Mercurius recte alchymiae exulmatus in sua propria aqua resolutus et rursum coagulatus.
1. Alchemy &c. A Select collection of Testimonies respecting the Doctrines & Practice of the Ancient Alchemists in several Parts.
ALCHEMY:

A Select collection of Testimonies respecting the Doctrines and Practice of the Antient Alchemists:
Extracted from their Writings.
The following extracts, selected from numerous authors, contain a full elucidation of the hidden art on which so many thousand volumes have been written. The writings of these Philosophers, as they call themselves, and many of them were well entitled to that appellation, are for the greater part, indeed we may say all of them, written with studied ambiguity, to conceal the art; a disclosure of which, they were persuaded, could not fail to prove prejudicial to mankind, though, eventually, it would certainly be for otherwise. The obscurity, however, which pervades their writings, ought not to be wholly ascribed to their wishes to conceal their knowledge. It is true that much of it may be attributed
is that love of mystery which held the diffusion of knowledge to be impious and wicked, because, forebode a bad use of it might be made by bad and impious men; and it is equally true that the fables and metaphors they made use of in the communication of that portion they were willing to communicate were often so ill chosen, so absurd, inapplicable and contradictory, that no person, and the one who had the ingenuity to devise them, could ever comprehend what they were intended to convey — but the principal cause of the veil that covers these writings, continuing so impenetrable, is the change, the happy change, that Philosophy has undergone since the dark ages, which has tended to render writings that at in
themselves were obscure even to the philosophers of the time, who yet had a perfect knowledge of the systems of the day, almost incomprehensible to those who make themselves acquainted only with the modern systems.

The ancients pretended to much more knowledge than the moderns lay claim to. The knowledge that certain invvariable effects followed certain causes was not enough in their eyes: the cause of the cause was also to be explained! Nor was this difficult with men who were allowed to make whatever use of words might best suit their dogmas. When they had traced effects to their causes, through as many links as they were able, they always came
to first principles, and elements, of these were invariably the same!—whatever was the subject on which they treated! The most antient first principles were Sulphee & Mercury of to these, in process of time was added salt; but all and each of these were composed of the four elements, Fire, Air, Earth and Water! The former, as employed by the sophis, were mere terms of art, and very often had no relation whatever to the substances now known by these names. They were generic names for certain principles predominating, or supposed to predominate, in the subject of which they treated—a kind of Protons to which they could give any shape, by which they explained, to their own satisfaction at least,
the most intricate operations of Nature. Hence not only minerals but vegetables and animals were all composed of the same principle, salt, sulphur & mercury! Nor was this a difficult thing to comprehend when once the disciple made himself acquainted with the powers of Archers, the workman employed by Nature in all her operations! It is true these Philosophers often disagreed in their detail of these intricate operations, but as all of them landed in the same elements they were all sound at bottom and in general were perfectly satisfied with each other.

But however defective their philosophy might be, certain it is their knowledge in some particulars
went far beyond what the Moderns, with all their advantages, can pretend to lay claim to. Their prime and grand arcanum was the philosophers' stone — a secret which they concealed with much care, by which yet they were anxious should be discovered by a few, from their writings — and the only wonder is that it has not, long ere now, become as common as any other art. Their claim to this knowledge is not allowed by the Moderns, but those who deny it cannot have examined the evidence with sufficient care: indeed many who talk most confidently on this topic are by no means qualified to give an opinion, of the smallest weight, on the question, and in fact are
much less entitled to be considered as Philosophers than these Antients, whom they affect to despise.

A slight cursory reading of a few of the Authors, who have written on this art, will not enable any enquirer to discover where harmony exists among them; much less will it enable him to reconcile differences which arise from the different ways in which they have respectively chosen to handle their subject. This knowledge cannot be acquired in a few months; no, nor even in a few years—and yet when once it is acquired it may be communicated to another, who has made himself a little acquainted with the old Philosophers, in a few hours. The great difficulty in reading their writings is to distinguish
Between their abstract, ideal principles, and those which are corporeal, tangible and actually employed in the work. The most candids among them admit, without any disguise, that though they talk so much about the elements, meaning the four elements, that with them the Artist hath nothing to do. He must leave to Nature to work with these as she pleases; nor need he trouble himself with making the principles, salt, sulphur and mercury, but take such as Nature will provide him with, ready made. What then are the substances which the Alchemists employed as their mercury, sulphur and salt? It is true that what one makes to be his mercury another puts for his
salt; that in their mode of philosophizing they are often just one for another; and that to all of them are given innumerable names and to each of them often the same name - but it is equally true that however various the appellations are, that are given to them, each of them are described, terms innumerable, by their own proper characters and properties, in the writings of the Philosophers; and that in number they are but three, answerable to the three principles held by the ancients to be the first products of their four elements. It is true it is called "one thing", "two", "three", "four" and "five", but these expressions, but there are mere quibbles, intended not merely to puzzle
the ignorant, but to surprise the adepts who might chance to see
the work; for many wrote on
this art, more for the purpose of
shewing to others, who professed the
secret, that the author also knew
it, than from any desire to com-
municate knowledge to the igno-
rant — and what is worse, many
wrote & published books who knew
nothing whatever of the subject.

The pages selected for the fol-
lowing pages are such as relate
most directly to the three principles
or materials, the furnace & vessel,
the work itself & signs which accom-
pany it, if multiplication & trans-
mutation. The remarks included
between crochets [in this manner]
are no part of the text of the author
quoted, but are introduced as helps to explain the passages in which they occur.

I. The first principle, the ground work and foundation of the whole art is Gold—common pure gold, without any ambiguity or double meaning. This is "Our Sulphur."

II. The second is Mercury, not common quicksilver, however, but that substance to which the Philosophers have given the name of "our mercury," "our Diana," "our Moon," "our Luna," "zemische gold" and many other names.

III. The third is what they call their "secret fire"—"our mercurial water"—"Dissolving water"—"fire against Nature"—"Spirit"—"Spirit of life"—"the Mover"—"the Priest," &c.
The first being well purified, and the second properly prepared, they are then joined together, and the compounds, which is called Hybris, is then reduced to powder by mixed with the third. Thess are all the three principles united in proper proportion. Selections respecting the union of the former, form Part IV in the following pages — Part V consists of selections respecting the union of the three principles — Part VI of the furnace and vesel in which the matter is digested or concocted.

Part VII is rapsages which more or less include all the former, but are more full as to the mode of procedure of the effects that follow.
Sempervivins.
The invisible tinging spirit is the purest fire of gold. The father of the stone is Sol.

Pandora.
As gold is the most perfect of all the metals so gold contains the tincture of Redness—silver a tincture of perfect whiteness.

Rosarium.
He who knows how to make a tinging venom from gold and its shadow that is Luna [i.e. common silver] obtains our stone.

Alanus.
He that knows not how to extract the soul from the body of gold or of silver, and to return it to the body, wholly deviates from the right path.
Laurentius Ventura.

You will never arrive at any perfection unless Sol and Luna [our moon] be united into one body. — Whosoever will obtain a true work let him take the heat of Sol and the moon's spittle. [Join the two in rebus.]

Artephius.

You must extract a living and incombustible water, and then congeal or coagulate it with the perfect body of Sol.

Eraneus Philaletheus.

Whosoever desires to enjoy the secret golden fleece, let him know that our gold-making powder (which we call our stone) is only gold digested unto the highest degree of purity and subtle fixity, whereunto it may be brought, by
Nature and a discreet Artist; which gold, thus espenified, is called our gold (and is no more vulgar) and is the period of the perfection of Nature and Art...... let gold therefore be the one true sole principle of gold making. .... This doth in our works supply the place of the male, therefore it is joined [in rebi] to our white of more crude gold. [The MAEG is called unripe O]

The same.

Sulphur doth, in this work, supply the place of the male [observe, the O is here called ²], and whosoever undertakes the transmutation art without it, all his attempts will be in vain; for all the Wise men affirm, That there can be no tincture made without its latter [before cal-
called $T$, which Latten is Gold, without any double speaking. In $O$.
[common wine $O$], which is the gold of the Sophis, the tincture of godness
lies hid.

D'Espagnets.

Whosoever seeketh the Art of perfecting and multiplying imperfect metals, out of the nature of metals, goes in error, for from metals must metals be derived even as from man, man. Perfect bodies [$O$ or $D$] are endowed with a more perfect seed, and under the hard bark of the perfect metals the perfect seed lies hid — In auro femina sunt aurei, quamvis absurda recedant.

The same.

They that hold sulphur and mercury to be the matter of the stone, by the
name of sulphur they understand Sol and common Luna...... He that seeks for a physical tincture without Sol or Luna, loseth both his cost of pains; for Sol offereth a most plentiful tincture of redness, and Luna of whiteness, for only these two are called perfect, because they only are filled with the substance of purest sulphur, perfectly clarified by the skill of Nature.

Artephires.

Nature is to be amended by its own like nature; that is gold or silver are to be exalted in our water.

Sedivogius.

Although thou shouldst have the first smaller, according to the Philosophers, yet would it be impossible for thee to multiply that central salt without gold...... The Philosophers stone or tincture, is nothing else but
gold, digested to the highest degree; for vulgar gold is like an herb without seed, which when ripened will bring forth seed: so gold, when it is ripe yields seed or tinature.... gold may yield fruit, and seed, in which it multiplies itself, by the industry of a skilful artist, who knows how to exalt nature...... The body which yields the seed is gold: luna or silver, not the common [but our D., the 88888], is that which receives the seed of the gold. [This luna is the garden in which the solar scion is planted].

Water Stone of the Wise.

The terrestrial body of gold must be dissolved, destroyed and nutritied and deprived of all its powers [its native properties].
Eurypeus Philalethes.

Whatever any sophist may suggest or any sophistical author may affirm, let none take you from this ground: viz. That as the end you look for is gold, so let gold be the subject on which you operate and no other.

Metallurgia.

Since the Alchemists can obtaining this sulphur they may rejoice! All agree that the sulphur of the Philosophers comes out of gold — This is the foundation of their universal medicine: this is the little golden book which Trevisan says he was [discovered] with great care, labouring, of which dropped out of his hands into the fountain, after which he saw it no more...... The
king alone enters the fountain [the
W & B when rubis is made] out of
which he received his beginning
and essence in the mines.... This
is the rose-colored blood of the lion
which, according to the Turba, must
be united with the glutin of the
eagle.

Vade Mecum Philosophicum.

By "The Root" Count Bernard The-

visian means the same that Ripley
does by "the basis of the work"; name-
ly, the native sulphur, which is
in gold perfectly digested.... This root
is the chiefest principle in our work
.... It is so called because it has the
effort to introduce perfection or
determination, and brings the
other principles to its own per-
fection. Therefore it is denominated
by Ripley "The Fire of Nature," and "the Father of the third menstruum," and not without reason; for this one principle determinates and glorifies the two other principles.

Augustinus.

Seek not the principles of gold anywhere else, for in gold is the seed of gold, though being close shut up it retains deep and is to be sought by us with tedious labour.

Raymundus Lulius.

Two [metals] are more pure than the rest, namely gold and silver, without which the work cannot be begun or finished; because in them is the purest substance of sulphur, perfectly purified by the ingenuity of Nature. Out of these two bodies, prepared with sulphur or arsenic, our medicine may be extracted.
Treviran

The subject of this admired science is hot and dry, or rather Male or Female. The male [O] is hot & dry, the female [our X] cold and moist.

Ripley

dike as fire of burning the principle is so is the principle of gilding Gold by ways.
If you intend therefore to make Gold and Silver by craft of our Philosophy, there to neither eggs nor blood thou take or But Gold and Silver, which, naturally obtained, wisely and not manually, A new generation will forth bring, Increasing their kind as doth each thing.

Eireneus Philoctetes

Seizing the perfection of matter is form. Why should any studious in Philosophy neglect to contemplate the perfection of Gold, If its per.
maniney and beauty be not such as to captivate his thoughts and hands from working on things impure and fading, I must tell him his offspring will not be long lived, for such as the tree is, such is the fruit..... This form is called sulphur.

Bacon.

Sol, which is our sulphur, is reduced into Mercury by Mercury.

Geber

That gold is the tinging sulphur appears by this: That being mixed with argent vivum by sublimation it transforms it into a red colour.

Avicenna

Gold being the most noble among metals, the most compact, perfect and fixed, if it be dissolved and separated in most little parts it becomes spi-
spiritual and volatile like the ☼, and that by reason of its heat; and then it hath a Tincture without end, and that tincture is called the hot masculine sperm.

Rasis.

We truly do dissolve gold that it may be reduced into its first nature, that is to say Mercury.

Sawtre.

All sol is brass, but all brass is not sol......therefore use always the nobler member, that is to say sol; for it is the kind of kinds, and Form of Forms: it is the first and last in metals, and it is among them in their natures as the Sun is among the stars. [It can communicate light to them].
Hydropyrogaphicum Hermeticum.

My son Thou oughtest to choose no other Body for thy work but Gold, for all other bodies are rank and imperfect; and therefore the philosophers do make choice of Gold before all other things..... the most perfect, illuminating all other bodies and infering life into them..... Therefore my son observe that the red Philosophical Sulphur is in the Gold..... All the philosophers do witness that their red sulphur is gold.

Johannis de Monte Raphaim.

If you wish to obtain the qualitst secret you must endeavour not only to purify vulgar gold, but also to tinge it so that it may become seven times more red...... To make it still more perfect than it is naturally is not in the power of Nature,
but this may and must be accomplished by an intelligent artist if he wishes to obtain the jewel of knowledge.
PART II

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Metallurgia.

They err who advise gold to be amalgamated with common mercury, or with antimonial or some other running mercury made of a metal; endeavouring to preserve the same in a quiet, fluid mer-
curiosity by all kinds of foolish proc-
cesses—endeavouring to find out the arcanum of our Tincture without taking away the first life, notwithstanding the Philosophers declare, that our mercury is not a living [i.e. a fluid or running] but a coagulated mercury [i.e. a regu-
lus].

Tincture.

A crude, immature and coagula-
ted Mercury vice, not yet fixed, is the destroyer of the perfect bodies [° and †]
for truly it destroys them, incredulity softens them, and renders them fit for our works. It is the offspring of Saturn and is acknowledged as such by the Philosophers, and it is the only and the greatest secret in the whole art.

It is necessary that it be freed from all superfluous and burning sulphur with which it is joined in the mine [being found in the state of a sulphur-ice], after which that which lies hidden in the centre thereof will be manifested... The sign of its right preparation is a beautiful whiteness, like the purest silver, a heavenly bright red, and a wonderful glittering on the face of its fractures when broken, like the polish of a bright sword... In its crude state it is a poison.... a thousand names
have been given to it..... Reply calls it the Green Lion which devours the Sun...

In the Tuscan Philosophorum it is called sea water in which the perfect body is decocted until it [the sea water] is congealed. Artephius calls it the most sharp vinegar of the mountains.

It is the offspring of old Saturn, for which reason it has by some been called Venus, and principally for this reason—because she hath been connected with the warlike Mars, and been caught by Vulcan in the act [Iron is added in preparing the regulus]. It has also been called a wood and has received the name of Diana. It is likewise called the Philosophical Mercury... and by Artephius a middle substance—because neither a mineral [crude &]
nor a [malleable] metal... It is, moreover, a middle substance between the body \(\circ\) and the spirit \(\supset\), between earth and water. Compared to the perfect body it is pure spirit, but compared with the mineral water [or secret fire] it is a body, and in truth a hermaphroditical body ....... This is the true Brothers, the most wonderful of all concrete bodies [N.B. a concrete]. When joined with the perfect body they melt incredibly fast in a [comparatively] low heat, and the perfect body is quickly changed, and even suddenly transformed, into the appearance of mercury [being readily dissolved in the fused AM 58], as though in the air it be congealed [when cold] the whitening of the Red Laton is already conspicuous.
Sendivogius.

