φ , it may become true Philosophical φ so much sought. Out of this we make a *Sol*, which by that time it is perfect, is hardly so little chargeable to the Artist, as if he had bought it at the price of the most fine \odot ; for it is indeed as good in all other essays, and far more excellent in our Work. Moreover, we need Glasses, Coals, Earthen-vessels, a Furnace, Iron-vessels and Instruments, which are not to be provided for nothing; away then with these *Sophisters*, their vile pratling, impudent lyes, by which they seduce many. Without our perfect body, our offspring of *Venus* and *Diana* (which is pure Gold) there can never be any tincture permanent. So then, it is, in respect
of

vile, on the one hand immature

x with two species are the body & y spirit @ & D Gold & argent vive.

of its nativity, very vile on one hand, immature and volatile; on the other hand, perfect, pretious and fixt; which ^{is the species of} the Body and the Spirit, ^{that is} Gold and Argent Vive.

CHAP. 18.

Of the Philosophical Furnace or Athanor.

OF φ we have spoken, its Preparati-
on, Proportion and Vertue; of
 $\&$ also, its necessity and use in our Work;
which how they are to be Prepared, I
have shewed; how to be mixed, I have
taught: of the vessel also, in which they
are to be sealed, I have discovered
much: which are all to be understood
with a grain of salt, else if you proceed
too literally, you may happen to erre of-
tentimes; ~~the which the unusual can-
doe~~ For we have so mingled our Phi-
losophical subtleties with unusual can-
dor, that unless you smell out many Me-
taphors in our foregoing Chapters, your
Harvest will hardly prove better than
loss of Time, Costs and Pains; as for

Exam-

Example: Where we, without any ambi-
guity, told you that one of our Princi-
ples was φ ; the other \odot ; ^{and there is a middle one} one common-
ly vendible, the other to be made by our
Art: If you know not the latter, you
know not the subject of our Secrets, and
may instead of it, work in Sol vulgar; ^{but it is not}
yet mistake me not, for our \odot is in all ex-
amines good Gold, and therefore it's
vendible; that is, it may be (if reduced
to a Metal) sold without any scruple:
But our Gold is not to be bought for mo-
ney, though you would give a Crown
or Kingdom for it, for it is the gift of
God, for our Gold is not to be had made
to our hand (at least not commonly.) But
before it comes to be our \odot , it stands in
need of our Art, yet thou mayest in \odot
and ν vulgar also seek our Sol and find it,
if thou seek aright. So then our Gold
is the next matter to our Stone, and \odot and
 ν vulgar are near matters, but other
Metals are the remote matter, and those
things which are not Metalline are most
remote, that is alien from it. I my self
have sought it in \odot and ν vulgar and found
it, yet it is a far easier work out of our
Matter to make the Stone, than to ab-

the other \odot , know that there is a two fold \odot , the one common by vendible, y^e

x (at last common)

x extract

F
tract

stract our true Matter out of any vulgar Metal; for our Gold is a *Chaos*, whose soul is not put to flight by the fire; but Gold vulgar is a body, whose soul is retired into a strong hold, that it may there be defended from the violence of the fire; therefore saith the Philosophers, That the Fire of *Vulcan* is the artificial death of the Metals, and as many as have suffered fusion have in it lost their Life. If thou canst apply it wittily, both to thy imperfect body, and to thy Fiery *Dragon*, thou needest no other Key to all our Secrets; for if thou wilt seek our \odot in a middle substance, between perfection and imperfection, thou mayest find it: ^{may be} Also loose the body of common *Sol*, which is an *Herculean* Work, and it's called the first Preparation, by which the Incantation is loosed, by which its body was bound from performing the part of a Male. If thou goest in our former way, thou needest a most benign fire from the beginning to the end; but if thou entrest the latter way, thou must ^{may be} employ the help of Fiery *Vulcan*, ^{for such a fire will be as they} such as we use in multiplication, when corporal \odot of vulgar \oplus is added to our *Elixir* for a Ferment. The

See Philal on Rep
Epist p 12, 14, 17
in on Galis p 367.
374.

x Elix loss y
words of common
O

x improve

I fear will prove a Labyrinth to thee, except discretion help thee out of it.

Yet in either, one progress or other, thou art in need of an equal and continual heat, whether thou workest in \odot vulgar, or in our \odot only. Know also, That thy \oplus in both Works, although it be one radically, yet it's far different in its Preparation. Also thy *Stone* with our Gold shall be sooner perfected, by two or three Months, than our first Matter shall be made to appear out of either \odot or \oplus vulgar; and the *Elixir* of the one will be at the first degree of perfection, of a greater vertue by far than in the other at the third Rotation of the wheel.

Moreover, if thou work with our *Sol*, thou must make *Cibation*, *Imbibition* and *Fermentation*, by which its force will be made in a manner infinite; but in the other Work thou must first illuminate it, and incerate it, as the great *Rosary* teacheth abundantly: Lastly, If thou work in our Gold, thou mayest calcine, putrefie and purifie, with a most benign fire of Nature within, helped from without with a Bath, as if it were of *Dung* or *Dew*; but if thou work in \odot vulgar, thou must

or in \odot ,
only know
that thy \oplus

x by many
months

or D vulgar

x cibate in
the of
hand; with

x in c. rite

of Dung, Dew

x lby compound

first sublime and boyl^x this Compound till fit to be united with Virgins Milk.

Yet be it as it will, thou canst never do any thing without fire: It was not then in vain, that the Truth-telling *Hermes*, next to the Father \odot , and Mother \ominus , reckons the fire as the third or governour of the whole. But this is to be understood of the truly secret Furnace, which a vulgar eye never saw.

There is also another Furnace, which is called Our common Furnace, which is either of Brick or Potters Loam, or of Iron or Copper plates well luted within; this Furnace we call an *Athanor*, whose form, that best pleaseth me, is a Tower with a Nest. Let the Tower be about two Foot high or more, and nine Inches broad within the plates, or a common span; about two Inches broad below of each side, and so about seven Inches high, or eight at the most; that where the fire is, may be thicker of Clay than at top, but of a smooth ascent, somewhat tapering; next to the bottom or foundation, let there be an ash-hole three or four fingers high, or a little more, and a grate and stone fitted to it; a little above the

9 moss, nine
inches broad
with in the plates
or a common
span, about
two inches broad
or below of
each side of
soe about 7
inches high
or 8 at y^e
most of which
the fire is it
may be thicker
of clay then
at the top
where it needs not be above an
of a smooth ascent

in thickness grate

grate about an Inch high, let there be two holes which may give vent into a Nest, which must be close joyned at the side, the holes let them be about an Inch diameter, and the Nest capable to receive three or four Egg-glasses, and not too large; let the Nest and the Tower be very free from cracks, and let the Nest have no scope downwards below the dish, but that the fire may come immediately under the platter, and so forth at two, three, or four holes, and let the Nest have a cover with a window in it, where a glass about a Foot high may stand, or else the top of it let out at a hole above; and being thus ordered, set your Furnace in a lightsome place, and the Coals are to be put in at the top, first live ones and then others, and the top to be shut from all Air with a cover, and sifted ashes in the joynts of it. In such a Furnace you may do the Work, from the beginning to the end.

