Nicholas Flammel, his exposition of the hieroglyphicall figures which he caused to bee painted upon an arch in St. Innocents church-yard, in Paris

Orandus, Eirenaeus

London, 1624

F. Lammel

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

Together with
The secret Booke of ARTEPHIVS,
And
The Epistle of *Iohn Pontanus*:
Concerning both the Theoricke and the Practicke of the PHILOSOPHERS STONE.

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

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

——— ἀγαθῶν ἐπὶ δεῖπνας ἱάσιν
Αὐτόμματοι ἀγαθοί.

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

TO THE MOST excellently accomplisht LADY,

MADAME:

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

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

as

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

and vnder-earth *kingdome, you will eaſily ſee what difference there is, betweene the plenteous vertues of heauen, there thruſt and crowded vp together*, (*as* lines *though farre diſtant in their firſt ſetting foorth from the* Circumference , *yet touching one another when they come neere the* Center) *and the* looſe *and* weake *compoſition of* Vegetables, *which being of another* impoſition *of* Nature , *are not able either to receiue or to hold ſuch plentie of thoſe* heauenly Spirits, *which are the* life *of euery* Elementary *body, no where idle, and there moſt* abounding *where it ſeemes moſt to bee* hidden. *For the reſt , if any of my buſie vnletter'd* Countrey-

men,

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

in the middest of many pressures, which without the extra-ordinary assistance of God, *had beene insupportable, hath already made light and easie in my resolution, whatsoeuer I shall either* doe, *or* suffer, *for* God, *or* good men, *or the* trueth. *The* father *of the* fatherlesse, *the* Iudge *of the* widdowes, *and the* hope *of the* helpelesse, *bee to* you *and* yours ALL THINGS. *So prayeth,*

Your humble seruant

Eirenæus Orandus.

ET sit splendor Domini Dei nostri super nos, & opera manuum nostrarum dirige super nos; & opus manuum nostrarum dirige. Psal. 90. 19.

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

QVis enim despexit dies paruos? & lætabuntur, & videbunt lapidem stanneum in manu Zorobabel. *Septem isti, Oculi sunt Domini, qui discurrunt in vniuersam terram. Zech. 4. 10.*

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

Reader.

P
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If
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READER.

— ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
ἄλλα δὲ κ᾽ Δαίμων ὑποθήσεται. —

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

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

Againe.

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

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

Once

Once againe, and so farewell.

Πολλαὶ μορφαὶ τῆς δαιμονίας,
Πολλὰ δ' ἄελπτος κραίνουσι Θεοί,
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη:
τῆς δ' ἀδοκήτων πόρον εὗρε Θεός.
τοιόν δ' ἀπέβη τόδε πρᾶγμα.

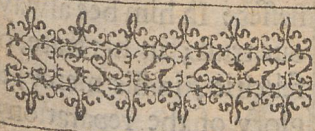
Fortuna vices lubrica versat
Varias docilis sumere formas.
Inopina Dei plurima peragunt;
Non succedunt quæ fore speras,
Quæ fore nemo posse putaret,
Sæpe expediunt numina. Qualem
Hic sortita est res mihi finem.

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

Eirenæus Orandus.

NICOLAS FLAMEL, ET PERRENELLE SA FEMME.

COMMENT LES INNOCENS FVRENT OCCIS PAR LE COMMANDEMENT DV ROY HERODES.



THE BOOKE of the HIEROGLYPHICALL Figures of *Nicholas Flammel.*

ETernally praiſed be the Lord my God, which lifteth the humble from the baſe duſt, and maketh the hearts of ſuch as hope in him to reioyce: which of his grace openeth to them that beleeue, the Springs of his bountie, and putteth vnder their feet the worldly Sphæres (or cir-

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

of

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

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

The Introduction.

ALthough that I *Nicholas Flammel*, NOTARY, and abiding in *Paris*, in this yeere one thousand three hundred foureſcore and nineteene, and dwelling in my houſe in the ſtreet of Notaries, neere vnto the Chappell of S*t*. *Iames* of the *Bouchery*; although, I ſay, that I learned but a little Latine, becauſe of the ſmall meanes of my Parents, which neuertheleſſe were by them that enuie me the moſt, accounted honeſt people; yet by the grace of God, and the interceſſion of the bleſſed Saints in *Paradiſe* of both ſexes,

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

Whileſt therefore, I *Nicholas Flammel*, *Notary*,

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

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

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

(with

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

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

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

with

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

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

nests

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

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

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

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

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

gures and portraicts of the *fourth* and *fifth* leafe, which I ſhewed to the greateſt Clerkes in *Paris*, who vnderſtood thereof no more then my ſelfe; I told them they were found in a Booke that taught the *Phyloſophers ſtone*, but the greateſt part of them made a mocke both of me, and of that bleſſed *Stone*, excepting one called *Master Anſelme*, which was a *Licentiate* in *Phyſick*, and ſtudied hard in this *Science*: He had a great deſire to haue ſeene my Book, and there was nothing in the world, which he would not haue done for a ſight of it: but I alwayes told him, that I had it not; onely I made him a large deſcription of the *Method*. He told

mee

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

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

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

infra pag. 188.

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

Moult plaiſt a Dieu proceſſion,
S' elle eſt faicte en deuotion: that is,

Much pleaſeth God proceſſion,
If 't be done in deuotion.

which

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

a *Phy-*

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

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

vnto

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

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

Iames

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

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

about noone, in my houſe, *Perrenelle* onely being preſent; in the yeere of the reſtoring of mankind, 1382. And afterwards, following alwayes my Booke, from word to word, I made *proiection* of the *Red ſtone* vpon the like quantity of *Mercurie*, in the preſence likewiſe of *Perrenelle* onely, in the ſame houſe, the *fiue and twentieth day* of *Aprill* following, the ſame yeere, about fiue a *clocke* in the *Euening*; which I tranſmuted truely into almoſt as much pure *Gold*, better aſſuredly than common *Golde*, more ſoft, and more plyable. I may ſpeake it with truth, I haue made it three times, with the helpe of *Perrenelle*, who

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

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

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

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

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

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

mercy

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

number

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

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

CHAP.