We do not say, that the Ἐ of the Wise is a common thing if that it is openly named, but the matter from which the Philosophers extract their Ἐ and Ἐ are common enough. The Ἐ of Philosophers [Melchisedec] is not found in the earth, but must be prepared by art, by joining the Ἐ [of 3] to the Ἐ [of 8]. He never shews himself openly, in his naked form. He is put under a disguise by Nature [it is found in the form of a sulphuret].

We say, Ἐ and Ἐ are the minera of our Ἐ in a crude state [i.e. common Ἐ and Ἐ]; and this Ἐ has a power to unlock, kill and revive these metals, which power it has received from the acid sulphure of its own nature.
Eirenaeus Philalethes.

The father of our Hermaphroditical body is a metal [§] and his mother a mineral [crude §]; take then the most beloved daughter of Saturn, whose arms are a circle argent, and on it a sable cross, on a black field, which is the signal note of the great world,

![Shield illustration]

espouse her to the most warlike god who dwells in the house Aries [In astrology V is given to § as one of his houses], and thou shalt find the salt of nature. With this salt evacuate thy water.
The same.

They [the Magi] took the offspring of Saturn in hand.... the stelarix or tree of gold.... They found in this child of Saturn [S] no actual $\Delta$, but only potential.... Therefore they sought further for an active $\Delta$, and that most thoroughly, and at length they found it in the house Aries. This $\Delta$ is most speedily received by the child of Saturn.... It draws it to itself like a magnet, & swallows it up in its own belly and hides it; and the Omnipotent hath imprinted his royal seal thereon.
Yodus Sophicus.

Place your whole foundation on the salt [the salt of Nature], as in the salt is the principal secret, so much concealed by the old masters.

Incertus Macrocminus.

In the first degree the stone is called Adrop, Philosophical lead, antimony. In the second [when the $\Phi$ of $\Phi$ has been joined to it] it is called the Philosophers water, the Philosophers mercury.

The same.

The body of [our] salt, on account of its fiery spirit, is called $\Phi$. By the Eagle the Philosophers understand mercurial water, and by salt they understand Saturn [i.e. the offspring of Saturn MBB].
Sendivogius.

Our Argot, is the seed of all metals and has been formed by Nature nearly of an equality of the Elements & metallic concordance. Therefore in this alone, and in no other thing, the strongest power is to be looked for and to be found. In all Nature there is but one thing from which our art proceeds, and this is mercury, but not vulgar running mercury. It is a stone and no stone, and is only called a stone by way of similitude —

1. Because its miner or ore, when dug out of the mine in its matrix, is truly a stone and a hard dry subject [ore of 5] which can be pounded and reduced to a powder like a stone.
2. Because after the destruction of its [natural] form, (which must be taken from it as a clipling by burning sulphur) and disposition of its parts natural, it must finally be digested [with the other elements of the Lapis] into a stone, fixed and permanent in the fire and fusible like wax.

Now if you know for what you enquire, you must certainly know this our stone; for you must possess the seed of that which you wish to generate or multiply. Therefore bend your mind entirely to the first metallic concrete which Nature has brought to a metallic form, but left unripe and imperfect. In this [when you have called in the aid of the warlike god]
you will find our Salt, Mercury, and Sulphur, tender and highly pure. In this our Diana you will also find the saline mercurial water inclosed in the Fountain

Anonymous.

Having found the true subject, the true root of notorious gold, you must observe that for its preparation and solution not the body of $\mathbb{O}$ [not gold itself in this first work] but the prime matter of $\mathbb{O}$ [viz $S$] which contains within itself that medicinal fiery element, conquering and penetrating all things, is to be taken

Artephius.

Antimony is a mineral participating of Saturnine parts and has in all respects the nature thereof.
This Saturnine Antimony agrees with gold and contains in itself argentum vivum, in which no metal is swallowed up except ो; and ो is truly swallowed up by this antimonial argent vivē......

for this water is friendly and agrees with the metals, whitening gold, because it contains in itself white or pure argent vivē.

The same.

Now this water is a certain middle substance, clear as fine silver. [The M S].

Evanescent Philalethes.

The whole secret of our preparation is, that you take that mineral which is next of kin to gold and to mercury. [8]; impregnate this with volatile gold, which is found in the reino.
of Mars — with this purify your mercury until seven times are past, then it is filled for the King's bath. Yet know that from seven times to ten the mercury [MSS] is made better better.

Indesogius.
There is granted unto us one metallic substance which hath a power to consume the rest, for it may be considered as their water and mother. Yet there is one thing, and only one thing, namely the radical moisture of the sun [S] and moon [D] that withstands it, and is bettered by it. That I may discover it to you, it is called chalites, or steel [MSS] .......
There is another chalites [common t], which resembles this, created by itself of Nature, which knows how to draw
to draw forth, by virtue of the sun-
beams [viz. the volatile \( \odot \) of \( \odot \)], that
 Philosophers mercury, the \( \odot \) \& \( \odot \)
which so many men seek after,
and this [crude calixis, nature \( \odot \)] is
the beginning of our work [for with
with \( \odot \), by means of \( \odot \), we make
our sophic chalices].

Incertus.
The Philosophers lead is not lead
ore [or common lead] but the stella-
ted regulus of Antimony.

Eirenecus Philalethes.

Take that thing \( \odot \) \& \( \odot \) which
we please to call gold, but it is not
gold [not yet ripe \( \odot \) \& \( \odot \)] yet it is in-
truth gold [our unripe \( \odot \)]. It is me-
tallic and proceedeth from a mi-
neral \( \odot \). Art by the help of Nature
reneweth this. It sheweth an ugly-
face it a fool, but to a son of Art, it appears admirable. It is stellar white, \([\text{The regular must be here, and stillated}]\) and tender in its youth, and to many people appear mean and vulgar, nay most people deem it a thing of no value. From this is made a thing of great worth \([\text{The perfected red powder of projection}]\) shew that thing to a Goldsmith and he will swear it is gold \([\text{having the appearance of a splendid deep coloured 0 calx}]\) but sell it not if you be wise, for it is the basis of many-fold secrets. \([\text{When once obtained you have only to feed and multiply it, and this you may do ad infinitum}]\).

Cato Chymicus.

The four seasons of the year in our warm are as follows: the winter
is the Ravens-head; spring brings
the White Dove or Swan; the summer,
citrine and Autumn perfect Redness.

Boerhaave

The term menstruum seems to have
had its rise thus: Lully and other
contemporary chemists observing the most
kindly solutions to be made by di-
gestion, with a heat no greater than
that of the human body, in about
110 days, they termed this space of
time a philosophical month, and
the solvent employed a menstruum,
intimating that the body performed
the dissolution by a Menstrual Di-
gestion. This term, indeed was at
first appropriated to the solvent for
the Philosopher's Stone, but it after-
wards came to be applied generally
to all solvents.
All minerals of a metallic nature are solid monstrous, and especially Antimony, which dissolves metals with as much ease as fire thaws ice. But there is no method yet known of recovering the metals with which Antimony has once been fused: all of them except 0, being lost in copellation therewith, which furnishes reason to suspect that it destroys the metallic form.

This is certain, that nothing is better suited to alter the nature of metals than Antimony. Whence I cannot but suspect the adepts made use of antimony as a menstruum in the preparation of their Stone; nor do I believe there is a better way to obtain that secret - at least were I to go in...
quest of it, I should willingly begin
my enquiries with this property
of antimony.

Eirineus Philostates.

Beware of common sulphur, which
in no wise is fit for our intents,
being an enemy to metallic love;
capable indeed of viciating, but not
really marrying a virgin mercury;[5]
but being ambitious and powerful
enough to compel, usurps the throne,
[being joined with & in the sulphur] and
trulypropeseth the same in peace,
till the right heir [first & and after-
wards &] comes, who is stranger than
he, who disposepeth & casts him out,
of times past, now himself. Let thy first
work therefore in practice be to aspire
the right heir [separate the common
& by means of &].
Hydrosyqueographium Hermeticum

All the metals have their rise from water, the root of all metals. Therefore they are reduced into water, as ice by heat is reduced into water, because it hath been water before. It is our [our] dissolveth the bodies [of O or D] readily. It is father and mother; it openeth and shutlieth, and reduceth metals into what they were in the beginning. It dissolveth the bodies and coagulateth itself along with them. The Spirit [our secret fire] is carried upon the water [i.e. is added to it]: that is the power of the Spirit is seen to operate there, which is done when [or after] the body is put into the water [i.e. the secret fire must not be added till after you have made Philis].

...... One of the greatest secrets, my son, is to free this stone or mercury vive
from its natural bonds... that is
to reduce and dissolve it into its
primogénial water [the natural
 crude \& must be separated from it
and the \& of \& sublimated]; for unless
this be done all will prove but lost
labour......

Let him who by divine assistance
obtaineth this blested water render
thanks to God, for he hath the key
in his hands whereby he may
open the last locks of all metallic
chests..... This blested water is called,
by the Philosophers, the daughter
of Pluto, having all treasures in her
power. It is also termed the White,
pure, delicate, undefiled virgin
Beja, without which no genera-
tion nor increase can be effected.
And therefore the philosophers exposed this delicate pure virgin to Gabrielius to the end they might raise fruit [first joining them in Nebis & then by adding the secret fire]..... Although Gabrielius be costlier and more esteemed by the world than Beja yet he alone can produce no fruit.

To this virgin and blest water the philosophers have, in their books, given many thousand names. They call it heaven, celestial water, celestial rain, the dew of heaven, May dew, water of paradise, perling water, aqua regis, a corrosive aqua fort, sharp vinegar, brandy, quint essence of wine, a goodly green juice, a growing mercury, a vivifying
water and leo viridis, quicksilver, menstruum, blood, urine, horseflesh, milk, virgins milk, white arsenick, silver, lune, juice of lune, a woman, feminine seed, sulphurous vapouring water and smoke, a fiery burning spirit, a deadly piercing poison and basilisk that killeth all, a venomous worm—serpent—dragon, a scorpion devouring his children, a hellish fire, a sharp salt, salt ammoniac, common salt, sharp sower, eye, a viscous oil, Ostriches stomach devouring and concocting all, an eagle—vulture, bird of Hermes, a vessel and seal of Hermes, a melting and calcining furnace— with innumerable names of birds, beasts, herbs, juices, &c.
Leona Constantia.

Let the two heroes Saturn [§] and Mars [iron] fight together. Though the former is peaceably inclined let them have three or four violent assaults [viz. by the addition of Nitre in the crucible when making the alka]. After this they will be reconciled, and as a token thereof they will erect a glorious banner, resembling a Star.

Mutum in Parvo.

The Chalices of Serpiongius is ἄλιστο, which is the first and the coagulated Mercury of the Philosophers; but it must be highly pure.... The Philosopher's Mercury, which dissolves Gold and Silver, is a dry mercury otherwise it could not be coagulated with the perfect metals.
Johannis de Monte Raphain

Old Saturn presents us with a brilliant ore produced in its mine out of the first matter of all metals. 

... In Antimony and in vitriol [viz. Earth, formerly held to be a white stone] is much good... This universal mercury [viz. of old Saturn] is nothing else [N.B.] but the Astral Salt, which some have called heavenly.

Marrow of Alchemy.

The substance which we first in hand do take
Is mineral, to Mercury of him
Which a crude & in the earth doth bake-
Vile to the sight yet glorious within

'Tis Saturn's child what need you any more?
Be receive it right, for this is our first Door... 

This is our Dragon .................
This their queen lion, which at harts they spell'd
Hopeing at length his fury for to tame.
On badmuses societys they let him prey
And by his might they found he won the day.
The fray when over, lo a morning star
Thrown out the earth was soon for to appear.

The salt, in Saturn's offspring it is found.
The sulphur in the house of Ares seek.
This is the magic fire of the wise
To heat the kinge's bath.

This kingly work the Almighty seals, to teach
The prudent, that the royal infant here
Is born, whom straight they diligently search,
And by the star to him they are brought near.

This substance it is stellite.

This is our steel, our true hermaphrodite:
This is our Moon... our unrivale gold.

Old Saturns son let two parts taken be
Of badmuses one, and those so long be sure.
By Valerius aid to purify, till (free
From gases) the metallic part be pure.
This shall be done in four restirations
The Star shall teach you perfect operations.
PART III,

OF THE SECRET FIRE.
Nodus Sophicus exodium.

Our Philosophical Mercurial water [secret fire] is the key whereby all coagulated, first and unfixed metallic and mineral bodies are radically and physically dissolved and reduced into their first principle. This mercurial water has been kept very secret by all the Philosophers, as the secret of the whole art.

Dienheim

When this spirit \([\Phi]\) has been sublimed [converted into sublimate] it is called, the water which washes and cleanses itself; because [in the warm] it ascends with its most subtil essence and leaves its corrupting particles behind. This ascension the Philosophers have named, Distillation, Washing, sublimation.
Flamel

Our whole secret and work is made with our water, and from it and by it we obtain all that we require. It dissolves the body, not by a common solution, as the ignorant think, who look for a clear water like that of rain, but by a true philosophical solution, so that the body is converted into an unelastic and viscous water [azoth] out of which the metals were originally formed.

Novelles Sophicus endatius.

Now this philosophical water or fire, water of mercury, is to be prepared, the philosophers have carefully hidden. Raymond Lully has written better of it than others, but in a disguised manner.
Flamel.

The life of all things is the water. This water makes a solution of the body and the spirit [sbus] and gives life to dead things.

Mathaeus Erben Von Brandau.

Whoever wishes to work by my advice... let him learn to make vitriol and nitre, before he attempts this secret work, otherwise he will fail in practice. [He means the Sophie vitriol, ἕα, in which, however, there is no vitriolic acid. Several salts were antiently called vitriols to which that name is not now given.]

Anonymus Verbum dimipum.

The quicksilver used by Philosophers is purified from its terrestrial stench and filth by a philosophical sublimation.
Prognosticus.

The whole of this sect is... Antimony, and a Mercurial sublimate.

Radix Chemica.

When $X$ is sublimed with roman or blue $Q$ and common salt, the mercury ascends from them snow-white, and carries up with him the $Q.E.$ of the $Q$, so that in such a sublimate the $Q.E.$ of $Q$ is invisibly concealed, although the sublimate appears snow-white [such was the opinion of the old chemists]. If you want this mercury to conquer the gold he requires seven or nine eagles, that is: 7 or 9 sublimations. [We know that when rightly performed one sublimation makes it as perfect as a hundred.]
D. R. M. Farnius.

The clearest and best description how to prepare the Secret Fire, according to the practice of former times: -- ὅ is dissolved in ὑ, the ὑ is then distilled from ὕ, and the calx is sublimed snow white -- and there remains behind, in the bottom of the vessel, part of the ὅ burnt and foul. The pure ὅ is dissolved again in fresh ὑ, distilled ὑ sublimed again, and this purification and sublimation is repeated 3 times, or until after sublimation no faces are left behind -- and this they called quinta essentia mercurii et corpus vitrioli, and of the same nature as gold. [All that is wanted is a true muriate of mercury].
Artephius.