But if you be curious, you may find other, and other waies of administering a due *Regimen* of Fire. Let then, for a general Rule, such an *Athanor* be made, in which, without motion of the glass, you

may give what degree of heat you will, from a feverish heat to a soft reverbering or dark red, and in its highest degree, let it last at least ten hours or eight, without recruiting with Coals, for less time is toylsom to the Workman; then hast thou the first gate open.

Thou mayest, when thou hast the Stone, make the fore-mentioned Furnace portable (as I my self have) for it is easily portable, and the Operations are not so tedious, but very short, and so need no great Furnace; which would be worse to carry about, and more trouble than the rising a little sooner than ordinary, to recruit a small Furnace with Coals for about a Weekes time, or two or three at the most, in the time of Multiplication.

* And the stone
made is
multiplied in a
less time & with
a more benign
fire of nature,
& so need no
great furnace

CHAP. 19.

Of the Progress of the Work in the first Forty Dayes.

HAVING prepared our *Sol* and our φ , shut them in our Vessels and govern them with our Fire, and within Forty Dayes thou shalt see thy whole matter turned into a shadow or *Atomes*, without any visible mover or motion, or without any heat perceptible to the touch, save only that it is hot.

But if you be yet ignorant both of our *Sun* and of our φ , meddle not in this our Work, for expence only will be thy lot, and no gain nor profit.

But if only thou want the full discovery of our *Sun*, having throughly attained the skill of our φ , and knowest how to fit it to the perfect body, which is a great Myserie.

Then take of \odot vulgar well purified one part, and of our φ first illuminated three parts, joyn them as was before taught, and set them to the Fire, giving a heat in which it may boyl and sweat;

F 4

let

CHAP.

let it be circulated day and night without ceasing, for the space of ninety dayes and nights, and thou shalt see in that space, that thy ψ will have divided and reconjoynd all the elements of thy Gold; boyl it then other fifty dayes, and thou shalt see in this Operation thy \circ vulgar turned into our \circ , which is a Medicine of the first order: Thus doth it become our true $\hat{\alpha}$, but it is not yet a tyeing Tincture. Trust me, many Philosophers have wrought this way, and attained the Truth, yet it is a most tedious way, and it's for the Grandees of the Earth. Moreover when thou hast got this $\hat{\alpha}$, do not think that thou hast the Stone, but only its true Matter; which in an imperfect thing thou mayest seek, and find it in a week, with our easie, but rare way, which God hath reserved for his poor contemned and abject Saints: Of this thing I have now determined to write much, although in the beginning of this Book, I decreed to bury this in silence; for here lies the knot on which the grand *Sophism* of all the *Adepti* is built: Some write concerning \circ and ψ vulgar, and they write true; and again

others

others deny \circ and ψ vulgar, and they also say true. I being now moved with Charity, will now reach forth my hand, and therein I dare appeal to all the *Adepti* that ever wrote, and tax them all with Envy, yea, and I my self that had resolved to tread in that same path of Envy, but that God did inforce me beyond what I intended, to whom be everlasting Praise. I say then that each way is true, for it is but one way in the end, but not in the beginning; for our whole Secret is in our ψ , and in our \circ ; our ψ is our way, and without it nothing is done; our \circ also is not \circ vulgar, yet in \circ vulgar is our \circ , else how could Metals be homogeneal? If then thou know how to illuminate our ψ as it ought to be, thou mayest for want of our \circ joyn with Gold vulgar; but yet know that the acuation of the ψ ought to be different for the one, and for the other, and in a true *Regimen* of them, in an hundred and fifty dayes, thou shalt have our \circ , for our \circ naturally comes out of our ψ : If then \circ vulgar be by our ψ divided into its Elements, and afterwards joyned, all the mixture, by the help of the fire, will become our \circ , which

vide p. 69, 72.

As you see it will be

which then being joyned with that ξ , which we prepared, and call our Virgins Milk, by reiterate decoction it will give all the signs which the Philosophers have described, in such a fire as they have written of in their Books.

But now if you shall in your Decodion of \odot vulgar (though it be most pure) use that same ξ which is used in our \odot (though both flow from one root in general) and apply that *Regimen* of heat, which the Wisemen in their Books have applyed to our *Stone*, thou art without all doubt in an erroneous way, and that is the great Labyrinth in which almost all young Practitioners are entangled, for there is scarce one Philosopher who in his Writings doth not touch both wayes; which is indeed but one way fundamentally, only one is more direct to the Mark than the other: They then that do write of \odot vulgar, as we sometimes in this Treatise, so also *Artephius*, *Flammel* and *Ripley*, with many others; We are not otherwise to be understood, but that our Philosophical \odot is to be made out of \odot vulgar and our ξ , which then by reiterate Liquefaction, will give a \ddagger and *Argent Vive*, first and

and incombustible, and whose Tincture will abide all Tryals; also in this sense, our *Stone* is in every Metal or Mineral, forasmuch as \odot vulgar may be extracted out of them, and out of that \odot our \odot may be made, as being nearer in it than any Metals. So then our *Stone* is in all Metals, but in our \odot and ξ nearer than in any other; Therefore, saith *Flammel*, some wrought it in ψ , some in τ ; but I wrought it in *Sol*, and there I found it. Yet there is in the Metallick Kingdom one thing of a miraculous Original, in which our *Sol* is nearer to be sought than in *Sol* and ξ vulgar, if it be sought in the hour of its Nativity; which melts in our ξ like Ice in warm water, and yet it hath a resemblance with Gold: This is not to be found in the manifestation of *Sol* vulgar, but by revealing that which is hidden in our ξ ; the same thing may be found by Digestion in our ξ for the space of an hundred and fifty dayes. This is our Gold, sought the farthest way about, which is not yet of so great a vertue as that which Nature hath made and left to our hands; yet turning the wheel thrice, each comes to one end, yet with this difference,