CHAP. I:

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

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

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

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

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

Neither must you interpret in a Theological sence, that writing which followeth, in these termes, NICHOLAS FLAMMEL, ET PERRENELLE SA FEMME, that is, *Nicholas Flammel, and Perrenelle his*

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

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

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

to

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

are

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

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

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

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

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

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

where

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

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

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

deth the foot of a winged *Lyon*, painted of *red vermillion* alſo, opening his throate, as it were to deuoure the *man*: For one may ſay that this is the Figure of an vnhappy ſinner, who ſleeping in a Lethargy of his corruption and vices, dieth without repentance and confeſſion; who without doubt, in this terrible Day ſhall bee deliuered to the *Deuill*, heere painted in forme of a *red roaring Lyon*, which will ſwallow and deuoure him.

CHAP. II.

The interpretations Philosophicall, according to the Maistery of Hermes.

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

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

the feet of the *Saints?* for they ought to haue beene more low on *earth*, and not in *heauen*. Why also the two *Angels* in *Orange colour*, which say in their roules, SVRGITE MORTVI, VENITE AD IVDICIVM DOMINI MEI, that is, *Arise you dead, come vnto the Iudgement of my Lord*, are clad in this colour, and out of their place, for they ought to bee on high in heauen, with the two other which play vpon the *Instruments?* Why they haue a field *Violet* and *blew?* but principally why their roule, which speaks to the dead, ends in the open throate of the *red and flying Lyon?* I would then,

that

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

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

vnto

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

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

earth is open aboue, to put in the *dish* and the *viall*, vnder which by the open gate, is put in the *Philosophicall fire*, as thou knoweſt. So thou haſt *three veſſels*; and the *threefold veſſell*: The enuious haue called an *Athanor*, a *ſiue*, *dung*, *Balneum Mariæ*, a *Furnace*, a *Sphære*, *the greene Lyon*, a *priſon*, a *graue*, a *vrinall*, a *phioll*, and a *Bolts-head*: I my ſelfe in my *Summarie* or *Abridgement* of *Philoſophy*, which I compoſed foure yeeres and two moneths paſt, in the end thereof named it the *houſe* and *habitation* of the *Poulet*, and the *aſhes* of the *Platter*, the *chaffe* of the *Poulet*; The common name is an *Ouen*, which I ſhould neuer

haue

haue found, if *Abraham* the *Iew* had not painted it, together with the fire proportionable, wherein consists a great part of the secret. For it is as it were the *belly*, or the *wombe*, containing the true naturall heate to animate our *yong King*: If this *fire* be not measured *Clibanically*, saith *Calid the Persian*, *sonne of Iasichus*; If it be kindled with a sword, saith *Pithagoras*: If thou fire thy Vessell, saith *Morien*, and makest it feele the heate of the fire, it will giue thee a box on the eare, and burne his *flowres* before they be risen from the depth of his *Marrow*, making them come out *red*, rather than *white*, and then thy worke is spoiled; as also

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also if thou make too little fire, for then thou shalt neuer see the end, because of the coldnesse of the *natures*, which shall not haue had motion sufficient to digest them together.

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

infra pag. 190. 191.

two

infra pag. 65.

two elements of *cold* and *heate* will neuer perfectly imbrace one another, but by little and little, hauing first long dwelt together, in the middest of the temperate heate of their *bath*, and being changed by long decoction, into *Sulphur incombustible*. Gouern therefore sweetly with equality and proportion, thy proud and haughty natures, for feare lest if thou fauour one more then another, they which naturally are enemies, doe grow angry against thee through *Ielousy*, and dry *Choller*, and make thee sigh for it a long time after. Besides this, thou must entertain them in this temperate heate perpetually, that is to say, night and day,

vntill

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

thence it ſhall runne toward Libra, then thou maiſt augment the fire a little: And in like manner, when this faire Bird, ſhall fly from Libra towards Capricorne, which is the deſired Autumne, the time of haueſt, and of the fruits that are now ripe.

CHAP. III.

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

LOoke well vpon theſe *two Dragons*, for they are

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

infra pag. 122. & 166. & 210. 170. 241.

may ouercome euery thing *Mettallick*, how ſolid hard and ſtrong ſoeuer it bee. Theſe are the *Serpents* and *Dragons* which the ancient *Ægyptians* haue painted in a *Circle*, the *head* biting the *tayle*, to ſignifie that they proceeded from one and the ſame thing, and that it alone was ſufficient, and that in the turning and *circulation* thereof, it made it ſelfe perfect: Theſe are the *Dragons* which the ancient Poets haue fained did without ſleeping keepe & watch the golden Apples of the Gardens of the Virgins *Heſperides*. Theſe are they vpon whom *Iaſon* in his aduenture for the Golden Fleece, powred the brothe or liquor prepared by the

faire

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

sted

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

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

infra pag. 77. 167. 178. 191.

Theſe

These are the radicall moysture of mettalls, *Sulphur*, and *Argent viue*, not vulgar, and such as are sold by the *Merchants* and *Apothecaries*, but those which giue vs those two faire & deare bodies which wee loue so much. These two spermes, saith *Democritus*, are not found vpon the *earth* of the *liuing*: The same, saith *Auicen*, but he addeth, that they gather them from the dung, ordure, and rottennesse of the *Sunne* and *Moone*. O happy are they that know how to gather them; for of them they afterwards make a *triacle*, which hath power ouer all griefes, maladies, sorrowes, infirmities, and weaknesses, and which fighteth puissantly

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

ſtinch

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

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

neration which is giuen vs, by the biting and dissolution of our *perfect bodies*, which dissolution proceedeth from externall heate ayding, and from the *Pontique fierienesse*, and admirable sharpe vertue of the poyson of our *Mercurie*, which maketh and resolueth into a pure cloud, that is, into impalpable powder, all that which it finds to resist it: So the heate working vpon and against the *radicall*, *mettallicke*, *viscous*, or *oylie* moisture, ingendereth vpon the subiect, *blackenesse*. For at the same time, the Matter is dissolued, is corrupted, groweth blacke, and conceiueth to ingender; for all *corruption* is *generation*, and therefore ought

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infra pag. 186. 236.

infra pag. 191. 192.

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

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

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

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lasts a long space of time, and is not destroyed in lesse than *fiue moneths*, after the which followeth immediately the desired *whiteness*. If thou hast this, thou hast enough, but not all. As for the colour *blewish* and *yellowish*, that signifieth that *Solution* and *Putrefaction* is not yet finished, and that the colours of our *Mercury* are not as yet well mingled, and rotten with the rest. Then this *blackness*, and these colours, teach plainly, that in this beginning the matter, and compound begins to rotte and dissolue into powder, lesse than the *Atomes* of the *Sunne*, the which afterwards are changed into *water permanent*. infra pag. 167.