Our moist fire, by dissolving and subliming that which is pure and white, casts forth or rejects its faces or filths, like a voluntary vomit. The pure and white substance ascends upwards, and the impure and earthy remains fixed in the bottom. This must be taken away and removed because of no value, taking only the middle white substance, rejecting the feculent earth which remains below, and also any light flowers which may rise into the neck of the subliming vessel. The clear, white, pure and clean matter is wholly and only to be taken of, made use of.

This sublimation is, without doubt, the key of the whole work. In this whiteness, \( \frac{\text{the Antimonial and}}{\text{}} \)
Mercurial soul, is by a natural compact infused into and joined with the spirits of Sol and [our] Luna. In this whiteness is the soul infused into the body [this is the priest that joins the male and female in an indissoluble union], and in this is our Philosophical sublimation [effected], not in the impure & of the vulgar, which has none of the properties that adorn our mercury drawn from its vitriolic caverns [sublimed from salt & vitriol, as was antiently the practice—vitriol being then considered indispensably necessary].

It is most certain therefore in this art that the soul extracted from the bodies [gold and our Δ], cannot be made to ascend, but by adding to it a volatile matter [our secret Δ].
Civancus Philaletha.

I will tell thee, and that faithfully, what kind of water this is; it is the water of Salt Peter, which is known as Mercury [It is a salt white like salt Peter, but known to be mercurial]. Our water is truly potthick, serene, cristaline; we make it by Art [by sublimation]. Whosoever hath once made up our water nothing remains to be done but to cast in a clean body [rebus] in a just quantity, shut the vessel and so let it stand till the complement of the work.

Water - None of the Wise

The Philosophers have written much of a vaporous water, which they have called the fire of Wisdom, and they have said that this is not a material or elemental, but an essential or
supernatural fire, sometimes called a
Divine fire — this is our aqua mercurii, which is excited by the help of
common external heat, administered
by art.

Eirenæus Philalethes.

Especially and before all things
be careful in your internal heat,
with the proportion of your water.
(Philosophical mercurial A)
for your sulphur (O). This you
must add and supply to it in the
beginning of your work...... This
performs all the work within,
and without this your external
heat is of no value.

Benedictus Figulis.

When the Philosophers speak of Ø,
understand our mercury; by the water
understand Ø sublimed from its proper
salt & coagulated into a salt. [Ør]
Clanger Bucincn.

The Water [secret 27] is the Spirit which purifies, subtilizes and whitens the body.

Ludus Perevarum.

The water is purifying and is the efficient cause of the purity of the whole body and of the Medicine. The Water [secret 27] operates two things in the earth [velix]. It washes and tinges it. While it washes it is called water, and when it tinges it is called air.

Incentius.

Distilled Vinegar is not the Vinegar of the Philosophers. Their most sharp vinegar is the secret fire, which extracts the essence from antimony, that is, from 41 3/8 and forms Al- Zoth.
Pandora.

I [say &] am the Father of all the metals, a viscous water and a sulphurous earth. I am found in the depths of the mines, where I was born: from me do all metals proceed. When I am in my natural running form [common quicksilver] I perform some operations; but were I sublimed I could perform wonderful operations.... I am the living water, Sal virginitis, and my secret is in me.

H. Now Balsdorff.

According to the ancients, not opulam Marisc, nor ashes, nor salt, but the fire of Cold viva [one of the names given to the secret fire], or the heat of our Mercury [not our Diana but the sublimed salt] is the right fire.
Bernard Stevican.

In our art we employ a twofold heat — that of the sulphur [©] of that of the Fire [the secret fire], that the one may assist the other. But the fire is not of the substance of matter [not common combustible matter] — though it augments the work. Were it so it would daily increase the work [leaving an incombustible residue] which is erroneous. The fire which Nature requires governs, in a peculiar manner, the whole art, and we can add nothing else. By a vehement fire [that of combustion] the principles are not reciprocally altered among themselves [which is the effect sought] nor are they moved. Let there be made, therefore, a fire continual [not needing to be replenished], digesting, not violent [not that of actual combustion], subtle, enclosed [viv in the glass], aerial, surrounding [embracing the whole matter], altering and not burning. — As may God love me as I have told...
The whole construction of the fire. Consider, therefore, my words and ruminate on them one by one. Verily the fire comprehends the whole art.

The same

In our works we must attend to the weight of the sulphur in the $\Phi$. And since, as I have before said, the element of fire, which does not predominate in $\Phi$, in its crude state, is the very thing that alone digests the matter, it is necessary that every one, who would become a true philosopher, should know how much more subtle the element of fire is than the other elements [viz. of our compound], and what proportion of it [by weight viz.], is necessary to conquer them ........

Now for a conclusion.... lende
an attentive ear. Our work is made from one root and from two mercurial substances ... conjoined by The fire: in friendship, as the matter itself requires, assiduously boiled until out of the two one is made [viz. by means of the conjunction effected by the "inclosed" secret fire.]

The same

Our sulphur [O] where it is joined with its water [our D] or mercury cloth by little and little consume and drink up the same by the help of the fire.

The same.

I deny not that a drogery of impure Mercury may and ought, by a simple salt, to be sublimed or purged once or oftener, according to a due philosophical
experience... For there are sublimations of mercury from its own proper bodies which are conjoined and mingled with it, by an amalgamation with it in its most inward parts, from which being oftentimes raised and revisited, it rejects and loses its superfluities, and is not confounded in its nature and afterwards it is very agreeable to the Philosophie work, and powerful to dissolve metallic species.

Ripley.

Thy water must be seven times sublimated, Eels shall no kindly dissolution be, Nor Putrefying shall thou none see like liquid pitch, nor colours appearing, For lack of fire within thy glass's working, Therefore make fire thy glass within, Which brenneth the bodies more than fire Elemental;......
Botulphus.

That gentle fire, which is the White fire of the Philosophers, is the greatest and most principal matter of the operation of the Elements.

Laurentius Ventura

The whole art is comprehended in Sol, Luna & Mercury.... In two of these is found the sulphur white and red.... the tinging rays.... but the Stone of Mercury unites and binds them both. [The Stone of Mercury is the White fire.]

Leonae Constantiae

Every one knows how to boil water over a fire, but if they knew how to boil fire in water, their knowledge would show them a different work from that of the kitchen.
Alymphia.

The error in this work is chiefly to be attributed to ignorance of the true fire, which is one of the moving principles that transmutes the whole matter into the true Philosophers' stone.

.... In a short time that fire, without any laying on of hands will complete the whole work .... And by the means of this our fire the medicine will be multiplied (if joined with the crude matter) not only in quantity but also in quality or virtue. Therefore seek out this fire with all thy industry, for having once found it thou shalt accomplish thy desire; because it performs the whole work, and is the true key of all the Philosophers, which they have never yet revealed.
PART IV,

OF REBIS.
Eirenecus Philalethes

We have three conjunctions, all of which must be known by him who intends to complete this Matter.

The first is graft...... it is the amalgamation [by fusion] of Sol with our mercury [MS S], which, because the mixture is made of two things, is called conjunction septative; and the compound is now called Rebis, that is, two things, according to the verse, *Re Rebis est una confecta.*

In this mixture there are two natures, the one more active, which is the mercury, the other more passive, which is gold....... These two things must be mixed...... this is a manual work [performed in a crucible] and the last manual work, next to the putting and sealing of it. They egg.
Incertus.

The beginning of this Art is one only thing [Helius] composed of two substances - a first [☉] and an unfixed [air]D. One [☉] is the seed, the other is acid remains the Mother. The one is the Red fixed servant, the other is the White Wife. One is the mercurial [MIS] the other is the sulphur [i.e. ☉].

Pandora.

As gold is the most perfect of all the metals, so gold contains the tincture of redness - silver a white tincture, tingeing with perfect whiteness. With these bodies the ☉ is mixed [i.e. with either of them] and is fixed [by its digestion afterwards with the secret △].
Sendevogies.

The invisible tingeing spirit is the pure fire of gold. This is concealed by caught in the centre of the coagulated salt [the salt of Nature — our mercury].

Our art is nothing else but an equal mixture of the powers of the elements, of heat and dryness — cold and humidity; a natural equality; a union of the man [G] and his wife [Diana], though the man proceeded from the woman. This is a conjunction of the fire of Nature [O] with the Radical humidity of the metals [our $\Phi$].

Flamel.

Take thy beloved son [G], more beloved than all thy other children, and marry him with his own sister
Beja, who is an amiable and tender daughter [our Ψ]. Gabrieicus is the husband, Beja is the Wife. She corrects and ameliorates Gabrieicus, because he proceeded originally from his wife; and although Gabrieicus is of a warmer constitution than Beja yet no conception can take place without Beja. Now when Gabrieicus and Beja lie together in the bed [the crucible] he quickly dies, for Beja conquers. Gabrieicus, holds him fast and incloses him in her body, so that not the smallest atom of him remains visible— with so much love and sympathy does she embrace him, conceive by him, and divide him into the smallest invisible particles.
Johan de Monte Snyder.
The Universal medicine which cures all human and metallic diseases is concealed in gold and its magnet [a683, the Chalices of Thedivogies].

Laurentius Ventura.
These two are Sol [☉] and Luna [our Luna]. You will never obtain perfection unless Sol and Luna be united into one body.

Dyonisius Zacharias.
The mercury that contains both metallic sulphurs [the ♄ of S in the ♀ and the ♄ of ☉] is called animat- ted mercury [velus]. After this central intimate conjunction, it is the ge- nuine animated mercury of the Philosophers.
Incertus Macrocosmus.

From a motive of Christian charity I will illustrate this [the animated &] a little, as I sincerely pity honest well inclined searchers of this divine and true art, who lose their money and precious time, & but seldom obtain any thing. I will therefore point out what is to be done with this matter that it may be brought to a fruit bearing joyful issue.

When you have got the true matter [8], the viseous water, as the most experienced Philosophers call it, you must coagulate it into a saline body [make a bile 88]; in this body [called by many the salt of Nature] lies concealed a fiery mercurial spirit [derived}
from the $\Delta$; but this is not common quicksilver [it is the $\Phi$ of the philosophers]. The metals of the philosophers are not the vulgar metals, as $\sigma$, $\delta$, $\tau$, $\delta$ — the body of the salt, on account of its fiery spirit is called mercury. By the Eagle they understand mercurial water [secret $\Delta$] and by salt they understand $\delta$-burn [ann $\delta\delta$].....

The true matter has been named by various appellations by the philosophers, though in truth it is one thing Rebis, the philosophers' mercury.....the Hermaphroditic [when the $\Phi\Phi$ is animated with $\sigma$].

Mathaeus Eberen Von Branden.

Whosoever wishes to work by my advice, let him attend to what I have written, and consider well what
my venus is [viz. the 5th called Venus because of her first connexion with 8 in forming the 88] which must be married to the King [gold] that no abortus may be generated let him learn to make cinnabar [viz.Helvis, because when 0 is joined to our 8 the two are fitted to produce by the after digestion with secret 8, the Red tincture: this he should understand] before he attempts the this secret work, otherwise he will fail in practice.

Eivensus Philalethes.

First take thy body which is 0, and thy water [88] which is $\phi$, the one [0] ready made by Nature to thy hand, the other thou must prepare...... Mix these together in due proportion.
We have in our works properly three mercures [©, AM 53, and secret Δ] of which one [the AM] is to be prepared by the philosopher. This being joined with the perfect body, and set to digest, [the secret Δ being first added] the gap is shut, and then, in their first composition is the matter called Niglices.

Sendivogius.

If gold couple eleven times with our chalices, it sends forth its seed, and is debilitated almost unto death. The chalices conceives, and bears a son more excellent than his father, for when the seed is put into its own matrix it purifies it, and makes it a thousand times more fit and apt to bring forth the best and most excellent fruits. [The Penetone is more excellent than ©, having redundant virtue.]... If thou give our old...
Man [i.e. the Philosophers Saturn wyg
the MA 88] gold, or silver to swallow,
so that he may consume them.........
How shall have a medicine to cure
the leprosie [of the imperfect metals].
....... Seek for that hidden thing out
of which is made, after a wonderful
manner, such a moisture or hu-
midity [MA 88] as both disjoint
and gold without violence; yea as
sweetly and naturally as ice doth
melt in warm water. [Gold does
so in the sophic mercury when
you make Putic] Nothing is so
friendly to this as gold.

Helvetius

Elias the Artist hath told me
that the Chalips of Sincrtygines, is the
very mercurial metallic humidity
whereby, or by the help of which, an
Artist can, without using any corrosive, extract the first solar and lunar rays, and separate them from their bodies [O and D] in an open crucible in the fire [joining the chalices with O or with D, not with both at once, but with either of them, to make Aether].

Raymond Lully.

The perfect body [O] must first be calcined in the water [our $\Phi$] and therein reduced to an in palpable powder [be divided $\pi$ per minima] before you take the second water [our mercurial water or Secret Fire] to unite therewith in its due proportion.

Halid.

Sol or Luna must be calcined philosophically with the first.
water [our Luna] that the perfect body [i.e., the Sol or Luna vulgar] may be opened and become porous to enable the second mercurial water [the deceit δια] to have the reader ingress.

Metallurgia.

When, by our art, we make the perfect sulphur [δ] to re-enter the womb of his mother [Α Α Μ Δ Σ], uniting him [inretval] to that body whence he had his origin, he may again be born a second time. In this operation the sulphur of Sol is united with the sulphur of Mass concealed in the animated Mercury [Α Α Μ Δ Σ] but not yet leaving rule therein: so that sulphur [gold] is here united with sulphur [δΣ] and the one is mended by the other.
Taste Mixture.

Pure gold is of most difficult and hard fusion, but with Antimony it melts in a moderate fire.... If now mix gold with Regulars of Antimony, the gold forgets its pristine stubbornness in the fire, and now melts, like lead or tin, in a small heat. Silver [which may be used in place of gold] though difficultly fused per se, yet when mixed with it [the MS of &] the two soften each other to such a degree that separately to melt them would require ten times more heat.

Bloomfield's Blossom

Join thou in one body with a perfect unity, First the Redman and the white woman. These twain: One of the man's substance & of the woman's three By liquefaction.... which conjunction is called ditivative.
Kelley

Now what is meant by Man & Wife is this: Agent and patient, yet not two but one, even as was Eve, Adams wife I wife flesh of his flesh and bone of his bone.

Basis.

Make the marriage between the Red husband and the White wife and thou shalt have the mastery.

[Signature]

[Signature]
PART V,

OF THE THREE PRINCIPLES.
Dienheim

As an egg is composed of 3 things, the shell, the white and the yolk, so is our Philosophical Egg composed of a body, soul and spirit. Yet in truth it is but one thing [one mercurial genus], a trinity in unity & unity in trinity— Sulphur, mercury & Arsenic

Flamel.

They say that the three things are of one nature, of one matter & essence, one water and one root—and they verily tell the truth.

Basil Valentine.

The three principles of the Universal are but one thing—the true spirit of mercury, and Anima sul-
phuris, with the spiritual salt, united under one heaven & dwelling in one body. This is the dragon of the Eagle [△ & secret △]. The thing, the
Lion [O] — The green lion [4416:] the spirit [Secret] and the body [O]

Anonini verbum dimisum.

compose: therefore our most secret stone from these three things and nothing else, for in no other things are contained that which so many seek after. This amalgama or natural composition, when managed in the right manner, you may say in truth is but one thing — our stone. This whole composition is a mixture, whose price and value is inestimable. This is our Brafs mentioned in the Turba.

The Turba

Know ye that no true tincture can be made but from our Brafs, that is from our confection
which is made of three things. Employ these and you must get the mineral stone.