Nov. Lun. p. 99.
84, 85.

x God; this is the
which is not to be
found in the ma-
nifestation of
Sol vulgar but
by revealing in
it what is hidden
y^e same thing
may be found

like Ice in warm water, and yet it hath
a resemblance with Gold: This is not to
be found in the ~~manifestation~~ ^{manifestation} of Sol vul-
gar, but by revealing that which is hid-
den in our φ ; the same thing may be
found by Digestion in our φ for the space
of an hundred and fifty dayes. This is
our Gold, sought the farthest way about,
which is

φ Gold; this is the
which is not to be
found in the ma-
nifestation of
Sol vulgar but
by revealing in
it what is hidden
 φ same thing
may be found

difference, what thou findest in the one in seven months; thou must wait for in the latter the space of a year and a half, or it may be two years. I am acquainted with both wayes, and commend the first to all ingenious men, but in my Descriptions I have most touched the hardest way, lest I should draw on my head the *Anathema* of all Philosophers; know then, that this is the only difficulty, in reading the books of those that are most candid, that all, one as well as the other, do vary the *Regimen*, and when they write of one Work they set down the *Regimen* of another, in which snare I was entangled my self at first, and it was long before I could get free out of this Net.

Know then that the Fire in our Work is most agreeable to Nature, if thou understand our Work aright; but if thou work in *Sol* vulgar, that properly is not our Work, and yet it leads directly into our Work in its determined time; but in it thou needest a strong and long decoction, and a proportionable time; then mayest thou go on the second Operation with our most benign Fire, with our
Tower

Tower and *Athamor*, which I chiefly commend.

If then the Work in *Sol* vulgar be sure to procure the Marriage of ^{*Diana*} *Venus* in the beginning of the Espousals of thy φ , then put them into the Nest, and in a due heat of Fire thou shalt see an emblem of the great Work, to wit, Black, White, Citrine and Red; then reiterate this Work with φ , which we call our Virgins Milk, and set it in a heat of *Balneum Roris* at the highest; let it be a heat of ashes mixed with sand; then thou shalt see not only the black but the blackest black, and all blackness; so also both the white and the red complete, and this with a gentle process; for in the fire and the wind God was not, but in the still Voice he spoke unto *Elias*.

Therefore if thou knowest the art of it, extract our *Sol* out of our φ , then shall thy Secrets spring all out of one Image, which, trust me, is more perfect than any worldly perfection, according to the Philosopher; If, saith he, thou know how to make the Work out of φ alone, thou shalt be Master of a most pretious Work. In this Work are no superfluities, but the whole

x *Dama Venus*
Dashing *Dream* p.
299

x *their milk*
Theo sus impo

x with φ & with
we call φ

whole (by the Living God) will be turned into purity, because the action is only in one thing.

But if thou shalt proceed in our Work with *Sol vulgar*, then the action and passion is a twofold substance, and only the middle substance of both is taken, and the *Feces* rejected; if you do but meditate well on what I have told, in few words, you have a key to open all the appearing Contradictions which are amongst the Philosophers; therefore Ripley teacheth to turn the wheel round three, in his Chapter of Calcination, to which Relations his threefold Doctrine of Proportions agreeth, wherein he is very mystical, and those three different proportions agree to three several Works; one Work is most secret and purely natural, which is with our φ and our *Sol*, to which Work belong all the signs described by the Philosophers. This Work is done neither by fire nor by hands, but only by internal heat, and the external is only expelling cold and overcoming its Symptoms.

The other Work is in *Sol vulgar*, purged, with our φ ; this operation is done with

* Relations

* internal heat is only

* *Sol vulgar* purged, & φ

with a strong fire, and in a long time, in which both are decocted by the mediation of *Venus*; so long until the pure substance of each be sublimed, which is the true juyce of *Lunaria*, this is to be taken, and the *feces* are to be rejected; this is not yet our *Stone*, but our true φ ; which then is to be decocted again with our φ , which is its own blood, by which decoction it becomes a *Stone*, penetrative and teigning.

Thirdly and Lastly, There is a mixt Work, where \odot vulgar is mixt with our φ in a due proportion, and a Ferment of our φ is added as much as is sufficient; then are fulfilled all the Miracles of the World, and the *Elixir* becomes able to furnish the Possessor both with Riches and Health: Seek then our φ with all thy might, which, believe me, thou shalt find in our φ .

If Fates thee call.

Otherwise chuse *Sol vulgar*, and work on it with a due proportion of heat, and out of it (in time) thou shalt prepare our *Sol* and *Luna*; but it's a way hedged with infinite briars, and we have made a Vow unto God and Equity, that we would never

part on Ripley
p 361

ver, in naked words, declare each Regiment; for I can assure you, upon my credit, that I have in other things discovered the truth plainly. Take then that ♀ which I have described; and unite with Sol to which 'tis most friendly; and in seven moneths, in our true Regiment of heat, thou shalt for certain see all which thou desirest, or in nine moneths, or ten at the most; but our ♂ in its full thou shalt see in five moneths: And these are the true periods

* Sol in nōn
invenies.

* periodi ad con-
stantia sulphura
Rae, quae situm
er. d. in lapidibus
vros. ad hoc mag.
At ex his d. mag.
labor cum igne
saltem sensibile
cum demidio,

of this ♀, out of which, by reiterate decoction, thou shalt have our Stone and permanent Tinctures, through the grace of God, to whom be all glory and honour for ever.

vinum elixirum habebis et hoc solum intra anni
Pro dante cui gloria in secula.

CHAP. 20.

Of the appearing of Blackness in the Work of Sol and Luna.