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

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are melted, brought backe into ſeed, ſoftned, and circulated within the glaſſe. Others haue called it *Xir*, or *Iris*, *Putrefaction*, *Corruption*, *Cymmerian darkeneſſe*, *a gulfe*, *Hell*, *Dragons*, *Generation*, *Ingreſſion*, *Submerſion*, *Complection*, *Coniunction*, and *Impregnation*, becauſe that the matter is black & wateriſh, and that the natures are perfectly mingled, and hold one of another. For when the heate of the *Sunne* worketh vpon them, they are changed, firſt into *powder*, or fat and glutinous *water*, which feeling the heate, flyeth on high to the *Poulets* head, with the *ſmoake*, that is to ſay, with the wind and ayre; from thence this

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

intra pag 206.

intra pag. 161.

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

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CHAP. IIII.

Of the man and the woman clothed in a gowne of Orange colour vpon a field azure and blew, and of their rowles.

THe *man* painted here doth expresly resemble *my selfe* to the naturall, as the *woman* doth liuely figure *Perrenelle*: The cause why wee are painted to the life, is not particular to this purpose, for

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

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

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

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

tures

tures reconciled, which (if they be guided and gouerned wisely) can forme an *Embrion* in the wombe of the *Vessell*, and afterwards bring foorth a most puissant *King*, inuincible and incorruptible, because it will bee an admirable *quintessence*. Thus thou seest the principall and most necessary reason of this representation: The second cause (which is also well to bee noted) was because I must of necessitie paint *two bodies*, because in this operation it behooueth that thou *diuide* that which hath beene *coagulated*, to giue afterwards *nourishment*, which is *milke* of *life*, to the little *Infant* when it is borne, which is endued (by the

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the liuing God) with a *vegetable soule.*

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

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

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ters

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

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

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

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

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

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

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

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

but onely ſayings which ſpeake according to the *Theologicall* ſence, of the *Iudgement* to come, I haue put them there, to ſerue my ſelfe of them towards him, that beholds onely the groſſe outward, and moſt naturall *Artifice*, taking the interpretation th reof to concerne onely the *Reſurrection*; and alſo it may ſerue for them, that gathering together the *Parables* of the *Science*, take to them the eyes of *Lynceus*, to pierce deeper then the *viſible obiects*. There is then, *Man ſhall come to the iudgement of God: Certainly that day ſhall be terrible*. That is as if I ſhould haue ſaid; It behoues that this come to the colour of *perfection*, to bee

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

ſteppe,

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

CHAP. V.

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

Marke

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

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

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

what

what that is? The blackneſſe is called the head of the Crow, the which being taken away, at the inſtant comes the white colour: Then that is to ſay, when the Cloud appeares no more, this body is ſaid to bee without an head. Theſe are his proper words. In the ſame ſence, the *Sages* haue alſo ſaid in other places, *Take the Viper which is called, De rexa, cut off* his *head*, &c. that is to ſay, Take away from him his *blackneſſe*. They haue alſo vſed this *Periphraſis*, when to ſignifie the multiplication of the *Stone*, they haue fained a *Serpent Hydra*, whereof, if one cut off one head, there will ſpring in the place thereof ten; for the ſtone augments tenfold,

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

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

two

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

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

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

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

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

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time as the little Infant be hardy and ſtrong, to combate againſt the *water* and the *fire*: In accompliſhing the which, thou ſhalt doe that which *Demagoras*, *Senior*, and *Hali* haue called, *The putting of the Mother into the Infants belly, which Infant the Mother had but lately brought forth*; for they call the *Mother*, the *Mercury* of *Phyloſophers*, wherewith they make their imbibitions and fermentations, and the *Infant* they call the *Body*, to teine or colour the which this *Mercury* is gone out: Therefore I haue giuen thee theſe two figures, to ſignifie the *Albification*; for in this place it is, that thou haſt need of great helpe, for here all the

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

the

the horne of *Amalthæa*, which (although it bee *white*) may fill thee all the reſt of thy life with glory, honour, and riches. To haue the which, it hath behooued thee to fight valiantly, and in manner of an *Hercules*; for this *Achelous*, this moiſt riuer, is indewed with a moſt mighty force, beſides that hee often transfigures himſelfe from one forme to another: Thus haſt thou done all, becauſe the reſt is without difficultie: Theſe transfigurations are particularly deſcribed in the *Booke* of the *ſeuen Egyptian ſeales*, where it is ſaid (as alſo by all *Authors*) that the *Stone, before it will wholly forſake his blackeneſſe, and become white in the*

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

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

infra pag. 120.

Figure

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

CHAP. VI.

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

I haue


O. PATER·OMNIPOTENS
O. FILI·BONE

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

Infra pag. 187. 188.

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

I should

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

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

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

uiour

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

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

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

Angels

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

CHAP.

CHAP. VII.

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

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

supra pag. 109.

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

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

Supra pag 65.

ons. The natures then are heere transmuted into *Angels*, that is to say, are made *spirituall* and most subtle, so are they now the true *tinctures*. Now remember thee to begin the *rubifying*, by the apposition of *Mercury Citrine red*, but thou must not powre on much, and onely once or twice, according as thou shalt see occasion; for this operation ought to bee done by a *dry fire*, and by a *dry sublimation* and *calcination*. And truely I tell thee heere a secret which thou shalt very seldome finde written, so farre am I from being enuious, that would to God euery man knew how to make *gold* to his owne will, that they might liue, and

Post pag. 215.

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

what

what property the ſigne of the *Balance* or *Libra* hath, when it is inlightened by the *Sunne* and *Mercury* in the moneth of *October*. Theſe *Angels* are painted of an *orange colour*, to let thee know, that thy white confections haue beene a little more digeſted, or boyled, and that the *blacke* of the *violet* and *blew* hath beene already chaſed away by the *fire*: for this *orange colour* is compounded of the faire *golden Citrine red* (which thou haſt ſo long waited for) and of the remainder of this *violet* and *blew*, which thou haſt already in part, baniſhed and vndone. Furthermore this *orange colour* ſheweth, that the natures are digeſted, and

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

CHAP. VIII.