Pandora

Our tincture or medicine cannot be made from any other substance, but only from our bras; that is from our confection, or Almaga: that is out of our metals or and their souls, by means of our spirit which is Q [that is secret Δ].

Water Stone of the Wise.

Seek three in one thing, and one in three. Open these and shut them up again and you have the whole art—Solve et coagula. The spirit [spirit Δ] will give the soul to the body. The spirit attracts the soul and returns it to the dead body.
[i.e. to the putrified $\odot$] and at length the three remain united.

Laurentius Venture.

One thing [the secret $\Delta$] containeth and conjoins the medicine, two compose it [$\odot$, $\odot$, and $\odot$ joined in Rebis,] therefore three are joined in one body. This Magistry proceedeth from one Root [mercurial] which is expanded in more than one, but must be reverted into one.

The Stone.
The Stone contains three things. The whole art is comprehended only in these things: that is in Sol, Luna, and Mercury [$\odot$, $\odot$, and secret $\Delta$] with the cause of their preparation. In two of these bodies [in Rebis] alone, is found the $\Delta$ of the Philosophers, white and red.
in which wise Nature preserves the seed—and in this only are contained the tinging rays, by the aid of our gold; but the Stone of $\Phi$ [secret $\Delta$] unites and binds them both. As it consists of three species, the name albarus or albar-acris has been given to the substance, which is composed of three things, that is, earth [albar-acris], water [the philosophical mercurial water or secret $\Delta$], and fire [$\Phi$ of Nature very $\Phi$]. As the egg hath got a shell, the white and the yolk, and out of these three, one distinct thing, the chick is generated by the nourishing heat of the hen; so, in like manner, our composition is governed, and by distillation becomes Air, which is the Spirit. The Stone is one in trinity
and three in unity, because there
in are contained a body, a soul of
a spirit. The body fixes, the soul
vivifies and the spirit tinges—
[not one without the other, but
all three united perform these ne-
cessary operations—dissolving, me-
trefying, quickening, tinging, and
fixing.]

Tauladanus.

According to the testimony of all
philosophers these are three parts be-
longing to the Elixir, viz. soul, body
and spirit

1. The soul is nothing else but
the ferment or the form of the
Elixir [©].

2. The body is the paste or matter
[viz. our moon Μμ β6].

3. The third part of the stone is
the Spirit [our mercurial water or secret fire].

The two first named must be taken from metals alone, namely the Horn from gold or silver—the matter from 1, 4, 7 and 8. [Our moon is sometimes called lead, tin, venus and must be joined to $]. The Spirit being the seat and vehicle for the soul [the $ of $] infuses the soul into the body [our beina]; by these two extremes, soul by body [before united in rebis] are conjoined by the Spirit [secret $] with an indissoluble bond.

If this mediator were taken away the soul [of the volatile $] could never be centrally & permanently united with the body [the rebis]. Nothing but this Spirit, this dry liquor, [secret $] attenuates or dissolves
the Form \[ \Phi \] and the matter of the Stone \[ \text{the \textit{MBB}} \] and reduces them to a spiritual nature. This spirit is called by the Philosophers: Heaven, Dissolving mercury, Menstruum, Argoth, Reint operate and an hundred other names.

\textit{Alanus}

He that knows not how to extract the soul from the body of \[ \Phi \] or of \[ \Psi \], and to return it to the body wholly deviates from the right path. This is done as follows:

The soul of the body of gold or of silver is extracted by the spirit of mercury [secret \( \Delta \)]; and by this means the spirit of \[ \Phi \] is exalted and ameliorated, and the soul [volatilised \( \Phi \)] is united with the Spirit; and the body of Venus or
Jupiter receiveth the united soul of spirit and thereby receives a perfect life—and by this the imperfect metals are perfected and revived. [Venus or Jupiter here mean the MM88]

Vendivogius

There is a stone, and yet it is no stone [8] wherein the whole art lieth concealed. Nature has formed it, but has not brought it to perfection. You will not find it above ground: it growseth only under the foundation of these mountains. In this subject lies the whole art.

Whosoever hath the flames or vapours of this thing [MM88] and the golden splendour of the Red lion [S], with highly pure mercury [secret ∆], and knoweth
the red sulphur in this composition, he has the foundation of the whole art.

**Pandora.**

From me [says she] do all the metals proceed. In my natural running form [common quicksilver] I perform some things, but when sublimed I can perform wonderful operations. Whosoever shall join me with my brother [gold] and my sister [our Diana] shall have cause to rejoice all his life. I shall then be able to kill and revive myself and all metallic bodies.

**Nodus Sophicius undulius.**

Attend carefully to the weight, as it is of much consequence. A correct proportion must be observed in the conjunction of the mercurial essence.
of the Philosophers. The ancient Arabi-
bian professors of the Stone say thus.
The weight of the Male [O] must be
singular [1 part], but that of the
female plural [2 parts]. Take care
that the woman [M & S] do not
domineer over the man, nor let
the husband be too powerful over
the wife - permit not the Aqua
resolvens [the dry mercurial ▽, or secret △] to be too deep [i.e. too
large in quantity for the other two],
that the seed or sperm [O in rubis] be not drowned. In regard to qua-
ntity [or the nature of the principles]
make a Unity in Trinity. [The
true principles of which the one
lucrature, the Lapis, is to be made,
must have a metallic affinity for
each other]. In the parable of the
Mill, the wheels and their number, denote the proportion of the Mercury [our Luna] to the Sulpur [gold]; and the water, which drives the wheels, is the menstruum [by the secret Δ].

**Sed divogius.**

These three [salt, sulphur and mercury] are in all things, and without them nothing exists or can exist naturally in the world. But, as the antients philosophers have named only two principles, that the searcher into Art may not err, let him know, that though they describe only sulphur & mercury yet without salt they could never have attained to this work, since salt is the key and beginning of this sacred science.......

These three principles are all necessary,
being the near matter, for the matter
of metals is twofold — Near & Remote. The near is Sulphur and Mercury. The remote, the four elements, out of which God only can create any thing. Abolish then the [primary] elements, for thou canst make nothing of them but only these three principles — Nor can Nature herself make any thing else out of them. As thou canst produce nothing but these three principles, why labour foolishly to produce from the elements what you may find made ready to your hand by Nature. Be satisfied therefore with the three principles out of which Nature produces all things in and upon the earth .... mineral ... vegetable ... and animal. In the Animal—
Kingdom the body, spirit and soul, bear a special resemblance to the works of the Philosophers. The body is earth [answerable to the 414 B 8]; the spirit is the water [our mercurial water or secret fire], and the soul is fire, or sulphur of gold. The spirit increases the bulk of the body, but the fire its virtue. And as there is more of the Spirit in weight than there is of the Fire, the Spirit exerts itself & overpowers the Fire and draws it to itself, and so each of them increases in virtue; while the earth, which is the medium between them is increased in weight. [This passage shows how far the Philosophers have been from using the same terms in the same sense. Many of them
mate or Rebelis the body; M58 the soul; and secret fire the spirit. Without attending to this diversity among them we cannot find out the thread of Ariadne].

The Same.

The father of the Stone is Sol [gold], the mother is Luna [our Luna not common silver], and the wind [vay the volatile secret fire] carries it in its belly— that is the Sal Alcali, called by the Philosophers sal asami nivereus [the sharp snow white salt], the vegetating salt hidden in the body of Magnesia.

Metallurgia.

Mercurius solutus [The Secret 2] dissolves the matter, mercurius coagulatus [27 coagulates of fixes, and Mercurius corporicus [our Diana] mul...
multiplies the tincture of our fixed mercury [...]

The first matter \[\text{and}_5\text{M}8\] is by the old Philosophers called sulphur and mercury; that is form small, but they conceal the medium \[our secret \(x\)\] by which these two are to be conjoined.

Theophrastus.

The first matter is Sulphur, Salt and Mercury. [sulphur, \(\text{O}\), salt, the salt of Nature \(\text{M}8\); and Mercury, our mercurial dry water—or salt, the secret \(x\); and Mercury, our Diana].

Vide Mecum Philosophicium.

Tell me, What are the principles of the Stone?—If your question concerns the genus, it is one of but one [one mercurial or metallic genus]; but
If you ask how many species? Three species and no more than three enter our works...... Know that though the eight three distinct species must enter into the composition of our stone, yet neither of them, taken separately, is the material principle of our stone, such as they are vulgarly known.

When you have united these three species in due weight and proportion, then by a long decoction, in a duly graduated heat, it will yield you that one true principle which contains all that is required in our stone......

Three species only are necessary in this work which Count Bernard has plainly enough indicated; where he says: "Our works is made of one root of two mercuryal substances,"
crude but pure, extracted out of
their mines." By "the root" the count
means..... the mature sulphur, which
is in gold perfectly digested..... This one
principle determinates & glorifies
the other two, which are therefore
called superficial principles. Yet
by them the weight is increased, &
by them the death & publications of
the compound is effected.

Bernard Trevisan

Our sulphur when joined with
its water or mercury clothe by little
and little consume and drink up
the same by the help of the fire.....
When three are made one, in the
form of a congealed substance, then
it hath in it a true tincture:......
hence all they who tinge with Joel
and his shadow, and with the poison,
that is Argent vivæ, do perfectly & complete our stone, which we call the great and perfect gum.

Ripley

One in gender they be, but in number not so. The father is the Sun, the Moon truly is mother. The mean [viz of union & solution] is Mercury. The same

Let the body be totally [subtily] filled with Mercury

One of the Sun, two of the Moon, Till altogether like paper be done. Then make the Mercury four to the Sun, Two to the moon as it should be And thus thy work must be begun in figure of the Trinity.

Three of the body [viz Natus i.e. to 1 and 4 our D 2] and of the Spirit [secret Δ] three: And for the unity of the substance spiritual [viz the secret fire] One more [making 4 to the Sun] than of the substance corporal.
Tipler

The second manner [of conjunction] is called Tryplicative [threefold],
Which is conjunction made of things three,
Of body, soul, and spirit .......

The same

Consider first the latitude of my precious stone
Beginning in the first side north in the West,
Where the Red Man of the White Woman be
made one,
Spoused with the Spirit of Life to live in
love and rest.

Carpenter.

Of Titan Magnesia [our?] take the clear light,
of the red gum that is so bright,
of the philosophers the sulphur wise
I called God withouten strife

Of them draw out a tincture,
And make a matrimony pure
Between the husband and the wife,  
Espoused with the water of life:  
And see that none division  
Then be in the conjunction  
Of the Moon and of the Sun,  
After the marriage is begun;  
And that mercury the planet  
In love make them so to meet  
That either with other be joined even  
As a stone engendered sent down from heaven.

Bloomfield's Blossoms

[AAfter directions for making Rebis  
by joining "The Red Man and the white woman" and ordering them to be reduced  
to dust, he proceeds thus:  
In a true balance weigh them equally,  
With three times as much of the fiery Dragon  
Mixing altogether. . . . . . . ]
Bloomfield's Blooms

Look that thou join in one, persons three—
The just, the variable, and the fugitive,
Till they together taste death and live.
The last in the Dragon fell
That shall the other twaine both slay of quell.
The Sun and Moon shall lose their light
And in mourning sables they shall them
slight, &c.

Eurynus Philoctetes.

The matter is Mavrisial, the quality
sulphureous, reconciled by Salt—which
als may be, and sometimes are called
the Water, the Spirit and the blood—or
Body, soul and Spirit..... Salt prepares
Sulphur, Salt and Sulphur prepares
Mercury, Mercury preserves them. so
that without salt, sulphur cannot be
prepared or set at liberty from his prison.
it being the only key thereto; without salt
and sulphur Mercury cannot be qualified; and without mercury salt and sulphur can effect nothing, it being their proper vessel or matrix. But be sure all be homogenial or the mercurial simplicity will be impossible; therefore make the latter judge of the two former, for all metalline things are tried in a mercurial balance.

Avicenna.

I advise you to work only in Sol, and Luna (our D) and Mercury, because the whole benefit of the Art consists in them.

Hydrographium Hermesium

It is impossible for Gold or Silver to perfect other bodies that are imperfect, unless the body of Sol or Luna be born anew or regenerated by the water and the Spirit.
Ripley

And now my son, that I may say something of the Philosophers Mercury, know that when thou hast put thy water of life to the Red-Man, who is our Magnesia, and to the White Woman, whose name is Albificia, and they shall all have been gathered together into one, then you have the true Philosophers mercury........ See therefore my son that thou diligently distill all these matter (which though they are three are yet but one only) in a glass vessel, and lettest them quietly putrefy.

Johannis de Monte Raphain

Sulphur is the father of life, Mercury is the fountain of life, the Salt is the centric of life...... The constant compa-
neon of Sulphur is Mercury: they never quit each other, for the one needs the other. But the Salt preserves what Sulphur and Mercury produce. This is Salt the true copulator of Sulphur and Mercury.

Marrow of Alchemy

Thus is thy work with Trinity begun.
The body and its soul are first conjoined
And both are with the Spirit mixed; the Sun,
The Moon, the Water — these are one in Kind.

In number three, and yet indeed but two;
For why the Sun is hid, nor light doth shine
One ounce of Salt, and of the Magnetthree,
Four ounces of the body make: to which
Four ounces ake of water. These let be
Thus ordered: first let Salt his volumes sink.
The whitened by the moisture of the Moon
Which with a gentle Fire will be done.
That mass [who] shall then Saturnine to the eye
Appear, and flexible in heat like lead:
Then pour on it of Virgin mercury [sent 2]

The powders die: this is the Body new

And first, and solid in the hidden centre

But to the sight white, volatile & tender

This done, in readiness a vial glass,

Oval, or spherical, be sure to have

In which the matter first, nor out must pass

Ought of thin closed air, which far to save

Seal up the neck with Hermes Seal of them

The spirits are secured within their Den.
PART VI,

OF THE FURNACE

AND GLASS.
The Von Balsdorff

A single, small furnace, wherein the degree of heat can be maintained, is sufficient. Let it be safely placed where no accident can happen from fire. Place an iron pot in your furnace containing sand or ashes, and put your small glass phial therein, and do not take it out until you see the whole mass converted into a beautiful blood-red colour - the sign of ultimate perfection.

Pandora

During the solution the fire must be gentle, but in the sublimation it must be a little increased, and towards Redness it must be strong.

Radix Chimica

During the solution the fire must be soft, in the sublimation middling.
in the coagulation temperate, in the
white-making steady, in the Redifying
strong. If you are ignorant of
the heat you will fail.

Laurentius Ventura.
The heat must be linear into
the end of the work. When the fire
is equally mixed, the subject, by the
action of heat, is the better altered,
from one nature to another, and
that which was humid first will
become dry, the black will become
white, of the white citrine of red.

Water-Stone of the Wise.
Place it (the glass) in a conveni-
ent furnace and begin with a
gentle, continual, airy & vaporous
heat; such as a hen causes sitting
on her eggs.
Pandora

Begin with a soft heat, until peace is made between the water and the fire [until the principles are united in perfect blackness.]

Walchius

A slow heat preserves the natural or radical humidity. The Philosophers require a fever heat, seeks a one as the hen gives to her eggs.

Laurentius Ventura

As there are many degrees of heat, the question is how it must be — strong or gentle? To this we answer that in the beginning the fire must be gentle as Silium says: Know then that without heat nothing is generated. Intense heat causes destruction, and cold is as bad; but temperate heat is pleasant to the
body. By a gentle heat the corrupting 
humidity is extracted.... It suffices 
to administer a continual slow 
heat, according to the operation of 
our work — that is a natural heat.