* to find a ♀
in them, con-
sider

IF thou shalt work in Sol or ♂, to our ♀, in them, consider if you see this matter like to paste, and to boyl like unto water, or rather like to melted pitch; for our Sol, and ♀ have an emblematical Type in Sol vulgar; joyned with, and decocted in

in our ♀: When thou hast kindled thy Furnace, wait for the space of 20 dayes and nights, in which time thou shalt observe divers colours, and about the end of the fourth week, if the fire be continual, thou shalt see a most amiable greenness, which will be seen for about ten dayes, less or more, then rejoyce, for without doubt in a short time thou shalt see it like unto a coal in blackness, and all the members of thy Compound shall be turned into Atomes, for the Operation is no other than a Resolution of the fixt in that which is not fixt, that afterwards both being joyned together, may make one matter, partly spiritual, and partly corporal: Therefore saith the Philosopher, Take Corasene Dog and Bitch of Armenia, joyn them together, and they shall beget thee a Son of the colour of the heaven; for these Natures, in a short decoction, shall be turned into a broth, like unto the foam of the Sea, or like a thick cloud, which shall be tintured with a livid colour; and once more I may assure thee, that I have not hidden any thing save only the Regiment, and this, if thou art wise, thou shalt easily collect from my Lines: Sup-
G
posing

x virgin, take
 posing then that thou wilt learn the Regi-
 men. *Supposing then thou hast learnt the Regi-*
 men. Take the Stone which I have told you
 of before, and govern it as you know
 how, and there shall follow these notable
 things; first, as soon as our Stone shall
 feel the fire, it shall flow (its ♀ and its ♂ to-
 gether) upon the fire like to wax, and
 the ♀ shall be burned, and the colour
 shall change day by day; but the ♂ is in-
 combustible, only it shall be affected with
 the colours of the ♀ for a time, but it
 cannot be radically affected, therefore
 it will wash *Letton* clean from all its filth;
 reiterate the heaven upon the earth, so
 long and so often, until the earth receive
 a spiritual and heavenly nature: O blef-
 sed Nature, which doth that which is im-
 possible for Man to do! Therefore when in
 thy glass thou shalt see thy Natures to be
 mingled like unto a coagulated and burnt
 blood, know that then the Female is
 embraced by the Male: Therefore after
 the first stirring up of the Matter, expect
 that in 17 dayes thy two Natures shall
 be turned into a bloody or fatted Broth;
 which shall be turned round together,
 like unto a thick Cloud, or the scum of
 the

*x colours**spum*

the Sea, as is before said; and the colour
 of it will be exceeding obscure; then
 be sure that the Kingly Child is Concei-
 ved, and from that time thou shalt see
 vapours, green, blew, black and yellow,
 in the Air or Fire, and at the sides of
 the Vessel. These are those Winds, which
 in the forming of our Embryon are very
 frequent, which are to be kept warily, lest
 they fly out, and the Work be destroyed;
 beware also of the Odour, lest it happen
 to exhale at any chink; for the vertue of
 the Stone would thereby get a most no-
 table detriment; therefore the Philoso-
 pher commands to keep the Vessel close
 sealed, and beware that you do not break
 off abruptly from the Work; neither o-
 pen nor move the Vessel, nor yet inter-
 mit the Operation not an hour, but con-
 tinue the Decoction till you see the moi-
 sture begin to fail, which will be in about
 thirty dayes; then rejoyce, and rest assu-
 red that thou art in the right way. At-
 tend the Work vigilantly, for in about
 two weeks from the time, thou shalt see
 the whole earth dry and notably black,
 then is the death of thy Compound at
 hand, the Winds are ceased, and all are

rest and quietness. This is the fatal Eclipse of the Sun and of the Moon, when no light shall shine upon the Earth, and the Sea shall vanish, then is made our *Chaos*, out of which, at the command of God, shall proceed all the Miracles of the World in their orders.

CHAP. 21.

Of the Burning of the Flowers, and how to prevent it.

The burning of the Flowers is an error of fatal consequence, yet soon committed, before the Natures which are tender and extracted from their profundity, they are oftentimes burnt; this error is chiefly to be heeded after the three weeks; for in the beginning there is so much moisture, that if the Work be governed by a stronger fire than is convenient, it being brittle will not bear the abundance of winds, but will suddenly fly in pieces, unless the glass be too large, and then sure the vapours will be so out of measure dispersed, that they will hardly return again to their body, at least

not

not so much as is necessary for the refreshment of the Stone. But so soon as the earth shall begin to retain part of its water, then the vapours decreasing, the fire may be strengthened without danger of the Vessel; but the Work will nevertheless be destroyed, and will have a colour of a wild Poppie, and the whole Compound will at length become a dry and unprofitable powder, of a half red colour: Thou shalt conclude from this sign, that thy fire hath been too strong, so strong, to wit, as to hinder true conjunction; for know, that our Work doth require a true change of Natures, which cannot be until an entire union of both Principles be made; but they cannot be united but in the form of water, for bodies may be confounded or blended together, but cannot be united, nor yet can any body with a spirit be united *per minima*; but spirits with spirits may well be united, Therefore our *Operations* must become Homogeneous Metallick Water; the way to which *Solution* is our foregoing true Calcination, which therefore is, not an exsiccation properly, but a *kind* grind of water, & earth in *Atomes*; which

G 3

But a grinding of water & earth into Atomes.

which when they become more subtle than the exigency ^{of the earth} requires, earth is then actually transmuted into, and doth receive the form of ^{of} Ferment of water; but if the fire be too vehement, this spiritual Nature being struck as with a fatal stroke, ^{the} active will become passive, of spiritual corporal, even a red unprofitable precipitate, for in a due heat the colour will be as black as that of the Crow, which though it be dark yet it's most desirable; yet there is also a blackness which will appear in the beginning of the true Work, and that very remarkable, but this is ever accompanied with a due proportion of moisture, and sheweth that heaven and earth have been in conjunction, between which the fire of Nature is conceived; by which redness all the concave of the glass will seem as it were gilt over with Gold; but this colour is not durable long, but in a short space will be changed into a greenness, then in a very short time expect blackness; and if thou wilt be patient, thou for certain shalt see thy desire accomplished, at least make flow, but sure progress. Let not thy heat be over strong, and

number
of forms of
waters but

of active will

and yet strong enough, and between Scilla and Charibdis sail like unto a skilful Pilot, so shalt thou attain the wealth of either India; sometimes thou shalt see as it were little Islands floating, and shooting out as it were little sprigs and buds, which will be changeable in colours, which soon will be melted and others will arise in the stead of them; for the earth as it were inclining to a Vegetation, is alwaies sending forth some new thing or other; sometimes thy fancy will be that thou seest in thy glass Birds or Beasts, or creeping things, and thou shalt each day behold colours most beautiful to sight, which though they are pleasant to the eye, are not of a long continuance; all is in the keeping of a due heat without any intermission: So shall all these pleasant colours in the space of fifty dayes end in a colour most black, and a powder discontinuous, which if thou seest not, blame either thy ^{or} thy Regimen, or the disposition of the Matter, unless thou either hast moved or medled with the glass, which may either protract or finally destroy the Work.

CHAP. 22.