The figure of a man, like vnto Saint Peter, *cloathed in a robe Citrine red, holding a key in his right hand, and laying his left hand vpon a woman, in an orange coloured robe, which is on her knees at his feete, holding a Rowle.*

LOoke vpon this *woman* clothed in a robe of *orange colour*, which doth so naturally resemble *Perrenelle* as she was in her youth; Shee is painted in the

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

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

and

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

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

infra pag 216. 217.

encreasing natures: for look how often thou shalt dissolue and fixe, so often will these natures multiply, in *quantity*, *quality*, and *vertue*, according to the multiplication of *ten*; comming from this number to an *hundred*, from an *hundred* to a *thousand*, from a *thousand* to *ten thousand*, from *ten thousand* to an *hundred thousand*, from an *hundred thousand* to a *million*, and from thence by the same operation to *Infinity*, as I haue done three times, praised be God. And when thy *Elixir* is so brought vnto *Infinity*, one *graine* thereof falling vpon a quantity of molten mettall as deepe and vaste as the *Ocean*, it will teine it, and conuert it into

most

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

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

and

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

CHAP.

CHAP. IX.

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

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

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

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

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

FINIS.

ARTEPHIVS HIS SECRET BOOKE,

Of the bleſſed STONE, called the PHILOSOPHERS.

LONDON
Printed by *T.S.* for *Tho. Walkley*, and are to be ſold at his Shop at the Eagle and Childe *in Britans Burſſe.*
1624.

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

Mongst all the other Philosophers *(louing Reader) only our* Artephius *is not enuious, as himself affirmeth of himselfe in many places, and therefore he layeth downe the whole* Art *in most open words in this* Treatise, *interpreting as farre as he may, the doubtfull speeches and* Sophismes *of*

of others; Neuertheleſſe leaſt he ſhould giue vnto the wicked, ignorant, and euill men, occaſion and meanes to doe hurt, hee hath a little vailed the truth in the Principalls *of the* Science *vnder an Arteficiall Methode, ſometimes* affirming, *ſometimes* denying, *and making as though hee often repeated one and the ſame thing, whereas in thoſe repetitions hee alwayes changeth ſome words, ſeeming often to ſay the contrary of what hee had ſaid before, willing to leaue vnto the iudgement of the Reader, the way of* Trueth, Vertue, *and* true Working, *which if any man finde, let him giue immortall thankes to God alone; but if hee ſee*

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

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

of our Stone, *and the manner how to vse it, better than the rest. Howsoeuer it bee, vse thou it and our labours, to the glory of God, and the profit of this Kingdome.*

Farewell.

ARTEPHIVS HIS SECRET BOOKE.

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

gent viue, and without that *Argent viue*, no mettall can bee whitened: It whiteneth therefore *Leton*, that is, *Gold*, and it reduceth a perfect *Body* into its first matter, that is, into *Sulphur* and *Argent viue* of a white colour, and shining more than glasse. It dissolues I say, the perfect Body which is of his nature; for this water is friendly, and pleasant to the *Mettalls*, whitening the *Sunne*, because it containes a white *Argent viue*. And from hence thou mayest draw a great secret, to wit, that the water of *Saturnine Antimony* ought to be *Mercuriall* and *white*, to the end that it may whiten the *Gold*, not burning it, but dissoluing and afterwards

infra pag. 230.

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

infra pag. 168. 170. 180. 186.

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

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

neſia,

nesia, *Argent viue*, not burning, (and this is *Antimony* and *Mercuriall sublimate*) that is, we must draw a water liuing, incombustible, and then congeale it with the perfect *Body* of the *Sunne*, which is dissolued therein, into a nature and substance white, congealed as if it were creame, which maketh it all to become white: Neuertheleſſe, firſt of all this *Sunne* in his putrifaction and resolution in this water, in the beginning will looſe his light, be darkened, & become *black*, and afterward will lift himſelfe vpon the water, and there will ſwimme vpon it by little and little a white colour in a white ſubſtance. And this is called to *whiten*

the red Leton, to sub'ime it *Phylosophically*, and to reduce it into his first matter, that is to say, into white *Sulphur* incombustible, and into *Argent viue* fixed; and so the terminated moisture, that is to say, *Gold*, our *Body*, by the reiteration of liquefaction in this our dissoluing water, is turned and reduced into *Sulphur*, and *Argent viue* fixed: And so the perfect *Body* of the *Sunne* taketh life in this water, is reuiued, inspired, encreased, and multiplied in his kind, as all other things are; for in this water it commeth to passe, that the *Body* compounded of *two bodies*, of the *Sunne* and of the *Moone*, puffeth vp, swelleth, putrifieth as a graine of Corne,

infra pag. 210. 211. 215.

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

Also our water, or our foresaid *vinegre*, is the *vinegre* of *Mountaines*, that is to say, of the *Sunne* and *Moone*, and therefore it is mixed with the *Sunne* and *Moon*, and cleaueth to them perpetually: to wit, the *Body* taketh from this *water* the tincture of *whiteneſſe*, and with it (the *water*) ſhineth with ineſtimable brightneſſe. Hee therefore that knowes how to turne the *Body* into white *ſiluer* medicinall, hee may afterward by this white *gold*, eaſily turne all imperfect mettals into very good and fine ſiluer.

ſiluer. And this *white gold*, is by the *Phyloſophers* called, their *white Moone*, the *white Argent viue* fixed, the *Gold* of *Alchimy*, and the *white ſmoake*. Therefore without that our *Antimeniall* vinegre, the *white gold* of *Alchimy*, cãnot be made. And becauſe in our *vinegre* there is a double ſubſtance of *Argent viue*, one of *Antimony*, and another of *Mercury* ſublimed; it doth therefore giue a double weight & ſubſtance of *Argent viue* fixed, and alſo augments therein (*in the gold*) the naturall colour, weight, ſubſtance, and tincture thereof.