Pandora

When thou seest the first water 
[the letter Δ] without any ascending 
thereof fret not about the fire; 
only have patience until the 
spirit and the body are becomes 
one.

Water. Stone of the Wise.

Our Aqua Mercurii is excited — by the help of common external 
heat, administered by Art.

Inferius.

If you wish to see the sign of pu-
trefaction it is necessary that you 
procure an external moving heat,
for as Nature in the mines by means of a gentle heat, in like manner our philosophical matter receives power to alter itself, from such a degree of artificial heat as may be able to stir up its inward power. This artificial heat must not be violent, but soft and gentle, only able to act on the most subtle particles, to raise & mix them, until the whole composition be broken, divided without any manual separation, and converted into perfect blackness.

Pontanus.

Put it on the fire [i.e. in the furnace] with such a proportion of heat as shall only excite or stir up the matter, and in a short time that fire [the secret sophic A] will complete the whole work.
Radix Chymica.

The putrefaction of the body is the beginning of the work, and is effected by a gentle heat, so that nothing may ascend in the horse dung, i.e. in our mercury. [The solution effected by the secret internal fire he here calls horse dung; but the gentle heat mentioned is that which is applied externally.]

Johan de Monte Snyder.

You must be particularly careful about the government of the fire, which must constantly remain in its right degree, and must never cease; for if the natural heat should fail, your work will die and an immature birth will follow, and that which is immature can only work according to its own nature.
Incertus Macrocornus.

Concerning the fire, I must tell you candidly that two kinds of fires are required, an external fire and an internal. The one without the other can effect nothing. The external elemental fire must excite the internal so as to cause it to act, and the external heat must not overpower the internal, as Count Bernard says rightly "it must be a steady digesting fire not too vehement."

Alphedius.

Putrefaction is effected in a very low heat, like that of warm and moist horse dung; and in no other, so that nothing may ascend.

Pandora.

Put a lamp under your glass, and light it. Keep it burning
night and day continually. Take care, that it be never suffered to go out.

Incertus Macrococnus.

When you have put the genuine matter in its proper vessel, it then requires only a natural heat, so arranged that the external heat may not surpass the internal, but only excite it to action. If the heat is too great no alteration can possibly take place. A great heat can only destroy or burn the matter so that nothing useful can come out of it—on the other hand if your heat is too small the materials will be dried up and become hard. The metallic spirits lie dormant and inactive, and cannot operate if not excited [by
an external heat] and verified by a living [internal] fire. As this is of great importance the Artist must be careful not to commit an error in this point, otherwise he will do nothing.

*Water-Stone of the Wise.*

Put a small fire under it [the 
glass] to excite the internal heat, as Fontanus says; as a child must lie in a natural animal heat in the mother's womb.

Take care, through the whole work, that you do not increase your heat too much, especially during putrefaction; because, during putrefaction, the internal natural power begins to subtilise the body. Therefore to preserve the internal heat of the bodies from injury be careful,
especially during distillation to keep a gentle heat.

Johannes de Padua.

Be careful not to make your fire too strong. This would cause the matter to sublime and would destroy the work. Notice what I say: if you make your fire gentle and govern it prudently, that it may not exceed the internal heat of the secret $\Delta$, you will be certain to bring your work to perfection.

Observe then! as soon as the internal heat of your matter or of the body, by feeling the power of the external heat, awakens and begins to act, the matter has then heat enough to operate perfectly, conformably to her own nature, and, without doubt, to produce
its fruit by the power of Nature within. Even if you have made the work ten times before, be not too bold with your heat, but govern it with care, or your work will be destroyed.

H. Van Balsdorff.
The natural or external heat must cause the internal to awaken and to operate. The external heat must not, by too much violence, surpass the internal, or all your labour will be in vain.

Eireneus Philalethes
As the stone is compared to man, and its first humid regimen to a bath, therefore make the first degree of heat pleasant, gentle, like a hot bath for a naked person — which is a lower degree of heat.
than he can bear, and causes but a gentle sweat.

The second degree is a little higher, whereby a copious perspiration would be induced, and this is as hot as a man can bear it.

The third degree is so much hotter as to cause a hissing and bubbling and cannot be borne long by the hand; for our composed works in this degree of heat rises in bubbles, which fall down again, rising and falling continually.

The fourth and last degree, which brings dryness, cannot be borne by the fingers without burning them.

[In these degrees this author is here more candid than where he directs (in Ripley Revised) to use]
such a degree of heat as would keep tin or lead molten."]

the same

I swear unto thee, upon the faith of an honest man, that if thou urge the fire so as to make ought sublime, in the days of this regimen [that of Saturn], thou wilt destroy the works irrecoverably; be content then, with good Treviran, to be detained in prison 40 days and nights, and suffer the tender nature to remain below in the bottom [avoiding any kind of sublimation].

 Laurentius Ventura.

Our stone has got its own fire, which, however, is inactive unless excited and moved by external heat.
Societies.

Our blessed work must be conducted agreeably to the four seasons of the year.

The first with us is winter—cold and humid.

The second, spring, is warm and humid.

The third is the warm and dry summer.

The fourth, autumn, is the harvest or time for reaping our fruit.

The heat of the first regimen must be like that of a hen sitting over eggs to hatch chickens; or similar to the heat in our stomachs which digests our food. This heat continues until blackness—it may even be continued till the matter is
changed into Whiteness; but if this heat be transgressed and the matter be kept too hot, you will never obtain the wished for Raven's head, but either a sudden transient redness, or a red oily matter swimming on the superfcies – Perhaps the matter may begin to sublime: in that case the composition may be taken out of the glass and imbied de novo with our virgin milk [Secret Δ] and then you may recommence the concoction with more prudence, endeavouuring to avoid similar errors in future.

When the White appears, you may increase your heat a little, to the second degree, until the
matter be perfectly dried up — which heat may be compared to that of the dun when he goes from Taurus into Gemini. [The degree of heat here spoken of is merely comparative. If his winter heat is equal to that of a hen's on eggs when hatching them his spring heat must have a proportional increase of temperature. This remark applies equally to what follows:] When the stone is perfectly dry the fire must be increased again, answering to the increase of the dun's heat when he passes into Leo.

Iohan de Padelle.

In the beginning of the warm the first degree of heat must not
be higher than the warmth of a sitting hearth. In the middle of your stove, you must make a door which you can open or shut, so that you can feel in the pot how quick or how gentle your heat is. Let it be such that when you touch the pot your hand may feel pleasantly warm. Attend to what I say or you will greatly damage the work. Take care, above all things, not quickly and rashly to increase your heat; for if you make your fire too intense and the external heat should quickly overpower and conquer the internal heat of the materials, the body would retain the spirit; or else the spirit will subdue, and especially in the end, when the
body is converted into a spirit.
therefore be attentive in govern-
ing the fire rightly, or you will
destroy your work.

Isaæus Holandus.

There are three colours..... The first
two must be produced by a very-
low heat, which heat must be in-
creased very gently.

Eirenæus Philalethes.

see that the furnace be truly, else
those mayest and wilt fail; for tho'
the fire of coals do not effect anything
yet it excites, and the water [the
mercurial water or secret] ∆ though
it be of a wonderful nature, yet it
acts no farther than as it is stirred
up [by the external ∆], and any in-
termixture in this work, after it is
begun, will destroy it. Therefore the
wise men have called the furnace an Athenor, that is, Immortal, showing that from the beginning to the end the fire must not go out.

Ripley.

Take heed to defend your glass from a violent heat, and a sudden cold: make use of a moderate fire and beware of vitrification.

Metallurgia.

Having prepared your principles, put them, most intimately mixed, into a proper glass, so that only one third part of the glass may be filled. Put the glass close, that nothing may evaporate. Place it in ashes, or in sand, and administer the first degree of heat—such a heat that, without burning your hand, you may be able to suffer it to rest on
the ashes or sand, or on the upper part of the neck of the glass. Keep it in this heat, without moving or disturbing it, until complete blackness and various colours appear and whiteness follows. It is of great moment that you do not hurry your work and burn up the matter by too much heat.

.... Be careful of your fire that it be not too strong.... you ought to have blackness with such a heat that you can hardly bear your fingers on the glass, and yet can bear the heat without burning them. This regimen must be continued till you have gone through perfect blackness into dryness, and until the matter is become snow
or silver white and fixed, and the Queen is born. This is obtained by one and the same linear heat. Then you must increase your heat, but not out of reason till the matter becomes yellow; and so continue and it will become of the most perfect deep sin-mabar or carmine redness, or like unto a quiet glowing fire.

Marrow of Alchemy.

... beware impatience do not cause-true through an itch of mind for to be bold. In this thy work to tranquify Natures laws - for no man sooner evers through heat or cold than he who through impatience of mind cannot expect its time which he would find. Move not thy glass, nor open, else Thou wilt endamage, may destroy Thy work. besides increase not fire rashly, lest that spilt Thy work, thou see. There's nothing all the Tide. That this thy work doth stand no much in fear. As too much fire: one hour will cost thee dear.
Marrow of Alchemy.

Beware thy spirits find not where to exhale,
For that thy work would spill, if also cause
Much hurt unto the workman. If you fail
Herein, you break one of the strictest laws
Of all this work: nor cause them so to rise.
As far to break the glass, which brittle is.
Therefore as strong thy glass be sure thou get
As may be, without either knots or flaws,
Equally blown for strength, which thou shalt set
Within a ring of brooks, where thou shalt cause
It to be fixt, with moistened bone-coke: this
Closely first down a certain safeguard is
...... With gentle fire thy work aspay,
For that is certain. Be not mould with haste
Thy work Tantecipate; no not a Day;
But hide with patience till the black be frost;
Then mayst augment thy fire, but not too much.
Rather too little than too great, for such
The counsel is of all the Sages old.
Arithmetics.

You need only to prepare the matter. Nature herself alone will perfect it: and if she be not hindered by some contrary thing, she will not overstep her own proper motion, neither in conceiving, nor in generating, nor in bringing forth. Therefore, after the preparation of the matter, be ware only, lest by too much heat you inflame the bath or make it too hot. Secondly, take heed, lest the spirit should exhale, lest it hurt the Operator — to wit let it destroy the work, and induce many infirmities — as sadness, trouble, vexation and discontent...... Direct the composition till it be invested with a most perfect red colour.
Bacon.

The vessel for our stone is but one, in which the whole magistry or Elixir is performed and perfected. Though the philosophers often repeat that the matter is to be put into the vessel, and closed up fast, yet it is sufficient for the operator, once to put the said matter in, once to close it up and so to keep it, even to the very perfection and finishing of the work. If these things be often repeated the work will be spoiled. Thy vessel being well and perfectly closed, is never so much as once to be opened till the perfection or end of the work. So that you see the vessel is to be kept close that the spirit may not get out.
Laurentius Ventura

Secure thy vessel that the composition may not escape and flame away, and you will obtain your end.

Pandora

Mind that your door be well shut that he that is within, may not find his way out, and, if it please God, you will find everything terminate well.

Eirenæus Philalethes.

It is put into the glass and sealed up, before you can attain the first degree of the Magistry.

Anonymous.

Put the mercurial matter into a proper glass, seal it & place it in its warmed bed for a philosophical month until it begins of itself to ferment and putrify.
Eviricus Philalites.

Be careful of the closure of the vessel, lest the spirits should fly out of the womb be destroyed. Keep therefore the vessel and its ligature, nor look upon this to be of little moment... Consider with how great care Nature has shut the womb of a pregnant woman,.... with no less industry be these cautious in perfecting this Philosophical work, lest they labour be in vain.
PART VII.

OF THE WORK.
Water Stone of the Wise.

My son if you if you will commence the work, excepting your food and vaient no great expenses are wanted. Be of a free and independent mind, and in a safe place, prepare your only matter [Rubis] and reduce it into a most subtil powder, put it into one only vessel, with its water [the secret fire] well closed, and govern it with constant never ceasing heat and the effect will follow.

Aquarius.

Take the body of our first work [rebis] with the dragons tail, that is Virgins milk [the secret fire]: taking 7 parts of flesh & [good seed] add this to the matter according to the weight of the powders.
Pontanus.

In the beginning digest and simmer it gently, taking great care that nothing may sublime, or, as the Philosophers say, that the woman may not rule over the husband, or the man become too potent for the woman.

Pandora.

When thou seest the first water not expiring urge not the fire, but have patience until the spirit and the body are become one. The water [secret 5] is the thing that makes white and red; the water killeteth and quickeneth; the water dissolves, calcines and purifies, and the water putrefies...... Let all your care be in the decoction of the water [the whole subject].
rendered liquid by the action of the secret △. Boil it slowly until its changes from one colour to another, and be careful, in the beginning, that you do not burn the flowers or blossoms, nor the greenness. Do not hurry, nor presume to do the work quickly and take care that he that is within may not find his way out.

Arnoldus de Villa Nova.

The green lion [Rebis is here intended] remains constantly in the middle until he is killed [by the secret △]. Therefore, my son, I recommend nothing else to you, but to boil our water [secret △] and our braz [Rebis] until they be gradually calcined and killed — until the colour changes and until its
blackness be gone.... Know also, my son, that in case a red colour should appear to thee before blackness [i.e. a premature redness] thou needest not to mind that, if thy glasses be but well closed; as it must of necessity return to its own nature, for it is only the effect of the accidental argent viv. [talis] overcoming the gold and conquering it, but the principle which filleth will also give life, being the father of all wonderful things.

Johan de Monte Trigones.

One of our fires [the second A] has a sympathy with the metallic fire—this sets on fire the metallic sulphur and augments the element, fire, in the metallic body [C]. The third fire is a cold metallic fire [the M & S] and may be compared to a mercury, as
it penetrates the metal [☉] like a spirit; it promotes the action of the sympathetic fire [secreta Σ] that it may penetrate the whole composition and excite the anima everywhere.

The cold metallic fire [M & B] makes the metal [☉] porous; it opens and shuts; it is the beginning and the end, the first and last key; it is the foundation of the whole work and may be taken for the universal menstruum and even for the first matter.

Isaacus Holandus.

You may always work with two glasses, for the convenience of Multiplication — one for the White, the other for the Red. But as the Red stone requires a more intense heat than the White, both cannot be multiplied at once by the same heat.
Although the work for both is the same yet there is a difference in the paradise water to be noticed. The paradise water for the White is extracted from Leena, that where with the Red stone is imbied and multiplied must be extracted from sol; otherwise it is the same labour, but the White and Red cannot be multiplied by the same degree of Red.

Incertus Macrocosmus.

In the first degree the stone is called Adrop, Philosophical lead, Antimony [being in truth 27th]. In the second degree [428 88] it is called the Philosophers water, the Philosophers mercury. In the third degree [when the secret Δ is joined to rebis and action & reaction follow], it
is called sal alcali, our sal armon- 
vise, ashes of ashes, and sulphur of 
sulphur.

When it is become water it is azoth, 
when white it is called arsenic and 
lac virginis, when red it is called 
bleed, red sulphur. When it is 
sharph it is called petriol, alumin, cito: 
when the stone has been dissolved 
into water, it is called while run-
ning water, when sublimed and 
white it is called air, and when 
red it is called fire.

It will become twice black, twice 
of an ash colour and twice red; of 
after its second redness, when it 
looks like red wine, or human blood, 
that is after subrefaction, the an-
cients have called it the Dragon. 
[The names are innumerable, and 
often very arbitrary & contradictory.]
Isaacus Holanderus.

There are three colours which must of necessity appear in the Work, black, white and red. The first two must be produced by a very low heat, which must be increased very gently.