*The Regimen of Saturn, what it is,
and whence it is denominated.*

AS many of the Wise men as have wrote of this Master-piece of Philosophy, have all spoken of the *Regimen* of h , which many (understanding wrong) have turned aside unto divers errors, and deceived themselves with their own opinion; some being thus led with a great deal of confidence, although with very little advantage: But know that our h is more noble than any Gold, it's the *Linus* in which the soul of our Gold is joyned with its z , that after they may produce *Adam* and *Eve* his wife; therefore that which is the highest shall so humble it self as to become the lowest, then expect that he will redeem all his Brethren by his blood. The sepulchre in which our King is buried is named h in our Work, and its the Key of the Work of Transmutation; O happy is he that may behold this slow Planet! Pray to God, my Brother, that he would vouchsafe

x some thing
thus led aside
have wrought
in had with a
great Regle
of confidence

x of this art of

safe

safe to you his blessing; for its not of him that willeth, nor of him runneth, but on the Father of Lights alone, * this Blessing dependeth.

CHAP. 23.

*Of the various Regimens of this
Work.*

BE certainly confident studious Son of *Art*, whoever thou art, that nothing is hidden in this Work, save only the *Regimen*, of which, that of the Philosopher may be verified, Whoever is Master of that Science, Princes and Grandees of the Earth shall honour him. I assure you, upon the word of an honest Man, that if this one Secret were but openly discovered, Fools themselves would deride the Art; for that being known, nothing remains, but the Work of Women and the play of Children, and that is Decoction: So that not without cause did the Wise men hide this Secret with all their might; And rest assured that we have done the same, whatever we have seemed to speak concerning the de-
gree

gree of heat; yet because I did promise candor in this Treatise, something at the least is to be done, that I may not deceive the ingenious of their hope and pains: Know then, that our *Regimen*, from the beginning to the end, is only lineal, and that is to decoct and to digest, and yet this one *Regimen* in it self comprehends many others, which the envious have concealed, by giving them divers names, and describing as so many several Operations: We, to perform the candor we promised, will make a far more perspicuous manifestation. So that, Reader, whoever thou art (if ingenious) thou shalt find cause to acknowledge our candidness in this to be more than ordinary.

This regimen has three members solution, sublimation, & transmutation. Solution or liquefaction continues about 7 days with all vapours begin to separate. For so long it circulates about the globe of matter of the within or the day or two or long as you be a good artist, it begins to boil & if you be a good metallurgist in a Regimen. Then it rises by little like to the top of the water like a white skin or may raise distinguishable from the water. This skin being broken to gather with a feather & after

CHAP. 24.

Of the first Regimen of the Work, which is of Mercury.

And in the first place we shall treat of the Regimen of φ , which is a secret hitherto not discovered by any Philosophers; for they verily do begin their Work at the second Regimen, and do give

It is considered that will remain a spirit which is left out a good for mitigating the pain of wounds, it is used
 Secrets Revealed.

a young Practitioner no light in the mastery of the capital signs of blackness; in this point, that good Marquis of Treves was silent, noble Bernard, who in his Parables saith, That the King, when he came to the Fountain, leaving all strangers behind him, enters the Bath alone, cloathed in golden Robes, which he puts off and gives to his first Chamberlain, from whom he receiveth a black Velvet Suit.

But he sheweth not how long the interval of time is, before he plucks of his golden Garment, and therefore he passeth over in silence the first and most intricate Regimen, which is perhaps forty or fifty dayes ere it be fully complete; in which time the poor Practitioner is left to uncertain Experiments! From the appearing of blackness until the very end of the Work, the fights that do appear are sufficient to refresh the Artist, but in this space to wander without a guide or direction, for the space of fifty dayes, I confess is tedious: I say then, That from the second kindling of the fire, even until blackness, all the interval of time is the Regimen of our φ , even of our Sophical φ , which all that time doth work alone

his seeds from one another for it is caused from the soul & Gold extracted the sublimed by spirit of it. It is called separation of mixture of Elements & extraction of nature. The yellow soon inclines to

91 Many have pleased their good sense for medicine: especially if it be made with of virgins milk of 4. D. for that it is a red fragrant and sweet style for miscible in all things, & highest medicine.

Sublimation called also 3rd labor is created by the dissolution of the matter which continues all time of volatility all matter that is taken from the earth for 11 long of matter continues this & is called the circulation of the matter for 11 days, 11 days for 11 first after of matter the going to black. The yellow color will appear a his seeds

intermission; and know, that in this Circulation the ϱ doth arise in its former nature, and leaves the body beneath its former nature, so long until after a long time the body begin to retain part of its soul, so by degrees both begin to partake each of other, but because the whole water doth not ascend by sublimation, part of it remains below in the bottom of the vessel, therefore is the body boyled in the water that remains beneath, and by its means it is sifted, and the drops which are continually running down do perforate the masse marvelously, and by continual Circulation the water is made more subtle, and doth sweetly extract the soul of the *Sun*; so by the mediation of the soul the spirit is reconciled with the body, and an union of both is made at the utmost within fifty dayes; and this Operation is called the *Regimen* of ϱ , because the ϱ is circulated above, and in it the body of the *Sun* is boyled beneath, and the body is in his work passive, until the colours shall appear, which will be a little about the twentieth day in a good and continual ebullition; which colours are afterwarde increased, multiplied and varied, until all

all be at last completed in black of the blackest most black, which the fiftieth day will give thee,

(If Fates thee call.)

CHAP. 25.

Of the second *Regimen* of the Work, which is of Saturn.

HAVING run through the *Regimen* of ϱ , which is to strip the King of his golden Robes, to assault the *Lion* with divers conflicts, to weary him, and at length to kill him; the next *Regimen* that appears is that of η , for it is the will of God that the Work, when once it's begun, should be carried on even unto the end, and the law of those Operations is, that the ending of one, is the entrance of another; the period of one, the beginning of another: Nor doth the *Regimen* of ϱ sooner pass away, but his successor η comes in, who is the next higher in succession; the *Lion* dying, the *Crow* is ingendred: This *Regimen*; lineal in respect of the colour, for there is but one only colour, and that is the blackest black,

black, but neither fumes, nor winds, nor any symbole of Life, only the Compound, will at some seasons appear dry, otherwhyles boyling like to melted Pitch: O sad sight, the Image of eternal Death! But withal a most pleasant Messenger to the Artist, for the blackness is not ordinary intense, so that it shines again for blackness; and when thou seest thy Matter swelling beneath, like unto a Paste, rejoyce, for know, that within this there is shut a quickening spirit, which in its appointed time, will restore Life from the Almighty and these Carcases. Be thou only careful of the fire, which thou must be sure to govern with a sound judgement, and I swear unto thee upon the Faith of an honest Man, that if thou utge thy Fire, so as to make ought to sublime, in the dayes of this *Regimen*, thou wilt destroy the Work irrecoverably; be content then, with good *Trevisan*, to be detained in prison forty dayes and nights, and suffer the tender Nature to remain below in the bottom, which is the Nest of their Conception; knowing for certain then, that when the period of time is expired, which the Almighty hath

bath appointed, the spirit will arise glorious, and glorifie its body; it will ascend, lsay, and be circulated sweetly, and without violence, and from the Centre it shall ascend unto the Heavens, and again from the Heavens it shall descend to the Centre, and it shall receive the vertue of that which is above, and that which is beneath.