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Therefore our diſſoluing water, carries a great tincture and great fuſion, becauſe

infra pag. 176. 210. 211.

cause that when it feeles the common fire, if there be in it the perfect *Body* of the *Sunne* or of the *Moone*, it suddenly maketh it to bee melted, and to be turned into his substance, *white* as it is, & addes colour, weight, and tincture to the *Body*. It hath also power to dissolue all things that may be melted, and it is a ponderous body, viscous, precious, and honourable, resoluing all crude bodies into their first matter, that is, into *Earth*, & a viscous powder, that is to say, into *Sulphur* and *Argent viue*. If therefore thou put into this water any mettall, filed, or attenuated, and leauest it for a time in a gentle heate, it will bee all dissolued, and

changed

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

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

ria,

riæ, the *fire against Nature*, the *moist fire*, the *secret*, *hidden*, and inuisible *fire*, and the most sharpe *vinegre*, of which a certaine ancient *Phylosopher* said, *I besought the Lord, and hee shewed me a certain cleane water, which I knew to be the pure vinegre, altering, piercing, and digesting*. The vinegre I say penetratiue, and the instrument mouing the *gold* or the *siluer*, to putrifie, resolue, and to be reduced into his first matter, and it is the onely *Agent* in the whole World for this Art, that can resolue and reincrudate, or make raw againe the *Mettallicke Bodies*, with the conseruation of their *species*. It is therefore the onely fit and natural mean, by

infra pag. 211.
infra pag. 244.
infra pag. 164.

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

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

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

supra pag. 80.

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

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

power

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

supra pag. 78.

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

supra pag. 159.

fore it alters not; wherefore *Gold* colourеth not, vntill the hidden spirit be drawne from the belly thereof by our *white water*, and that it be made altogether a spirituall and *white fume*, the *white spirit*, and the *wonderfull soule*.

Wherefore wee ought by our water, to attenuate, alter, and soften the *perfect Bodies*, that they may afterward be mixed with the other *imperfect Bodies*: And therefore if wee had no other profit by that *Antimoniall water*, then this, that it makes the *Bodies* subtile, soft, and fluid, according to his owne nature, yet it were sufficient for vs: for it brings backe the *Bodies* to their first originall

of

Supra pag 65. 122.

of *Sulphur* and *Mercury*, that of these, we may afterwards in a short time, in lesse then *one houre* of the day, doe that aboue ground, which Nature wrought vnder ground in the mines of the Earth in a *thousand yeeres*, which is as it were miraculous. And therefore our finall secret, is by our water to make the *Bodies volatile*, *spirituall*, and a teining water, which hath ingression or entrance into the other *Bodies*: for it makes the *Bodies* to be a very *spirit*, because it doth *incerate*, (that is, bring to the temper and consistence of waxe) the hard and dry *Bodies*, and prepares them to fusion, that is, turnes them into a permanent or abiding water.

supra pag. 151. 170.

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

Supra pag. 69.

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

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

Sunne

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

our *Mercury*; and the *Minera* of *Gold*, and the *Soule*, and the *ferment*, and the minerall vertue, and the liuing *Body*, and the perfect *Medicine*, our *Sulphur*, and our *Quick-siluer*, that is, *Sulphur* of *Sulphur*, and *Quick-siluer* of *Quick-siluer*, and *Mercury* of *Mercury*. The property therefore of our water is that it melteth *gold* and *siluer*, and augments in them their natiue colour; for it turnes the *Bodies* from *Corporality*, into *Spirituality*, and this water it is which sends into the *Body* a white fume, which is the white soule, subtile, hot, and of much fierinesse. This water is also called the *bloudy stone*, and it is the vertue of the *spiri-*

supra pag. 166.

tuall

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

infra pag. 210. 214.

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

supra pag. 104.

tweene

tween these two, that is, betweene the *Body* and the *water*, there is friendship, desire, and lust, as betweene the *male* and the *fœmale*, because of the neerenesse of their like natures: for our second liuing water is called *Azot*, washing the *Leton*, that is, the *Body*, compounded of the *Sunne* and *Moon* by our first water. This second water is also called the *soule* of our dissolued *Bodies*, of which *Bodies* wee haue already tyed the *soules* together, to the end that they may serue the wise *Phylosophers*. O how perfect and magnificent is this *water*, for without it the worke could neuer bee brought to passe! It is also called the vessell of *Nature*,

supra pag. 88. 89. 104.

infra pag. 222.

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

Supra pag 105.

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

supra pag. 84.

first water, is no other thing then a killing of the *moist* with the *dry*, because the *moist* is coagulated with the *dry*, for the moisture is contained, terminated, and coagulated into a *Body*, or into *Earth*, onely by *drinesse*. Let therefore the hard and dry *bodies* be put in our first water in a vessell well shut, where they may abide vntill they be dissolued, and ascend on high, and then they may bee called a *new Body*, the *white gold of Alchimy*, the *white stone*, the *white Sulphur*, not burning, and the *stone* of *Paradice*, that is, the *stone* which conuerts imperfect *Mettals* into fine white siluer: Hauing this, we haue also the *Body*, *Soule*, and *Spirit*, all together,

infra pag. 210.

ther, of the which *spirit* and *soule* it is said, that they cannot be drawn from the perfect *Bodies*, but by the coniunction of our dissoluing water, because it is certaine that the thing *fixed*, cannot be lifted vp, but by the coniunction of the thing *volatile*. The *spirit* then by the mediation of *water* and the *soule*, is drawne from the *Bodies*, and the *Body* is made no *Body*, because at the same instant the spirit with the soule of the *Bodies* mounteth on high into the vpper part, which is the perfection of the *stone*, and is called *sublimation*. This *sublimation* (saith *Florentius Catalanus*) is done by things sharpe, spirituall, and volatile, which are of a sulphu-

rous and viſcous nature, which diſſolue the *Bodies*, and make them to be lifted vp into the Ayre in the ſpirit. And in this *ſublimation* a certaine part and portion of our ſaid firſt *water* aſcendeth with the *Bodies*, ioyning it ſelfe to them, aſcending and ſubliming into a middle ſubſtance, which holdeth of the nature of the two, that is, of the *Bodies*, and of the *water*; and therefore it is called the Corporall & ſpirituall compound, *Corſufle*, *Cambar*, *Ethelia*, *Zandarach*, the *good Duenech*, but properly it is onely called the *water permanent*, becauſe it flyeth not in the fire, alwayes adhering to the commixed *Bodies*, that is, to the *Sunne* and

Supra pag. 69. 77. 167.