Eirinicus Philaletha.

We have three conjunctions... The first is the amalgamation of gold with our mercury.... The compound is called rebis... In this there are two natures, the one more active, which is the ☽, the other more passive which is gold. The activity of the ☽ above the ☽ is because the moving virtue of sol is sealed, that is, his ☽ is imprisoned.... These two must be mixed... this is a manual work, and the last manual work next to the melting and
sealing of it in the egg, that thou hast, before thou hast attained the
first degree of the mastery.

The next conjunction in order is when thou hast administered and
regulated [in due proportion] thy
fire [the secret fire] that thy spi-
rits shall so ascend and circulate
until they have extracted out of
the fixed body [Ø] its most digested
virtue, or subtle soul, which is
sulphurous, or of great fieriness
[The Ø is called the soul, the sulphur,
the fire of nature]

When dissolution is made, say
then is most active, and mercury
more impure; mercury then is
as it were the feminine sperm, which
being more crude and tender is sooner
wrought upon by the [secret] fire,
which till the masculine sperm feels not till it be penetrated by the mercury [M & S] and then it is forced to send forth its seed; for the formal principle resides mostly in the gold, and the material chiefly in the water [M & S]. In the one, being thick of constitution, the formal part is sealed; in the other the little which it has is more at liberty, and consequently sooner active.

So then by the mediation of the soul [the solar principle derived from S and O] the spirit is made one and incorporated with the body [of the ripe and unripe O]; for the soul being by the spirit drawn from the body, doth naturally desire to be united,
with it again, and so long as it
is from it, is from home as it were
on a pilgrimage. The body also na-
turally doth desire its soul and will
as forcibly attract it as a lodestone
iron........

But yet this conjunction doth
not retain the volatility of the com-
posite, though it is so united that
the parts ascend and descend together.
.....At length not only these parts,
but their elemental qualities, are
so strangely permixed that the one
doth not move in acting than the
other doth in resisting, by which
means they are not only united
to follow one another, but firmly
to abide fire together. This is the
last and noblest conjunction in
which all the mysteries of this
Microcosm have their consummation. This is by the Wise called their Tetraptych conjunction.... The who arriues here may set down a banquet with the sun and moon. This is the so highly commended Stone of the Wise.

The same.

Without prejudices you may not expect to reap fruit from your labour.... The cause of this death, or corruption or rottenness [which takes place in the subject in the glass during the third conjunction] proceeds from the action of continual heat, not so much of the external fire of the Altnamar, as of the compound within itself; in which the fire against Nature [the Secret Α], doth open the perfect.
Body [O] by continual contrition and decoction, and so lets loose its sulphur... which is fire of Nature: so that between these two in continual action and passion, together with the external heat continually acting, the whole compound is brought to corruption—the external heat doth sublime the moisture, which again of its own accord returns continually, and doth moisten the earth so long, until by reason of the heat it have dried up the moisture wholly, and then it dies. Unless you see this rotting of the compound, which is done in a black colour, with a stinking odour and a discontinuity of parts thy labour will be in vain. You cannot expect to have a new form brought in till the old be corrupted & put off.
Gold and mercury are two such principles that they will for ever delude those who work with them in a sophistical way [amalgamating & with common quicksilver]. They will remain the same to the end of the world unless pure gold be mixed [in relics] with its own pure and appropriated mercury [the M & S] and set in a deep heat of digestion [the digesting heat of the secret S]. A mutual action and passion will then rise between them, which, without the laying on of hands by the artist, will tend to a new generation. For in a convenient fire [the secret & assisted by external heat] in which the compound may perpetually and
inexpantly boil, and the subtle parts asend & circulate upon the
grap, without intermission, the most diged vesture or saul of
the fixed body [O], which is his basis of lienorne will be extracted
by the water [the azoth, or solar
lunar δ] and this will mix it-
self with the pure spirit [furni-
shed by the seed Δ] of the water,
and with this it will asend and
return, until a total separation
be made of the pure from the
impure & the subtle from the
grap. Then shall the body draw
down its soul again, & by the
power of the Most High it shall
be united; and with it the spirit
of life shall be also joined, so that
all three shall become one, with
an union indissoluble. But all
this presupposes a nitrification
or corruption of one form, else
there cannot be an introduction
of the other.

First take thy body which
is gold and thy water which is
mercury [our Diana].... mix
these together in due proportion,
as I have often told thee; then set
them to the fire [add the secret fire]
to decoct, and give them a conve-
nient heat in which they may boil,
ascent and descend perpetually,
without any intermission night
or day. — But especially and above
all things be careful in your inter-
nal heat, viz the proportion of
your water [the philosophical
mercurial water or secret fire]
for your sulphur. That water
[or seed] you must add & supply
to it in the beginning of your work,
in its prepartation [viz you must
add this to your Pellsis before closing
your glasses.] It is this that performs
all the works within, & without
this your external heat is of no
value...... Let your external heat &
be so that your compound may
boil and sublimate.... till the vapours
cease & are retained.... Then will
the compound rot, which for its
similarity is called our dunghill.
...... Continue your decoction and the
vessel shall be heclouded & thy com-
 pound shall with constant circu-
lation become black. This colour
shall be a sign to you that you have
not run your course in vain..... So
soon as thou hast complete blackness, know that whiteness is hidden therein. But before you attain to this whiteness, you must have patience and pass through many intermediate changeable colours, which will be no small hearing to the workman, who must wait without tiring until the earth and heaven be united. Then shall the elements perfectly accord, and one colour cover thy new married soul and body; and that will be like to the most pure lily, or sublimed salt, sparkling wine to a new slipped sword in the sun beams. In this whiteness is the multiplicative virtue exalted if made apparent in its first degree, by which $7$, $t$, $T$, $T$ or $T$, may be turned into pure silver in a short time.
Joannes de Padua.

Know that sublimation, although it can be brought on perfectly in 42 days, is better to take a longer time: the longer the better: as hereby no damage is done, and the body [C] dissolves effectually, which must all be done with a gentle heat, and so the circulation and separation of the elements will be the better effected.

Flamel.

Within which [furnace] is set the Philosophical egg, which is a vessel containing the prima materia, or first agents of the stone: that is the Sea of the Red Sea, and the Salt of the mercurial wind [the solar liquifying compound of O, our Ω, and secret mercurial Δ]...... Take care that with a just and equal fire,
you manage these providul natures... keep them in temperate heat continually....

View these dragons - they are the true principles.... That which is undermost, without wings is fixed, or the male [gold]: that which is uppermost, and has wings is the female [Mercury], black and obscure, which strives for the mastery and dominion for many months. The first [Sulphur] is called sulphur, hot and dry; the other [our Diana] Mercury, Argent vivre, cold and moist. There are Sol and Luna [our Diana], of a mercurial origin and sulphurous, which by a continual fire [secret Δ assisted by external heat], are adorned with royal habiliments and changed into a quintessence.
These are the Dragons & Serpents which the antient Egyptians painted in a circle, the head devouring the tail: thereby signifying that they proceeded from one and the same thing, and that it alone was sufficient, and that in its revolving and circulation it made itself perfect.

These are the Dragons which the antient poets feigned, did watch, without sleeping, the golden apples of the Hesperidian gardens.

These are they on whom Jason in his adventure for the Golden Fleece, cast or poured the liquor [our mercurial water or secret Δ] prepared by the Inchantress Medea. [Or call Medea secret Δ of her broth, Azoθ].
These are the two serpents which Hercules [our secret 5] must strangle in his cradle..... the two serpents twined and twisted round about the caduceus of Mercury, by which he exercises his great power and transforms himself into all shapes as he pleases. He, saith Holy, who shall kill the one shall also kill the other, because the one cannot die without the other...... Killing one another they are decocted and digested in their proper venom, which after death changes them into a living or permanent water, before which time, by their corruption and putrefaction, they lose their first natural forms, to assume afterwards another new one - better more noble & excellent.
These are the two seeds [♂, our ♀] Masculine and Feminine, which generate within the Bowels or Womb of the four elements and complete all their operations. These are the Pratical moisture of the metals, viz sulphur [gold] and mercury or argent vive; not the vulgar but ours.

These two seeds......are gathered from the dung, ordure, and putrefaction of Sol and [our] Luna. Happy are they who know how to gather this fruit; for of it an antidote may be made which has strength & power to conquer all infirmities, weaknesses, and diseases......

The dark colours which show themselves as they signify corruption of putrefaction, so they also prepare a new generation by the growing and
dissolving of the perfect body [O or D]; which dissolution proceeds from external heat, joined with the watery fire [the dry mercurial water] and subtle poison of our mercury; which resolves into a mere cloud, vix into impalpable powder, whatever resists X.....

At the time the matter is dissolved it grows black and generates: for all corruption is generation — therefore blackness is much to be desired. This is the black sail with which Theseus's ship returned with triumph from crete, which was the cause of his father's death. Thus must this father [O] also die that out of his ashes another Phoenix may be born, which son may become a king.
If this blackness appear not at the beginning of your operation, whatever other colours may arise, you will fail of the Magistry. You must have a blackness which comes from the perfect metallic bodies, and cannot be destroyed in less than five Months, after which immediately follows the desired whiteness. If you have this you have enough, but not all. [By continuing the digestion it will again dissolve, corrupt, regenerate, and at length become Red].

Schola Philosophorum.

The sign of the first perfect whiteness is the appearance a little hair-like circle, paving over the top and appearing on the sides of the vessel, round about the matter in a kind of citrine or yellow colour.
The seven Egyptian Seals.

The stone, before it wholly part with its blackness and become white like most shining polished marble or a naked brandished sword, will first on all the colours that can be imagined. It will often depolyse as often coagulate itself again. In these operations, performed by virtue of the vegetable soul which is within it, it will grow citrine, green, red (but not the true red), yellow, blue and orange: till being wholly overcome by dryness these various colours shall vanish and end in this admirable citrine whitens.

In virtues.

The disposition that precedes intimation is of great moment. Its uncuring sign is perfect blackness. In every
labour it is the sulphur that causes blackness, and this in our Art and in the matter is theDigestive power, which blackness of necessity. From this it appears that in order to bring on this putrefaction and true radical solution, heat as well as dryness, cold as well as humidity, are absolutely necessary. Therefore the Philoso-

thers teach us that we must con-
join or unite the contrary qua-
lities of the elements — if Therefore they say: The Dragon [Ω] does not but with his brother [λεκτωρ α] and sister [ευς ες].

If you wish to see putrefaction you must employ an external moving heat..... it must not be vio-

cent, but soft and gentle, only able to heat the most subtle particles, to
raise and blend them, until the whole composition be broken, divided without any manual separation, and converted into perfect blackness: for unless the subtle particles be brought to this state, they cannot be perfectly diminished. Therefore all true Philosophers say, that putrefaction is the perfection of the thing, and exhort not to be weary of putrefaction; for according to the degree of this first philosophical grinding in putrefaction, will be that of the generation & final perfection.

Radix Chemicæ.

Boil our Brass with a gentle heat, until its body be destroyed and the Tincture is extracted in blackness, which is a sign of solution.
heat operates in humidity it causes blackness, but when it operates in dryness it generates whiteness.

Water None of the Wise.

After blackness the matter becomes granulated, and appears like the eyes of fishes. Then there appears a circle round the matter, which looks somewhat reddish - at another time white; then it looks green and yellow, like a peacock's tail; and lastly the most brilliant white appears, and after that fire and blood red......

If you perceive that before solution or blackness it sublimes like a red oil, or if a red oil should swim upon the matter, which is a very bad sign, you may take the whole composition out of the glass & dissolve it de novo with mercurial water.
which the philosophers have named
Virgins Milk [another name for
the sacred fire] or the milk of the first
matter, or its blood and sweat. This
water of life which at the same time
contains the strongest poison. With
this mercurial water you must im-
bibe or humed the matter & boil it
gently de novo, until no more as-
cends or sublimes in the glass, &
perfect coagulation & fixation be ob-
ained.

Incertus Macrocornus.

In one month you may obtain
satisfaction; in the second month
perfect solution, calcination and
sublimation - and all this is but
one and the same work. In the
third month it appears like a rain-
bow; in the fourth the agent become
patient and the White begins to appear. This colour lasts above two months. After this period it is not easy to commit an error in the regimen of the beast, yet you must continue until you have obtained full perfection—a ruby red powder.

Benedictus sanguis.

When you read in the books of the Philosophers "Take this or that," you must understand it always of this stone or its separate parts. When they speak of Mercury, understand our mercury \[M \& S]\; by the water understand \[\varphi\] sublimed from its proper salt and coagulated into a salt [secret \[\Delta\]]; and this is called Nitre and Sulphur by Bacon, which coagulates the \[\varphi\], but he means not common Sulphur...... When they
say take the Philosophers Lead
[viz. our θ, 448] presume not to
take minium or red lead — for
the queen lion [448] take not
green or blue vitriol or copper —
for the sun do not always take
gold, nor for the moon silver.

Tendivogius.

Open the pores of the body [gold]
in our water, whereby the seed that
is digested may be emitted and put
into its proper matrix. Now our
water is heavenly, not wetting the
hands, not vulgar. The body is
gold, which yeilds seed: Luna or
silver, not common [but our Luna]
is that which receives the seed of
the gold[i.e. it is the matrix]. After-
wards it is governed by our con-
tinual [secret] fire [which is also
our water], for seven months, sometimes ten, until our water consume
those [the ingredients which enter
into the composition] and leave
one [the tincture].....

Cause that there be such an opera-
tion in our earth [Aether] that the
central heat [of the S] may change
the water [our second S] into air, that
it may go through the plains of the
world, and scatter the residue through
the pores of the earth; and then con-
trariwise the air will be turned into
water, far more subtle than the first
water was [the whole will be li-
quified by the action of the materi-
als on each other], and this is done
thus: if thou givest our Old man
[Saturn] gold or silver to swallow
that he may consume them [make
Rebis], and then he also dying may be burnt, and his ashes scattered into the [Mercuri dulce] water [or scrofula] and thou boil that water until it be enough, thou shalt have a medicine to cure the leprosy [of baser metals]. Wash that thou take not cold for hot, or hot for cold, not common crude & but our Old man, mix natures with natures [our unripe Q] which is our Old man, with ripe Q] and if there be any thing that is contrary to Nature separate it. Take away the native sulphur from the antimonial sulphur by the help of Mars that Nature may be like Nature. Do this by fire, and not with thy hand. [The AD is made by fire; it is joined to the O in rebis by fire,
and is ultimately changed in its whole nature, by the action and reaction of these two, in and with the secret fire. I know that if thou dost not follow Nature, all is vain.

This I say to you. Seek for that hidden thing [our sophie] out of which is made, after a wonderful manner, such a moisture or humidity, as doth dissolve gold without violence; yea, as sweetly and naturally us ice doth melt in warm water [© does so in the sophie mercury when you make Philis]. If you find out this you have that thing out of which gold is produced by Nature [i.e. the elements of gold are in it]. Although all the metals are all derived from this source, [all being composed of the same]
elements] yet none of them are so friendly to it as gold; for to other things there adheres some impurity but to gold none. Besides it [our mercury] is as it were a mother unto it [the O] Helvetius.

Elias the Artist hath told me, that the chalybs of lead do accuse is the true mercurial humidity by the aid of which an Artist can, without using any corrosives, extract the first solar and lunar rays, and separate them from their bodies [O and O] in an open crucible in the fire [joining the chalybs and O or O in lapis]; and that he can afterwards convert this volatile mercurial lunicere [by digesting it with scord] into a Philosophical dry lunicere [the lapis].
Radix Chymice.