H CHAP.

CHAP. 27.

Of the Regimen of Luna.

This Regimen consists also of two members conjunction & congelation. In the first apparition colours of 7 tracois tails & harbinger of June, & the elements & body soul & spirit with insipid body. This union becomes complete in 7 hours of 7 days naturally which when all appears like a shining crystal in the generation of 7 hours is like that of a man in the concord in 7 Regimen of 7 when all colours begin to appear & soon now. In the 7th day of the 7th day may either secret go stone for multiplication. The proportion is about 3 to 1. But common O must be added in 7 hour of 7.

After the finishing of Jupiter's Regimen, about the closing of the fourth month, the sign of the Moon Crescent shall appear unto thee; and know, that the whole Regimen of μ is employed about the washing of Letton, the washing Spirit is very white in its nature, but the body which is to be washed is very black, in the passage whereof to white, all the middle colours shall be seen: after which, all will become white, not in a day, but gradually it shall arise from white to the whitest of all; and know, that in this Operation, there shall be a season in which all shall appear like to liquid Argent Vive, and this is called, The tealing of the Mother in the belly of her own Infant which she brought forth; and in this Regimen there shall also appear some beautiful colours, but momentary and soon vanishing, and more of kin to white than unto black, as the colours in the Regimen of μ contrariwise participated.

ted more of blackness than whiteness; also know, that in three weeks the Regimen of ν will be complete, but before its perfection the Compound shall change in a thousand formes; for when the fumes begin to cease, before it be wholly congealed, it will melt and grow hard again an hundred times in a day; sometimes it will appear like to the eyes of a Fish, sometimes like to a pure silver Tree shining with branches and leaves: In a word, about this season the hourly marvels that shall appear, shall overwhelm the sight, and at the last thou shalt have most pure sparkling grains like unto Atomes of the Sun, more glorious than which humane eyes never saw. Let us give immortal thanks to our God, who hath brought the Work to this perfection, for it's the true perfect Tincture to the White, yet only of the first order, and therefore but of small virtue, in comparison of that admirable force which it will attain by reiterate Preparation.

was & al work. The addition of O is to dry up of 7 & bring it to congelation & ind alloms. And note that Riphys 3 manumms or 4 are kept in 7 regimens of 7 & D.
+ or like the most pure dells or crystals. Lined salt. In Ripl. Gal. p. 335. John Lawbr. p. 35 Or like snow or oriental Gems. In the apud Lagaria in the Or. v. 4. p. 793. Transparent & clear as crystal. Ripl. Boston Book. p. 114. *china plena stades clara quasi margaritae pellucida et frustulatum coloris smaragdi. grossali in Arca p. 336. l. 18. Nivis nistor aut salis floris Diomys Zach. p. 708. salis albijimi Laurent. Virtura p. 287, 292. cum splendori crystallino id p. 224. l. 40. Est enim sal argenteus albi coloris Fabro. Hydrog. p. 201, 202*

CHAP. 28.
Of the Regimen of Venus.

Above all things this is most wonderful, that our Stone being now wholly perfect, and able to give a perfect Tincture, should of his own accord again abase himself, and become again volatile without any laying on of hands: But if you take the white stone out of the vessel, the same being put again into a new vessel, after it is once cold, can never be brought into a new Operation; a demonstrative reason of which, neither we nor any of the ancient Philosophers are able to render, only it's done by the will of God; at least here be very wary of your fire, for this is the Law of the Stone when it is perfect, that it must be fusible: Therefore if you give too great a heat, the Matter will be vitrified, and melting will adhere to the sides of the vessel: nor canst thou then go on any farther with the Work. And this is the vitrifying of the Matter so often warned of by the Philosophers, which oft happens to them which

44 last 48 days

On Ripl. Gal. p. 365.

which are unwary both before and after the White Work is, even ended, to wit, after the middle of the Regimen of ν until the seventh or tenth day of the Rule of φ : Therefore let thy fire be increased but a very little, so that the Compound may not vitrifie, that is, to be melted passively like to glass; but with a ^{loose} loose fire, it may of its own accord melt, and swell, and by the command of God it shall be endued with a spirit, that shall flie aloft, and the stone to flie with it: It shall thus give thee new colours, the green at first, which is of φ , which shall last a long time less or more for the space of twenty dayes; expect after this *erule* and *Livid*, and about the end of the Rule of φ pale and obscure purple, be heedful in this Work that thou do not provoke the spirit too urgently, for being now more corporal than formerly, if it do flie to the top of the vessel, it will hardly return of its own accord; which caution is also to be observed in the Rule of ν . When once thou seest the spirits to thicken, then handle them sweetly and without violence, lest if thou makest them to ascend to the top, that which is

H 4

in

d. 56. the glass
now in ash, in
a vessel half
full of water
to let the heat
& double to
what it was in
B.M. in the
quantity. John
Lambert p. 38.
See Ripley's
Bosom-Book
p. 113, 115.

x & made y^e

a called *Phy*
viridans & *Alu*
Ripl. p. 365
Yet the white
turns first *A-*
zure & then
green. On *Ripl.*
p. 316 & then
azure again
afterward
pale was, *q^d*
p. 353. The
Green *Green*
Holland calls
non magis
viridem *quam*
croceum, *lib*
1 Op. min.
48.

in the bottom be either burnt or vitrified, to the destruction of the Work; when then thou seest greenness, know that in it is the virtue Germinative contained. Beware then that this greenness turn not into a filthy blackness with immoderate heat, but govern thy fire prudently; so after forty dayes thou shalt see this *Regimen* at an end.