Moone,

Moone, and communicating vnto them a liuing tincture, incombustible, and most firme, more noble and precious then the former which these *bodies* had, because from hence-forward this tincture can run as *oyle* vpon the *bodies*, perforating and piercing with a wonderfull *fixion*, because this *Tincture* is the *spirit*, and the *spirit* is the *soule*, and the *soule* is the *body*, because in this operation the *body* is made a *spirit* of a most subtile nature, and likewise the *spirit* is *incorporated*, and is made of the nature of a *body* with *bodies*, and so our *stone* contains a *body*, a *soule*, and a *spirit*. *O Nature* how thou changest the *body* into a *spirit*, which thou couldst

not

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

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

Our compound therefore receiueth mundification or clensing by our *moist fire*, that is to say, dissoluing and subliming that which is pure and *white*, and casting

ing aſide the *fæces*, *like a voluntary vomit* (ſaith *Azinaban.*) For in ſuch a diſſolution, and naturall ſublimation, there is made a looſing, or an vntying of the *Elements*, a clenſing and a ſeparation of the pure from the impure, ſo that the pure and white aſcendeth vpward, and the impure and earthly fixed remaines in the bottome of the *water*, or the *veſſell*, which muſt be taken away and remooued, becauſe it is of no value, taking onely the middle *white ſubſtance*, flowing and melting, and leauing the *fæculent earth*, which remained below in the bottome, which came principally from the water, and is the droſſe, and the *damned*

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

ſter, vnwearied *reading*, or *Prayer* vnto *God* Almighty, would like conquerours carry away this golden fleece.

Note therefore, that this ſeparation, diuiſion, and ſublimation, is without doubt the *key* of the whole worke. After the putrifaction then, and diſſolution of theſe *Bodies*, our *Bodies* doe lift themſelues vp to the ſurface of the diſſoluing water, in the colour of *whiteneſſe*, and this *whiteneſſe* is *life*; for in this *whiteneſſe*, the *Antimoniall* and *Mercuriall ſoule*, is by the appointment of nature, infuſed with the Spirits of the *Sunne* & *Moone*, which ſeparateth the ſubtile from the thicke, and the pure from

Supra pag. 87.

from the impure, lifting vp by little and little, the subtile part of the *Body*, from the dregs, vntill all the pure be separated and lifted vp: And in this is our *Philosophicall* and naturall sublimation fulfilled: And in this *whiteneſſe* is the soule infused into the *Body*, that is, the mineral vertue, which is more subtile than *fire*, being indeed the true quintessence and life, which desireth to bee borne, and to put off the grosse earthly *fæces*, which it hath taken from the *Menstruous* and corrupt place of his *Originall*. And in this is our *Philosophicall* sublimation, not in the naughty common *Mercury*, which hath no qualities like vnto them, where-

supra pag. 73.

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

from the *red* seruant; and so the earthy parts remaine below, or rather the grosser parts of the *Bodies*, which cannot by any wit or deuice of man be perfectly dissolued. And this *white fume*, this *white gold*, that is, this *quintessence*, is also called the compound *Magnesia*, which as a *man*, containes, or like a *man* is compounded of a *Body*, a *Soule*, and a *Spirit*: For the *Body* is the fixed *earth* of the *Sunne*, which is more than most fine, ponderously lifted vp, by the force of our diuine water; The soule is the tincture of the *Sunne* and of the *Moone*, proceeding from the coniunction or communication of these two: But the spirit is the minerall

Supra pag 112. 113. 114. 115. 116.

minerall vertue of the two *Bodies*, and of the *water*, which carries the *soule*, or the white tincture vpon the *Bodies*, and out of the *Bodies*, as the tincture of *Diers*, is carried by water vpon the *cloth*. And that *Mercuriall* spirit is the Bond or tyall of the soule of the *Sun*; And the *Body* of the *Sunne* is the *Body* of fiction, containing with the *Moone* the spirit and soule. The *spirit* therefore pierceth, the *body* fixeth, the *soule* coupleth, coloureth and whiteneth. Of these three vnited together, is our *Stone* made, that is, of the *Sunne*, and *Moone*, and *Mercury*. Then with our gilded (or golden) *water*, is extracted a nature surpassing all nature,

fixion

supra pag. 20.

infra pag. 210.

ture, and therefore except the *bodies* bee by this our water dissolued, imbibed, ground, softened, and sparingly and diligently gouerned, vntill they leaue their grossenesse and thicknesse; and be turned into a thinne and impalpable spirit, our labour will alwayes be in vaine, for vnlesse the *bodies* bee changed into no *bodies*, that is, into the *Philosophers Mercury*, the rule of Art is not yet found, and the reason is, because it is impossible to draw out of the *bodies* that most thinne or subtile *soule*, which hath in it all tincture, if the *bodies* be not first dissolued in our water. Dissolue therefore the *bodies* in the *golden water*, and boyle them, vntill by

infra pag. 210.

supra pag. 60 by the water all the tincture come out into a *white* colour, or a *white oyle*, and when thou ſhalt ſee this whiteneſſe vpon the *water*, then know that the *bodies* are diſſolued or melted, and continue the decoction, vntill they bring foorth the *cloude* which they haue conceiued, darke, blacke, and white. Put therefore the perfect *bodies* in our water, in a veſſell *Hermetically* ſealed, vpon a ſoft fire, and boyle them continually, vntill they bee perfectly reſolued into a moſt precious *oyle*: Boyle them (ſaith *Adfar*) with a gentle fire, as it were for the hatching of *chickens*, vntill the *bodies* bee diſſolued, and their tincture moſt neerely con-

supra pag. 73.

supra pag. 61.

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

supra pag. 73.

supra pag. 69.

come like common *argent viue*, climing thorow the ayre vpon the *first water*. And therefore when thou seest the *bodies* dissolued into a *viscous* water, then know that they are turned into a *vapour*, and that thou hast the *soules* separated from the *dead bodies*, and by sublimation brought into the order and estate of *spirits*, whereupon both of them with a part of our *water*, are made *spirits*, flying and clyming into the *ayre*, and that there the *body* compounded of the *male* and *female*, of the *Sunne* and *Moone*, and of that most subtile nature, clensed by *sublimation*, taketh life, is inspired by his moysture, that is, by his *water*, as a man

Supra pag. 73.

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

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

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

Supra pag. 78.