The subject or matter is but one thing, but internally it is two-fold — the Philosophers Relicis, or Res viva, a double mercury. It is likewise, Trina, or Tri-una, composed of Salt, Sulphur and Mercury, or body, spirit and soul [Relicis and Secundis]. — It is also quadrinana wherein are earth, water, air and fire — two invisible qualities hidden in two that are visible.

Sed evocius.

It [our matter] is only one thing [Relicis] wherewith nothing is to be mixed but the Philosophical water [Secundis] revealed to thee more than once.

Anonymous.

Take the Mercurial matter, put it into a proper glass, seal it and
place it on its warm bed a philosophical month, until it begins of itself to ferment and putrefy, until all its humidity be consumed, and the whole be converted into a black powder or earth. In this sublimation is completed the true separation of the four elements. The cold and watery element is changed into a warm and dry earth, which is the Raven's head, and the mother of the other elements. Our work is nothing else but a natural changing and conversion of elements. The spiritual becomes corporal, the liquid thick, and the watery fiery. The black earth must be imbibe with its own water [that is will liquify itself again] in gentle heat, and must be dried
up, until the black earth is sufficiently musedified and brought to whiteness. This is called the White foliated earth, the sulphur of Nature of the Magnesia, wherein a new conjunction of col and luna has taken place, and a resuscitation of the body.

When our fruitful earth [the white lincline] is afterwards immersed or imbibed (being thirstly) with its own proper water [serd@] it drinks that water with great avidity, until it becomes again pregnant and produces fruit an hundred fold. Proceed therefore further with your white earth, and increase your heat moderately, until, by the continual motion of the heat it is digested into a most
excellent Redness, which is called
the Red Coral, the Red sulphur, the
blood, the purple gold, the Scent
saffron. [Perhaps by binforming the
earth with its proper earth, the
author only means, that after
you have the white, it will, by
steadily increasing your heat a
little, again relent & liquify, &
pass on to the Red].

Repeat this unifying three
or four times [for this however
there must be an addition of new
matter — the infant must be fed
with his mother milk] and you
will have the most perfect Red
stone, like blood in colour, with
which you may tinge mercury
and all the imperfect metals
into perfect gold.
It is necessary that you take of the above Red tincture or sul- 
phur 3 parts, add thereto 1 part of pure gold, reduced into a sub-
til calx, and 2 parts of its water [secret ∆]. Rub these three to-
gether in a clean glass mortar, put it into a strong glass and in a graduated strong heat melt it together into a red stone. [The author here points at Fermenta-
tion, but which other artists recommend to be done without adding any secret fire].

Arnoldus de Villa Nova.

The body [œ in Rebis] receives im-
pression from the spirit [here the spi-
rit means secret ∆] as matter does from form, and they act & react on each other. Therefore the body
tinges, but the spirit gives penetration. Yet the body tinges not unless itself be tinged. Its earthy thickness, owing to its corporeity, hath no ingress. The thin airy principle is that which tinges the gold and gives ingress; by this tincture is the sulphur of the body [O] extracted by the spirit.

Gold tinges not farther than its own body until its occult, inward fire or anima be extracted out of its fixed body, and the gold be made spiritual and volatile. Our living water therefore [i.e. our secret fire] is a fire which burns, breaks and mortifies the gold more than elementary fire; and the more the gold is mixed with our living water and scornd therewith, on a gentle heat, the more is it borne asunder.
centrally opened and alleminato by
our fiery living water. When the gold
shall have been sufficiently biber-
ted and made one thing with our
living water, then it contains with-
in itself the fire-bearing [or fire-
abiding] tincture. After you have
tinged the body by the spirit, then
the body tinges, and is full of-
tincture and yields tincture. There-
for he who knows how to make
a tinging venom from gold and
its shadow that is luna [i.e. common
luna] obtains our stone; and
unless he professes this stone, made
of the one and the other substance
[Sol and Luna - or Rebus Jovis F],
he will not have action & reaction
between his principles, nor will
the one tinge the other.
Basil Valentine.

Hermes the father of Philosophers proposed the art and prepared the stone out of mercury [our mercury vial salt], Sol [☉], and Luna [☉☉] of the Philosophers. Many thousands have followed him, if I tell thee in truth that the Philosophers' stone is composed of two species or bodies, and with Philosophical mercury you must begin and end. Our coagulated mercury [mark, the expression - coagulated, not running mercury], which is a mineral, [☉], must by art be converted into water, into its prima materia; that is into a mercurial water [by the action of the secret fire on the Prebys]. It is therefore a stone, by yet no stone, out of which a vola-
lateral fire in the form of water is made [viz our azoth], which draws
neth and dissolves its volatile mo-
ter [the 44 & 8] and first father [0].
Sulba Philosopherum.

The artists in Alchemy ought to
know that it is impossible out of the
body [rebis] alone to make the glori-
ous medicine without the spirit,
[the Secret]. Nor, on the other hand,
is it possible to procreate the true
medicine out of the spirit alone
without the body. The reason is,
because our body, prepare it how
you will, cannot acquire more
feasibility by its own power, than
what is proper to it; nor can the
spirit, prepare it how you may,
be altered from its own volatile
nature, nor be perfectly fixed.
without the mediation of the body; for it is indispensably requisite that
the medicine or tincture be made
feasible, living, tinging, and per-
manent in the strongest fire;
which requires for its accomplish-
ment an equality of the elements;
and to a certainty this equality, or
harmony of the elements, can nev-
er be obtained without a con-
junction of the body [rebus] and
the Spirit [secret Δ], for by their
union both concur to this end,
if the body is spiritualised at the
same time that the Spirit is cor-
onified and fixed.

Glangor Buceinæ.*

Take the black earth [rebus] finely
triturated, and imbibe it with mer-
cury [viz. our secret Δ], and place

*The sound of the Trumpet.
it in warm ashes to dry up. Repeat this imbiling a second, third or fourth time, until the earth itself be sufficiently white and fixed. [The Philosophers in general follow a different practice, avoiding imbilation till they have obtained the perfect white or red]. Azoth, that is, the mercurial water and the fire, wash and whiten latox, that is the black earth, and take away its obscurity. The preparation of the earth is always made with the water. Therefore the cleanliness of the earth will depend on the dealbation of the earth and its washing.

When you imbibe the black earth with the mercury [secret &] take care that you do not burn your glass. The imbiling must always be done
on warm ashes. The time between each imbibition, to dry the matter up again, will be twenty or thirty natural days. To the dried earth put of your mercury [secret five] a sixth or a seventh part of its weight. Seal the vessel, and over a gentle heat, the vessel being placed in ashes, dry and congeal the matter. This you must repeat at least four times— the more the earth shall be dissolved by congealing the more penetrating fluid will it become. The water [secret Δ] is the spirit that purifies, subtillizes and delabates the body [zebis].

Flamel.

The earth [zebis] with its own water [secret Δ] comes to precipitation, if becomes pure again of itself; and
when well purified the whole work, by the help of God, is well governed. Azoth and fire whiten lato (the [purified body]) and take the black- nesses from it. Therefore Morienes say Whiten lato. This is the composition of the Wise men before me. Mix, says the Verba, the dryness of the black earth [rebus in powde] with the humidity of its own wa- ter [the azoth proceeding from M. and secret fire] and simmer them until they be made White, and so will you have the water and the earth made white by the water.

Rosarium Arnoldi Villanovani

Should the earth not be white enough, grind it with water [the secret fire] and calcine [i.e. di- gest] it again; for Azoth is fire
wash Salam and take away its obscurity. Every preparation must be done with the water; therefore according to the degree of the purity of the water will be the purity of the earth, and the more the water is washed the whiter it will be.

Marsilias Ficinus.

Mercury [not the vulgar] modifies the gold, and extracts the soul from the body when the gold is sublimed with the true water of life [scent fire].

Opus desiderabile.

The concealed mercurial water is called Oil and Ointment, that is the perfected Magistry. It is called water when it washes Salam [i.e. when the whole compound liquefies]
and afterwards it is called oil when it tinges—and the water is called the spirit of life. The anima is the tincture, which is concealed in the Spirit. Therefore the soul [O] is sown in the foliated earth [\textit{IMA isi}] which retain it. The black [the pulverised Phleist] has ingrew into its water [\textit{seod} \&].

\textit{Turba Philosophorum.}

Know ye that the Arcanum of the Golden Malth is made of the Male [O] and female [our Luna]. The Male I have shown you is concealed in our lead [\textit{vig} in the \textit{IMA isi}, when these two are joined in Phleist]. The female is our Auriplagem \textit{C}, which is our lead. In this the male rejoices with the female [in Alch] for she is helpfulmate to the male. But the male receiveth from the
from the female a lingering spirit
[furnished by the $]. When you have
mixed these [the $ and $, joining
the two in relics], put them into a
glass vessel, and grind them with
the most sharp vinegar of Ethelia
[another name for the secret fire]
and boil the whole during seven
days. Beware that your arecanum
does not fuse nor smoke. Take
care that it cool not in the night,
and, if you will, lute your glass
for the greater safety.

When you see it perfectly dry
imbibe it with the sharp vinegar
of Ethelia [add more secret fire].
Thus have I explained to you the
the power of our Amusigion, which
is the female through whom our
arecanum is perfected.
Glofarics, in Turba.

The woman [Beia] dissolves the man [Gabrieties], and the man fixes the woman in the end. Kallid of great Philosopher says: It is nothing but the union of the 4 elements; if it is called one thing when the metallic substance [rubis] and the substance of the water [secret fire] become inseparably united; so that the one, a volatile spirit, and the other a first body [i.e. the \( \circ \) in it is a first body] are in the end fixed together inseparably.

Incestus.

The first and principal solution is a reduction of the imperfect body \([\ddagger]\) into a liquor or chaos. 2. The solution of the Elements is a separation of the chaos by circulation, viz.
into Mercury, sulphur and salt, or into Spirit, soul and Body, or into water, fire or oil, and earth. 3. The Philosophical solution is a solution of the Man and his Wife during Putrefaction. 4. The solution of the ferment [O] is a reduction of the luminous sulphur [of the O] into either the White or the Red Oil [Here the Tinctures are considered as oils or unguents — when specified they are Elixers.] 5. The last solution is a solution of the Stone itself, and of both Elixers [i.e. of both fermenting Tinctures] to augment their power and efficacy. [It looks as if Tinctures fermented before multiplying with secret fire].

Alphedius.

When we dissolve we calcine, without
any interval of time; so we sublime and compose; for between the solution and composition of the body and spirit [Rebirth/Redemption] there is no lapse nor loss of time. Conception and Desorption is made in putridness, in the bottom of the vessel. Putrefaction is effected in a very low heat; like that of warm and moist house-dung, and in no other heat; so that nothing may ascend; for if anything should ascend, the principles would be separated, which must not be, until the male and female are perfectly united and the one receive to the other. The sign of this is, perfect solution, on the surface a black colour, which is the crude tincture, and therefore must be carefully preserved by gentle heat.
Water Stone of the Wise.

Seek three in one thing and one in three. Open three and shut them up again and you have the whole art. Solve et Coagula. The Spirit [secret $\Delta$] will give the soul [of the $\mathcal{O}$] to the body [Rebis]. The Spirit attracts the soul and returns it to the dead body, until all the three remain perfectly united. The body [principally the $\mathcal{O}$ in the Rebis] must be dissolved, must die and mortify, while the soul [the volatile $\mathcal{O}$ and $\mathcal{D}$ of the rebis] and spirit [secret $\Delta$] leave the dead body. Yet after some time they re-unite, during the last degree of heat, glorified in the highest perfection.

Nygsement.

Repeated solutions and fixations communicate to the Elixer a power
to penetrate metallic bodies. But for this I could have no ingress. Therefore the youth Hermaphroditus [the © is here intended though commonly the Hermaphroditus means Philus] and his tender Virgin Sal Maris [our Diana], must be dipped in the Fountain [the solution effected by adding secret © to Philus], that the one may embrace the other, and that he may be able to say to her: "The time will come when my Virgin will never be separated from me, nor I from her; and that our union will continue inseparably, and both our bodies profuse but one heart and one face [in tinctura alba et Rubra] let the Island Delus appear immovable, and let Apollo & Diana [© and 441 55] dwell therein, [united in one regenerated body, the Terrene.]"
H. Von Balsdorff

We have two fires, an internal [the internal] and an external: the one without the other can perform nothing. If you wish to see a good effect from these two, they must be managed with prudence. The external must not be too violent for the internal, or all your industry will be fruitless; the volatile will be separated from the fixed, and, as our materia is extremely fusible, it will melt and sublimate, which has happened to me several times, so that my work was spoiled and came to nothing. But, as Count Bernard says, the fire must be an equal digesting, continual heat, not too violent. In your first degree of heat, during the solution, you must not hurry, for unless...
your body be properly distilled, a true fixation of the volatile will never follow. There must be a slow gradual solution. If the heat be too great there will be a separation of the more volatile from the more gross part of the compound, which must not be.

Sedus Sophicus enodatus.

Count Bernard Trevisan, in his Practice, says: The Fountain, is as it were a mother to the King [0]. She draws him to her, and killeth him, but the King rises again from death, through her, and unites so firmly with her, that he becomes invulnerable.

Although Gabrielli [0] is, in the opinion of the world, more precious & valuable than Reza, yet by himself he can produce nothing. That virgin
Beja, our blessed water, the Philosophers have concealed in their books under many names [as Beja, our Moon, our mercury, our blessed water in which gold dissolves as ice in warm water, our balsam, our steel &c. &c.].

**Water Stone of the Wise**

The terrestrial body of gold must be dissolved, destroyed, putrefied and deprived of all its powers [or natural properties] and this in the beginning of the works, assuming first a dark and afterwards a perfectly black colour, which the Philosophers have called the Raven's head. This commonly takes place in forty days. During this putrefaction the anima of gold is extracted or separated. It is carried aloft and totally separated from the body, the body...
remaining for some time without life, and time ashes at the bottom of the vessel.

Antius Priororum.

The whole mixture out of which our humidity is extracted is called magnesia, and this humidity of ours we call argent vive.

LivRARUS Philalethes.

Our stone is made out of one thing ["for Nature both produce Metals, according to their species, out of mercury alone"], and of four mercurial substances, whereof one [gold] is mutable, the rest [silver, lead, and base] crude but pure; of which two [silver and lead] are drawn out of the mineral by the third [very], which is wonderfully joined with a temperate, not violent fire, and so cooled every day, until all be made one by a
Natural conjunction, most secret, not manual. [The last named substance big & when applied to extract from the others their hidden virtue to produce from all quintessental virtue, is in union with the Muriatic acid and so becomes a put fire for the internal operation].

Eirenes Philoceleus.

Pursue our Diana [ΔΙΑ] with great industry, whose beauty is singular and qualities excellent. She is more fair, more grave, and yet lively and more fit for generation than any other; many run to the sun [gold], and their offspring shall be your reward. And for your instruction know and note it well, that our water or mercury [or Diana] is a compound simple. compound
in respect to quality [containing of the qualities of its ingredients & and &], simple in respect to matter and homogeneity [being wholly mercurial]: The matter is watery, the quality fiery, which [qualities] are, according to the Doctrine of elements [which is nonsense], reconciled by Air, but according to the principle, thus: The Matter [the whole matter Rubies very Sot and Diana] is mercurial, the quality Sulphureous, reconciled by salt; which also may be, if sometimes are, called the water, the spirit and the blood - or body, soul & spirit. Take it either way, but be sure to understand them scientifically or practically...... Salt [the salt of Nature, as our Diana is often called, is here meant] purifies SCP theur
[viz. 07, Salt and Sulphur [viz. tellus] prepares mercury [our secret fire], Mercury preserves them; so that without Salt, Sulphur cannot be prepared or set at liberty from his prison [the body of 07], it being the only they there is; without Salt and Sulphur [tellus], Mercury - [the secret 07] cannot be qualified; and without mercury [the Sophie fire, salt [07 & 67] and Sulphur [017] can effect nothing.