CHAP.

CHAP. 29.

Of the Regimen of Mars.

After the Rule of ♀ is ended, whose colour was chiefly Vert or Green, and a little Red of an obscure Purple, and sometimes *Livid*; in which time the Philosophical Tree did flourish with Boughs and with discoloured Leaves and Branches, next succeeds the Reign of ♂, which shews a little Yellow, mixed with Luteous Brownness. These are the chief colours; but transitory ones of the Rain-Bow and Peacocks-tail, it shews most gloriously. This is a dry state of the Compound, in which the Compound will appear at times in strange Figures; the *Hyacinth* and high Orange colour in these dayes will be seen frequently. Now the Mother being sealed in her Infants Belly swells and is purified, but because of the present great purity of the Compound, no putridness can have place in this *Regimen*, but some obscure colours play their part as the chief Actors in this *stone*, and some middle colours do pass & come,

It last 42 Days
Feyra on Ropy
vision 8

A pale wan
color. lasting
the 2d & 3d
days. Pale
Ayl. 5th day p.
353.

light orange

Here flames
seems to
be
with once or
twice. See the
bit Panache
of Triumph
Herminah's
p. 141, et
viam alumen
cap. 11.

come, pleasant to be hold: Now know,
 that this is the last Tillage of our Virgin
 Earth, that in it the Fruit of the Sun
 might be ^{set} and matured; therefore
 continue a good heat, and thou shalt see
 for certain about ^{the last day of} thirty dayes of this
 Regimen a Citrine colour shall appear,
 which shall in two weeks offer its first ap-
 pearing Tincture ⁱⁿ with a true Citrine
 colour.

x after it
 10 This citrine
 colour lasts 46
 days but till
 heavenly fire
 is ill with 5 days
 p 353.

which shows a yellow
 colour in the
 and I have seen
 the colour
 and I have seen
 the colour
 and I have seen
 the colour

CHAP.

CHAP. 30.
 Of the Regimen of Sol.

Now art thou drawing near to the
 end of thy Work, and hast almost
 made an end of this business; now all
 appears like unto pure Gold and the Vir-
 gins Milk, with which thou imbibest [this
 Matter] is now very Citrine: Now to
 God, the Giver of all Good, you must
 render immortal Thanks, who hath
 brought this Work on so far; and beg
 earnestly of him, that thy Counsel may
 hereafter be so governed, that thou may-
 est not endeavour to hasten thy Work now
 it is so near perfection, so as to lose all:
 Consider that thou hast waited now a-
 bout seven moneths, and it would be a
 mad thing to annihilate all in one hour
 therefore be thou very wary, yea, so
 much the more by how much thou art
 nearer to perfection. But if you do pro-
 ceed warily in this Regimen, thou shalt
 meet with these notable things, first, thou
 shalt observe a certain Citrine sweat to
 stand upon the Body, and after that Ci-
 trine

It lasts 40 or
 42 days and
 Eyes are
 Ruptured
 Vision
 a little bit of
 Phosphorus
 Sulphur
 multiplied
 Philalthea
 of perhaps old
 having dissolved
 red of 10 mark
 the highest
 amount
 matter
 part of last
 fragment to see
 is there
 fine dully
 down proce-
 down low, for
 Philal. on Ript.
 Prof. p 80, 84, 85
 86. & on Ript.
 p. 248

CHAP. 31.

The Fermentation of the Stone.

Remember now that thou hast got our \AA red and incombustible, which can by no fire be promoted further of it self, and be very wary, which I should have told you in the former Chapter had I not forgot it, that in the *Regimen* of the Citrine Sun, before this supernatural \AA be born, which is adorned with a true Tirian colour; lest, I say, thou then vitrify thy Matter with too great fire, for so it would be after insoluble, and by consequence ^{could not} cannot be coagulated into these glorious *Atomes*, Red of the Reddest. Be wary then that thou destroy not so great a Treasure, and yet do not think that thy Labour here hath an end, but proceed further, that out of this \AA , by reiterate solution and coagulation, thou mayest have our *Elixir*: Take then of most fine Gold three parts, and of this \AA one part, thou mayest take four parts of \AA and a fifth part of our \AA , but the aforesaid proportion is better; melt the \AA in

See John Sawher
p. 41.

a clean Crucible, and when 'tis melted put thy \AA into it, but very warily, lest you lose it by the smoke of the coals, let them flow together, then put them forth into an Ingot, and thou shalt have a Mass, which may be pulverised, of a most glorious Red colour, but hardly transparent; then take of this Mass exactly pulverised one part, of thy Sophical \AA two parts, mix them well, put them in a glass, which seal, and govern it as before two moneths, in which time thou shalt see all the foresaid *Regimens* pass in their order. This is true Fermentation, which thou mayest, if thou wilt, reiterate.

CHAP.

CHAP. 32.

The Imbibition of the Stone.

I Know that many Authors do take Fermentation in this Work for the internal invisible Agent, which they call Ferment; by whose virtue the fugitive and subtile Spirit, without laying on of hands, are of their own accord thickened; and our forementioned way of Fermentation they call Cibation with Bread and Milk, so Ripley; but I (not using to cite other Authors, nor yet to swear to their words in a thing which I my self know as well as they) have followed my own judgement in my Writings. There is then another Operation, by which our Stone is increased in weight more than virtue: Take of thy ♀, white or red, and to three parts of the ♀ add a fourth part of the water, and after a little blackness, in six or seven dayes decoction, thy water newly added shall be ^{increased} or thickened, like unto thy ♀; then add another fourth part, not in respect of the whole Compound, which

is

is now increased a fourth part by the first Imbibition; but in reference to thy first ♀ as thou tookest it at first, which being dried add another fourth part, and let it be congealed with a convenient fire, then put to it two parts of the water in reference to the three parts of the ♀ which thou tookest at first, before the first Imbibition, and in this proportion, imbibe and congeal three other times; at last add five parts of water in the seventh Imbibition; still remembering to reckon the water in reference to the ♀ as it was taken at first; seal thy Vessel, and in a fire like to the former make thy Compound pass through all the foresaid *Regimens*, which will be done in one moneth, and then thou hast the true Stone of the third order; of which one part will fall on a thousand, and teyn perfectly.

I

CHAP.

CHAP. 34.

Of the manner of Projection.