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

by the enuious *Philosophers*, to deceiue the vnwary, as is aforesaid. For is not this Art *Cabalisticall*, and full of secrets? And doest thou, foole, beleeue that wee doe openly teach the *secrets of secrets?* and doest thou take our words according to the literall sound? Know assuredly, (I am no whit enuious as others are) he that takes the words of the other *Philosophers*, according to the ordinary significat on and sound of them, hee doeth already, hauing lost *Ariadnes* thread, wander in the middest of the *Laberinth*, and hath as good as appointed his money to perdition. But I, *Artephius*, after I had learned all the

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

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

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

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

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

bodies,

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

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

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

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

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

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

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

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

As touching the *Colours*, hee that doth not make *blacke*, cannot make *white*, because *blackness* is the beginning of *whiteness*, and a signe of putrifaction and alteration, and that the *Body* is now pierced and mortified. Therefore in the putrifaction in this water, there first appeares *blackeness*, like vnto the broth wherein

supra pag 80.

wherein bloud, or some bloudy thing is boyled. Secondly, the blacke *Earth* by continuall decoction is *whitened*, because the *soule* of the two *bodies* swimmes aloft vpon the water like white creame; and in this onely *whiteness*, all the spirits are so vnited, that they can neuer fly from one another. And therefore the *Leton* must be *whitened*, and teare the Bookes, least our hearts be broken, for this intire *whiteness* is the true *stone* to the *white*, and the *body* ennobled by the necessity of his end, and the tincture of *whiteness*, of a most exuberant reflexion, and shining brightnesse, which being mixed with a *Body*, neuer departeth from it.

Supra pag. 81.

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

Supra pag. 90.

with moisture vanisheth, and then the *new Body* riseth againe, cleere, white, and immortall, getting the victory ouer al his enemies. And as heate working vpon that which is *moist*, causeth or engendreth *blackenesse*, which is the *first* colour, so by decoction euer more and more, heate working vpon that which is dry, begetteth *whiteneſſe*, which is the *second* colour; and afterward working vpon that which is purely & perfectly dry, it causeth *citrinity* and *rednesse*; and so much concerning the *Colours*.

supra pag. 76.

We must therefore vnderstand, that the thing which hath the *head red* and *white*, the *feete white*, and

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

Supra pag. 65. 73. 176. 156. 188. 189. 154.

supra pag. 171.

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

Supra pag. 159.

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

ſupra pag. 175. 176. infra pag. 233

nature of water, doe dye, & ſeeme like vnto the dead; yet afterward being inſpired from thence, they liue, encreaſe, and multiply like all other *vegetable* things. It is enough then to diſpoſe the matter ſufficiently from *without*, for from *within*, it ſelfe doth work ſufficiently to its owne perfection. For it hath in it ſelfe a certaine and inhærent *motion*, according to the true way, better then any order that can be imagined by man. And therefore doe thou onely *prepare*, and Nature will *perfect*; for if ſhee bee not hindered by the contrary, ſhee wil not paſſe her owne certaine *motion*, as well to conceiue, as to bring forth. Wherefore after the preparation

ration of the matter, take heede onely leaſt by too much fire thou make the *bath* too hot: *Secondly*, take heed leaſt the *ſpirit* doe exhale, becauſe it would hurt him that worketh, that is to ſay, it would deſtroy the worke, and cauſe many *infirmities*, that is, much ſadneſſe and anger. From this that hath beene ſpoken, is drawne this *Axiome*, to wit, *that by the courſe of nature, he doth not know the making of Mettals, that knoweth not the deſtruction of them.* It behoueth then, to ioyne together them that are of kindred, for *Natures* doe finde their like *natures*, and being putrified, are mixed together, and mortifie themſelues. It is neceſſary there-

ſupra pag. 171 210.

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

Ante pag. 123.

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

If afterwards thou wilt *multiply* it, thou muſt againe reſolue that *red* in a new diſſoluing water, and after by decoction *whiten* and *rubifie* it by the degrees of fire, reiterating the firſt regiment. Diſſolue, congeale, reiterate, ſhutting, opening, and multiplying in *quantitie* and *qualitie* at thine owne pleaſure: for by a new corruption and generation, there is againe brought in a new *motion*, and ſo we could neuer find

ſupra pag 131. 132.

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an end, if we would alwayes worke by reiteration of *solution* and *coagulation*, by the meanes of our dissoluing *water*, that is to say, dissoluing and congealing, as is said in the first regiment. And so the vertue thereof is increased and multiplied in *quantitie* and *qualitie*, so that if in the first worke, one part of thy *Stone*, will teyne an *hundred*, in the *second* it will teyne a *thousand*, in the *third ten thousand*, and so by pursuing thy worke, thy proiection will come into *infinitie*, teyning truly, and perfectly, and fixedly, euery quantitie, how great soeuer it bee, and so by a thing of an easie price, is added *colour*, and *vertue*, & *weight*.

Therefore *our fire and Azoth are sufficient for thee*; boyle, boyle, reiterate, dissolue, congeale, and so continue according to thy will, multiplying it as much as thou wilt, and vntill thy Medicine bee made fusible as *waxe*, and that it haue the quantitie and vertue which thou desireſt. Therefore all the accomplishment of the worke, or of our *second Stone*, *(note it well)* consisteth in this, that thou take the *perfect Body*, which thou must put in *our water*, in a house of *glasse*, wel shut and stopped with *Cement*, lest the *ayre* get in, or the *moysture* inclosed get out; and there hold it in the digestion of a gentle heate, as if it were of a *bathe*, or the

most

most temperate heate of *dung*, vpon the which with the fire thou shalt continue the perfection of decoction, vntill it bee putrified and resolued into *blacke*, and afterwards be lifted vp, and sublimed by the water, that it may thereby bee cleansed from all *blacknesse* and darknesse, and that it may bee *whitened* and made *subtile*, vntill it come to the vtmost purity of sublimation, and at the last be made *volatile*, and *white*, within and without: for the *vulture flying in the Ayre without wings, cryeth that it might get vpon the Mountaine, that is, vpon the water*, vpon the which the *white* Spirit is carried. Then continue a conuenient *fire*, and that

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

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

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

of the *water*. Boyle it then continually, wash away the *blacknesse* from the *Leton*, not with thy hand, but with the *Stone*, or the *fire*, or our *second Mercuriall water*, which is the true tincture. For this separation of the pure from the impure, is not done with *hands*, but *nature* her selfe alone, by working it circularly to perfection, bringeth it to passe. It appeareth then that this composition is not a manuall worke, but onely a change of the natures, because *nature* dissolues and conioynes it selfe, it sublimes and lifts vp it selfe, and hauing separated the *fæces*, it groweth *white*: and in such a sublimation the parts are alwayes ioyned together,

supra pag 173.