Metalurgy

The matter is nothing but Largent vixe and Sulphur, as the Antients say, or Sulphur, Mercury & Salt. This can no where be found nearer and better for our purpose than in Saturn [not his male child, lead but his daughter 87]. When clarified
and spiritualized it is the medium between running mercury and the metals [the only medium by which the two latter can be irreparably united. It is that temperate substance between the firm and the volatile, which is the nearest matter of the Tineline. Does not this contain the sulphur, salt of mercury spiritualized [is not this the recipient, and therefore called by philosophers the vessel, in which, when perfect solution is effected, the principles are deposited] which may very easily by the power of gold [which furnishes the sulphur] be refixed into a Tineline?

This is the heaven [or sphere] of Saturn mentioned in the Turba, - the mother of Sol and Luna. By
mercury [the seed] you must
dissolve the stone [the lion] if reduce it into tincture by volatilisation
and fixation: then the true glutin
of the Eagle [the solar antimonial-
butte] as Pythagoras says is pro-
duced which unites with the blood
of the lion [gold]. The Philosophers
have concealed this true conjunction
as their greatest secret:

When by our art we make the
perfect sulphur [gold] to re-enter
the matrix of his mother [our Diana]
uniting him [in rebus] to that body
whence he had his origin, he may
again be born a second time,
if the proper menstrual water,
or seed fire, necessary for his
growth and nourishment, be
added in due proportion.
Vade Mecum Philosophicum.

I conceive this to be the sense of what you have said: I am to take the perfect body White or Red [common fine Silver or Gold] for the Body of my Work. This must be united in a just weight with the imperfect body [our urine, gold] very pure & well cleansed from its terrestrial superfluities; to which I must then add a skilful proportion of pure Mineral water [the Secret ∞].

In the first entrance of the work, the perfect body is calcined by marriage with the imperfect [when the tue are joined in Rebis], and so being exquisitely mixed [for the perfect dissolves in the imperfect as ice in warm water] they are put into the Philosophical egg [with the pure mineral water]. The fire is then to
be administered, through its degrees, boiling night and day until the work is perfectly finished [without performing any other operation whatever; for all the other labours of which the Philosophers speak, as petrifaction, sublimation, distillation, circulation & separation of elements, making black, white and red &c. &c. are the operation of Nature on the matter in the glass, without any laying on of the hands of the Artist. This is the whole secret, the whole labour of this wonderful production, which the Philosophers have hidden with so much care, and yet have actually revealed in their writings, but in such a manner that the treasure shall not be obtained without labour].
Incertus Macrocosmus.

The augmentation or multiplication of the stone can be performed in two ways:

1. By repeated solution and coagulation. This augmentation increases the stone in virtue.

2. The second way is by fermentation, which increases the stone in quantity.

The multiplication by fermentation is soonest accomplished. What has been resolved or opened operates the quicker when fixed by its own ferment [O or D]. It is with this as with leaven—a small quantity leavens the whole lemm.

The same takes place with the philosophic stone. When projected on imperfect metals it transmutes...
a large quantity of them into good gold.

The tincture is the living gold of the Philosophers and is taken from its inward sulphur, which in multiplication must be caught like a vapour by the moving [or volatile] principle. The sickness or dryness of the sulphur is the coagulating principle; and it follows, that the humidity of mercury must be the dissolving principle and the principle of multiplication, whereby the body may be opened and multiplied; and that the moving and coagulating principle must be added to the Anima Solis, which is the tincture.

During projection the subtil in forming spirit is transplanted.
If you ask which of the two multiplications above mentioned is the best and most useful? it appears by Reason & Experience, that the multiplication by fermentation is the truer and most certain for in all things that which is confirmed by its leaven is more perfect than that which is not. When this fermentation is properly done the event will prove that what can in the first projection tinge a hundred will in the second tinge a thousand parts, and you may exalt it as far as you wish.

The more the stone is dissolved with its soul, anima or volatile spirit, and congealed again each time, the more is the tincture.
multiplied, not only in quantity, but in virtue and subtlety, and in projection will fall on or transmute a greater weight of metal.

There are various methods of multiplication. Some bring the medicine into a red powder, others into a hard brittle mass. This is of no consequence provided the work itself be right.

Arnoles de Villa nova.

By purification and frequent reiteration thereof the Philosopher's Stone is augmented in virtue. Remember this my friend!

Scotus.

Multiplication is either in virtue, which is done by alteration or subtilisation, by dissolving and re-congeating— or in quantity, and
this is done by adding new matter [i.e. by corporeal fermentation].

**Inversus Macrocosmus.**

The multiplication in quantity is nothing else but an augmentation in weight, so that you obtain more powder in quantity both neither diminished nor increased in power.

**The same.**

When your distillation [Tinctura alba] is completed you must know its weight. Add to it one fourth of its weight of the congealed water — we mean that congealed water which is our volatile spirit, our Dragons tail, or White sperm, all which names mean the same thing. Put this fourth part to the tincture in the same vessel, with
without taking the fixed Dragon [Tinctura Alba] out of the vessel. Then shut the vessel very close & lute it; and decort as before, until it is dissolved and congealed again. Repeat the evaporation, inspiration, verification, solution and congelation several times with your water, in one of the same vessel, without ever taking the dragon out of his den, but there kill and revive him [by the means indicated] & he will each time become more spiritual than before, and a white, crystalline matter, first, fusible of tinging.

Tudo Alrum Philosophicale.

When the perfect powder, White or Red, is taken out of the Philosophical egg, it appears like the most impalpable
powder, whose atoms appear more minute if possible than those in the sun's light; and yet it is very ponde-
rous, like burnished gold or silver. But when excited to or mixed with a
perfect body of its own kind, it appears
like white or red glass .... easily visible.
atable .... The powder in its first state,
whether acridic or argentific is too uni-
versal or indeterminate — too far above
specificated metallic nature [for instant
projection] and therefore must be fa-
miliarised to metals by mixture with
a perfect metallic body .... The philoso-
phers advise us to project by gradation
till projection ceases — that is to project
1 part of the linchur or 10 parts, and
again one part of the latter on ten
until after the last projection [no longer
glass but] pure 0 or 0 comes from the
fire.
If in its first state the stone should only go 1 upon 100 parts, yet by rectified solutions and coagulations, the energy, penetration and virtue of the tincture may be increased to such a degree that its extent can hardly be calculated.

If projection be made on mercury, as is mostly done, let the mercury be heated in a crucible, until its cracking noise announces its approaching flight. Then the known quantity of the fermented elixir must be projected on it, which enters in an instant and tinged fixes the ♀.

... The heat must then he augmented till you perceive the matter in the crucible flow thinner and clear. When poured out, it will be found to be gold or silver, according to the kind of elixir.
The tincture obtained by one continued linear motion, by the first circulation, is called, when perfected, the elixer of bodies. This must be calibrated by 7 imbibitions, and with the last it must be putrified, whitened, and again congealed and fixed. It is then called elixer of the second order. When this is afterwards physically married with its true ferment [the perfect body], decocted, putrified, whitened, sublimed and exalted, it is then called elixer of the third order. As the first obtained tincture is called the Elixer or Tincture of bodies, so the last is called the Elixer of Spirits. The second Elixer or the Elixer of the second order, is a middle substance, between the first and the third. When the same or tincture of the first perfection, is
imbibed or cibated, and decoted as at
first, you obtain this medium or elixir
of the second order; which therefore
deserves to be called the spiritual elixir—because the first linement has
now received 7 imbibitions, and with
the last of them has been purged of
renovated. Yet this is not the perfect
elixir of the third order, since it has
not yet received the philosophical
fermentation [viz. with 0 or 0] in the
crucible as before directed; after which
fermentation the elixir, like a common
fire, can be multiplied continually.

Many working in this art lose
their labour by making projection on
impure metals...... but when melted
with a perfect metal, of its own spe-
cies, whereby it is converted into a
metallic tincting glass, then and
not before, it flows like wax on an imperfect ignited metal, or when thrown on heated mercury. The imperfect metals, being too far removed from perfection, the unfermented linetree does not enter fast enough, not having affinity for the imperfect metals of strength sufficient to separate their scoria in a strong heat. Therefore the powder or linetree gets confusedly mixed and dispersed among the pieces, and the hope of the deluded artist is frustrated.
Allegorical terms, whereby the philosophers have hid their secret meaning.

Pure 6, without any double meaning is intended by the following terms:

The Root — the Radix — our mature sulphur — Red Brass — Terra terrina — Salom — the Red man — Apollo — Phoebus — Sol — The King — The male — The male seed — The husband — The Man — Gabriel — The Red Lion — The Dragon without wings — The first sulphur — Our Sol — The Toad — Hermes the — The fire of Nature.
The crude matter of which our female is prepared is called:

Saturn—Genex—the offspring of Saturn—Saturn's child—Saturnia—the vegetable Saturnia—the most beloved daughter of Saturn—the Son of Saturn
The female, when joined to $\$$, is called:

Venus, because of her intercourse with $\$$ before she is married to Ga-
brities — The Dragon with wings —
The Babylonian Dragon — Mercury — immature $\$ — our $\$ — The first
menstruum — The menstrual water
— the first Sophia — Mercury — Chaos —
White brahs — The Woman — the
White woman — the female — the
Wife — the queen — the Mother — the
sister — Leda — the Moon — our $\$$
— Peria — Diana — Andromeda —
Hair Phebe — Our vessel — The matrix
— The feminine sperm — our earth
The ground — Our first solvent — Our
first water — The Fountain — Magne-
via — The Middle substance — The
unnatural fire, because of the S contained in it—The Serpent—The scree—The Marble—The Miller—The Green Lion (or unripe gold).

Indivogues calls it "our Old man."
The secret fire of the Philosophers has many names.

It is called: the Spirit - The spirit of life - The water of life - The water of our sea - The mineral water - The water - Burning water - Ardent Water.

The fire - The secret fire - Fire against Nature - The invisible fire - The internal fire - Our fire - The fire of snowy whiteness - A fire continual, digesting, not violent, subtle, inclosed, aerial, surrounding, altering and not burning - clear, close, altering, circulating, penetrating and alive - The mover - The first agent - Philosophical vitriol - That subtle nature cleansed by sublimation - The fat of the mercurial wind - Our mercurial water - The second sophic Mercury.
The venomous fiery Dragon — Medea
— Theseus, who had black sails to
his ship — The untried spring, in
Replay Revived p 312, 313 — The Porter
or Servant of Count Bernard — Ar.
tephrics's lamp fire — The Eagles
— The Virgins of Dustin — The Vulture
of Hermes — The Priest.

It is also called Venus — The Nymph
Venus — "The Goddess Venus born of
the groth of the Ocean" (Ovid), because
of the marine acid which enters
into the composition of the water
of our Sea, which acid is the Al-
chemists Universal Lunar mercury.
The First Marriage.

To the union of Sol and Luna—Male and Female—Gabrius and Reija—Phoebus & Phoibe

The product of this union is Helius, i.e. Res luna—Arsenic—Our hermaphrodite.

This marriage is performed in the crucible.

The Second Marriage.

The Priest marries them a second time in the flask. He is the Porter that attends the bath—the fire that warms it.

When (♀) our Diana is united with (♂) the nymph Venus it forms this character ♀, i.e. Mercury, viz. the third and last genuine mercury of the Philosophers, called Azoth—the
Bath of Trevisan — The Balneum Maris — Sack Vinegar — Horse Deeung — Moist fire — the Vinegar of the Mountains of Sol and Luna — the Dragon or serpent with three heads, born of the slime of the Earth.

Give our Old man (Our Chaos) Gold or Silver to swallow (in the First marriage); let him be burnt to ashes (i.e. after the philosophical calcination of O reduce the mass, when cold, to a powder); throw his ashes in the water (i.e. in the secret fire, making the Second marriage); boil until it is enough and you have a medicine to cure the leprosy [of men and of metals.]
Observations

"Know that all your progress in this work is to ascend in bees of nubi (that is in nubiles). Therefore I charge you to sublime in a continual vapour: boil night and day without ceasing." Exposition on Dipleps Epist. p. 21.

"If any then should ask us what our natural operation of the stone is? we would answer: Making of active natures passive, and passive active by continual decoction. We boil continually, and when the spirit (Secret A) is active there is a constant ascension and desension, and the body (Rebus, O) is dissolved and made to ascend like a spirit; and when the body (O) is active the families by little
and little cause, and the compound remains below, boiling without fuming, and thickening and at last calcining, and this is without hands repeated three times [in blackness, whiteness, and redness we make 3 unclouded calces] the fire out being kept continually, and then a sabbath of rest and perfection is attained" (Ripley revised p. 185, 186, 199, 253).

"It is then nothing else but a boiling of hard and dry bodies [gold or silver] in our Mercury [Mercury] in a convenient fire [the secret fire], so long until they be dissolved and made thin: Then the same fire smashes them fpy, and flying they condense and return in drops on the body [the portion of 0 8 reversed & not yet dissolved] and moisten it,
and by often returning, brings it to its own nature.” [i.e. volatilizes the 6] Ripley Revived, p. 192.

"When thou hast the true mastery of our distillation, thou needest not to care for conglutination, for govern- ing it with thy fire thou shalt obtain conglutination without laying on of hands." Ripley Revived, p. 197, 214.

In this work calcination, dissolution, sublimation, intrefaction, separation, conjunction, death & regeneration are all performed in one vessel and by one linear procedure without laying on of hands Ripley Revived, p. 197, 209, 213, 214, 218, 225, 226, 232; 285, 301, 325, 327, 388 Annesley's Treat. Chem. p. 319.
The first Operation (after preparing the matter) is to get blackness, which will appear in the first renovation by continual direction. Reptile Revised p. 336. — The matter will flow in the vessel, as soon as it feels the fire, will ascend in fume, condense & return to the body (O). This continues till all be brought into a state of circulation — after which the 1/4 of the body (O) lays hold of the spirit and soul of all congeals in the bottom of the vessel, growing every day more & more black — p. 337, 338.

Then shall the vapours cease p. 343 - Bloomfield p.

Be now careful of your heat not to increase it, so as to hinder conjunction p. 355.

I swear unto thee upon the
faith of an honest man, that if
she nor see thy fire, so as to make
ought to sublime, in the days of
this regemort, thou wilt destroy
the world irrecoverably.” Secrets
Revealed p. 96.
[i.e. after the ascension and
deposition of the Alzoth has ceased;
of itself conjunction begins in
perfect blackness, which increases
daily. If you now increase the
fire you hinder this conjunction,
you burn the tender matter, you
destroy the world.]

In fine: Take the true material
principles and put them into the
glafs: put the glafs in such a heat
that the matter may boil if gently
send up fumes, but only in such
quantity that they may condense
and return to the matter below. Continue this degree of heat till the matter ceases to sublime but still keeps slowly bubbling. It will now get blacker and blacker like melted pitch. Many colours will follow of the matter at length become white. Then increase the heat a little if in time it will become red.

After that point is gained you can proceed no further without a repetition of the first work. Be cautious not to vitrify the work. Secrets Revealed p. 110.

Finis.