TAKE of thy Stone perfected as is said, white or red, according to the equality of the Medicine, take of either \odot or \sphericalangle four parts, melt them in a clean Crucible, then put in of thy Stone, white or red, as the Metal that is melted is in quality, and being well mixed together in fusion, pour them into an Ingot, and thou shalt have a Mass which is brittle; take of this Mass one part, and ♀ well washed ten parts, heat the ♀ till it begin to crack, then throw upon it this Mixture, which in the twinkling of an eye will pierce it; increase thy fire till it be melted, and all will be a Medicine of inferior virtue; take then of this, and cast one part upon any Metal, purged and melted, to wit, as much as it can teyn, and thou shalt have most pure \odot or \sphericalangle , purer than which Nature cannot give. But it is better to make Projection gradually, until Projection cease; for so it will extend farther; for when so little

little is projected on so much, unless Projection be made on ♀ , there is a notable loss of the Medicine, by reason of the *Scorias* which do adhere to impure Metals; by how much then the Metals are better purged before Projection, by so much more will the Matter succeed.

CHAP.

CHAP. 35.

Of the many Uses of this Medicine.

HE who hath once, by the Blessing of God, perfectly attained this Art, I know not what in the World he can wish, but that he may be free from all snares of wicked men, so as to serve God without distraction. But it would be a vain thing, by outward pomp to seek for vulgar applause, such trifles are not esteemed by those who have this Art, nay rather they despise them: He therefore whom God hath blessed with this Talent, hath this field of Content, which far exceeds popular admiration; first, if he should live a thousand Years, and every day provide for a thousand men, he could not want, for he may increase his Stone at his pleasure, both in weight and virtue, so that, if a man would, 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

such as cannot be paralleled in Nature, for goodness and greatness.

Thirdly and Lastly, he hath a Medicine Universal, both for prolonging Life, and Curing of all Diseases, so that one true *Adeptist* can easily Cure all the sick People in the World, I mean his Medicine is sufficient.

Now to the King Eternal, Immortal and sole Almighty, be everlasting Praise, for these his unspeakable Gifts, and unvaluable Treasures.

Whosoever enjoyeth this Talent, let him be sure to employ it to the glory of God, and the good of his Neighbours, lest he be found ungrateful to God his Creditor, who hath blessed him with so great a Talent, and so be in the last day found guilty of misproving of it, and so condemned.

This Work was begun in the Year, 1645. and ended by me, who have 1646.
made and do profess these Secrets, yet
I 4 desire

desire not applause, but to be helpful to a sincere Searcher of this Secret Art; to whom I subscribe my self a Friend and Brother,

Æyrenæus Philaletha,

Natu Anglus,

Habitatione Cosmopolita.

FINIS.

The Contents.

CHAP. 1.

OF the necessity of the Sophick Mercury for the Work of the Elixir. page 1.

CHAP. 2.

Of the Principles Composing the Mercury Sophical. pag. 4.

CHAP. 3.

Of the Chalybs of the Sophists. p. 6.

CHAP. 4.

Of the Magnet of the Sophists. pa. 8.

CHAP. 5.

The Chaos of the Sophi. pag. 9.

CHAP. 6.

The Air of the Sophi. pag. 11.

CHAP. 7.

Of the first Operation, of the Preparation of the Sophical & by the Flying Eagles. pag. 14.

CHAP.

The Contents.

CHAP. 8.

Of the labour and tediousness of the
first Preparation. pag. 17.

CHAP. 9.

Of the wirtue of our Mercury upon
all the Metals. pag. 20.

CHAP. 10.

Of the Sulphur which is in the So-
phical Mercury. pag. 21.

CHAP. 11.

Of the Invention of the perfect Ma-
gistry. pag. 23.

CHAP. 12.

Of the manner of the perfect Magi-
stry in general. pag. 36.

CHAP. 13.

Of the Use of the ripe ♀ in the
Work of the Elixir. pag. 32.

CHAP. 14.

Of the requisite Circumstances in ge-
neral

The Contents.

neral belonging to this Work. p. 51.

CHAP. 15

Of the accidental Purgation of Gold.
pag. 53.

CHAP. 16.

Of the Amalgamation of the Mer-
cury and Gold, and of the due
weight of both. pag. 57.

CHAP. 17.

Of the Preparation, Form, Matter and
Closing of the Vessel. pag. 61.

CHAP. 18.

Of the Philosophical Furnace or A-
thanor. pag. 64.

CHAP. 19.

Of the Progress of the Work in the
first Forty Dayes. pag. 71.

CHAP. 20.

Of the appearing of Blackness in the
Work of ☉ and ♃. pag. 80.

CHAP.

The Contents.

- CHAP. 21.
*Of the burning of the Flowers and
how to prevent it.* pag. 84.
- CHAP. 22.
*The Regimen of Saturn, what it is,
and whence it is denominated.*
pag. 88.
- CHAP. 23.
*Of the various Regimens of this
Work.* pag. 89.
- CHAP. 24.
*Of the first Regimen of the Work,
which is of Mercury.* pag. 90.
- CHAP. 25.
*Of the second Regimen of the Work,
which is of Saturn.* pag. 95.
- CHAP. 26.
Of the Regimen of Jupiter. pag. 98.
- CHAP. 27.
Of the Regimen of Luna. pag. 100.
- CHAP.

The Contents.

- CHAP. 28.
Of the Regimen of Venus. pag. 102.
- CHAP. 29.
Of the Regimen of Mars. pag. 105.
- CHAP. 30.
Of the Regimen of Sol. pag. 107.
- CHAP. 31.
The Fermentation of the Stone.
pag. 110.
- CHAP. 32.
The Imbibition of the Stone. pag. 112.
- CHAP. 33.
The Multiplication of the Stone.
pag. 114.
- CHAP. 34.
Of the manner of Projection. p. 116.
- CHAP. 35.
Of the many Uses of this Medicine.
pag. 118.



Of the Regiment of Venus pag. 103
The Characters Explained.

CHAP. 28.
Of the Regiment of Mars. pag. 107
♁ Sol.

CHAP. 29.
Of the Regiment of Sol. pag. 107
☿ Mercury.

CHAP. 30.
The Fermentation of the Stone.
♁ Venus.

♄ Saturn.

♃ Jupiter.

♂ Mars.

♁ Luna.
The Multiplication of the Stone.
pag. 114

CHAP. 31.
Of the manner of Projection. pag. 118
FINIS.

Of the way of this Medicine.
pag. 119

Note y^t all y^e passages concerning the illumination
of y^e ☿ preparing it otherwise for ☉ vulgar than
for ☉ sopher are written in y^e Latin.