together, more ſubtile, more pure and eſſentiall, becauſe that when the fiery nature lifteth vp the ſubtile parts, it lifteth vp alwayes the more pure, and by conſequent leaueth the groſſer in the bottome. And therefore it behooueth by an indifferent fire, to ſublime in a continuall vapour, that the *Stone* may bee inſpired in the *ayre*, and liue. For the nature of all things takes life of the inſpiration of *ayre*, and ſo alſo all our *Maiſtery* conſiſts in vapour, and in the ſublimation of *water*. And therefore our *braſſe* or *Leton* muſt by degrees of fire bee lifted vp, and freely without violence, of himſelfe, aſcend on high, wherefore vnleſſe

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

And

And therefore this *Phylosophicall* and natural sublimation is necessary, for that it maketh peace betweene the *body* and the *spirit*, which is vnpossible otherwise to be done, otherwise then by this separation of the parts: wherefore it behoueth to sublime them both, to the end, that in the troubles of this stormy Sea, the *pure* may *ascend*, and the *impure* and earthly may *descend*: And for this cause it must be boyled continually, that it may be brought to a subtile nature, and that the *body* may assume and draw to it selfe the *white Mercuriall soule*, which it naturally retaines, and suffereth it not to be separated from it, because it is like vnto it, in the

neerenesse of the first, pure, and simple nature. From hence it appeares, that this separation must be made by decoction, vntill there remaine no more of the *fat* of the *soule*, which is not lifted vp, and exalted into the vpper part, for so they shall be both reduced vnto a simple *equality*, and vnto a simple *whiteneſſe*. *The vulture therefore flying in the ayre, and the Toade going vpon the Earth, is our Maistery*: And therefore when thou shalt gently, and with great discretion, separate the *Earth* from the *water*, that is, from the *fire*, and the *subtile* from the *thicke*, then that which is *pure*, will *ascend* from Earrh into Heauen, and that which is *impure*,

pure, will goe downe to the *Earth*, and the more subtile part will in the *vpper* place take the nature of a *spirit*, and in the *lower* place the nature of an *Earthly Body*; wherefore let the *white nature* with the more subtile part of the *Body*, be by this operation lifted vp, leauing the *fæces*, which is done in a short time: for the *soule* is aided by her associate and *fellow*, and perfected by it. *My Mother* (saith the *Body*) *hath begotten mee, and by me shee her selfe is begotten; and after shee hath taken her flight, (or I haue taken from her her flying) shee after the best manner shee can, becomes a pious Mother, nourishing and cherishing the sonne whom shee hath begot-*

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

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

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

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

ſupra pag. 150. 188. 73.

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

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

ſpots, ſhall bee the owner of ſo great dignity, that *Kings* ſhall reuerence him, and doe him honour.

Wherefore let our *body* abide in the *water*, vntill ſuch time as it be looſed into a new *powder* in the bottome of the *veſſell* and of the *water*, which is called the *blacke aſhes*, and this is the corruption of the *body*, which is by wiſe men called *Saturne*, *Leton*, or *Braſſe*, the *Phyloſophers Lead*, and the *diſcontinued powder*. And in this putrifaction and reſolution of the *Body*, there appeare *three* ſignes, to wit, the *blacke colour*, the *diſcontinuity* of the parts, and a *ſtinking ſmell*, which is likened to the ſmel of *ſepulchres*

or

or graues. This aſhes then is that of which the *Phyloſophers* haue ſaid ſo much, which remained in the lower part of the veſſell, *which wee ought not to deſpiſe*, for in it is the *Diademe* of our *King*, and the *Argent viue*, blacke and vncleane, from whence the *blackneſſe* muſt be purged by continuall decoction in *our water*, vntill it be lifted vp in a *white colour*, which is called the *Gooſe*, and the *Poulet* of *Hermogenes*. He therefore that maketh the *red Earth blacke*, and then *white*, hath the *Maiſtery*, as alſo hee that *killeth* the *liuing*, and *quickeneth* the *dead*: therefore make the *blacke white*, and the *white red*, that thou mayeſt make the worke perfect,

ſupra pag. 176. 212.

perfect;and when thou seest the true *whiteness* appeare, which shineth like a naked *Sword*, know that in that *whiteness*, is *redness* hidden;and then thou must not take out of the vessell that *whiteness*, but onely boyle it,to the end, that with drinesse and heate, there may come vpon it a *Citrine* colour, and in the end, a most shining and sparkling *red*; which when thou seest, with great feare and trembling,praise the most good, and most great *God*, which giueth wisedome, and by consequence, riches vnto whom he pleaseth; and according to the iniquity of the *Persons*, taketh them away againe, and depriueth them of them for euer, plung-

plunging them in the ſeruitude and ſlauery of their enemies. To him be praiſe and glory for euer and euer. *Amen.*

FINIS.

THE EPISTLE of IOHN PONTANVS, (*mentioned in the Preface to the Reader of* ARTEPHIVS his secret Booke) wherein he beareth witnesse of the BOOKE: Translated out of the Latine Copy: Extant in the third Volume of *Theatrum Chymicum*, at the 775. Page.

Theatrū Chymicū 6 volum. p 487

IOhn Pontanus, *haue traueiled thorow many Countries, that I might know some certainty of*

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

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

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

ficult; for it is watery, aiery, fiery, earthy, flegmaticke, cholericke *and* melancholy; *for it is sulphurous, and it is likewise* Argent viue, *and it hath many superfluities, which by the liuing God are turned into the true essence, our fire being the meanes: And hee that separates any thing from the subiect, thinking it to bee necessary, hee truely knoweth nothing at all in* Philosophy; *for that which is superfluous, vncleane, filthy, fœculent, and in summe, the whole substance of the Subiect, is perfected into a fixt spirituall body, by the meanes of our fire. And this the wise men neuer reuealed, and therefore few doe come vnto*

supra pag. 65.

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

nuall, it vapours not, except it bee too much stirred vp: it partaketh of Sulphur, it is taken from else-where then from the matter; it pulleth downe all things, it dissolueth and congealeth, likewise it both congeales and calcines, and it is artificiall to finde out, and is a compendious and neere way, without any cost, at least with small cost: and that fire is it, with a meane firing, for with a soft fire all the whole worke is perfected, and it performeth withall, all the due sublimations. They that should reade Geber, *and all the other* Philosophers, *though they should liue an hundred thousand yeeres, could not comprehend it, because*

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

supra pag. 159.

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

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

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

Farewell.

FINIS.